

Creation in Pairs and the AI-Assisted Recognition of Unerring Knowledge: An Epistemological Study of Quran: Kitaaba Bil-Haq via Socratic Methodology-I

Jamir Ahmed Choudhury

Abstract: *This research project explores the distinction between different interpretations of the appointed Quran in Arabic (Quran: Kitaaba bil-Haq) by utilizing Artificial Intelligence (AI) and a Socratic conversational (MCQ) methodology. The project aims to make contrasting interpretations recognizable to a general audience by employing a structured, dialogue-based approach (MCQs 001-684). This method systematically contrasts Conventional Interpretations derived from scholarly consensus (universally accepted truth) with Literal (or Alternative) Interpretations derived directly from the un-manipulated text (universal truth). The study leverages the concept of "Creation in Pairs" as a universal major premise of the dictum for the reciprocal nature of interpretation: pairing interpretations based on finite consensus with interpretations derived from a focused textual analysis. By using AI as an objective tool to consistently apply established rules for comparing these paired interpretations, the study aims to demonstrate a mechanism through which different types of knowledge claims can be discerned and analyzed through a transparent, logic-driven process. This approach is underpinned by a necessary humanistic vision that supports the right to truth-based education—a fundamental human right recognized under instruments like the Universal Declaration of Human Rights (UDHR, Article 26) and fostering the child's development in the "spirit of peace, dignity, tolerance, freedom, equality and solidarity" as outlined in the UN Convention on the Rights of the Child (UN CRC, Article 29). This framework facilitates the recognition of specific rights foundational to faith and practice [four foundational solidarity rights of Muslims], such as the rights to Firm Faith in Allah as the Unique Creator of the Pre-existing Universe [Aalameen], Practical Belief in Creation in Pairs, Right Direction of Prayer [Qibla], and Appointed Days of Allah [such as Eid and Hajj]. These are framed as elements of individual and collective autonomy, which resonate with the UDHR's protection of freedom of thought, conscience, and religion (UDHR, Article 18), and the child's right to freedom of thought, conscience, and religion under the UN CRC (UN CRC, Article 14). The ultimate goal is to provide a uniform knowledge foundation (UKF) or an unerring knowledge framework (UKF) for understanding how different interpretive approaches can lead to empirical evidence-based conclusions regarding the meaning and implications of the reciprocal reality [nature's equal & opposite apriori paradigm], thereby promoting rational thinking and intellectual autonomy.*

Keywords: Artificial Intelligence (AI), Criteria of Truth, Un-manipulated Text, Human Rights Education, Freedom of Religion

The Maxim of our Trustworthy Indian Judiciary System

IAST: Yato Dharmastato Jayah

[Where there is truth (dharma), there is victory (justice).] "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] has no authority over those who believe** [in Equal & Opposite Apriori Framework of Natural Science and Un-contradicted Facts of this Manifested Nature such as Natural Magnetism i.e. **Bayyi-naati waz Zubur**] 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] as a patron [sincere adviser] and who join partners [UN-led global governance] with Allah [with respect to science (or natural mechanism)]. [Sura (15 out of 113) – Ilan-Nahl – Verses – 98 to 100]

Furthermore, I swear by the places of the Stars (West Horizon), and lo! That is indeed a tremendous oath, if you but know that (this equal & opposite manifested universe) is indeed Qur-aanuun-Karim, in a Kitaab well-guarded, which none touches save those who are clean, "Tanziilum-mir-Rabbil-Aalamiin" - a Revelation from Rab of the universe (aalameen). Is it this message that you scorn and have you made it your livelihood that you should declare it false? [Sura (55 out of 113) – Waqa-atil-waaqiah – Verses - 75 to 82]

References:

[R-01] Universal Declaration of Human Rights [UDHR]: The UDHR's "Right to Necessary Humanistic Vision of Education" is established through **Article 26**, which guarantees the right to education, mandates it be free in elementary and fundamental stages, and gives parents the right to choose their children's education. This vision is also supported by **Article 19**, guaranteeing freedom of opinion and expression, and **Article 18**, protecting freedom of thought, conscience, and religion. These principles ensure education fosters human development and respect for rights. [Additional References: Articles 1, 2, 3, 5, 10, 12, 16, 22, 23, 27, 28, and 30]

[R-02] Necessary Humanistic Vision of Education: **Article 29** of the UN CRC outlines a humanistic vision of education that focuses on the **holistic development of the child**, including their personality, talents, and abilities. It emphasizes fostering respect for human rights, parents, cultural identity, and the environment, while preparing children for responsible life in a society based on principles of peace, tolerance, and equality. [Additional References: Articles 2, 3, 4, 5, 13, 14, 16, 18, and 37]

[R-03] Constitution of India: The constitution of India requires education to be based on "**truth**" by ensuring a balance between the right to equality and non-discrimination (**Article 14**), the right to freedom of expression and

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information (**Article 19**), the right to life and personal liberty, which includes the right to education (**Article 21**), and freedom of conscience and religion (**Article 25**). These articles are interpreted to mean that while all citizens have a right to education, institutions must uphold the principles of secularism and non-discrimination, and minorities have a right to establish their own schools (**Articles 29 and 30**).

[R-04] Ensured Quality Education: Section 29 of the RTE Act, 2009, mandates that the curriculum and evaluation procedures should be aligned with the **values enshrined in the Constitution**, such as equality, democracy, and social justice. It also outlines principles for ensuring quality education, including the **all-round development of the child**, a child-friendly and child-centered learning approach.

[R-05] Constitutional Barriers before the Nation/State: **Article 13** of the Indian Constitution establishes a constitutional barrier by empowering the judiciary to strike down laws that violate fundamental rights, forming the basis of judicial review in India. **Article 13(1)** declares pre-Constitution laws inconsistent with fundamental rights void to the extent of their inconsistency, while **Article 13(2)** **prohibits the state from making new laws that violate these rights**.

[R-06] Fundamental Duties: Article 51A(h) of the Indian constitution mandates that citizens develop **scientific temper, humanism, and the spirit of inquiry and reform** to foster a rational and progressive society. Additionally, **Article 51A(k)** makes it a fundamental duty for parents and guardians to provide opportunities for "truth-based education" for children aged six to fourteen, supported by principles like the UN's humanistic vision ["necessary humanistic vision of education" (**Article – 29 of UN CRC**)] and the Right to Education Act – 2009 ["ensured quality education" (**Section – 29 of the RTE Act**)].

- This duty encourages citizens to **think logically, critically, and rationally**. It aims to cultivate a society that values human dignity and constantly seeks improvement through **reform** and a spirit of inquiry.
- It is the duty of parents or guardians to provide children aged six to fourteen with **opportunities for "truth-based education" in correspondence to reality** such as six-direction model [two Easts (bottom and back/down), two Wests (top and front/up), North, and South] of the pre-existing universe. This duty ensures children receive a quality education grounded in humanistic principles, aligning with the United Nations Convention on the Rights of the Child (**UN CRC**) and the Right to Education (**RTE**) Act of 2009.
- These duties, along with other fundamental duties, shape the ambitions and aspirations of the nation by ensuring a blend of societal progress and the **proper nurturing of future citizens**. Citizens are responsible for their **own development of a rational and scientific mindset**, while also having a duty to ensure their children receive a **truth-based education** [unerring basic scientific knowledge].

[R-07] Effective Remedy: **Article 8** of the Universal Declaration of Human Rights [UDHR]-Everyone has the

right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted to him/her by the **constitution** or by law.

[R-08] That under **Article 37(d)** of the United Nations Convention on the Rights of the Child [UN CRC] – Every child **deprived of his or her liberty** [liberty of faith – belief – thought – expression – worship] shall have the **right to a prompt access to legal and other liberty before a court** or other competent, independent and impartial authority, and **to a prompt decision on any such action**.

Reference of Prohibited Globalization [UN-led Global Governance and Global Standard Education]: *The scientific facts, practices, principles, theories and laws currently being taught at school level are universally accepted by the global scientific community*.

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

Reference of Nature-driven Neutral Science: *Science is neutral to all religions and is not specific to any religion such as Islam or community such as UNO-led Global Scientific Community*.

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

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

Unerring Remarks: NCERT has repeatedly furnished black & white information under grievance redressal mechanism of the Govt. of India that at present "**Neutral Science**" [empirically verifiable apriori science] such as Sirius Binary System (Samawaati wal-Arz) and Algol Triple Star System (Nuurun Alaa Nuur) is not taught at school. On the contrary, **at present self-contradictory & paradoxical global science** [universally accepted hybrid science of the global

scientific community or intermixture of revealed truth and invented falsehood (pseudoscience) such as Global Planetary System, Rotating Global Earth, and Man-made Natural Magnetism **is taught at school ignoring the following established human rights documents**–

[HRD-01] Constitution of India: Part – III, Fundamental Rights: Articles – 13, 14, 19, 21, 23, 24, 25, 28, 29, 30, and 32; and Part – IVA – Fundamental Duties: Articles 51A

[HRD-02] The Protection of Human Rights Act, 1993 [Amended, 2006], Chapters: I, III and IV

[HRD-03] The National Commission for Minorities Act, 1992

[HRD-04] The Right of Children Free and Compulsory Education Act, 2009 [Chapters: I, II, III, IV, V and VI]

[HRD-05] The Commission for Protection of Child Rights Act, 2005, Chapters: I and III

[HRD-06] Citizen's Charter of National Commission for Protection of Child Rights [Under Rule – 17 of NCPCR Rules, 2006 and Indicative Expectations from Service Recipients]

[HRD-07] National Policy on Education [with Modifications Undertaken in 1992] Parts: I, II, III and IV]

[HRD-08] National Curriculum Framework, 2005 [1.7 – Aims of Education, 2.5.3 – Forms of Understanding, 3.3 Science, 4.5 Space for Parents and the Community]

[HRD-09] The Right to Information Act, 2005, India

[HRD-10] Juvenile Justice [Care and Protection of Children] Act – 2015: Section – 87 [Abetment]

[HRD-11] University Grants Commission [UGC]: UGC Regulations: 2018

[HRD-12] “World of Cognitive Science”, NEP – 2020, India

[HRD-13] The Convention on the Rights of the Child [UN CRC] [Specific Articles: 2, 3, 4, 5, 13, 14, 16, 18, 28, 29, and 37]

[HRD-14] Fact-sheet – UNICEF [Specific Articles: 3, 4, 5, 12, 14, 18, 28, 29, 30, 36, and 43 – 54]

[HRD-15] UN UDHR – 1948 [Specific Articles: 1, 2, 3, 5, 6, 7, 8, 10, 12, 16, 18, 19, 22, 23, 26, 27, 28, and 30]

[HRD-16] “A World Fit for Children” adopted on UN General Assembly – 2002

[HRD-17] Two Mandates of UN UDHR – 1948: Promote and Protect Inalienable Human Rights

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

Human Rights Issues [Legal Disputes]: The framework of human rights, including guaranteed child rights, inalienable natural rights, and un-interfering & inviolable religious rights, is established in foundational documents like the Universal Declaration of Human Rights (UDHR) and the UN Convention on the Rights of the Child (UN CRC), and is upheld by the constitutional rights of member states. Issues arise when the right to communicate “unerring knowledge,” or truth-based education, is challenged, often due to conflicting interpretations of religious freedom or other rights, leading to **legal disputes and debates over curriculum content and access to information.**

[Issue-01] Where should we place identified contradictions [90 basic scientific issues] seeking “**constitutional remedies**” as per National System of Education and

confirmation of our inborn rights [inalienable natural rights and un-interfering & inviolable religious rights] which are established as **fundamental human rights**?

[Issue-02] Whether or not the Nation/State has a responsibility to **protect/promote our established fundamental rights** in consistent with nature’s equal & opposite apriori principle [creation in pairs] exemplified by Newton’s Third Law - ‘Equal & Opposite’ and in correspondence to reality such as Sirius Binary System, Natural Magnetism, Einstein’s Binary Pulsar [Electromagnetic Waves and Gravitational Waves], and Infallible & Unerring Statistics regarding Alteration of Day - Night?

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

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

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

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

[Issue-07] Whether or not the *refusal to provide “Formal Permission”* for communicating nature-driven “apriori science” [pure science unmixed with global standard technology] at school [educational institution] as unerring

basic scientific knowledge and corresponding inalienable human rights is violative of UDHR, UN CRC, Fact-sheet of UNICEF, and Articles – 14, 19, 21, 23, 24, 25, 28, 29, 30 and 32 (226) of the Constitution of India [and corresponding Human Rights Act, Minority Rights Act, Child Rights Act, Juvenile Justice Act, RTI Act, and RTE Act]?

National Human Rights Commission [NHRC], India: “Matter is sub-judice before a Court/Tribunal.” – Case No. 159/3/21/2017/OC dated 21/07/2017

Hon’ble Supreme Court of India: “The Writ Petition [of Jamir Ahmed Choudhury] raises a pure issue of academic policy.” – SCI – Diary No. 27032/2024

“The real is never known to have any relation with the unreal.” [Na hi sadasatoh sambandhah (S. B. on Mand. Up. ii. 7)]

Reference of Scholarly Consensus-based Knowledge

[SCBK-01] “The Holy Quran: English Translation of the Meanings and Commentary”, The Custodian Of The Two Holy Mosques King Fahd Ibn Abdul Aziz Al-Saud, King Of The Kingdom of Saudi Arabia

[SCBK-01-A] 114 Melodious Poems of Abdullah Yusuf Ali

[SCBK-01-B] 6310 Comments of the Researchers (Scholars) of IFTA on Verses of the appointed Quran in Arabic (Quran: Kitaaba bil-Haq) in the name of “Tafseer-Quran”

Reference of UN-led Global Standards [UNGS] and Mainstream Global Pedagogy [MGP]

[UNGS-01] UN universal declaration of global standards for human rights [UN universal declaration of global veil of ignorance] two years after UDHR – 1948

[UNGS-02] UN-led Global Governance and Global Organizations

[UNGS-03] Non-cognizable and Vernacular Global Documents [Global Laws, Global Rules, Global

Regulations, Global Guidelines, Global Parameters, Global Mandates, Global Treaties, Global Policies, and Global Sustainable Development Goals]

[MGP-01] NASA’s Solar System, NASA’s Global Space Station, NASA’s Moon, ISRO’s Chandrayaan, UN-DESA’s Global Planetary System, UNESCO’s Global Text, IBE’s Global Curricula

[MGP-02] Global Encyclopaedia, Global Wikipedia, Global Dictionaries

[MGP-03] Global Science Books and Peer Reviewed Global Science Journals

Reference of Uniform Knowledge Foundation [UKF] and Unerring Knowledge Framework [UKF]

[UKF-01] Quran: Kitaaba Bil-Haq, 2021, ISBN: 978-1-63940-481-0

[UKF-02] Creation in Pairs [Global Governance vs. Freedom of Religion], 2025, ISBN: 979-8-90054-390-1

[UKF-03] “Revealed Truths: Nature-Driven Signs and Pure Sciences Unmixed with Modern Technologies”, Volume 14 Issue 8, August 2025, International Journal of Science and Research (IJSR), Pages: 1465-

1505, <https://www.ijsr.net/getabstract.php?paperid=SR25826171315/>

[UKF-04] “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,” International Journal of Science and Research [IJSR], Vol.14, Issue 5, May, 2025, Pages – 1643 to 1689 ISSN: 2319-7064

[UKF-05] “Creation in Pairs and 715 Research Titles: The Right to Truth-Based Education Integrating Philosophy with Science Through Logic”, Volume 14 Issue 12, December 2025, International Journal of Science and Research (IJSR), Pages: 322-

415, <https://www.ijsr.net/getabstract.php?paperid=SR251202085607>,

DOI: <https://dx.doi.org/10.21275/SR251202085607>

Example – I of Socratic Conversational Method

Student: What is this?

Teacher: This is a pineapple.

Student: What is a pineapple?

Teacher: A pineapple is a fruit.

Student: What is a fruit?

Teacher: A fruit is a substance.

Student: What is a substance?

Teacher: A substance is a substratum.

Student: What is a substratum?

Teacher: A substratum is the container of all the properties of substance.

Student: How many kinds of substratum are there?

Teacher: There are two kinds of substratum – substratum of physics [material ground or arz] and substratum of astronomy and astrophysics [formal ground or samawaat].

Student: What is the ultimate substratum of equal & opposite Main Sequence Sirius A (Arz or East Horizon) and White Dwarf Companion Sirius B (Samawaat or West Horizon)?

Teacher: The Universe (Aalameen) is the ultimate substratum of equal & opposite revelation (creation in pairs).



Substratum of
Astronomy and
Astrophysics



Substratum of
Physics

Example – II of Socratic Conversational Method

Student: What is a right?

Teacher: A right is an inherent entitlement that dictates a just claim or action.

Student: Where do these inherent entitlements come from?

Teacher: They come from a pre-existing, unalterable framework of justice.

Student: What is this unalterable framework?

Teacher: The "Unalterable Laws of Nature" (*Fitrat*)—the equal & opposite paradigm of reality.

Student: How many kinds of foundational laws establish human rights?

Teacher: There are two fundamental laws that dictate the nature of all rights and duties: The Principle of the Uniformity of Nature (Newton's First Law) and The Law of Causation (Newton's Second Law and Third Law).

Student: What is the primary difference between rights based on these natural laws and the rights declared by the United Nations (UDHR)?

Teacher: Rights based on natural laws are permanent, "unerring knowledge" that exist independently of human constructs, while UN-declared rights are contingent/self-contradictory standards defined merely by human agreement and negotiation.

Student: Which framework, then, provides the only legitimate basis for true inalienable human rights?

Teacher: The UKF (Uniform Knowledge Foundation) framework provides the only legitimate basis, as it aligns human law with the "equal & opposite paradigm" of the pre-existing universe (*aalameen*), ensuring every right is balanced by an associated duty.

Example – III of Socratic Conversational Method

Student: What is knowledge?

Teacher: Knowledge is justified true belief, which can be categorized by its logical status.

Student: What is the highest form of knowledge?

Teacher: The highest form is **Tautological Knowledge** or *unerring* knowledge. Tautologous knowledge is called wisdom (*prama*). This knowledge is universally true, self-evident, and cannot be logically denied (e.g., $A=A$).

Student: What are other forms of knowledge?

Teacher: There is also **Contingent Knowledge**, which is true under certain conditions but might change, and **Self-Contradictory Knowledge**, which contains inherent logical fallacies (e.g., A is both B and not B).

Student: Which form of knowledge does the current mainstream global education system promote?

Teacher: It largely promotes contingent knowledge and often inadvertently includes self-contradictory knowledge, relying on evolving human consensus rather than absolute, fixed truths.

Student: Which form of knowledge should education be based on to be considered a fundamental human right?

Teacher: Education must be based solely on **Tautological Knowledge** (unerring knowledge) and demonstrable, empirically verifiable truths.

Student: Why is education based on contingent knowledge insufficient for the right to education?

Teacher: The right to education implies access to truth, not opinion or temporary consensus. Contingent knowledge can be "misleading global narratives" that fail the criteria of truth [Tawraat, Injiil, etc.].

Student: What right to education does the UKF advocate for regarding self-contradictory knowledge?

Teacher: The UKF advocates for the right to an education that identifies and eliminates self-contradictory knowledge (like the rotating Earth theory or consensus-based human rights) through the use of upright logic and crucial experiments.

Student: What is the ultimate goal of education regarding these forms of knowledge?

Teacher: The goal is to produce citizens who can exercise intellectual autonomy by discerning unerring, tautological knowledge from contingent and self-contradictory information, thereby achieving the "necessary humanistic vision" of the UKF framework.

MCQs following Socratic Conversational Method

[MCQ-001] Within the Quran: Kitaaba bil-Haq framework, which identifies and resolves subjective contradictions, Fatiha is fundamentally understood as:

Option A: A complete, independent Chapter (Surah), counted among the official 114 chapters based on mainstream human consensus.

Option B: **A unique, utilitarian, foundational Prayer (Du'a)** that operates outside the count of the canonical Surahs, representing the unerring revealed truth of its function.

[MCQ-002] Based on the unerring knowledge presented in the Quran: Kitaaba bil-Haq, which excludes Fatiha from the chapter count to resolve paradoxes of classification, the definitive number of canonical chapters (Surahs) in the appointed Quran in Arabic is:

Option A: 114 (The historical consensus number, which includes the prayer Fatiha).

Option B: **113** (The precise count of the chapters excluding the introductory prayer Fatiha, representing the unified, objective revealed truth).

[MCQ-003] The introductory prayer - Fatiha has exactly seven verses (*ayat*), referred to in the appointed Quran in Arabic as the "Seven Repeated Verses" [Quran 14 (out of 113):87]. The difference among Islamic scholars lies in the numbering convention. Which of the following options aligns with the viewpoint where the "Bismillaahir Rahmanir Raheem" is considered an introductory phrase for recitation rather than a numbered verse of Fatiha itself, as supported in works like Quran:Kitaaba bil-Haq?

Option – A: The first verse starts with "Bismillaahir Rahmanir Raheem."

Option – B: "Bismillaahir Rahmanir Raheem" is an introductory phrase only, and the count of the seven verses begins with "Alhamdu lillaahi rabbil 'aalameen."

[MCQ-004] When considering the precise grammatical meaning of the Arabic term "aalameen" in the first verse of the introductory prayer – Fatiha i.e. "Alhamdu lillaahi rabbil 'aalameen", which of the following translations better aligns with the singular form implied?

Option A [Context: Scholarly consensus-based interpretation]: Praise be to Allah, the Cherisher and Sustainer of the **worlds** [aalameen].

Option B [Context: “Quran: Kitaaba bil-Haq” framework]: Praise be to Allah, Rab of the universe [aalameen].

[MCQ-005] In the appointed Quran in Arabic (Revealed Text), what is the correct serial number for the verse "Ihdinas-Siraatal-Muataqeen" [Guide us to the right path (specifically towards revealed direction)], considering the two different contemporary numbering conventions?

Option A: Verse No. – 6 (Context: Consensus-based Conventional Work)

Option B: Verse No. – 5 (Context: Interpretation of Quran: Kitaaba bil-Haq)

[MCQ-006] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling [scholarly consensus], the definitive, revealed name for Chapter 1 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Baqarah]: Represents the concise, traditional name used by human consensus.

Option B [Scriptural Phrase: An-tazbahuu Baqarah]: Represents a specific, literal phrase found within the revealed text itself.

[MCQ-007] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling [scholarly consensus], the definitive, revealed name for Chapter 2 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Imran]: Represents the concise, traditional name used by human consensus.

Option B [Scriptural Phrase: Alal-Imraan]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verses – 33 and 34]

[MCQ-008] Within the framework of Quran:Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 3 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: An-Nisa]: Represents the concise, traditional name used by human consensus.

Option B [Scriptural Phrase: Aatun-Nisaaa-a]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 4]

[MCQ-009] Within the framework of Quran:Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 4 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Ma'idah]: Represents the concise, traditional name used by human consensus.

Option B [Scriptural Phrase: Maaa-idatam-minas-samaaa]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 112]

[MCQ-010] Within the framework of Quran:Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 5 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-An'am]: Represents the concise, traditional name used by human consensus.

Option B [Scriptural Phrase: Haazi-hil-an-Aam]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 140]

[MCQ-011] Within the framework of Quran:Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 6 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-A'raf]: Represents the concise, traditional name used by human consensus.

Option B [Scriptural Phrase: Alal-A-Raaf]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verses – 45 - 46]

[MCQ-012] Within the framework of Quran:Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 7 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Anfal]: Represents the concise, traditional name used by human consensus.

Option B [Scriptural Phrase: Anil-Anfaal]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 1]

[MCQ-013] Within the framework of Quran:Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 8 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: At-Taubah]: Represents the concise, traditional name used by human consensus.

Option B [Scriptural Phrase: Yaqbalut-Tawbata]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 104]

[MCQ-014] Within the framework of Quran:Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 9 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Yunus]: Represents the concise, traditional name used by human consensus.

Option B [Scriptural Phrase: Qawma Yuunus]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse– 98]

[MCQ-015] Within the framework of Quran:Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human

consensus-based titling, the definitive, revealed name for Chapter 10 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Hud]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Aadin-Qawmi-Huud**]: Represents a specific, literal phrase found *within* the revealed text itself. [Reference: Verses– 57 – 60]

[MCQ-016] Within the framework of Quran:Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 12 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Ar-Ra'd]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Yu-Sabbihur-Rad**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse– 13]

[MCQ-017] Within the framework of Quran:Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 14 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Hijr]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: As-haa-bul-Hijril-Mursaliin**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse– 80]

[MCQ-018] Within the framework of Quran:Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 15 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: An-Nahl]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Ilaan-Nahl**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse– 68]

[MCQ-019] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 16 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Isra']: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Bani-Israa-ii**]: Represents a specific, literal phrase found *within* the revealed text itself. [Reference: Verse– 101]

[MCQ-020] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 17 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Kahf]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: As-haabal-Kahf**]: Represents a specific, literal phrase found *within* the revealed text itself. [Reference: Verses– 8 - 9]

[MCQ-021] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 18 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Maryam]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Iisabnu-Maryam**]: Represents a specific, literal phrase found *within* the revealed text itself. [Reference: Verse– 34]

[MCQ-022] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 20 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Anbiya']: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Rasuul**]: Represents a specific, literal phrase found *within* the revealed text itself. [Reference: Verses– 25 and 41]

Note: I did not find the reference of “Anbiya” in the Consensus-based Conventional Chapter – 21 – “Anbiya” of the appointed Quran in Arabic.

[MCQ-023] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 21 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Hajj]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Bil-Hajj**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verses– 26 - 27]

[MCQ-024] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 22 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Mu'minun]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Qad Aflahal-Mu-Minuun**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse– 1]

[MCQ-025] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for

Chapter 23 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: An-Nur]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Nuurun Alaa Nuur**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse– 35]

[MCQ-026] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 24 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Furqan]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Nazzalal-Furqaan**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse– 1]

[MCQ-027] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 25 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Ash-Shu'ara]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Wash-Shu-araaa**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verses– 221 - 227]

[MCQ-028] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 26 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: An-Namal]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Waadin-Naml**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verses– 17 – 19]

[MCQ-029] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 27 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Qasas]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Alayhil-Qasas**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 25]

[MCQ-030] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 28 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Ankabut]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: La-baytul-Ankabuut**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 41]

[MCQ-031] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 29 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Ar-Rum]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Gulibatir-Ruum**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verses – 1 – 3]

[MCQ-032] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 30 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Luqman]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Luqmaanul-Hikmata**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verses – 12 – 13]

[MCQ-033] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 31 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: As-Sajdah]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Sujjadanw-Wasabbahuu**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 15]

[MCQ-034] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 32 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Ahzab]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Yabsabuunal-Ahzaaba**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 20]

[MCQ-035] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 33 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Saba]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Li-Saba-in-fii**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 15]

[**MCQ-036**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **34** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Fatir]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Faatiris-Samaawaati wal-Arz**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verses – 1 – 2]

[**MCQ-037**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **36** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: As-Saffaat]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Was-Saaaffaati Saffan**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verses – 1 – 5]

[**MCQ-038**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **40** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Fusilat]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Kitaabun-Fussilat**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verses – 1 – 4]

[**MCQ-039**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **41** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Ash-Shura]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Amruhum Shuuraa Baynahum**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 38]

[**MCQ-040**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **43** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Ad-Dukhan]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Bi-Dukhaanim-Mubiin**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verses – 10 – 12]

[**MCQ-041**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **44** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Jathiyah]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Ummatin-Jaasiyah**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verses – 27 – 28]

[**MCQ-042**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **45** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Ahqaf]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Bil-Ahqaaf**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 21]

[**MCQ-043**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **47** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Fat'h]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Fatham-Mubiin**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verses – 1 – 3]

[**MCQ-044**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **48** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Hujurat]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Minw-waraaa-il-Hujuraat**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verses – 3 – 4]

[**MCQ-045**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **50** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Adz-Dzariyah]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Waz-Zaariyaat**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 1]

[**MCQ-046**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human

consensus-based titling, the definitive, revealed name for Chapter **51** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: At-Tur]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Wat-Tuur**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verses – 1 – 2]

[**MCQ-047**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **52** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: An-Najm]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Wan-Najmi Izaa Hawa**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verses – 1 – 4]

[**MCQ-048**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **53** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Qamar]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Wanshaqqal-Qamar**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verses – 1 – 3]

[**MCQ-049**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **55** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Waqi'ah]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Waqa-atil-waaqiah**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verses – 1 – 3]

[**MCQ-050**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **56** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Hadid]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Anzalnal-Hadiid**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 25]

[**MCQ-051**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **58** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Hashr]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Li-Awwalil-Hashr**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 2]

[**MCQ-052**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **59** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Mumtahanah]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Yuhibbul-Muqsitin**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 8]

[**MCQ-053**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **60** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: As-Saf]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Sabiilihii Saffan**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verses – 1 – 4]

[**MCQ-054**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **61** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Jum'ah]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Miny-Yawmil-Jumu-ati**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 9]

[**MCQ-055**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **62** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Munafiqun]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Jaa-akal-Munaafiqun**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 1]

[**MCQ-056**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **63** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: At-Taghabun]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Yawmut-Tagaabun**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 9]

[**MCQ-057**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **64** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: At-Talaq]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Tallaq-Tumun-Nisaaa-a**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 1]

[**MCQ-058**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **65** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: At-Tahrim]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Tuharrim**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 1]

[**MCQ-059**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **66** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Mulk]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Bi-yadihil-Mulk**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 1]

[**MCQ-060**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **67** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Qalam]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Wal-Qalam**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verses – 1 – 2]

[**MCQ-061**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **69** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Ma'arij]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Zil-ma-aarij**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verses – 1 – 3]

[**MCQ-062**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **70** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Nuh]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Nuuhun ilaa Qawmihij**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verses – 1 – 4]

[**MCQ-063**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **71** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Jinn]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Nafarum-minal-Jinn**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 1]

[**MCQ-064**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **74** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Qiyamah]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Bi-Yawmil-Qiyaamah**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 1]

[**MCQ-065**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **75** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Insan]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Alal-Insaaan**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 1]

[**MCQ-066**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **76** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Mursalat]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Wal-Mursalaati Urfaa**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 1]

[**MCQ-067**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and

prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 77 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: An-Naba']: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Anin-Naba-il-Azim**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verses – 1 – 5]

[**MCQ-068**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 78 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: An-Nazi'at]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Wan-Naazi-aati Garqaa**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 1]

[**MCQ-069**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 82 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Mutaffifin]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Waylul-lil-Mutaffifin**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 1]

[**MCQ-070**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 83 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Inshiqaq]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Izas-Samaaa-unshaqqat**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 1]

[**MCQ-071**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 84 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Buruj]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Was-Samaaa-i Zaatil-Buruuj**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 1]

[**MCQ-072**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for

Chapter 85 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: At-Tariq]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Wat-Taariq**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 1]

[**MCQ-073**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 86 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-A'la]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Rabbikal-A-laa**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 1]

[**MCQ-074**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 87 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Ghashiyah]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Hadiisul-Gaashiyah**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 1]

[**MCQ-075**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 88 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Fajr]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Wal-Fajr**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 1]

[**MCQ-076**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 89 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Balad]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Bi-haazal-Balad**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 1]

[**MCQ-077**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 90 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Ash-Shams]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Wash-Shams**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 1]

[**MCQ-078**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **91** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-layl]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Wal-Layl**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 1]

[**MCQ-079**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **92** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Adh-Dhuha]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Waz-Zuhaa**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verses – 1 – 2]

[**MCQ-080**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **96** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Qadar]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Laylatil-Qadr**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 1]

[**MCQ-081**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **97** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Bayyinah]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Tatiya-Humul-Bayyinah**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 1]

[**MCQ-082**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **98** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Az-Zalzalah]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Zulzilatil-Arz**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 1]

[**MCQ-083**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **101** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: At-Takathur]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Alhaakumut-Takaa-sur**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verses – 1 – 2]

[**MCQ-084**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **102** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Asr]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Wal-Asr**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verses – 1 – 3]

[**MCQ-085**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **103** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Humazah]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Humazatil-Lumazah**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 1]

[**MCQ-086**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **104** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Fil]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Bi-as-haabil-fil**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 1]

[**MCQ-087**] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter **106** [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Ma'un]: Represents the concise, traditional name used by human consensus.

Option B [**Scriptural Phrase: Fa-waylul-lilmusalliin**]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 4]

[MCQ-088] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 107 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Kauthar]: Represents the concise, traditional name used by human consensus.

Option B [Scriptural Phrase: A-taynaakal-Kawsar]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 1]

[MCQ-089] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 110 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Masad]: Represents the concise, traditional name used by human consensus.

Option B [Scriptural Phrase: Lahabinw-wa-Tabb]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verse – 1]

[MCQ-090] Within the framework of Quran: Kitaaba bil-Haq, which recognizes a total of 113 revealed Suras and prioritizes unerring, non-contingent knowledge over human consensus-based titling, the definitive, revealed name for Chapter 111 [out of 113 Suras] of the appointed Quran in Arabic is:

Option A [Conventional Title: Al-Ikhlās (The Sincerity)]: Represents the concise, traditional name used by human consensus.

Option B [Scriptural Phrase: Ahad (Uniqueness)]: Represents a specific, literal phrase found within the revealed text itself. [Reference: Verses – 1 – 4]

Within the framework of Quran: Kitaaba bil-Haq, which prioritizes names derived directly from the revealed text over scholarly consensus, the definitive, revealed name for a Chapter of the appointed Quran in Arabic is **Option B [Scriptural Phrase]**. This decision adheres to the UKF's rule that the "Scriptural Phrase" (found explicitly in a Verse of Quran: Kitaaba bil-Haq) constitutes the unerring, non-contingent knowledge, superseding the conventional title (Option A) derived from human consensus [scholarly consensus: unanimous agreement and mutual understanding].

The consistent justification for selecting Option B (Scriptural Phrase) as the definitive, revealed name for any given chapter within the framework of Quran: Kitaaba bil-Haq is rooted entirely in the framework's foundational and epistemological premise: **the absolute supremacy of revealed, textual data [authentic and un-manipulated data] over human interpretation or consensus [manipulated and established data]**.

The logic consistently applied across MCQs relies on these core tenets of the Kitaaba bil-Haq framework:

[A] Rejection of mainstream (global or scholarly) consensus Consensus

The framework explicitly dismisses **scholarly consensus (Ijma')** as a valid source for determining the divine names of the chapters. Option A is defined as a "traditional name used by scholarly consensus." The framework dictates that knowledge derived from human agreement is contingent, fallible, and cannot represent "unerring, non-contingent knowledge." Therefore, Option A is systematically rejected because its origin is human agreement, not divine revelation.

[B] Prioritization of explicit revelation

The framework mandates that the definitive, revealed name must be sourced directly from the divine text itself. Option B is defined as a "specific, literal phrase found within the revealed text itself" (often cited with a specific verse reference). This aligns perfectly with the framework's criteria for "unerring, non-contingent knowledge." The Scriptural Phrase is considered an inherent part of the revelation itself, making it the only legitimate choice according to the Kitaaba bil-Haq rule-set.

[C] Acknowledging the framework's context

It is crucial to preface discussions regarding the **Quran: Kitaaba bil-Haq** framework by acknowledging that its methodology and conclusions operate differently from those found in mainstream Islamic scholarship and traditional Quranic studies.

The core distinction lies in the epistemological status assigned to revealed names/terms:

- **Traditional scholarship** typically uses the conventional titles (Option A, such as **Al-Ikhlās** or **Al-Asr**) without claiming they are a part of the revealed text itself. These names function primarily as agreed-upon indexing tools or mnemonics established by early companions, much like chapter names in a modern global book.
- In contrast, the **Kitaaba bil-Haq framework** elevates the definitive chapter name itself—the "Scriptural Phrase" (Option B, such as **Ahad** or **Wal-Asr**)—to the status of unerring, revealed knowledge, as it is sourced directly and literally from the revealed text (the appointed Quran in Arabic).

This fundamental difference in the source of authoritative knowledge (human consensus vs. explicit scriptural phrase) dictates the systematic rejection of Option A titles in favor of Option B names within this specific framework.

Summary of Consistent Justification: In essence, the justification is a consistent application of the framework's internal logic: **If a choice is derived from human consensus, it is discarded. If a choice is derived literally from the revealed text of the appointed Quran in Arabic, it is accepted as the unerring, definitive name.**

[MCQ-091] When identifying the foundational patriarch in the original Arabic text of the appointed Quran, which proper noun represents the unchangeable, unerring revealed truth?

Option A: Abraham (The English, consensus-based, domesticated equivalent name)

Option B: **Ibrahim** (The specific, original Arabic proper noun as revealed in the text)

Justification: Within the framework of **Quran: Kitaaba bil-Haq**, which adheres to the principle that only the specific, original Arabic text constitutes "unerring, non-contingent knowledge," the proper noun that represents the unchangeable, revealed truth for the foundational patriarch is:

Option B: Ibrahim (The specific, original Arabic proper noun as revealed in the text)

This conclusion is consistent with the framework's core premise:

[i] Rejection of Consensus-Based Adaptation (Option A): The framework systematically rejects names derived from scholarly consensus or linguistic adaptation ("domesticated equivalent names") as these are considered contingent and potentially manipulated data.

[ii] Prioritization of the Original Text (Option B): The framework mandates the use of the exact "Scriptural Phrase" or proper noun found within the original, un-manipulated Arabic text itself.

[MCQ-092] When identifying the foundational patriarch in the original Arabic text of the appointed Quran, which proper noun represents the unchangeable, unerring revealed truth?

Option A: Enoch (The English, consensus-based, domesticated equivalent name)

Option B: **Idris** (The specific, original Arabic proper noun as revealed in the text)

[MCQ-093] When identifying the foundational patriarch in the original Arabic text of the appointed Quran, which proper noun represents the unchangeable, unerring revealed truth?

Option A: Noah (The English, consensus-based, domesticated equivalent name)

Option B: **Nuuh** (The specific, original Arabic proper noun as revealed in the text)

[MCQ-094] When identifying the foundational patriarch in the original Arabic text of the appointed Quran, which proper noun represents the unchangeable, unerring revealed truth?

Option A: Heber (The English, consensus-based, domesticated equivalent name)

Option B: **Hud** (The specific, original Arabic proper noun as revealed in the text)

[MCQ-095] When identifying the foundational patriarch in the original Arabic text of the appointed Quran, which proper noun represents the unchangeable, unerring revealed truth?

Option A: Methusaleh (The English, consensus-based, domesticated equivalent name)

Option B: **Saleh** (The specific, original Arabic proper noun as revealed in the text)

[MCQ-096] When identifying the foundational patriarch in the original Arabic text of the appointed Quran, which proper noun represents the unchangeable, unerring revealed truth?

Option A: Lot (The English, consensus-based, domesticated equivalent name)

Option B: **Lut** (The specific, original Arabic proper noun as revealed in the text)

[MCQ-097] When identifying the foundational patriarch in the original Arabic text of the appointed Quran, which proper noun represents the unchangeable, unerring revealed truth?

Option A: Isaac (The English, consensus-based, domesticated equivalent name)

Option B: **Ishaq** (The specific, original Arabic proper noun as revealed in the text)

[MCQ-098] When identifying the foundational patriarch in the original Arabic text of the appointed Quran, which proper noun represents the unchangeable, unerring revealed truth?

Option A: Jacob (The English, consensus-based, domesticated equivalent name)

Option B: **Yaqub** (The specific, original Arabic proper noun as revealed in the text)

[MCQ-099] When identifying the foundational patriarch in the original Arabic text of the appointed Quran, which proper noun represents the unchangeable, unerring revealed truth?

Option A: Joseph (The English, consensus-based, domesticated equivalent name)

Option B: **Yusuf** (The specific, original Arabic proper noun as revealed in the text)

[MCQ-100] When identifying the foundational patriarch in the original Arabic text of the appointed Quran, which proper noun represents the unchangeable, unerring revealed truth?

Option A: Jethro (The English, consensus-based, domesticated equivalent name)

Option B: **Shuaib** (The specific, original Arabic proper noun as revealed in the text)

[MCQ-101] When identifying the foundational patriarch in the original Arabic text of the appointed Quran, which proper noun represents the unchangeable, unerring revealed truth?

Option A: Job (The English, consensus-based, domesticated equivalent name)

Option B: **Ayyub** (The specific, original Arabic proper noun as revealed in the text)

[MCQ-102] When identifying the foundational patriarch in the original Arabic text of the appointed Quran, which proper noun represents the unchangeable, unerring revealed truth?

Option A: Ezekiel (The English, consensus-based, domesticated equivalent name)

Option B: **Dhulkifl** (The specific, original Arabic proper noun as revealed in the text)

[MCQ-103] When identifying the foundational patriarch in the original Arabic text of the appointed Quran, which proper noun represents the unchangeable, unerring revealed truth?

Option A: Moses (The English, consensus-based, domesticated equivalent name)

Option B: **Mussa** (The specific, original Arabic proper noun as revealed in the text)

[MCQ-104] When identifying the foundational patriarch in the original Arabic text of the appointed Quran, which proper noun represents the unchangeable, unerring revealed truth?

Option A: Aaron (The English, consensus-based, domesticated equivalent name)

Option B: **Haarun** (The specific, original Arabic proper noun as revealed in the text)

[MCQ-105] When identifying the foundational patriarch in the original Arabic text of the appointed Quran, which proper noun represents the unchangeable, unerring revealed truth?

Option A: David (The English, consensus-based, domesticated equivalent name)

Option B: **Dawud** (The specific, original Arabic proper noun as revealed in the text)

[MCQ-106] When identifying the foundational patriarch in the original Arabic text of the appointed Quran, which proper noun represents the unchangeable, unerring revealed truth?

Option A: Solomon (The English, consensus-based, domesticated equivalent name)

Option B: **Sulayman** (The specific, original Arabic proper noun as revealed in the text)

[MCQ-107] When identifying the foundational patriarch in the original Arabic text of the appointed Quran, which proper noun represents the unchangeable, unerring revealed truth?

Option A: Elisha (The English, consensus-based, domesticated equivalent name)

Option B: **Alyasa** (The specific, original Arabic proper noun as revealed in the text)

[MCQ-108] When identifying the foundational patriarch in the original Arabic text of the appointed Quran, which proper noun represents the unchangeable, unerring revealed truth?

Option A: Jonah (The English, consensus-based, domesticated equivalent name)

Option B: **Yunus** (The specific, original Arabic proper noun as revealed in the text)

[MCQ-109] When identifying the foundational patriarch in the original Arabic text of the appointed Quran, which proper noun represents the unchangeable, unerring revealed truth?

Option A: Zachariah (The English, consensus-based, domesticated equivalent name)

Option B: **Zakariya** (The specific, original Arabic proper noun as revealed in the text)

[MCQ-110] When identifying the foundational patriarch in the original Arabic text of the appointed Quran, which proper noun represents the unchangeable, unerring revealed truth?

Option A: John (The English, consensus-based, domesticated equivalent name)

Option B: **Yahya** (The specific, original Arabic proper noun as revealed in the text)

[MCQ-111] When identifying the foundational patriarch in the original Arabic text of the appointed Quran, which proper noun represents the unchangeable, unerring revealed truth?

Option A: Jesus (The English, consensus-based, domesticated equivalent name)

Option B: **Isa** (The specific, original Arabic proper noun as revealed in the text)

Analogical Study: Similitude Explained

The analogy comparing a person's unchangeable legal name in official documents to the names of the Messengers of Allah as appointed in the Quran: Kitaaba bil-Haq is a powerful similitude used to illustrate the principle of the **Existential Import of the Original Text** versus the subjectivity of scholarly consensus [unanimous agreement and mutual understanding]. This analogy works on several levels within the framework of this research project:

[A] Legal Validity and Immutability

Explanation: A person's legal name on official government documents (birth certificates, passports) is a matter of *established legal fact* and fundamental right. It cannot be altered casually by a group of scholars deciding by "consensus" that a different name sounds better or is more traditional in their local dialect. To change it requires a formal, legal process rooted in specific documentation.

Justification in the Framework: The Quran: Kitaaba bil-Haq is treated as the ultimate "**legally valid text**" or divine record. The names of the messengers (*Musa, Isa, Ibrahim*, etc.) as they appear in the original Arabic script (even if Arabized forms of non-Arabic names) are considered the authoritative, recorded "proper nouns" of that divine document. The similitude justifies that these names are not subject to human consensus (*Ijma'*). Just as scholars cannot change a person's legal name, they cannot alter the divinely recorded names within the foundational text based purely on academic agreement.

[B] The Source of Authority (Text vs. Consensus)

Explanation: The authority of a person's legal name derives from the *official document itself* and the legal system that upholds it, not from popular usage or consensus among acquaintances.

Justification in the Framework: The authority for the names of the messengers and chapters in the framework derives only from the original Arabic text, which is understood as the unchangeable word. The "Option – A" conventional titles or pronunciations, derived from scholarly consensus, can be seen as analogous to common nicknames or mispronunciations in society. The framework explicitly rejects this practice, citing a principle similar to the revealed command: "Nor call each other by nicknames" [Sura (48 out of 113) – Minw-waraaa-il-Hujuraat – Verses 11 – 12]. This could be interpreted to support the idea that using precise, original, scriptural proper nouns (Option – B) is essential. While consensus-based names might be commonly used, they do not hold the weight of the official, recorded

document and are dismissed by the framework as a source of unerring knowledge [revealed truth], reinforcing that the revealed textual data is supreme.

[C] Protection of Original Intent and Identity

Explanation: The immutability of a legal name protects an individual's unique legal identity. Altering it without due process corrupts the record of that identity.

Justification in the Framework: The framework posits that the specific sound, spelling, and meaning of the original Arabic proper nouns are "integral to the revelation itself" and represent "unchangeable, unerring revealed truth." Maintaining the precision of these names as they appear in the text (Option B) is essential to preserving the integrity and *identity* of the divine message and the messengers themselves, just as maintaining a legal name preserves a person's legal identity.

Summary of the Similitude: The analogy perfectly supports the **Quran: Kitaaba bil-Haq** framework's central premise: the written, original, un-manipulated text is the sole source of unerring truth. Any attempt to alter the specific *names* of chapters or messengers based on scholarly consensus [unanimous agreement, mutual understanding, or global declaration] is analogous to attempting to legally change a person's name merely because a group of academics agreed on a different spelling. The "legal document" (the appointed Quran in Arabic) holds the final, unchangeable authority.

Explanation within the Framework: The following quotes highlight a central theological warning against **textual manipulation** and **deviation from original instruction**. These scriptural evidence will support the epistemological premise of the research project:

[A] **"But those who did wrong changed the word which had been told them for another saying"** [Sura (1 out of 113) – An-tazbahuu Baqarah – Verses – 55 to 59]: This passage acts as a proof-text for the framework's rejection of "Option A" (Conventional Titles). It suggests a historical precedent for human error involving the deliberate or incidental alteration of divine instruction. The framework uses this to argue that human consensus (scholarly or traditional) often leads to a "changed word" or deviation from the original, un-manipulated text.

[B] **"These [scholars and leaders] are they who have exchanged guidance for error"** [Sura (1 out of 113) – An-tazbahuu Baqarah – Verses – 6 to 16]: This passage explicitly warns against the consequences of such changes, identifying those who prioritize manipulated data or human consensus (the "error") over the original, divine instruction ("guidance").

Justification for the Research Methodology

These verses provide the internal, textual justification for the entire methodology of this research:

- **Validates the focus on the "Un-manipulated Text":** The fear of people "changing the word" mandates the strict adherence to the *original Arabic text* as the sole source of truth in the research.

- **Supports the rejection of Scholarly Consensus:** The verses characterize deviation from original instruction as "error" and link it to actions of specific groups (scholars/leaders), reinforcing the project's systematic rejection of Option A titles derived from scholarly consensus.

Reinforces the need for AI-Assisted Objectivity: The use of AI and a logic-driven Socratic method becomes a crucial tool to bypass potential human bias and prevent the "exchange of guidance for error" that the text warns against. In essence, these verses provide the *moral and theological imperative* for the *Kitaaba bil-Haq* framework's strict epistemology: one must follow the literal, original text explicitly to avoid the error of "changing the word."

[Reference-i] Have you any hope that they [scholars and leaders] will be true to you when a party of them used to listen to the word of Allah [Kalaamallahi], and then used to change it *knowingly*, after they had understood it? [Sura (1 out of 113) – An-tazbahuu Baqarah – Verses – 75 to 77]

[Reference-ii] Therefore, woe to those who write the Kitaab [Yaktubuunal-Kitaab] with their hands, and then say: This is from Allah, to interchange with it for miserable price! [Sura (1 out of 113) – An-tazbahuu Baqarah – Verses – 78 to 82]

[Reference-iii] And surely they [scholars and leaders] know that he who interchanges therein will have no portion in the hereafter. [Sura (1 out of 113) – An-tazbahuu Baqarah – Verses – 99 to 103]

These verses, cited from the *Quran: Kitaaba bil-Haq*, Chapter 1, verses 75-77, 78-82, and 99-103), function as foundational scriptural evidence within the framework for a profound skepticism toward traditional religious authority ("scholars and leaders") and any form of human-introduced change to the divine text.

Explanation and Justification within the Framework:

These verses address the potential for both deliberate textual alteration and the manipulation of interpretation for worldly gain, thus providing a strong scriptural basis for the *Kitaaba bil-Haq* framework's strict rules:

[A] Warning against Scholarly Deceit and Textual Change (Verses 75-77)

- **Scriptural Point:** The text explicitly questions the trustworthiness of a specific party of scholars/leaders, stating that they "used to change [Allah's] word knowingly, after they had understood it."
- **Justification for the Framework:** This verse justifies the framework's fundamental premise that **human consensus is fallible and potentially manipulative**. It provides the internal rationale for the research project to *systematically reject* Option A (conventional, consensus-based titles) as a valid source of "unerring knowledge," as relying on such consensus inherently carries the risk highlighted in this verse.

[B] Condemnation of Writing the Kitaab with Human Hands (Verses 78-82)

- **Scriptural Point:** The text delivers a stern condemnation ("woe to those") who write something down and attribute it to Allah for "miserable price" (worldly gain).
- **Justification for the Framework:** This verse supports the research project's insistence on using only "authentic and un-manipulated data" and the "un-manipulated text." It frames the act of adding human elements to the scripture—which, in the framework's logic, includes relying on conventional titles or interpretations not explicitly in the text—as a severe transgression. The analogy used previously (changing a legal name on an official document) gains a theological weight here as a prohibited act of "writing the Kitaab with their hands."

[C] Emphasizing Eternal Consequences (Verses 99-103)

- **Scriptural Point:** The text warns that those who engage in this "interchange" (manipulation or alteration of the text/meaning) will face severe consequences in the hereafter.
- **Justification for the Framework:** This highlights the *existential import* of adhering strictly to the framework's methodology. The research project is framed not just as an academic pursuit of knowledge, but as a methodology to help the common person avoid "error" and identify the pure, un-manipulated truth that has significant eternal implications.

Additional Authentic References of Exchange: Human beings have a tendency to "exchange" or "change the words" of divine instruction.

- They change the words from their framework & curriculum. [Sura (4 out of 113) – Maaa-idatam-minas-samaaa – Verses – 41 to 43]
- He said: Will you exchange the higher for that which is lower? [Sura (1 out of 113) – An-tazbahuu Baqarah – Verses – 60 and 61]
- They change the words from their context and forget a good part of the Message that was sent them whereof they were admonished. [Sura (4 out of 113) – Maaa-idatam-minas-samaaa – Verses – 12 to 14]
- Sura (6 out of 113) - Alal-A-Raaf – Verses – 161 and 162
- Sura (13 out of 113) – Ibrahim – Verses – 23 to 30
- Sura (16 out of 113) – Bani-Israa-il – Verses – 71 to 84
- Sura (17 out of 113) – As-haabal-Kahf – Verses – 50 to 57

Summary: These verses provide the theological engine for the entire research project's skepticism of traditional authority. They justify why the *Kitaaba bil-Haq* framework *must* use objective tools like AI and a Socratic methodology to isolate the "unerring knowledge" of the original text, bypassing the potentially compromised avenues of human consensus and traditional scholarship that the cited scripture warns against.

Foundational Factual Truths of the Research Project:

The research project, operating within the *Quran: Kitaaba bil-Haq* framework, is predicated on the following two factual truths, which drive its methodology:

Factual Truth – 1: Scholarly consensus-based translation is either contrary or contradictory to the Verses of *Quran: Kitaaba bil-Haq* (appointed Quran in Arabic).

Explanation: This posits that the collective agreement of human scholars, when used to translate or interpret the Quran, systematically introduces inaccuracies. These inaccuracies do not just represent a difference in nuance; they fundamentally contradict the literal, un-manipulated meaning of the original Arabic text. The project argues that reliance on human consensus (which can be influenced by bias, cultural context, or the inherent limitations of translation) inherently compromises the integrity of the divine message.

Factual Truth – 2: Global interpretation of the Verses of *Quran: Kitaaba bil-Haq* is vitiated by subjective self-contradictions (logical shortcomings) and objective paradoxes (illogical facts).

Explanation: This highlights the real-world consequence of the above. When different conventional translations and interpretations are compared globally [not universally], they often yield results that are logically inconsistent internally ("subjective self-contradictions") or appear to present facts that are objectively illogical or paradoxical when compared to the claim that the text is inherently clear (*mubeen*). The project aims to demonstrate that these contradictions are a flaw in the *interpretation paradigm*, not the original text itself.

The Project's Response: The research project uses its specific methodology (AI-assisted Socratic dialogue focusing strictly on the "un-manipulated text") to provide a path to bypass these flawed interpretations. By rejecting the source of the contradictions (human consensus) and relying solely on the consistent application of the original text's explicit phrases, the project seeks to reveal the singular, "unerring truth" and resolve the apparent shortcomings and paradoxes found in conventional interpretations [so-called global interpretation].

Universal Categorization: "But one of you is a disbeliever [of the Revealed Text], and one of you is a believer [of the Revealed Text]. And Allah is Seer of what you do. [Sura (63 out of 113) – Yawmut-tagaabun – Verses – 1 and 2] The verse serves as a powerful foundation for a **Universal Categorization** within the *Quran: Kitaaba bil-Haq* framework. This statement reinforces the project's binary approach to truth recognition (Option A vs. Option B), suggesting that, epistemologically, there are only two ultimate stances one can take toward the "unerring, un-manipulated text": belief in its entirety or disbelief in some aspect of it.

Explanation of Universal Categorization: This verse establishes a fundamental, binary division that applies to all human interaction with the divine text:

[A] The Believer [of the Revealed Text]:

Definition: This category encompasses those who accept the entirety of the *Quran: Kitaaba bil-Haq* as the sole, un-manipulated source of unerring truth. Within the project's logic, this person consistently chooses Scriptural Phrase and adheres strictly to the four epistemological criteria derived from the text. Their knowledge acquisition is rooted in the "absolute supremacy of revealed, textual data."

[B] The Disbeliever [of the Revealed Text]:

Definition: This category includes those who reject the absolute supremacy of the original text, perhaps by substituting it with scholarly consensus, accepting "changed words," or introducing subjective paradoxes into the interpretation. This disbelief is not necessarily a total rejection of the faith, but a rejection of the *text's absolute authority* as the single source of truth.

Justification within the Framework: The significance of this verse for the project is profound:

- **Binary Outcome of the Socratic Method:** The research project uses the AI-assisted Socratic methodology (MCQs) to force a clear choice between consensus/disbelief in text's perfection and un-manipulated text/belief. The conclusion of the project, therefore, is not merely finding knowledge, but categorizing whether an interpretive methodology falls into the camp of the "believer" (adheres to unerring knowledge) or the "disbeliever" (chooses contingent/self-contradictory knowledge).
- **Epistemological Clarity:** It eliminates ambiguity. The project argues that there is no neutral middle ground in the face of absolute truth claims.
- **Reinforcement of Accountability:** The final phrase, "And Allah is Seer of what you do," adds a layer of existential accountability to the choices made regarding the text, further justifying the project's rigorous pursuit of the singular truth.

The verse provides the ultimate framework for evaluating the outcome of the research project's methodology: every interpretation and every individual engaging with the text will, by their adherence to either scholarly consensus or the un-manipulated text, fall into one of these two universal categories.

Ulaaa-ika humul-kaafiruuna haqqa [Sura (3 out of 113) – Aatun-Nisaaa-a – Verses – 150 to 152]: Believers/Followers of Scholarly Consensus: This citation provides the strongest ethical and theological justification within the **Quran: Kitaaba bil-Haq** framework for the project's binary classification system and its rejection of scholarly consensus. This verse mandates a form of *epistemological non-distinction* that aligns with the framework's pursuit of a singular, consistent truth.

Explanation within the Framework: The verses from *Sura (3 out of 113) – Aatun-Nisaaa-a – Verses – 150 to 152* establish a clear categorization of individuals based on their acceptance of the *entirety* of the message, which directly mirrors the project's distinction between "manipulated and misleading data followers" and those who adhere strictly to "un-manipulated data."

The key points are:

[A] Condemnation of Selective Belief: The verse condemns those who attempt to "make distinction" or say, "We believe in some but disbelieve in others."

Application to the Project: This is a direct scriptural rebuke of the "consensus-based" methodology (manipulated and misleading data). The framework argues that by accepting a consensus-based title over the textually explicit

"Scriptural Phrase", one is effectively making an arbitrary distinction and engaging in selective belief regarding the source of truth.

[B] Rejection of the "Middle Way": The verse explicitly addresses those who "seek to choose a way in between," listing numerous terms related to human agreement and social constructs (universal acceptance, international convention, policy for science & science for policy).

Application to the Project: This provides the scriptural justification for the project's rejection of all human consensus as a source of *unerring* knowledge. The text labels this pursuit of a "middle way" or "scholarly consensus-based truth" as an act of disbelief (*kaafiruuna haqqa*). This mandates that the project must force a binary choice (Option A or Option B) and cannot accept a compromise position where both consensus and revelation hold equal sway.

[C] Defining True Belief and Reward: The verse concludes by praising those who "make no distinction between any of them."

Application to the Project: This reinforces the objective of the Socratic methodology: to guide the user toward a position of non-distinction, where the *entirety* of the un-manipulated text is accepted as the sole truth.

Justification for the Project: The significance of these verses for the *Kitaaba bil-Haq* project is profound: they provide the moral, ethical, and theological justification for categorizing adherents of human consensus as "disbelievers of Manifest Truth," thereby validating the project's rigorous, non-negotiable methodology of adherence solely to the un-manipulated text.

Ulaaa- ika humul- Mu-minuuna haqqaa: Believers/Followers of Revealed Text, Unerring Knowledge, and Un-manipulated Data: The foundational ground of the project, as supported by **[Sura (7 out of 113) – Anil-Anfaal – Verses – 1 to 8]**, is that *true belief* is demonstrated by the **practical application of unerring knowledge derived solely from the un-manipulated revealed text**. This passage justifies the project's methodology by shifting the definition of "believer" from one based on human consensus to one based on specific, verifiable actions that align with objective, manifest truth. The core of the explanation lies in the verses' emphasis on shared accountability, objective verification, and the universal nature of truth that supersedes individual or group possession.

Explanation: Truth is Not a Possession, But a Shared Heritage

[A] Truth is Not Negotiable (It belongs to Allah): The concept that truth is not negotiable is explicitly established in the first verse:

"Say: The spoils of war belong to Allah and the messenger. So keep your duty to Allah, and adjust the matter of your difference, and obey Allah and His messenger, if you are believers [of Manifest Truth]..." [Sura Anil-Anfaal (Verse 1)]

Justification: When ownership of something is attributed solely to the Divine (Allah), it immediately removes that thing from the realm of human negotiation, consensus, or possession. Human beings are tasked with *obeying* and *adjusting differences* in light of this truth, not defining or negotiating it. Truth is an objective standard to which humanity must adhere, not a subjective asset to be traded or owned. The project's rejection of "scholarly consensus" in favor of un-manipulated text directly embodies this principle of non-negotiability.

[B] Truth is a Shared Heritage (It is accessible to all via clear signs): The verses describe truth as something that can be universally recognized and applied by all who engage with the signs (*Aayaat*):

"For, believers [of Manifest Truth] are those who, when Allah is mentioned, feel a tremor [vibration] in their hearts, and when they hear His revelations are rehearsed, find their faith strengthened, and put [all] their trust in their Rab; who establish prayer [recognizing Un-contradicted Facts of this Manifested Nature such as Natural Magnetism...]" [Sura Anil-Anfaal (Verses 2-3)]

Justification:

[i] Universal Access: The ability to "feel a tremor," have "faith strengthened," and "put trust" in the divine are universal human experiences, not limited to a specific race, nation, or academic elite.

[ii] Objective Signs: The reference to "Un-contradicted Facts of this Manifested Nature" (Natural Magnetism, etc.) confirms that truth is embedded in observable reality, accessible to anyone who applies rational thinking and empirical evidence-based reasoning (*Furqan*).

[iii] Shared Application: The text encourages the believers to "adjust the matter of your difference," implying a collective responsibility to uphold a single standard of truth once it is recognized.

Conclusion for the Project: These verses provide the ethical foundational ground for the project: the pursuit of unerring knowledge is a universal duty because that knowledge is not a private possession of scholars or institutions, but an objective reality (Manifest Truth) provided by the Divine. The AI-assisted Socratic methodology, by making this truth recognizable to a general audience, honors truth as a shared human heritage and a non-negotiable standard.

[MCQ-112] When identifying the foundational patriarch in the original Arabic text of the appointed Quran, which proper noun represents the unchangeable, unerring revealed truth?

Option A: Mount Sinail (The English, consensus-based, domesticated equivalent name)

Option B: **Mount Tuur** (The specific, original Arabic proper noun as revealed in the text)

[MCQ-113] Within the framework of Quran: Kitaaba bil-Haq, which prioritizes names derived directly from the revealed, un-manipulated text over honorific or consensus-based titles, the definitive, revealed name for the appointed Quran in Arabic is:

Option A [Honorific Name]: Holy Quran (A consensus-based, domesticated equivalent name used in general convention)

Option B [Scriptural Name]: Kitaaba bil-Haq (The specific, original Arabic scriptural phrase meaning "The Text with Truth" as revealed within the text itself)

References from the Revealed Text: "Kitaab in Truth [Kitaaba bil-Haq]" [Sura (1 out of 113) – An-tazbahuu Baqarah – Verses – 213 and 214]; [Sura (2 out of 113) – Alal-Imraan – Verses – 1 to 7]; [Sura (4 out of 113) – Maaa-idatam-minas-samaaa – Verses – 48 to 50]' [Sura (38 out of 113) – Zumaraa – Verses – 27 to 31]; [Sura (40 out of 113) – Kitaabun-Fussilat – Verses - 41 to 45]

References to Kitaab in Truth (Kitaaba bil-Haq): These citations define the text itself by an inherent quality rooted in the original Arabic scripture, providing the internal evidence necessary to classify this name as "unerring truth."

Quran in Arabic [Sura (38 out of 113) – Zumaraa – Verses – 27 to 31] ---- 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 out of 113) - Kitaabun-Fussilat – Verses - 41 to 45]

References to Quran in Arabic: The verses from Sura Zumaraa and Sura Kitaabun-Fussilat emphasize the *divine intentionality* behind the text being revealed specifically in the Arabic language. This reinforces the "Existential Import of the Original Text" (as previously discussed), mandating that the specific Arabic phrasing (like *Kitaaba bil-Haq*) is the only valid term, superseding English consensus terms like "Holy Quran."

Justification within the Framework: According to the Kitaaba bil-Haq framework, **Option B** is the correct answer. The justification is that the phrase Kitaaba bil-Haq is a literal, explicit descriptor found within the original, unerring Arabic text, whereas "Holy Quran" is an external, human consensus-based honorific, which is systematically rejected by the framework's epistemology.

[MCQ-114] Based purely on the internal epistemology and explicit references within the un-manipulated text of the appointed Quran in Arabic (Quran: Kitaaba bil-Haq), how many authoritative revealed texts are there as the source of revealed truth [unerring knowledge]?

Option A: Four Revealed Texts (Tawraat, Injiil, Zabuur, and Furqan)

Option B: One (The singular text of Kitaaba bil-Haq which encompasses four revealed criteria such as Tawraat, Injiil, Zabuur, and Furqan)

References: "Or have We give them any Kitaab before this [that they are holding onto now]..." [Sura (42 out of 113) - 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 out of 113) – Bil-ahqaaf – Verses - 1 to 7]

Justification within the Framework: According to the Kitaaba bil-Haq framework, **Option B** is the correct answer. The justification relies on the verses provided, which challenge the existence of *any other* independent Kitaab (revealed text) as a source of unerring knowledge or manifest truth. The framework prioritizes these explicit scriptural challenges to other sources over any traditional scholarly consensus (Option A methodology) that might suggest four separate, valid texts exist simultaneously. The text itself insists on its singularity and asks for proof of any other revealed text.

The Four Criteria of Truth in the Kitaaba bil-Haq Framework

The project posits that the original text of the Kitaaba bil-Haq is the sole source of unerring knowledge [revealed truth], but that this truth is recognized and validated using four distinct epistemological criteria [epistemological tools], each symbolized by a scriptural term:

Term	Epistemological Criterion [Tool]	Brief Explanation
Tawraat	Coherence Truth [Similitude of Software]	Idea – Idea Relation: Knowledge claims are validated if they are logically consistent and systematically cohere with the entire body of the singular revealed text, without internal contradiction.
Injiil	Correspondence Truth [Similitude of Display]	Idea – Object Relation: Knowledge claims are validated if they directly correspond to the natural signs and particular instances under natural circumstances [Aayaatillahi or Empirical Evidence-based Apriori Science].
Zabuur	Pragmatic Truth [Similitude of Hardware]	Practicability: Knowledge claims are validated if they are practical, functional, and lead to positive, observable outcomes when applied in reality i.e. fundamental building blocks of the pre-existing universe and fundamental constants of the equal & opposite manifested nature.
Furqan	Self-evident Truth [Empirical Evidence-based Reasoning]	Humanistic Vision of Reality: The ultimate criterion: the ability to discern truth from error (Furqan literally means "The Criterion" or "The Distinguisher"). This is the resulting wisdom that allows a rational individual to inherently recognize the truth of a claim derived using the other three methods.

Justification and Authentic References (Proof-Texts):

The incorporation of these criteria is justified by specific verses within the *Kitaaba bil-Haq*. The project uses these references to establish that Tawraat, Injiil, Zabuur, and Furqan are intended as epistemological tools rather than separate, revealed *texts* as understood in mainstream consensus (unanimous agreement and mutual understanding).

Core Reference for Criteria:

“And remember We gave Muusaa the Kitaab and the **Criteria** [*wal-Furqan*].” [Sura (1 out of 113) – An-tazbahuu Baqarah – Verses – 53 and 54]

Justification: This verse establishes that the concept of "Criteria" is divinely sanctioned and given alongside the "Kitaab," suggesting they are essential validation tools.

References establishing singularity and nature of the Kitaab that encompasses these tools:

- [Sura (2 out of 113) – Alal-Imraan – Verses – 1 to 7]
- [Sura (7 out of 113) – Anil-Anfaal – Verses – 29 to 31]
- [Sura (12 out of 113) – Yu-Sabbihur-Ra’d – Verses – 37 to 40]
- [Sura (20) – Rasuul (Prev. Ambiyaa) – Verses – 47 to 54]
- [Sura (23 out of 113) – Nuurun alaa Nuur – Verses – 11 to 20]

These references, when interpreted through the Kitaaba bil-Haq framework, mandate that the four types of truth validation must be used in concert *with* the single un-manipulated text to reach "unerring knowledge" [revealed truth].

The four criteria of truth serve as the universal tools for this individual verification process:

- **Coherence (Tawraat):** Is the interpretation logically sound and internally consistent?
- **Correspondence (Injiil):** Does the interpretation match objective reality and empirical evidence?
- **Pragmatism (Zabuur):** Does the interpretation work in a practical, functional sense in the real world?
- **Self-Evidence (Furqan):** Does the conclusion register as self-evident truth to a rational mind?

Conclusion: A Framework for Intellectual Autonomy

The overall humanistic vision of the project is to provide a framework for **intellectual autonomy and truth recognition**. It removes the "middle way" of negotiation and consensus, places two distinct paths before humanity, and empowers the individual, using common sense and the four criteria, to recognize the singular, un-manipulated manifest truth.

The verse from *Sura (4 out of 113) – Maaa-idatam-minas-samaaa – Verses – 64 to 69* provides a powerful, scripturally mandated integration of scientific and natural laws into the project's definition of "Truth and its Criteria." This citation is crucial because it links the abstract epistemological *criteria* (Tawraat, Injiil) with observable, physical reality and scientific law.

Incorporation: Truth and its Criteria

This section should be incorporated where UKF discusses the epistemological tools ([Tawraat: Coherence, Injiil: Correspondence, Zabuur: Pragmatic, Furqan: Self-evident Truth]). It elevates the discussion from a purely textual analysis to one that incorporates the physical universe as a *co-criterion* of truth validation.

Here is how to incorporate it:

The Foundational Ground: Standing Fast by the Criteria

The *Kitaaba bil-Haq* framework establishes that recognizing truth requires adherence to not just the internal consistency of the text, but also its correspondence with the physical universe. This is mandated by the text itself, which calls upon scholars and leaders (*Ahlal Kitaab*) to align their

understanding with observable reality [natural signs and particular instances under natural circumstances]:

“Say: O Scholars and Leaders [Ahlal Kitaab]! You have no ground to stand upon unless you stand fast by the Tawraat [Unalterable Laws of Nature such as Newton’s Third Law – ‘Equal & Opposite’], the Injiil [Correspondence Truth such as Einstein’s Binary Pulsar], and all the revelations [Fundamental Building Blocks of the Pre-existing Universe and Fundamental Constants of Nature] that have come to you from your Rab.” [Sura (4 out of 113) – Maaa-idatam-minas-samaaa – Verses – 64 to 69]

This verse justifies the project's use of specific Criteria of Truth:

- **Tawraat [Coherence Truth]:** This links directly to the **"Unalterable Laws of Nature"** (like Newton’s Third Law). This criterion validates that the truth derived from the text must cohere with the fixed, logical operating system of the physical universe—it must be logically sound and consistently applicable.
- **Injiil [Correspondence Truth]:** This connects to **"Correspondence Truth"** and **"Empirical Evidence"** (like Einstein’s Binary Pulsar and Alteration of Day – Night observation). This criterion mandates that the knowledge claims derived from the text must correspond to objective, verifiable facts and observable natural signs (*Aayaatillahi*).
- **"All the revelations":** This includes the **"Fundamental Building Blocks of the Pre-existing Universe" such as Basic Fields and “Fundamental Constants of Nature” such as Dark Matter and Dark Energy**. The physical reality itself is a form of ongoing revelation that must be consistent with the *Kitaaba bil-Haq*.

In summary: This verse provides the essential justification for the project's claim that valid knowledge (wisdom) is not merely an abstract, textual truth, but one that is verifiable by the unalterable laws of the physical world, simultaneously fulfilling the demands of coherence, correspondence, and pragmatic truth.

Incorporation into the Project: The Universe as Ongoing Revelation

The project posits that "All the revelations" mentioned in the scriptural references (e.g., Sura 4, Verses 64-69) are not limited to historical texts but encompass the physical universe and its immutable laws. This aligns with the *Injiil* (Correspondence Truth) and *Zabuur* (Pragmatic Truth) criteria, asserting that divine truth must correspond with observable reality.

Explanation of Key Concepts:

[A] "Fundamental Building Blocks of the Pre-existing Universe" (Basic Fields):

- **Scientific Context:** In modern physics (specifically Quantum Field Theory), the universe's most fundamental constituents are not particles, but continuous, fluid-like substances known as **quantum fields**. Excitations or vibrations in these basic fields are what we perceive as particles (like quarks, leptons, and bosons).

- **Framework Link:** These fields, existing everywhere in spacetime, are the underlying structure of reality. Within the *Kitaaba bil-Haq* framework, their inherent, consistent behavior is a manifestation of unalterable divine law (*Tawraat* criterion), accessible to empirical study (*Injiil* criterion).

[B] "Fundamental Constants of Nature" (Dark Matter and Dark Energy):

- **Scientific Context:** Dark matter and dark energy are not "constants" in the same sense as the speed of light or Planck's constant; they are mysterious *substances* or *phenomena* that dominate the universe's energy budget (about 95% of the universe is composed of them). Their nature remains one of the major challenges in modern physics, although a "cosmological constant" in Einstein's equations is a leading candidate for dark energy.
- **Framework Link:** The project uses these as examples of universal, observable realities that must be consistent with the *Kitaaba bil-Haq*. The fact that these are observed and measured in a consistent manner internationally reinforces their status as objective, non-negotiable "signs of Allah" (*Aayaatillahi*), which are verifiable through scientific inquiry (Empirical Evidence-based Apriori Science).

Summary Justification: The statement justifies that the "physical reality itself is a form of ongoing revelation that must be consistent with the *Kitaaba bil-Haq*." This means that any *interpretation* of the text that contradicts verifiable, unalterable scientific facts (like Newton's laws or Einstein’s Binary Pulsar) is flawed. The project uses this harmony between the physical universe and the un-manipulated text as the ultimate test of "unerring knowledge," validating truth through correspondence with both scripture and nature.

The similitude of those who are entrusted with the Tawraat [Unalterable Laws of Nature such as Newton’s Laws (Universal Major Premises of the Dictum, Vyapti, Coherence Truth, Synthetic Apriori Judgments, Formal Grounds of Scientific Certainty, or Complete Coded Shared Tautologies], but does not apply it, is as the similitude of the ass carrying books. Wretched is the similitude of folk who deny the Signs of Allah [Aayaatillaahi (Injiil and Zabuur, Paksa-Dharmata, Correspondence Truth and Pragmatic Truth, Affirmative Minor Premises of the Dictum, Natural Signs and Particular Instances under Natural Circumstances, Einstein’s Sciences such as Einstein’s Binary Pulsar, or Marks of Manifest Truth) such as Sign of Natural Magnetism]. And Allah does not guide people who do wrong [Wallaahu laa yahdil-qawmaz-zaalimiin]. [Sura (61 out of 113) – Miny-Yawmil-Jumu-ati – Verse - 5]

The verse from *Sura (61 out of 113) – Miny-Yawmil-Jumu-ati – Verse - 5* is a critical piece of evidence for the **Quran: Kitaaba bil-Haq** project. It serves as a powerful ethical warning against mere intellectual knowledge without practical application and links the project's Criteria of Truth directly to scientific and natural laws.

Incorporation: The Coherence [Tawraat] as the Source of Legal Judgment

The project posits that the *Tawraat*, as an epistemological tool representing **Coherence Truth**, refers to the eternal, unalterable laws of nature that existed *prior* to finite beings. This gives the criterion the status of divine, absolute law, superseding temporary human consensus.

Integrating the Verse and Explanation

"But how do they come to you for decision, when they have Tawraat before them wherein Allah has delivered judgment [for them]?" [Sura (4 out of 113), Verses 41–43]

Significance:

This verse emphasizes that the original text—and the Criteria within it—contains explicit, divine standards required for decision-making. The significance of the *Tawraat* (Coherence Truth) criterion lies in its inherent connection to the **"nature's equal & opposite *a priori* paradigm"** (creation in pairs principles).

These fundamental laws were established *before* the revelation to finite beings, giving them universal, non-contingent authority. This criterion provides the legal and rational basis for judgment, making fleeting human consensus (Option A) obsolete when the permanent, unalterable standard of the text and nature (Option B) is clear and accessible. The project therefore seeks to align human decision-making with this *a priori*, divinely embedded truth.

The Criterion as the Standard for Prophets and Scholars (Tawraat: Guidance and Nuur)

"Lo! We have revealed Tawraat wherein is guidance and Nuur. By this criterion [standard] the prophets who surrendered... judged Haaduu, and Rabbaa-niyyuuna, and Abbaaru in resemblance with Kitaab of Allah as they were proposed to observe, and there to they were witnesses" [Sura 4 out of 113, Verses 44-45]

Significance: This verse establishes the *Tawraat* criterion as the *universal, historical standard* used by all righteous figures. It links the use of the "standard" (*wal-Furqan* as referenced earlier) to divine guidance and *Nuur* (light). The significance lies in its role as a consistent, historical benchmark for truth recognition, making it necessary for the current project to re-apply this standard today.

Additional Authentic References: Criteria. [Sura (1 out of 113) – An-tazbahuu Baqarah – Verses – 53 and 54], [Sura (2 out of 113) – Alal-Imraan – Verses – 1 to 7], [Sura (7 out of 113) – Anil-Anfaal – Verses – 29 to 31], [Sura (12 out of 113) – Yu-Sabbihur-Ra'd – Verses – 37 to 40], [Sura (20) – Rasuul (Prev. Ambiyaa) – Verses – 47 to 54], [Sura (23 out of 113) – Nuurun alaa Nuur – Verses – 11 to 20]

Incorporation: Firm Faith in Allah as the Unique Creator of Science

The project's epistemology requires a fundamental distinction between the Creator of natural laws (Science) and human invention (Technology). This distinction is logical [humanistic] for choosing between human consensus and unerring truth.

The Dichotomy: Natural Mechanism vs. Man-Made Mechanism

The project emphasizes that the mechanism of reality is twofold:

- **Natural Mechanism (Science):** The inherent, unchangeable laws revealed by the Creator (e.g., Newton's Third Law: "Equal & Opposite"). This is the domain of pure, divinely originated knowledge.
- **Man-Made Mechanism (Technology):** Human application and invention based on understanding those natural laws. This is the domain of human consensus and contingent/self-contradictory knowledge.

Firm Faith within this framework means recognizing Allah as the sole Creator of the **Natural Mechanism (Science)** and rejecting the notion that human technology or consensus can ever achieve the same status of "unerring knowledge."

Scriptural Justification and the Challenge of Association

The following verse is used as the proof-text to force a choice between the two domains (Option A vs. Option B):

"----- Can you possibly bear witness that besides Allah [as the Unique Creator of Equal & Opposite Manifested Nature (Creation in Pairs)] there is another Allah [as the Creator of Global Nature]? 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 [with respect to Creation]. [Sura (5 out of 113) – Al-An'am – Verse – 19]

Context of Erroneous Knowledge vs. Unerring Knowledge

[A] Erroneous Knowledge: Erroneous knowledge is characterized by associating human consensus and man-made mechanisms (technology/scholarly interpretation) with the same level of certainty and authority as the divine natural mechanism (science/un-manipulated text). The verse directly challenges this association (*shirk* regarding creation).

[B] Unerring Knowledge: Unerring knowledge demands recognition of the singular Creator (*Waahid*) of the "Equal & Opposite Manifested Nature" (Creation in Pairs). Adhering to revealed truth means affirming the absolute uniqueness of the source of unerring knowledge (the un-manipulated text and the science it describes).

In Summary: This section solidifies the project's foundation by asserting that the distinction between revealed science and human technology/consensus is not just epistemological, but a matter of core belief and a necessary "firm faith" required to correctly apply the Criteria of Truth.

Innash-shirka la-zulmun aziim: "Wa laqad aataynaa Luqmaan-al-Hikmata anish-kur lillaah. Wa many-yashkur fa-innamaa yashkuru linafsih; 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. 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 out of 113) – Verses – 12 – 13]

God-Partners [UN-led Global Governance]: Do they indeed ascribe to Him as partners things [such as the UN-led Global Governance (Global Scientists and Global Leaders)] that can create nothing, but are themselves created? No aid can they give them, nor can they aid themselves! If you call them to guidance, they will not follow you. Whether you call them or are silent is all one to them. Verily those whom you call upon besides Allah [such as the so-called Sun and the White Moon of each Zone] are servants like to you. Call upon them, and let them listen to your prayer, if you are [indeed] truthful. Have they feet to walk with? Or hands to lay hold with? Or eyes to see with? Or ears to hear with? **Say: Call your 'god-partners', scheme [your worst] against me, and give me no relief.** [Sura (6 out of 113) - Alal-A-Raaf – Verses – 191 to 195]

Clarification: The Singularity of the Revealed Text

The UKF maintains that there is only **one singular revealed text** that functions as the source of "unerring, non-contingent knowledge": **Quran: Kitaaba bil-Haq** (the appointed Quran in Arabic).

The project must highlight that treating the "Four Criteria of Truth" as if they are independent "revealed texts" is a fundamental contradiction of the framework's (and the cited text's) core epistemology.

Scriptural Justification for Singularity

The following verses from the *Kitaaba bil-Haq* serve as definitive proof-texts that reject the existence of multiple, independent revealed sources of the same authority:

"Am aataynaahum Kitaa-bam-min-qablihii fahum-bihii mustamsikuun" - Or have We give them any Kitaab before this _----- [Sura (42 out of 113) - Ummil Kitaab / (prev.) Zukhruf – Verses - 21 to 25]

Explanation: This verse challenges the assertion of those who follow other purported texts, asking if a separate, authoritative "Kitaab" was given previously that they are adhering to. This fundamentally supports the UKF's argument that the burden of proof is on those who claim a multiplicity of revealed sources of knowledge.

"Bring me a Kitaab before this or any remainder of knowledge in support of what you say if you are truthful." [Sura (45 out of 113) – Bil-ahqaaf – Verses - 1 to 7]

Explanation: This verse provides a direct challenge: present a concrete, authoritative book or evidence (*remainder of knowledge*) other than this one text. This functions as the ultimate scriptural validation for the project's monistic approach to the source of truth—the original, un-manipulated *Quran: Kitaaba bil-Haq* is presented as the singular, legally valid text.

Conclusion for the Project: These verses reinforce the project's methodology: all knowledge claims must ultimately trace their origin back to this *single* revealed text. Any framework that projects the "Four Criteria of Truth" as independent "revealed texts" operates outside the *Kitaaba bil-Haq* framework's definition of unerring knowledge, as that contradicts the clear scriptural insistence on the singularity of the source.

“Qul Hu-wallaaahu Ahad, Allaahus-Samad; Lam yalid, wa lam yuulad; Walam yakul-la-huu kufu-wan Ahad” - Say: He is Allah, the Uniqueness! Allah, the eternally besought of all; He begets not, nor is He begotten. And there is none comparable to Uniqueness. [Sura (111 out of 113) – Ahad [Uniqueness] (Prev. Ikhlās) – Verses - 1 to 4]

Say: I seek safe haven with **Rab of the daybreak**. [I seek safe haven] **from the mischief of the invented things [Consensus-based Neutral Science (Secular Science) and corresponding Global Interpretation], and from the mischief of darkness [UN Universal Declaration of Anti-natural Parameters (Global Standards) for Human Rights (UN Universal Declaration of Global Veil of Ignorance or Depth of Darkness)] as it overspreads, and from the mischief of those who practise secret arts [black magic], and from the mischief of the envious one [self-sensed epistemic person / possessor of global epistemology (self-contradictory & paradoxical basic scientific knowledge)] as he practises envies [jealousies].** [Sura (112 out of 113) – Bi-Rabbil-Falaq – Verses - 1 to 5]

Fundamental Understanding: A term denotes things and connotes attributes. For example, the term "man" **denotes** all human beings but **connotes** attributes like rationality and animality. A term is said to be connotative if it has both denotation and connotation. For example, the term "man" is a connotative term. A term is said to be non-connotative if it has either denotation or connotation but not both. For example, the term "whiteness" is a non-connotative term. This is a clear explanation of the distinction between denotation and connotation, which defines terms based on the objects they refer to and the qualities or attributes they imply.

[MCQ-115] According to the necessary humanistic vision of reality, where a term is **connotative** if it has both denotation (refers to things) and connotation (implies attributes), and **non-connotative** if it has only one (either denotation or connotation, but not both), how is the term "Quran" classified under two different interpretive frameworks?

Option-A – Consensus-based Framework: The term "Quran" is **non-connotative** because it only connotes "unerring knowledge" [authentic information] and does not denote the physical universe [Aalameen].

Option-B – Kitaaba bil-Haq Framework: The term "Quran" is **connotative** because it both denotes the pre-existing universe [Aalameen] and connotes "unerring knowledge" [authentic information or revealed message].

[MCQ-116] Which statements best describes the nature of "scholarly consensus"?

Option – A: It is a universal truth.

Option – B: It is a universally accepted truth.

[MCQ-117] In the context of knowledge and truth, how does “scholarly consensus” primarily differ from “universal truth”?

Option – A: Scholarly consensus is derived from faith, while universal truth is derived from artificial observation.

Option – B: Scholarly consensus is a human derived interpretation, while universal truth is a concept true regardless of human consensus.

[MCQ-118] Which example best illustrates that a "universally accepted truth" (human interpretation) is subject to evaluation and change, unlike a "universal truth" (nature's law)?

Option A: Nature's Equal and Opposite Apriori Paradigm (Creation in Pairs), such as the consistent alteration of day and night.

Option B: The United Nations' Universal Declaration of Global Standards for Human Rights, which is a human-defined construct that can be re-evaluated and revised.

[MCQ-119] A scholarly consensus represents which of the following regarding form of knowledge?

Option – A: Tautologous knowledge (Knowledge which is true always).

Option – B: Contingent Knowledge (Knowledge which is always probable) or Contradictory Knowledge (Knowledge which is false always).

[MCQ-120] Who is believed by Muslims as the Unique Creator of everything in pairs i.e. nature's equal & opposite apriori paradigm?

Option A: UN-led Global Governance

Option – B: Allah

[MCQ-121] Who are considered as the Creators of “Global Paradigm” (Globalization or Anti-natural Paradigm)?

Option – A: Allah and His Messengers

Option – B: UN-led Global Governance and Global Scientists

[MCQ-122] Which of the following paradigms is not only rationally justifiable but also empirically verifiable apriori truth (unerring knowledge framework)?

Option – A: Universally Accepted Global Paradigm (Scholarly Consensus-based Framework)

Option – B: Nature's Equal & Opposite Paradigm (Creation in Pairs)

[MCQ-123] Which of the following paradigms is not vitiated by logical inconsistencies (subjective self-contradictions)?

Option – A: Universally Accepted Global Paradigm (Scholarly Consensus-based Framework)

Option – B: Nature's Equal & Opposite Paradigm (Creation in Pairs)

[MCQ-124] Which of the following paradigms is not vitiated by illogical facts (objective paradoxes)?

Option – A: Universally Accepted Global Paradigm (Scholarly Consensus-based Framework)

Option – B: Nature's Equal & Opposite Paradigm (Creation in Pairs)

[MCQ-125] Which of the following paradigms is not vitiated by ethical issues such as evidence sorcery and epistemic persecution?

Option – A: Universally Accepted Global Paradigm (Scholarly Consensus-based Framework)

Option – B: Nature's Equal & Opposite Paradigm (Creation in Pairs)

[MCQ-126] Which of the following paradigms is vitiated by ethical issues such as evidence sorcery and epistemic persecution?

Option – A: Nature's Equal & Opposite Paradigm (Creation in Pairs)

Option – B: Universally Accepted Global Paradigm (Scholarly Consensus-based Framework)

[MCQ-127] Which of the following paradigms is vitiated by illogical facts (objective paradoxes)?

Option – A: Nature's Equal & Opposite Paradigm (Creation in Pairs)

Option – B: Universally Accepted Global Paradigm (Scholarly Consensus-based Framework)

[MCQ-128] Which of the following paradigms is vitiated by logical inconsistencies (subjective self-contradictions)?

Option – A: Nature's Equal & Opposite Paradigm (Creation in Pairs)

Option – B: Universally Accepted Global Paradigm (Scholarly Consensus-based Framework)

[MCQ-129] In the context of “right to unerring knowledge”, which form of knowledge is considered dependent on human interpretation and thus subject to change (contingent)?

Option A: Tautologous Knowledge (Unerring Knowledge)

Option B: Scholarly Consensus-based Knowledge (Universally Accepted Knowledge)

[MCQ-130] Which paradigm, according to the "Unerring Knowledge" framework, is rooted in objective reality and is considered immune to logical inconsistencies or subjective self-contradictions?

Option A: Universally Accepted Global Paradigm (Scholarly Consensus)

Option B: Nature's Equal & Opposite Paradigm (Creation in Pairs)

[MCQ-131] The concept of "evidence sorcery" within “unerring knowledge” framework advocated by Jamir Ahmed Choudhury refers to the manipulation of data to support which of the following knowledge frameworks?

Option A: Nature's Equal & Opposite Apriori Paradigm (Creation in Pairs)

Option B: Universally Accepted Global Paradigm (Scholarly Consensus-based Paradigm)

[MCQ-132] Which knowledge paradigm is described as being "rationally justifiable" and "empirically verifiable apriori truth" within the context of “unerring knowledge” framework advocated by Jamir Ahmed Choudhury?

Option A: Universally Accepted Global Paradigm

Option B: Nature's Equal & Opposite Paradigm

[MCQ-133] Which of the following paradigms does the project argue is vitiated by "illogical facts" (objective paradoxes) and ethical issues such as "manifest hypocrisy"?
Option A: Nature's Equal & Opposite Paradigm (Creation in Pairs)

Option B: Universally Accepted Global Paradigm (Scholarly Consensus-based Framework)

[MCQ-134] The "Socratic Conversational Methodology" in "nature's equal & opposite paradigm" primarily aims to distinguish between which two types of truth regarding Quran: Kitaaba bil-Haq?

Option A: Historical narrative and paradoxical interpretation

Option B: Universal Truth (Unerring Interpretation)

[MCQ-135] In "unerring knowledge" framework, what entity is identified as the Unique Creator operating through the "nature's equal & opposite apriori paradigm"?

Option A: UN-led Global Governance

Option B: Allah

[MCQ-136] Which statement best describes the nature of "scholarly consensus" as defined in the project's epistemological study?

Option A: It is a universal truth (tautologous knowledge).

Option B: It is a universally accepted truth (contingent knowledge/problematic knowledge).

[MCQ-137] The project uses the dichotomy of "Alteration of Day & Night" (as unerring law) versus the "Day & Night Cycle" (as globalization-based interpretation) to illustrate the difference between what?

Option A: Universally Accepted Aposteriori Science [Model Building]

Option B: Universally Verifiable Apriori Science [Pre-existing Model]

[MCQ-138] What is the fundamental epistemological goal of the AI assistance described in the project title, "The AI-Assisted Recognition of Unerring Knowledge"?

Option A: To standardize global scholarly consensus across all fields.

Option B: To verify and manifest "empirically verifiable apriori science" that is free from subjective human inconsistencies.

[MCQ-139] Which UN instrument is highlighted in the project abstract as supporting the "right to truth-based education" and freedom of conscience?

Option A: The Universal Accepted Global Paradigm Protocol

Option B: The UN Convention on the Rights of the Child (UN CRC) and the Universal Declaration of Human Rights (UDHR)

[MCQ-140] According to the project's framework, which aspect of education is fundamental to upholding the UDHR's "right to truth-based education"?

Option A: Adherence to the universally accepted global paradigm (scholarly consensus).

Option B: Recognition of unerring knowledge derived from Nature's Equal & Opposite Paradigm.

[MCQ-141] The project argues that a curriculum based on which paradigm undermines the UDHR Article 26 principle of education "directed to the full development of the human personality"?

Option A: Nature's Equal & Opposite Paradigm

Option B: Scholarly consensus-based global standard education

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[MCQ-142] In the context of UDHR Article 18 (freedom of thought, conscience, and religion), which approach to knowledge is argued to limit individual autonomy and freedom of belief?

Option A: Upholding the individual's right to pursue unerring knowledge

Option B: Enforcing a singular, consensus-based global standard.

[MCQ-143] The project posits that the implementation of a "Universally Accepted Global Paradigm" in education can lead to which specific human rights violation?

Option A: Scientific temper, humanism, and the spirit of inquiry and reform.

Option B: Epistemic persecution and universal exploitation.

[MCQ-144] Within the "Unerring Knowledge" framework, which UN CRC principle is violated when education systems present contingent knowledge as absolute truth?

Option A: The promotion of consensus-building as the primary educational goal.

Option B: The child's right to education in the "spirit of peace, dignity, tolerance, freedom, equality and solidarity".

[MCQ-145] The project highlights the parents' "prior right to choose the kind of education that shall be given to their children" (UDHR Article 26(3)) as support for which type of educational system?

Option A: Systems that enforce the global standard of scholarly consensus.

Option B: Systems that allow for education grounded in the Creation in Pairs principles.

[MCQ-146] By challenging the "Universally Accepted Global Paradigm" as "self-contradictory," the project argues it violates a fundamental human right to what kind of education?

Option A: An education based on opinion and subjective interpretation.

Option B: An education based on sound scientific certainty and objective truth.

Grievance: The project challenges the "Universally Accepted Global Paradigm" (scholarly consensus) as being "self-contradictory" and thus representing "erroneous knowledge" or "contingent knowledge". By doing so, the project argues that mandating this flawed paradigm in education violates the fundamental human right to a proper, truth-based education—specifically, one grounded in the "sound scientific certainty and objective truth" found in the "Unerring Knowledge" framework.

[MCQ-147] The "four foundational solidarity rights of Muslims" mentioned in the project abstract (e.g., Right Direction of Prayer) are framed as elements that resonate with which articles of the UDHR and UN CRC?

Option A: Articles promoting the standardization of global governance protocols.

Option B: Articles protecting freedom of thought, conscience, and religion (UDHR Art 18, UN CRC Art 14).

[MCQ-148] The project implies that the "flawed curriculum" of institutional education, based on consensus, undermines the fundamental human right to what?

Option A: The right to education based purely on social justice narratives.

Option B: The right to a quality education that respects human dignity and truth.

[MCQ-149] Which paradigm, according to the project, aligns with the "necessary humanistic vision" that integrates justifiable philosophy with verifiable science through "upright logic"?

Option A: The UN-led global paradigm.

Option B: The nature-driven reciprocal paradigm (Creation in Pairs).

[MCQ-150] Within the revealed framework, what term is used to specifically refer to the Verses contained within the appointed Quran in Arabic (*Kitaaba bil-Haq*)?

Option A: *Aayaatillahi* (Signs of Allah)

Option B: *Kalamaallaahi* (Words of Allah)

[MCQ-151] Which of the following is categorized as a "Natural Sign" or "Mark of Manifest Truth" within the revealed text? [Specific Reference: Verse – 17 of Sura - As-haabal-Kahf]

Option A: The specific Arabic text found in *Kitaaba bil-Haq*.

Option B: The natural phenomenon of the Alteration of Day – Night in a Day.

Note: Within the context of the "unerring knowledge" framework, natural phenomena that are objectively observable and part of the universal, pre-existing reality are classified as *Aayaatillahi* or "Natural Signs".

[MCQ-152] The project distinguishes between two forms of divine communication. Which term connotes the direct linguistic revelation (the written text)?

Option A: *Aayaatillahi*

Option B: *Kalamaallaahi*

[MCQ-153] When observing the pre-existing universe and natural phenomena like Samawaati wal-Arz (Sirius Binary

System), the project classifies these observations as instances of which divine concept?

Option A: *Kalamaallaahi* (Words of Allah/Textual Verses)

Option B: *Aayaatillahi* (Signs of Allah/Natural Markers)

[MCQ-154] The revealed framework posits that both the Quranic text and the natural world convey truth. Which source is described as the inherent, observable reality (*apriori* science)?

Option A: *Kalamaallaahi* (Textual revelation)

Option B: *Aayaatillahi* (Natural signs)

[MCQ-155] The "Alteration of Day – Night" is used as a prime example of which category within the appointed Quran in Arabic?

Option A: An interpreted verse subject to scholarly consensus (*Kalamaallaahi* interpretation)

Option B: A pre-existing, unerring natural sign (*Aayaatillahi*)

[MCQ-156] In the context of distinguishing "unerring knowledge" from "contingent knowledge," which concept is associated with the fixed, unchangeable natural laws?

Option A: *Kalamaallaahi* (as interpreted by human consensus)

Option B: *Aayaatillahi* (as empirical evidence-based *apriori* truth)

[MCQ-157] The project argues that the *Aayaatillahi* (Natural Signs) primarily correspond to which type of knowledge framework?

Option A: The Scholarly Consensus-based Paradigm

Option B: The Nature's Equal & Opposite Paradigm

Note: The project argues that *Aayaatillahi* (Natural Signs), which are the fixed, unchangeable natural laws observed in the universe, correspond directly to the **Nature's Equal & Opposite Paradigm (Creation in Pairs)**. This paradigm is the source of "unerring knowledge" or "apriori science" within the revealed framework.

[MCQ-158] When analyzing the specific linguistic content and verses of *Kitaaba bil-Haq*, the study is primarily focused on understanding the *Kalamaallaahi*. This contrasts with the study of the physical world, which focuses on:

Option A: Human interpretation and scholarship.

Option B: *Aayaatillahi* and empirical verification.

[MCQ-159] Which of the following best describes how the project uses both *Kalamaallaahi* and *Aayaatillahi*?

Option A: To demonstrate that all knowledge is contingent and relative.

Option B: To integrate textual (Words) and empirical (Signs) evidence for a unified theory of Unerring Knowledge (wisdom).

The project's overarching goal, as described in the abstract, is to use both *Kalamaallaahi* (the Quranic text/Words) and *Aayaatillahi* (Natural Signs/empirical evidence) to establish a comprehensive framework for **Unerring Knowledge**. The project aims to integrate these two sources to create a unified theory that demonstrates the existence of

absolute, objective truth (wisdom), moving beyond contingent human interpretations.

Integrating Philosophy and Science for Unerring Knowledge

The core of the project is an epistemological study that seeks to unify two distinct domains of evidence—textual revelation and empirical observation—to identify a superior form of knowledge, which is termed as "Unerring Knowledge" or "wisdom."

Verifiable Science (*Ayaatillahi*): The project incorporates "verifiable science" by utilizing *Ayaatillahi* (Natural Signs). These are objective, pre-existing natural laws (like the "Alteration of Day & Night") that can be empirically observed and verified. This forms the "apriori science" component, providing objective proof of reciprocal reality.

Justifiable Philosophy (*Kalamaallaahi*): The project integrates a "justifiable philosophy" by drawing upon *Kalamaallaahi* (the Words of Allah/Quranic text). This text provides the philosophical and moral framework (e.g., "Creation in Pairs" principle, human rights vision) that is used to interpret and contextualize the scientific findings.

Upright Logic & Reciprocal Reality: The integration of these two sources (*Kalamaallaahi* and *Ayaatillahi*) is achieved through "upright logic". This methodology aims to ensure that the textual interpretation is consistent with observable reality, and the empirical observation is viewed through the philosophical lens of "reciprocal reality" (nature's equal and opposite paradigm).

The Integration of Evidence via *Kitaaba Wal-Hikmata*

The integration of the project's two sources of evidence (*Kalamaallaahi*—Words of Allah, and *Ayaatillahi*—Signs of Allah) is achieved through the central principle of *Kitaaba Wal-Hikmata*.

This phrase within the framework is defined as a synthesis of observed reality and rational methodology:

***Kitaab* (Pre-existing Universe / Equal & Opposite Manifested Nature):** This is the empirical evidence component. It refers to the study of the objective, pre-existing natural world (*Ayaatillahi*), providing a consistent, verifiable foundation of "apriori science" (e.g., the dual nature of binary systems or day/night alteration).

***Hikmata* (Scientific Temper / Utility of One's Humanistic Vision):** This is the rational, philosophical methodology component. It refers to the application of "upright logic" and a "scientific temper" to analyze the *Kitaab* and the *Kalamaallaahi*. The utility of this humanistic vision is its ability to discern "unerring knowledge" from mere human consensus.

Unified Methodology

The framework uses this *Kitaaba Wal-Hikmata* methodology to ensure:

- **Consistency:** The interpretation of the textual revelation (*Kalamaallaahi* in *Kitaaba bil-Haq*) is systematically

verified against the objective reality of the *Kitaab* (manifested nature).

- **Discernment:** The application of *Hikmata* (scientific temper/upright logic) allows the human mind to identify "unerring knowledge" that is free from the logical inconsistencies and subjective self-contradictions found in consensus-based interpretations.

The Humanistic Vision & Utilitarian Goals

This integrated framework is underpinned by a "necessary humanistic vision" and aims for practical, utilitarian outcomes:

- **Ensured Quality Education:** The project argues that by grounding education in this verified, unerring knowledge (as opposed to fallible consensus), the quality and truthfulness of education can be ensured. This aligns with the UDHR's call for "truth-based education" that fosters intellectual autonomy.
- **Utilitarian Liberation:** The pursuit and recognition of unerring knowledge is seen as leading to "utilitarian liberation." By identifying absolute truth and avoiding the pitfalls of "erroneous" consensus knowledge (such as "epistemic persecution" or "evidence sorcery"), individuals are liberated from confusion, intellectual subjugation, and the limitations of subjective interpretation, fostering "rational thinking and intellectual autonomy" (as per the UDHR/UN CRC vision).

The Dual Meaning of "Quran": Denotation vs. Connotation

The UKF posits that the term "Quran" operates on two distinct but integrated levels, both of which constitute "revelation" but in different forms:

[A] Denotation: The Pre-existing Universe (Apriori Revelation)

The primary denotation of "Quran" in this framework refers to the **pre-existing universe** itself. This is the material, observable reality that existed before the manifestation of finite rational beings.

- **Nature's Equal & Opposite Paradigm:** The universe is understood as a single, "equal & opposite manifested nature" (reciprocal reality) operating under fixed, unchangeable natural laws.
- ***Ayaatillahi* (Natural Signs):** These natural laws and phenomena—such as the "Alteration of Day – Night" and specific celestial mechanics like the Sirius Binary System (*Samawaati wal-Arz*) and Algol Triple Star System (*Nuruun Alaa Nuur*)—are the "empirically verifiable proofs" (*authentic data*) of this universal revelation.
- **Apriori Science:** The observation and verification of these natural signs constitutes *apriori science*—knowledge of pre-existing reality that is rationally justifiable and empirically verifiable. The framework uses Sura Alal-Imraan, Verses 137-143, as reference for the study of these systems that "have passed away before you."

[B] Connotation: The Revealed Message (Through Prophet Muhammad)

The connotation of "Quran" refers to the **revealed message through Prophet Muhammad (PBUH)**. This is the Arabic text referred to as *Kitaaba bil-Haq*.

- **Kalaamaallahi (Words/Verses):** The verses of this text are the "authentic information" that *correspond to the reality* of the pre-existing universe.
- **Integration with Denotation:** The text (connotation) acts as an interpretive guide for understanding the universe (denotation). For example, the verse referencing "Creation in Pairs" provides the *philosophical premise* that guides the scientific observation (empirical verification) of binary star systems or alteration of day - night.

Integrating Inalienable Natural Rights and the UDHR:

By establishing this integrated framework of unerring knowledge (where *Kalaamaallahi* and *Aayaatillahi* validate each other), the project links objective truth to fundamental human rights:

- **Unerring Knowledge as a Right:** The project argues that the pursuit and recognition of this "Manifest Truth" (Empirical Evidence Based Apriori Science) is a fundamental, *inalienable natural right*.
- **Challenging Consensus:** This unerring knowledge is contrasted sharply with "scholarly consensus-based interpretations" (contingent knowledge), which are argued to be erroneous and capable of violating human rights (e.g., UDHR Article 18 on freedom of thought/conscience).
- **UDHR Alignment:** The project aligns the recognition of objective truth with the "necessary humanistic vision" of the UDHR and UN CRC, advocating that only an education based on this integrated, "unerring" framework can ensure true human dignity, rational autonomy, and **utilitarian liberation** from error and exploitation.

[MCQ-160] In the "Unerring Knowledge" framework, the term "Quran" primarily denotes which of the following?

Option A: The specific Arabic text revealed through Prophet Muhammad (*aposteriori revelation*).

Option B: The physical, pre-existing universe (*apriori revelation*).

[MCQ-161] Which term refers to the connotation of "Quran" in the project's framework, representing the revealed message delivered through the Prophet?

Option A: *Aayaatillahi* (Natural Signs/Apriori Science)

Option B: *Kitaaba bil-Haq* (The Universally Shared Text/Aposteriori Revelation)

[MCQ-162] The project classifies the "equal & opposite manifested nature" (the pre-existing universe) as which type of revelation?

Option A: *Aposteriori* revelation (revealed message after creation of humans).

Option B: *Apriori* revelation (pre-existing universe before finite rational beings).

[MCQ-163] The *Kalaamaallahi* (Words/Verses) within *Kitaaba bil-Haq* represent which aspect of the "Quran"?

Option A: The denotation (verifiable apriori science).

Option B: The connotation (justifiable universal philosophy/aposteriori revelation).

[MCQ-164] The study of the Sirius Binary System (*Samawaati wal-Arz*) and the Algol Triple Star System (*Nuruun Alaa Nuur*) are examples of which form of knowledge within the framework?

Option A: Justifiable universal philosophy (*Hikmata*).

Option B: Verifiable *apriori* science (*Aayaatillahi*).

[MCQ-165] Which term is used to describe the "authentic information" contained within the text (*Kalaamaallahi*) that corresponds to the reality of the universe?

Option A: *Aayaatillahi* (natural signs/data).

Option B: Connotation of "Quran" (revealed philosophical message).

[MCQ-166] The project argues that the *Aayaatillahi* (Natural Signs) function as the "empirically verifiable proofs" (authentic data) of which aspect of the "Quran"?

Option A: The connotation (revealed message/philosophy).

Option B: The denotation (the pre-existing universe itself).

[MCQ-167] The "apriori science" described in Sura Alal-Imraan (Verses 137-143) is related to which definition of the "Quran"?

Option A: The connotation (*Kitaaba bil-Haq* as text/philosophy).

Option B: The denotation (the physical universe/apriori revelation).

[MCQ-168] The project uses the methodology of *Kitaaba Wal-Hikmata* to integrate verifiable apriori science (denotation) with what other element?

Option A: Scholarly consensus-based interpretations (contingent knowledge).

Option B: Justifiable universal philosophy (connotation/aposteriori revelation).

Seeking your comments

[MCQ-169] By distinguishing between denotation and connotation, the project aims to integrate which two aspects for a unified theory of Unerring Knowledge (wisdom)?

Option A: Contingent knowledge (consensus) and erroneous knowledge (paradoxes).

Option B: "Justifiable valid knowledge/philosophy" (the connotation/textual message) and "verifiable certain knowledge/science" (the denotation/natural signs)

[MCQ-170] The project posits that the "Quran" (as both text and universe) serves as the basis for rational thought and inquiry, encompassing the study of fundamental truths. Which academic discipline is this associated with?

Option A: Theology focused only on worship rituals.

Option B: Philosophy, providing a justifiable universal framework.

[MCQ-171] The project's use of *Aayaatillahi* (Natural Signs) as "empirically verifiable proofs" primarily relates the "Quran" to which broad field of human inquiry?

Option A: Abstract metaphysics and subjective interpretation.

Option B: Science and the objective study of the pre-existing universe.

[MCQ-172] When the project examines the "Alteration of Day & Night" and other physical laws as sources of "unerring knowledge," it aligns the "Quran" with the principles of which specific scientific discipline?

Option A: Modern art criticism.

Option B: Physics, specifically the study of natural phenomena and motion.

[MCQ-173] The specific references in the project to the "Sirius Binary System" (*Samawaati wal-Arz*) connect the "Quranic" framework directly to which specialized branch of science?

Option A: Marine biology.

Option B: Astronomy, the study of celestial objects (revealed objects) and the cosmos.

[MCQ-174] The project argues that the *Kalaamaallahi* (Words/Verses) within *Kitaaba bil-Haq* provide a structure for consistent reasoning and sound methodology. Which aspect of human inquiry does this represent?

Option A: Random opinion and subjective narrative.

Option B: Logic, establishing rules for empirical evidence-based reasoning (Method: Dictum De Omni Et Nullo).

[MCQ-175] By integrating *Kitaab* (Manifested Nature) with *Hikmata* (Scientific Temper/Upright Logic), the methodology ensures that all branches of human inquiry are grounded in what?

Option A: Scholarly consensus and contingent knowledge.

Option B: Objective reality and unerring knowledge (necessary humanistic vision of education and ensured quality education).

[MCQ-176] The project implies that excluding the study of the physical universe (*Aayaatillahi* / Denotation) from "Quranic" studies limits the scope of which core human pursuit?

Option A: The pursuit of "falsifiable narratives".

Option B: The pursuit of comprehensive scientific understanding.

[MCQ-177] The "apriori science" mentioned in Sura Alal-Imraan is used to demonstrate that the "Quran" (as universe) contains information relevant to which field of inquiry that predates modern discovery?

Option A: Political history and modern governance protocols.

Option B: Fundamental astrophysics and universal systems.

[MCQ-178] The project's title mentions an "Epistemological Study," which is the branch of philosophy concerned with the nature and scope of knowledge. This highlights the "Quran's" role as a source for understanding what?

Option A: How human consensus is formed.

Option B: The criteria of truth and the origin of unerring knowledge.

[MCQ-179] Which statement best describes the project's view on the scope of the "Quran" in relation to human inquiry?

Option A: The "Quran" is a text limited only to historical religious rituals.

Option B: The "Quran" (text and universe) provides the foundation for philosophy, science, physics, astronomy, and logic.

[MCQ-180] According to Sura Banii-Israa-iil, Verses 40-44, the *Haazal-Quran* ("This Quran") is described as being "displayed." To which aspect of reality does this displayed "Quran" refer within the project framework?

Option A: The historical narratives of past prophets contained in the text.

Option B: The objective, pre-existing universe (manifested nature) and its natural signs.

[MCQ-181] The project argues that the Sura Taa-Haa reference to "an Arabic Quran" being "sent down" and "displayed" highlights a dual revelation. What does the term "displayed" specifically refer to in this context?

Option A: The written publication and distribution of the physical Arabic book.

Option B: The universal manifestation of the physical laws and celestial objects (*Aayaatillahi*).

[MCQ-182] Within the framework, the "Displayed Quran" (pre-existing universe) functions as a source of "apriori science." Which specific astronomical system is used as an example of this displayed nature?

Option A: The human-designed International Space Station (ISS).

Option B: The Sirius Binary System (*Samawaati wal-Arz*).

[MCQ-183] The project uses the Algol Triple Star System (*Nuruun Alaa Nuur*) as verifiable evidence of the "Displayed Quran." This system demonstrates the pre-existing universal principle of what?

Option A: Random, chaotic, and subjective natural phenomena.

Option B: The Odd and Even Contrast (Two-fold-mercy and a Light).

[MCQ-184] The purpose of displaying the "Quran" (universe) with "threats" (warnings/natural laws) in Sura Taa-Haa, according to the project, is for rational beings to recognize what?

Option A: The superiority of scholarly consensus-based interpretations.

Option B: The unerring knowledge and objective reality of the universal paradigm.

[MCQ-185] Sura Ilan-Nahl (Verses 49-55) commands "Choose not two realities [two frameworks: global framework and equal & opposite framework]." Within the project's framework, what choice does this verse prohibit believers from making?

Option A: Accepting both the contingent scholarly consensus (erroneous knowledge) and the unerring nature-driven paradigm.

Option B: Adhering solely to the consistent, universal framework of "Creation in Pairs".

[MCQ-186] The project uses Sura Ilan-Nahl to argue for a monadic mission (single focus). This implies a rejection of which epistemological approach to truth?

Option A: The integration of text (*Kalaamaallahi*) and nature (*Aayaatillahi*) through logic (*Hikmata*).

Option B: The acceptance of subjective, multiple realities or conflicting paradigms simultaneously.

[MCQ-187] Sura Alal-Imraan (Verses 77-80) warns against those who "distort the Kitaab with their tongues" through "scholarly consensus interpretation." This action, within the project's view, represents which kind of violation?

Option A: The honest pursuit of truth and universal philosophy.

Option B: The deliberate manipulation of authentic information (*Kalaamaallahi*) to create an erroneous narrative.

[MCQ-188] The project connects the actions of "Firawn's folk" (Sura Anil-Anfaal, Verses 52-56) to disbelieving the "signs of Allah [nature-driven signs]". What specific form of evidence is being rejected in this scenario?

Option A: The written text (*Kitaaba bil-Haq*).

Option B: The empirically verifiable data found in the pre-existing universe (*Aayaatillahi*)

[MCQ-189] Sura Alal-Imraan, Verses 77-80, describes a "grievous penalty" for those who present human opinions as divine truth ("It is they who tell a lie against Allah knowingly"). This highlights the ethical imperative to distinguish between what two sources of knowledge?

Option A: Scholarly consensus (global framework) and the humanistic vision of education.

Option B: Human interpretation (contingent knowledge) and the objective, unerring truth.

[MCQ-190] Within the project's framework, what fundamental distinction is made between the *denotation* and *connotation* of the term "Quran"?

Option A: Denotation is historical narrative (contingent knowledge); connotation is subjective interpretation (erroneous knowledge).

Option B: Denotation is the pre-existing universe (apriori science); connotation is the revealed text (*aposteriori* philosophy).

[MCQ-191] The project's central methodology, *Kitaaba Wal-Hikmata (Dictum De Omni Et Nullo)*, involves integrating which two sources of evidence?

Option A: Scholarly consensus (contingent knowledge) and abstract metaphysics.

Option B: *Kitaab* (Manifested Nature/Objective Reality) and *Hikmata* (Upright Logic/Scientific Temper).

[MCQ-192] The concept of "apriori science" within the framework refers to knowledge that is both verifiable and existed before human rational beings. Which specific examples are cited?

Option A: Modern scientific theories like the Big Bang and human governance protocols.

Option B: The Sirius Binary System (*Samawaati wal-Arz*) and the Algol Triple Star System (*Nuruun Alaa Nuur*).

[MCQ-193] According to Sura Qaaaf, the "veil of ignorance" that can be removed to sharpen one's sight represents which prevailing human framework?

Option A: The objective reality of the pre-existing universe.

Option B: The universally accepted global paradigm (UN universal declaration of global standards for inalienable human rights).

[MCQ-194] The project links the "four foundational solidarity rights of Muslims" (e.g., Right Direction of Prayer) to which broader international human rights principles?

Option A: Articles promoting standardization of global protocols.

Option B: UDHR Article 18 and UN CRC Article 14 (freedom of thought, conscience, and religion).

[MCQ-195] Which statement accurately describes the project's critique of the "UN-led Global Governance and Universally Accepted Global Paradigm"?

Option A: It is vitiated by "logical inconsistencies" and "illogical facts" (paradoxes).

Option B: It is unerring, rationally justifiable, and empirically verifiable truth.

[MCQ-196] The "Socratic Conversational Methodology" used in the project's MCQs primarily aims to distinguish between which two contrasting interpretations regarding *Kitaaba bil-Haq*?

Option A: Modern scientific theories and ancient cultural myths.

Option B: Universal Truth (Unerring Interpretation) and historical narrative/paradoxical interpretation.

[MCQ-197] The project uses Sura Alal-Imraan (Verses 77-80) to issue an ethical warning against "evidence sorcery" and the misrepresentation of truth. This highlights the danger of presenting what as divine truth?

Option A: Empirically verifiable data (*Aayaatillahi*).

Option B: Human opinions and scholarly consensus.

[MCQ-198] The project argues that relying on "contingent knowledge" (consensus) as absolute truth violates a fundamental human right to what kind of education?

Option A: An education based on subjective interpretation and opinion.

Option B: An education based on sound scientific certainty and objective truth.

[MCQ-199] By integrating *Kalaamaallahi* (Words) and *Aayaatillahi* (Signs), the project ultimately aims for "utilitarian liberation" through the achievement of what overarching goal?

Option A: The universal acceptance of a single global standard of education.

Option B: A unified theory of Unerring Knowledge (wisdom) that encompasses philosophy, science, physics, astronomy, and logic.

Authentic References: "Is it a judgment of the time of ignorance that they seeking [Afa-hukmal-Jaahi-liyyati yabguun]?" [Sura (4 out of 113) – Maaa-idatam-minas-samaaa – Verses – 48 to 50] So be not you amongst those

who are swayed by ignorance [jahiliin]. [Sura (5 out of 113) - Haazi-hil-an-Aam – Verses – 32 to 36] Now We have removed from you **your veil of ignorance** (universally accepted global paradigm) and sharp is your sight this day. [Sura (49 out of 113) – Qaaaf: Wal-Quraanil-Majiid – Verses – 20 to 23], [Sura (10 out of 113) – Qawma Huud – Verses – 25 and 29], [Sura (22 out of 113) – Qad Aflahal-Mu-Minuum – Verses – 51 to 56], [Sura (22 out of 113) – Qad Aflahal-Mu-Minuum – Verses – 63 to 67], [Sura (32 out of 113) – Yahsabunal-Ahzaaba – Verses – 32 to 34], [Sura (47 out of 113) – Fatham-Mubiin – Verses – 26 to 28], [Sura (48 out of 113) – Minw-waraaa-il-Hujuraat – 6 to 10]

[MCQ-200] The project uses the "sign of sight-giving" (*aayatan-nahaari*) and the "sign of darkness" (*aayatal layli*) as a natural analogy for which universal human dichotomy? Option A: The distinction between physical blindness and sight.

Option B: The distinction between believers (who see manifest truth) and disbelievers (who remain in ignorance).

[MCQ-201] Sura Maaa-idatam-minas-samaaa (Verses 25-32) recounts the tale of Adam's two sons, where sacrifice was accepted from one and not the other. This story is used to illustrate the difference between:

Option A: A believer of contingent consensus truth and a believer of universally accepted truth.

Option B: A believer of manifest truth (unerring knowledge) and a believer of consensus truth (erroneous knowledge).

[MCQ-202] In Sura Yawmut-tagaabun (Verses 1-2), the verse "But one of you is a disbeliever [of denotation and connotation of Quran], and one of you is a believer [of denotation and connotation of Quran]" establishes a categorization based on the acceptance of what?

Option A: Acceptance of abstract philosophical concepts only.

Option B: Acceptance of the integrated reality of the "Quran" (as both universe and text).

[MCQ-203] The "universal categorization of humanity" in the project is linked to the "Nature's Equal & Opposite Paradigm." Adhering to the "believer" category requires acknowledging the validity of:

Option A: Subjective consensus and global standards for education.

Option B: Reciprocal reality as the basis for unerring knowledge (apriori science).

[MCQ-204] The project argues that a "disbeliever" (as per Sura Yawmut-tagaabun) is one who rejects the dual evidence of the "Quran." This rejection specifically involves ignoring which two sources of truth?

Option A: Human-made theories and scholarly consensus reports.

Option B: *Kalaamaallahi* (Words/Philosophy) and *Aayaatillahi* (Signs/Science).

Justification: The project uses Sura Yawmut-tagaabun to categorize a "disbeliever" as one who rejects the full scope of the "Quran's" evidence. This "dual evidence" refers specifically to the two primary sources of truth within the framework:

[i] *Kalaamaallahi*: The "Words of Allah" in the revealed text (*Kitaaba bil-Haq*), which provides the universal philosophy.

[ii] *Aayaatillahi*: The "Signs of Allah" in the pre-existing universe (manifested nature), which provides the empirical science.

[iii] A disbeliever, therefore, ignores both the textual and the natural/scientific evidence.

[MCQ-205] According to the project's framework, the terms *Yahuudis* and *Nasaaras* in the Quran are used to denote what specific category of people?

Option A: Modern ethnic Jews and Christians following contemporary religions.

Option B: Followers of specific historical *isms* or schools of thought regarding the *Kitaab*.

[MCQ-206] Sura An-tazbahuu Baqarah (Verses 113-115) refers to both *Yahuudis* and *Nasaaras* as "readers of the *Kitaab*." The project uses this to argue they share a commonality based on what?

Option A: Adherence to the same cultural rituals and ethnic identity.

Option B: Access to the textual revelation (*Kitaaba bil-Haq*), not a specific modern religious affiliation.

[MCQ-207] Sura Maaa-idatam-minas-samaaa (Verses 12-14) states a "covenant" was taken from those who call themselves *Nasaaraaaa*. This covenant implies they were recipients of which specific knowledge source?

Option A: The scholarly consensus of global governance protocols.

Option B: A segment of the divine message/revelation (*Kalaamaallahi*).

[MCQ-208] The project argues that a key distinction is made when Sura Maaa-idatam-minas-samaaa (Verses 12-14) mentions the *Nasaaras* "forgot a good part of the Message." This "message" is defined as which type of knowledge?

Option A: Contingent knowledge and abstract metaphysics.

Option B: Unerring knowledge and universal philosophy.

[MCQ-209] Within the framework, the "antagonism and hatred" mentioned in Sura Maaa-idatam-minas-samaaa (Verses 12-14) resulted from the *Nasaaras'* failure to adhere to what?

Option A: A universally accepted global standard of interfaith dialogue.

Option B: The integrated, objective truth of the *Kitaab* and the universal signs.

[MCQ-210] The project maintains a categorical difference between "believers of truth" and "disbelievers of truth" (Sura Yawmut-tagaabun). It places the *Yahuudis* and *Nasaaras* (as defined by their *isms*) into which primary category regarding the acceptance of the *Kitaab*?

Option A: Believers who accept the entire integrated reality of the universe and text.

Option B: Disbelievers of the full denotation and connotation of the "Quran".

[MCQ-211] Sura An-tazbahuu Baqarah (Verses 120-121) implies a potential conflict regarding the *Yahuudi* and

Nasaara ways. The project argues that following their "isms" means adhering to what?

Option A: The objective reality of the *Aayaatillahi* (natural signs).

Option B: A specific school of thought that may diverge from unerring knowledge.

[MCQ-212] The project explicitly states that *Yahuudis* and *Nasaaras* are followers of "particular *Isms*, not particular religions." This distinction is critical to defining the difference between what two types of knowledge claims?

Option A: Modern, organized religion and ancient, cultural myths.

Option B: Unerring, objective truth and consensus-based, subjective interpretation.

[MCQ-213] By clarifying that these terms denote *isms* and not modern ethnic or religious groups, the project aims to support its humanistic vision by emphasizing a categorization based on what criteria?

Option A: Geographic location and cultural heritage.

Option B: Epistemological adherence to truth claims versus consensus (belief vs. disbelief in unerring knowledge).

[MCQ-214] In the project's "Unerring Knowledge" framework, with reference to Sura Wan-Najm (Verses 33-49), how is the term *Shi-raa* (*Sirius*) interpreted regarding the nature of the Universe?

Option A: One of the stars of the Galaxy [out of approximately 124,000 stars], perceived merely as a single celestial object.

Option B: The Intrinsically Luminous Universe [Sirius or Diamond Operator] itself, representing the total manifested reality and source of "unerring knowledge"

[MCQ-215] The "Nature's Equal & Opposite Apriori Paradigm" is the foundational premise of the project. Which established physical law is used as a primary exemplar of this paradigm?

Option A: Boyle's Law regarding gas pressure.

Option B: Newton's Third Law ("Equal & Opposite").

[MCQ-216] The project uses astronomical phenomena, specifically binary systems like the Sirius Binary System [Samawaati wal-Arz] and Einstein's Binary Pulsar, as "universally verifiable" evidence for which Quranic principle?

Option A: The concept of random, chaotic universal phenomena.

Option B: The "Creation in Pairs" principle (reciprocal reality).

[MCQ-217] Sura Aatun-Nisaaa-a (Verse 1) states that humanity was created "from a single soul, and from it created of like nature its mate." This verse is used as scriptural support for the application of which scientific principle to human existence?

Option A: The theory of random variation in species.

Option B: The "equal & opposite" nature inherent in universal creation (apriori paradigm).

[MCQ-218] Sura Anin-Naba-il-Azim (Verses 1-16) asks, "And [have We not] created you in pairs?" The project uses this as evidence that the "Creation in Pairs" principle is the basis for understanding what?

Option A: The basis for human-legislated social contracts.

Option B: The basis for a necessary humanistic vision of education (UN CRC alignment).

[MCQ-219] Sura Waz-Zaariyaat (Verses 47-55) declares, "And all things We have created by pairs that you may receive instruction." This instruction (*Hikmata*) implies that observing this duality is necessary for achieving what?

Option A: Scholarly consensus and contingent knowledge.

Option B: Unerring knowledge and intellectual autonomy (ensured quality education).

[MCQ-220] The project highlights Sura Ar-Rahman (Verses 52-53) and Sura Yu-Sabbihur-Ra'd (Verses 2-4), which mention "fruit of every kind he made in pairs, two and two." This serves as a micro-level example of the universal principle applied to which branch of science?

Option A: Astrophysics and physics (macro-level application).

Option B: Botany and general biology (micro-level application).

[MCQ-221] The "equal & opposite" nature is applied metaphorically to human interaction in Sura Taa-Haa (Verses 115-127), Sura Alal-A-Raaf (Verses 23-25), and Sura An-tazbahuu Baqarah (Verses 35-39), where humanity is described as "one of you a foe to the other." This duality in human behavior reflects the operation of what?

Option A: A random and unpredictable social environment.

Option B: The "nature-driven reciprocal reality" paradigm applied to the human condition.

[MCQ-222] By linking Newton's Third Law and binary pulsars to the *Aayaatillahi* (Natural Signs), the project grounds its "humanistic vision of education" (UN CRC) in what kind of evidence?

Option A: Subjective belief and consensus-based narratives.

Option B: Empirical evidence-based *apriori* science (universally verifiable facts).

[MCQ-223] The project uses the *Kalaamaallah* (Words/Verses) regarding "Creation in Pairs" (Sura Yaa-Siin, Verses 33-36) as the "Universal Major Premise of the Dictum." This premise acts as the philosophical guide for verifying what?

Option A: The human-made scientific method and modern theories.

Option B: The denotation of the "Quran" (the pre-existing universe/apriori revelation).

[MCQ-224] The core purpose of manifesting the "universally verifiable framework" (Creation in Pairs) through these MCQs is to ensure quality education that aligns with which criteria?

Option A: The standardization of global consensus in secular institutions.

Option B: The recognition of objective truth (*unerring knowledge*) free from subjective inconsistencies.

[MCQ-225] The "equal & opposite" framework is necessary for "utilitarian liberation" because it helps distinguish between which two types of knowledge claims?

Option A: Modern science and ancient cultural myths.

Option B: Tautologous knowledge (unerring truth) and contingent knowledge (problematic consensus).

[MCQ-226] When the project refers to "Creation in Pairs" in astronomy, it is primarily used in the context of what kind of celestial systems?

Option A: Single, isolated stellar systems.

Option B: Binary star systems and their reciprocal interactions.

[MCQ-227] The integration of the physical laws (like Newton's Third Law) with the humanistic vision (UN CRC) suggests that the project views the source of ethics and physics as what?

Option A: Separate and unrelated domains of human inquiry.

Option B: A unified source of universal, objective truth and natural law.

[MCQ-228] The framework argues that educational systems that ignore the "Nature's Equal & Opposite Apriori Paradigm" violate the human right to a quality education because they teach which type of knowledge as absolute truth?

Option A: Objective reality and verifiable certainty.

Option B: Subjective interpretation and erroneous knowledge (*jahiliyyah*).

[MCQ-229] By linking the *Aayaatillahi* (Natural Signs) in the universe to the *Kalaamaallahi* (Words) through the "Creation in Pairs" paradigm, the project establishes a link between which two domains?

Option A: The human-made world of politics and governance.

Option B: Verifiable science and justifiable universal philosophy/theology.

[MCQ-230] The project interprets the "Prohibited Tree" in the Quranic verses (Sura An-tazbahuu Baqarah, Verses 35-39; Sura Alal-A-Raaf, Verses 19-22) as a metaphor for what concept?

Option A: A literal tree in the Garden of Eden that Adam and his wife were forbidden to eat from.

Option B: A prohibited framework: the anti-natural, unscientific global consensus (e.g., the Copernican Heliocentric Model).

[MCQ-231] In the project's framework, "Shaytan" (global governance/counsels) tempts humanity with the "tree of immortality (global sustainability) and power that waste not away" (Sura Taa-Haa, Verses 115-127). This temptation represents the allure of which type of knowledge?

Option A: The objective, unerring truth of reciprocal reality and apriori science.

Option B: The flawed, consensus-based paradigm that promises perpetual human control and autonomy (global sustainability).

[MCQ-232] The project links the "Prohibited Tree" (anti-natural global framework) to Sura Gulibatir-Ruum (Verses 28-35), specifically the phrase, "There is no altering in the nature of Allah's creation." What violation does the global framework represent?

Option A: Adherence to the fixed, unchangeable laws of "Creation in Pairs".

Option B: A human-imposed framework that attempts to alter or ignore the reality of nature's creation (*Aayaatillahi*).

[MCQ-233] Sura An-tazbahuu Baqarah warns that approaching the "Prohibited Tree" will cause humanity to "become wrong-doers (*zaalimiin*)" and deflect from "nature's equal & opposite apriori paradigm". This deflection represents a move from unerring knowledge to what?

Option A: Universal truth and sound scientific certainty.

Option B: A self-contradictory and paradoxical global framework (erroneous knowledge).

[MCQ-234] The project argues that the "Copernican Heliocentric Model," when accepted as absolute truth (despite project claims of it being "anti-natural" via Newton's Third Law), functions as a modern example of which prohibited concept?

Option A: The *denotation* of the "Quran" (verifiable apriori science).

Option B: The "Prohibited Tree" (consensus-based anti-natural force).

[MCQ-235] Sura Alal-A-Raaf (Verses 19-22) mentions that "Shaytan began to whisper suggestions [global counsels]" about the tree. These "global counsels" are used to refer to the origins of which type of knowledge dissemination?

Option A: The dissemination of objective, empirically verified data and science.

Option B: The promotion of consensus-based narratives and subjective interpretations as absolute standards.

[MCQ-236] By associating the "Prohibited Tree" with the established global framework, the project implies that mandatory global science education based on this framework forces humanity to accept which type of reality?

Option A: The objective reality of the pre-existing universe (reciprocal reality).

Option B: A manufactured, consensus-based reality that ignores natural laws.

[MCQ-237] The project uses the existential import of "There is no altering in the nature of Allah's creation" (Sura Gulibatir-Ruum) to counter the "Prohibited Framework." This highlights the unchangeable nature of which form of evidence?

Option A: Human interpretation and scholarly consensus.

Option B: The *Aayaatillahi* (Natural Signs/Empirical Evidence).

[MCQ-238] The consequence of approaching the "Prohibited Tree" (Sura Alal-A-Raaf, Verses 19-22) was the exposure of humanity's "shame that was hidden from them before." The project interprets this as the exposure of the fallibility inherent in which approach to knowledge?

Option A: The pursuit of unerring knowledge and objective truth.

Option B: Adherence to subjective human interpretations and contingent knowledge.

[MCQ-239] Ultimately, the "Prohibited Tree" verses serve as a warning within the project framework that choosing the anti-natural global framework over the "Nature's Equal & Opposite Apriori Paradigm" leads to a state of what?

Option A: Utilitarian liberation and quality education.

Option B: Error, ignorance (*jahiliyyah*), and a fall from an objective state of felicity.

[MCQ-240] According to the project's interpretation of Sura Wash-shu-‘araaa-‘u (Verses 23-27), the response to "Who is the Rab of the universe?" identifies the Universe itself as what mighty entity?

Option A: A solitary star called the Sun at the center of the galaxy.

Option B: Sirius (*Shi-raa* or Diamond Operator), interpreted as the entire Intrinsically Luminous Universe.

[MCQ-241] In the framework, the phrase "Kun – Fayakun" (Be! It is!) is established as the similitude of the Big Bang event. Sura Haazi-hil-an-Aam (Verses 71-73) connects this creation event directly to the immediate creation of which system?

Option A: An abstract, theoretical singularity that is unobservable.

Option B: The Sirius binary system (*Samawaati wal-Arz*) created "in truth in that day".

[MCQ-242] The project posits that the Universe was "revealed as a Trinity" (Sirius Binary System or *Samawaati wal-Arz*) approximately three minutes after the Big Bang. What does this "Trinity" represent in this specific scientific context?

Option A: A theological interpretation of the nature of God (as rejected in Sura Aatun-Nisaaa-a).

Option B: The three fundamental components of the binary system (two stars and the relationship/space between them).

[MCQ-243] Sura Aatun-Nisaaa-a (Verses 171-174) advises, "say not 'Three-Cease or Desist Trinity'!" This verse is used in the project to critique which concept?

Option A: The objective, physical reality of the Sirius Binary System (*Samawaati wal-Arz*).

Option B: The theological doctrine of the Trinity, distinguishing it from the physical "revealed trinity" of the universe.

[MCQ-244] When Sura Amruhum Shuura Baynahum (Verses 27-35) refers to the "creation of Sirius binary system (*samawaati wal-arz*), and the living creatures that He has scattered through them," it highlights the *Aayaatillahi* (Signs) related to which two domains of unerring knowledge?

Option A: Human-made theories (consensus) and ancient myths.

Option B: Astrophysics/cosmology and biology/life (denotation of Quran).

[MCQ-245] Sura Zumaraa (Verse 5) states that Allah has created the "Sirius binary system (*samawaati wal-arz*) with truth." This emphasizes the system's role as a source of what kind of knowledge within the project's framework?

Option A: Falsifiable narratives and subjective interpretations.

Option B: Objective, verifiable *apriori* science (unerring knowledge).

[MCQ-246] The project uses multiple verses (Sura Yu-Sabbihur-Ra'd; Sura Ibrahim; Sura Zumaraa) that ask "Who is the Rab of the Sirius binary system?" to establish the *Samawaati wal-Arz* as the foundational definition of the universe. This serves as the basis for which epistemological approach?

Option A: Adherence to the global veil of ignorance (*jahiliyyah*) and consensus.

Option B: The "Nature's Equal & Opposite Apriori Paradigm" for ensured quality education.

[MCQ-247] Which physical concept does Jamir Ahmed Choudhury use as a "similitude" for the Quranic concept of *Samawaati wal-Arz*?

Option-A: The Solar System's heliocentric model

Option –B: The Sirius binary system

[MCQ-248] In Jamir's framework, the star Sirius B (the white dwarf companion) is associated with which concept?

Option-A: Arz (East Horizon/Gravitational field)

Option-B: Samawaat (West Horizon/Strong field)

[MCQ-249] According to Jamir Ahmed Choudhury's specific interpretation, the term Arz correlates with the physical domain of which horizon?

Option-A: West Horizon

Option-B: East Horizon

[MCQ-250] Jamir categorizes the gravitational field and physics domain as corresponding to which term?

Option – A: Samawaat

Option-B: Arz

[MCQ-251] Sura *Haazi-hil-an-Aam* (6:102-107) speaks of Allah as the "Creator of all things" who has "power to dispose of all affairs." The UKF uses this to establish that the ultimate source of all power and governance principles lies in:

Option A: Human philosophical traditions and social contracts.

Option B: The unalterable laws of the pre-existing universe (*aalameen*) and divine will.

[MCQ-252] The verses describing "equal & opposite" enmity ("Fall down, one of you a foe to the other" - Sura *An-tazbahuu Baqarah* 2:35-39; Sura *Taa-Haa* 20:115-127; Sura *Alal-A-Raaf* 7:23-25) are used by the UKF to establish the foundational principle of:

Option A: Contingent, temporary conflicts resolved by international negotiation.

Option B: A necessary, inherent duality in nature that dictates the "equal & opposite" paradigm of all reality.

[MCQ-253] Sura *Alal-Imraan* (3:26-27) describes the alternation of night and day and the granting/withdrawal of power. The UKF views this as evidence of the "equal & opposite" principle as an unchangeable:

Option A: Evolving international law and scientific consensus.

Option B: Unalterable Law of Nature (apriori science/revealed science).

[MCQ-254] The verse "While all creatures in the West Horizon (Samawaat) and in the East Horizon (Arz) have willingly or unwillingly (equal & opposite) bowed to His Will" (Sura *Alal-Imraan* 3:81-83) is cited as evidence that the "equal & opposite" paradigm applies to all:

Option A: Human constructs and consensus-based value systems.

Option B: Physical phenomena, including the Strong Field and Gravitational Field.

[MCQ-255] Sura *Alal-Imraan* (3:137-143) mentions "vicissitudes which We cause to follow one another for mankind." The UKF interprets these changes as confirmations of which foundational framework?

Option A: The evolving international human rights standards that change with consensus.

Option B: The "Unalterable Laws of Nature" that form the basis of inalienable rights and duties.

[MCQ-256] The UKF connects the verse "If a wound has touched you, be sure a similar wound has touched the others" (Sura *Alal-Imraan* 3:137-143) to which specific concept within their rights framework?

Option A: The standard heliocentric model of the solar system as a "similar" structure.

Option B: The "equal & opposite" principle as the basis for a just, retributive law system (life for life, eye for eye).

[MCQ-257] Sura *Aatun-Nisaaa-a* (4:1) speaks of creation from "a single soul, and from it created of like nature its mate, and from them twain scattered... countless men and women." The UKF uses this verse as the basis for which principle?

Option A: A flexible, consensus-based view of gender and social norms.

Option B: The inherent duality (*Fitrat*) and "equal & opposite" nature of human beings that dictates social structure.

[MCQ-258] The UKF interprets the retributive law described in Sura *Maaa-idatam-minas-samaaa* (5:44-45) as empirical evidence for which concept?

Option A: A purely human-legislated social contract that varies by jurisdiction.

Option B: The "equal & opposite" natural order that establishes fundamental, inalienable human rights and associated duties.

[MCQ-259] Sura *Haazi-hil-an-Aam* (6:96-101) ("He causes the living to issue from the dead, and He is the one to cause the dead to issue from the living") is used by the UKF to illustrate which type of science?

Option A: Value-neutral data collection and human-derived scientific modeling.

Option B: *Apriori* science (revealed science) that is verifiable through natural signs (*aayatillahi*) of duality.

[MCQ-260] The "equal & opposite" paradigm serves as the "Foundational Framework of Inalienable Human Rights" for the UKF. This framework suggests that every right must be balanced by:

Option A: No intrinsic "equal & opposite" counterbalance.

Option B: An associated duty or corresponding opposing structure.

[MCQ-261] The UKF argues that the reciprocal nature of reality is essential for "Universal Education" (truth-based unerring knowledge). This means education must prioritize:

Option A: Standardizing curricula according to global institutions' mandates.

Option B: Unerring knowledge regarding natural science curricula based on "creation in pairs."

[MCQ-262] The "vicissitudes" mentioned in Sura *Alal-Imraan* (3:137-143) serve as empirical signs (*Aayaat*). The UKF uses these to reject information that contains:

Option A: Sound scientific and logical foundations (philosophy of reciprocal paradigm).

Option B: Logical inconsistencies and ethical fallacies (the UN-led global framework).

[MCQ-263] The UKF claims that recognizing nature's "equal & opposite a priori paradigm" (creation in pairs) is a necessary step to achieve which vision of education?

Option A: Globally standardized individuals (global citizens).

Option B: A necessary humanistic vision of education that respects inherent duality.

[MCQ-264] The UKF links inalienable rights to natural laws, specifically the "equal & opposite" paradigm derived from Newton's Third Law and Quranic verses. These rights are therefore based on:

Option A: The principles outlined in the UN Charter.

Option B: Nature's *apriori* principle that exists independently of human consensus.

[MCQ-265] Sura *Haazi-hil-an-Aam* (6:102-107) emphasizes that no vision can grasp Allah, yet He is "acquainted [manifested] with all things [Wa Huwal –Latiiful-Khabiiir]." The UKF interprets this manifestation through the study of:

Option A: Human philosophical traditions and historical narratives.

Option B: Empirically verifiable natural signs (*aayatillahi*) in the physical universe.

[MCQ-266] The "living out of the dead and dead out of the living" cycle mentioned in Sura *Alal-Imraan* (3:26-27) is viewed by the UKF as a core "natural sign" (*aayatillahi*) that provides proof of:

Option A: A random series of biological events in an evolving system.

Option B: The consistent, unalterable "equal & opposite" pattern of nature.

[MCQ-267] The UKF argues that current global education systems spoil the democratic spirit because they violate the

inalienable natural rights that are derived from which foundational paradigm?

Option A: The need for a unified global education standard mandated by the UN.

Option B: Nature's inherent "equal & opposite" *a priori* laws.

[MCQ-268] The "Foundational Framework" described by the UKF, which uses revealed science and empirically verifiable signs, is designed to produce what kind of citizen?

Option A: Globally standardized individuals who align with mainstream views.

Option B: Well-informed citizens prepared by ensuring all systems are based on true "universal principles" (natural law).

[MCQ-269] By defining inalienable human rights based on the "equal & opposite paradigm" of the pre-existing universe, the UKF fundamentally denies legitimacy to rights that are:

Option A: Grounded in nature's *a priori* principles and observable reality.

Option B: Based on the principles of the UN Charter and globally negotiated standards.

[MCQ-270] The UKF methodology asserts that all true knowledge must be "unerring." This goal is achieved by applying which criteria to both revealed examples and natural signs?

Option A: Standard deductive and inductive reasoning used within mainstream science.

Option B: The four criteria of truth [Coherence, Correspondence, Pragmatic, Self-evident], Mill's experimental methods, and Aristotle's Dictum De Omni Et Nullo.

[MCQ-271] Sura *Haazi-hil-an-Aam* (6:142-143) highlights creation in "pairs, like and unlike" within agriculture (gardens, dates, olives, pomegranate). The UKF views these as *Aayaat* (signs) that mandate an education system based on:

Option A: Standardizing global curricula based on consensus agricultural science.

Option B: A truth-based framework that recognizes inherent duality in all natural systems.

[MCQ-272] The phrase "fruit of every kind He made in pairs, two and two" in Sura *Yu-Sabbihur-Ra'd* (13:2-4) serves as the basis for the UKF's claim that nature operates on which principle?

Option A: A series of randomized, singular evolutionary events.

Option B: A pre-existing, inherent duality that operates consistently as an unalterable law.

[MCQ-273] The cycle of "living from the dead, and brings out the dead from the living" (Sura *Gulibatir-Ruum* 30:15-19) is used by the UKF as empirically verifiable proof of:

Option A: Contingent, human-derived knowledge systems found in mainstream biology.

Option B: Nature's "equal & opposite" *apriori* paradigm that defines fundamental physical reality.

[MCQ-274] Sura *Faatiris-Samaawaati wal-Arz* (35:8-11) mentions that "Then He made you in pairs." The UKF uses this to argue that which concept exists independently of human consensus?

Option A: Human philosophical traditions and social contracts concerning gender.

Option B: The foundational framework of inalienable human rights and associated duties.

[MCQ-275] Sura *Yaa-Siin* (36:33-36) declares, "Glory be to Him, Who created in pairs all things." This verse is cited as a Universal Major Premise that mandates that all international systems, including science and human rights, must be founded on:

Option A: The evolving international law and scientific consensus promoted by global governance bodies.

Option B: The equal & opposite paradigm of the pre-existing universe.

[MCQ-276] Sura *Amruhum Shuura Baynahum* (42:10-12) ("He has made for you pairs from among yourselves and pairs among cattle") is linked to governance (Shura). The UKF argues that this principle implies that governance must be based on:

Option A: Democratic consensus and a purely human-legislated social contract.

Option B: A logical framework derived from the "equal & opposite" laws of nature, rather than mere human agreement.

[MCQ-277] Sura *Ummil Kitaab / Zukhruf* (43:9-20) emphasizes creation in pairs in all things. The UKF applies this *Fitrat* (natural pattern) concept to social norms, arguing that human behavior is:

Option A: A flexible construct that evolves based on diverse cultural negotiations.

Option B: A pre-existing, inherent pattern of behavior and belief embedded by divine design

[MCQ-278] Sura *Waz-Zaariyaat* (51:47-55) declares, "And all things We have created by pairs that you may receive instruction [Hikmata]." This instruction implies that observing this duality is necessary for achieving what?

Option A: Scholarly consensus and contingent/self-contradictory knowledge.

Option B: Unerring knowledge and intellectual autonomy (ensured quality education).

[MCQ-279] Sura *Ar-Rahman* (55:52-53) ("Wherein is every kind of fruit in pairs") links duality to divine favor. Disbelief in these "Signs" (*Aayaat*) is categorized by the UKF as the rejection of:

Option A: Traditional religious faith and subjective spiritual paths.

Option B: Empirically verifiable proofs of "apriori science" (natural signs) that form objective reality.

[MCQ-280] Sura *Anin-Naba-il-Azim* (78:1-16) asks, "And (have We not) created you in pairs?" The UKF uses this as evidence that the "Creation in Pairs" principle is the basis for understanding what?

Option A: The basis for human-legislated social contracts.

Option B: The basis for a necessary humanistic vision of education (UN CRC alignment).

[MCQ-281] The UKF interprets the "creation in pairs" verses as "Revealed Science" or *apriori* science. This knowledge is considered verifiable through which criteria?

Option A: Reliance solely on human intellect and observational data without reference to the Quran.

Option B: The four criteria of truth [Tawraat (Coherence), Injiil (Correspondence), Zabuur (Pragmatic), Furqan (Self-evident)], including correspondence with *aayatillahi*.

[MCQ-282] Sura *Haazi-hil-an-Aam* (6:102-107) emphasizes a reality beyond human comprehension yet acquainted with all things. The UKF connects this to the study of:

Option A: Human philosophical traditions and historical narratives.

Option B: Empirically verifiable natural signs (*aayatillahi*) in the physical universe (the "Displayed Quran").

[MCQ-283] The UKF applies the "correspondence" (*Injiil*) and "coherence" (*Tawraat*) criteria to the *Fitrat* (natural pattern/disposition) concept through which specific method?

Option A: Relying purely on value-neutral, consensus-based scientific modeling provided by global institutions.

Option B: Demonstrating logical consistency internally and matching the concept with observable *aayatillahi* (natural signs) across the universe.

[MCQ-284] Sura *Faatiris-Samaawaati wal-Arz* (35:3) asks if there is a creator other than Allah providing sustenance from the "West Horizon or East Horizon." The UKF interprets these horizons as physical fields that operate based on which fundamental scientific paradigm?

Option A: The standard heliocentric model and universal gravity (mass attraction).

Option B: Nature's "equal & opposite" *apriori* paradigm and "Revealed Science."

[MCQ-285] The UKF connects the "West Horizon and East Horizon" mentioned in the verses to the empirical evidence of the Sirius Binary System (*Samawaati wal-Arz*). This is used as proof for their claim that all of reality operates on the principle of:

Option A: A random series of singular events and evolutionary change.

Option B: A pre-existing, inherent duality that operates consistently.

[MCQ-286] The UKF claims that recognizing the "Strong Field" (West Horizon) and "Gravitational Field" (East Horizon) mentioned in the Sura *Faatiris-Samaawaati wal-Arz* (35:3) provides "manifest truth." This "truth" is classified within their framework as:

Option A: Contingent, human-derived knowledge based on scholarly consensus.

Option B: Empirically verifiable *a priori* science (revealed science) derived from natural signs.

[MCQ-287] Sura *Faatiris-Samaawaati wal-Arz* (35:4) mentions messengers being denied before. The UKF uses this to argue that those who deny their interpretation of the Sirius Binary System and the horizons are denying:

Option A: The evolving international law and scientific consensus promoted by global governance bodies.

Option B: Objective, unerring truths that supersede human-derived knowledge systems.

[MCQ-288] The verses of Sura *Faatiris-Samaawaati wal-Arz* ask, "How have you then deluded away from the Truth?" For the UKF, this "delusion" refers to the act of accepting which alternative explanation for the universe's structure?

Option A: The "Unalterable Laws of Nature" that form the basis of inalienable rights and duties.

Option B: The mainstream global science and scholarly consensus interpretations of "Heaven" and "Earth".

[MCQ-289] The UKF uses AI and a Socratic (MCQ) methodology primarily to achieve what goal?

Option A: To generate new, consensus-based knowledge that aligns with mainstream science.

Option B: To make contrasting interpretations of the Quran recognizable to a general audience via a structured, dialogue-based approach.

[MCQ-290] The abstract describes AI as an "objective tool" within this study. What specific function does AI perform in the methodology?

Option A: Generates new, creative interpretations of the un-manipulated text (Quran: Kitaaba bil-Haq).

Option B: Consistently applies established rules for comparing paired interpretations to discern knowledge claims.

[MCQ-291] The UKF framework aims to provide a basis for "unerring knowledge." This approach is underpinned by a "necessary humanistic vision" that supports which fundamental right?

Option A: The right to a globally standardized education system.

Option B: The right to truth-based education, as recognized under the UDHR Article 26.

[MCQ-292] The abstract cites the UN CRC Article 29, which fosters development in the spirit of peace, dignity, etc. The UKF framework aligns with this by promoting which outcome?

Option A: Standardizing curricula according to global institutions' mandates.

Option B: Rational thinking (necessary humanistic vision) and intellectual autonomy (utility of one's upright logic) through a uniform knowledge foundation (UKF).

[MCQ-293] The UKF references the maxim of the Indian Judiciary System: *Yato Dharmastato Jayah* (Where there is truth/dharma, there is victory/justice). Within the UKF's epistemological study, "truth" is associated with what kind of interpretation?

Option A: Conventional Interpretations derived from scholarly consensus (universally accepted truth).

Option B: Literal (or Alternative) Interpretations derived directly from the un-manipulated text (universal truth).

[MCQ-294] The ultimate goal of the AI-assisted methodology is to promote "rational thinking and intellectual autonomy" by enabling the recognition of which specific type of reality?

Option A: A contingent, human-derived reality based on social constructs.

Option B: The reciprocal reality [nature's equal & opposite *a priori* paradigm].

[MCQ-295] The methodology of the UKF systematically contrasts "Conventional Interpretations" with "Literal (or Alternative) Interpretations." The "Literal" interpretations are specifically derived from:

Option A: The consensus-based global science model.

Option B: The un-manipulated text (*Quran: Kitaaba bil-Haq*).

[MCQ-296] The verses speak of "a boy endowed with wisdom" [Sura *As-haa-bul-Hijril-Mur-saliin* 15:45-64]. The UKF argues this wisdom, required for a justified philosophy, aligns with which framework?

Option A: A global veil of ignorance and one global text (UN universal declaration of global standards for human rights).

Option B: Verifiable certain knowledge in correspondence with *aayaatillaahi* (natural signs or empirically verifiable *a priori* science).

[MCQ-297] The "wisdom" granted to the son [Sura *Waz-Zaariyaat* 51:24-37] is interpreted by the UKF as a form of "unerring knowledge." This knowledge must be justified and valid through which specific criteria?

Option A: Standard deductive and inductive reasoning used within the scientific method, which accepts contingent knowledge.

Option B: The four criteria of truth [Tawraat (Coherence), Injiil (Correspondence), Zabuur (Pragmatic), and Furqan (Self-evident)] and Mill's experimental methods (Crucial Experiment).

[MCQ-298] The UKF contrasts the "wisdom" mentioned in the verses with the UN's approach to human rights standards. The UN approach is characterized by the UKF as being based on:

Option A: Justifiable valid knowledge consistent with *kalamaallaahi* (verses of *Kitaaba bil-Haq*).

Option B: Contingent/self-contradictory knowledge and a "global veil of ignorance" that ignores absolute truth.

[MCQ-299] The UKF asserts that the "boy/son endowed with wisdom" must utilize a form of empirical evidence-based reasoning derived from the *dictum*. This requires the reconciliation of:

Option A: Human philosophical traditions and social contracts that lack universal premises.

Option B: Verifiable certain knowledge in correspondence with *aayaatillaahi* (natural signs) and justifiable knowledge consistent with *kalamaallaahi* (verses of *Kitaaba bil-Haq*).

[MCQ-300] The wisdom (*unerring knowledge or tutologous knowledge*) mentioned in the Quranic verses implies a specific method for discerning truth. The UKF applies this to their philosophy of human rights education, requiring that knowledge claims must align with:

Option A: Mainstream science's acceptance of the evolving international law and scientific consensus promoted by global governance bodies.

Option B: Empirically verifiable *apriori* science (revealed science) that establishes the "equal & opposite paradigm" of the pre-existing universe (*aalameen*).

[MCQ-301] The verses state, "And He taught Adam the names of all things" [Sura *An-tazbahuu Baqarah* 2:28-39]. The UKF interprets this knowledge given to Adam as the potential for:

Option A: Accepting conventional interpretations derived from scholarly consensus and contingent knowledge.

Option B: Recognizing "unerring knowledge" that corresponds with *aayatillaahi* (natural signs/empirically verifiable *apriori* science).

[MCQ-302] The UKF interprets the "equal & opposite" nature inherent in human beings (Adam) as the source of hypocrisy. The verses highlight a conflict between acknowledging divine truth and adhering to:

Option A: Justifiable valid knowledge consistent with *kalamaallaahi* (verses of *Kitaaba bil-Haq*).

Option B: Human-derived knowledge systems and "misleading global narratives" [Sura *As-haabal-Kahf* 18:50-57].

[MCQ-303] Sura *Alal-A-Raaf* (7:11-22) describes Iblis's refusal to bow to Adam. The UKF uses this narrative to illustrate the ongoing conflict between those who operate based on "unerring knowledge" and those who rely on:

Option A: Adherence to the four criteria of truth [Tawraat (Coherence), Injiil (Correspondence), Zabuur (Pragmatic), Furqan (Self-evident)].

Option B: A self-contradictory logic that rejects clear *apriori* proofs in favor of self-derived premises.

[MCQ-304] The UKF employs an AI-assisted methodology to discern unerring knowledge from fallacies. This process is designed to counter the "hypocritical nature of human beings" (Adam's duality) by enforcing which standard?

Option A: Alignment with globally standardized scientific consensus and reports from international organizations like NASA.

Option B: A transparent, logic-driven process for comparing paired interpretations to ensure consistency with a universal foundation [Sura *Iisabnu-Maryam* 19:58].

[MCQ-305] The verses in Sura *Taa-Haa* (20:115-127) speak of Adam's forgetfulness and disobedience. The UKF links this human fallibility to the problem of knowledge acquisition in mainstream systems, which they argue results from accepting:

Option A: Verifiable certain knowledge in correspondence with *aayaatillaahi* (natural signs).

Option B: Contingent/self-contradictory knowledge that ignores the objective "equal & opposite paradigm" of reality.

[MCQ-306] Sura *Yaa-Siin* (36:52-67) describes a clear division between those who follow truth and those who are misguided. The UKF applies this to their education vision, arguing that true education must prevent mankind from being "deluded away from the truth" by:

Option A: Adopting global standards that lack an "equal & opposite" model.

Option B: Ensuring quality education through a truth-based framework consistent with *kalamaallaahi* (*Quran: Kitaaba bil-Haq*).

[MCQ-307] The "equal & opposite nature of Adam" implies a duality in potential outcomes. The AI methodology is intended to guide users toward which outcome?

Option A: Accepting conventional interpretations derived from scholarly consensus (universally accepted truth).

Option B: Recognizing literal (or alternative) interpretations derived directly from the un-manipulated text (universal truth) [Sura *An-tazbahuu Baqarah* 2:28-39].

[MCQ-308] The UKF asserts that violating the inherent "equal & opposite" duality found in human nature leads to societal breakdown. The Quranic message is interpreted as a warning against:

Option A: Maintaining a strict separation between religious revelation and empirical science.

Option B: Adopting social norms based on "misleading global narratives" that ignore the universe's natural, dualistic structure [Sura *Alal-Imraan* 3:33-34].

[MCQ-309] In Sura *Yaa-Siin* (36:52-67), the consequence for those who deny the signs is profound. The UKF views those who reject their *apriori* science framework as operating based on:

Option A: Sound scientific and logical foundations (philosophy of reciprocal paradigm).

Option B: Logical inconsistencies and ethical fallacies, leading to a state of being "deaf and dumb, in the midst of darkness profound."

[MCQ-310] The UKF's vision requires individuals to exercise upright logic and intellectual autonomy. The "hypocritical nature of human beings" (Adam's duality) means that individuals must actively choose which knowledge path?

Option A: Human-derived knowledge systems, scholarly consensus, and global science models.

Option B: The "Unerring Knowledge" framework using the four criteria of truth and Mill's experimental methods [Sura *Taa-Haa* 20:115-127].

[MCQ-311] The provided Sura – Alal-Imran (3:144-145) warns against "turning back sharply round" after a messenger has passed away. The UKF interprets this as a prohibition against following which paradigm?

Option A: Following "Unerring Knowledge" regarding the "Framework & Curriculum of Natural Science."

Option B: Following the UN Universal Declaration of Global Veil of Ignorance and UNESCO's One Global Text.

[MCQ-312] The UKF interprets the "reward" mentioned for those who serve with gratitude as aligning with a specific type of knowledge framework [Sura – Alal-Imran (3:144-145)]. This framework is characterized as:

Option A: Mainstream/global/scholarly consensus (contingent/self-contradictory knowledge).

Option B: "Unerring Knowledge" regarding the "Framework & Curriculum of Natural Science" (tautologous knowledge).

[MCQ-313] The verses [Sura – Alal-Imran (3:144-145)] warn that if people "turn back sharply round," they do "not the least harm" to Allah. Within the UKF's vision, this highlights the consequence of adhering to human-derived systems that lack a foundation in:

Option A: Prohibited Globalization and Global Sustainability initiatives that promote flawed consensus.

Option B: Principles that exist independently of human consensus (natural law).

[MCQ-314] The UKF asserts a conflict between national sovereignty and the "Prohibited Globalization" mentioned in the text. This conflict hinges on avoiding external pressures that enforce:

Option A: Local obligations that contradict international human rights standards.

Option B: Global obligations that enforce a flawed "One Global Curriculum" [Sura – Alal-Imraan – Verses – 144 and 145].

[MCQ-315] The UKF links the concept of "gratitude" in the Sura – Alal-Imraan (Verses – 144 and 145) to the act of adhering to "Unerring Knowledge." This requires the utilization of which methodology for discerning truth?

Option A: Standard deductive and inductive reasoning used within mainstream science, which accepts contingent/self-contradictory knowledge.

Option B: Empirically verifiable *apriori* science (revealed science) in correspondence with *aayaatillaahi* (natural signs and particular instances under natural circumstances).

[MCQ-316] The UKF identifies the "Prohibited Tree" in the verses [Sura *An-tazbahuu Baqarah* 2:35-39; Sura *Alal-A-Raaf* 7:19-22; Sura *Taa-Haa* 20:115-127] as a symbol of which modern system?

Option A: The "Framework & Curriculum of Natural Science" that adheres to nature's laws.

Option B: The UN-led self-contradictory & paradoxical global paradigm (prohibited framework).

[MCQ-317] Sura *Taa-Haa* (20:115-127) describes Shaytan whispering about the "tree of immortality (global sustainability) and power." The UKF views the pursuit of "global sustainability" through UN initiatives as:

Option A: A necessary humanistic vision for nine clear proofs given to Mussa (ass).

Option B: An anti-natural and anti-human pursuit of power that wastes not away, ignoring divine order.

[MCQ-318] Sura *Gulibatir-Ruum* (30:28-35) highlights "diin as a man by nature upright – the nature of Allah (*Fitrat*), in which He has created man." The UKF argues this *Fitrat* is incompatible with which educational approach?

Option A: The UKF's verifiable certain knowledge in correspondence with *aayaatillaahi* (natural signs).

Option B: The compulsory global standard basic science education that ignores the existential import of the upright rectangular universe.

[MCQ-319] The verses warn against following "their own lusts, being devoid of knowledge" (Sura *Gulibatir-Ruum* 30:28-35). The "knowledge" that the mainstream global paradigm is "devoid of," according to the UKF, is:

Option A: Global, value-neutral data collection and human-derived modeling.

Option B: Unerring knowledge consistent with *kalamaallaahi* (verses of *Kitaaba bil-Haq*) and *aayatillaahi* (natural signs).

[MCQ-320] Sura *Alal-A-Raaf* (7:19-22) describes Shaytan's "sincere advice" regarding the forbidden tree, leading to humanity's fall. The UKF interprets "Shaytan" here as a symbol of:

Option A: Individuals who reject traditional religious faith or consensus interpretations.

Option B: The UN-led international global organization (global governance) that promotes a flawed global paradigm.

[MCQ-321] The UKF claims that the "prohibited globalization and global sustainability" agenda forces humans to deflect from "nature-driven science" [Sura *An-tazbahuu Baqarah* 2:35-39]. This deflection results in systems that are:

Option A: Aligned with mainstream scientific consensus and international law.

Option B: Unscientific, completely anti-Islam, and fundamentally self-contradictory/paradoxical.

[MCQ-322] The core conflict highlighted in the verses and the UKF philosophy is the dichotomy between "the right *diin* [zaalikad-diinul-qayyimu]" (Sura *Gulibatir-Ruum* 30:28-35) and:

Option A: A framework of inalienable human rights based on nature's laws.

Option B: The anti-natural, anti-human, unscientific global paradigm.

[MCQ-323] The "global veil of ignorance" in the UN declaration is seen by the UKF as a rejection of clear truth. This UN approach conflicts with the UKF's assertion that knowledge must be:

Option A: Based on internationally negotiated and agreed-upon standards.

Option B: Tautologous (unerring knowledge) and consistent with *kalamaallaahi* (verses of *Kitaaba bil-Haq*) [Sura *Gulibatir-Ruum* 30:28-35].

[MCQ-324] By linking "Shaytan" to the "UN-led international global organization," the UKF implies that compulsory global standard basic science education is a form of:

Option A: A functional explanation of the universe that allows for life to exist.

Option B: Human-derived knowledge systems that promote "logical inconsistencies and ethical fallacies" [Sura *An-tazbahuu Baqarah* 2:35-39].

[MCQ-325] The UKF warns against altering "the nature of Allah's creation" (*Fitrat*) [Sura *Gulibatir-Ruum* 30:28-35]. This immutable nature of reality is used to critique which flexible concept?

Option A: The equal & opposite paradigm of the pre-existing universe.

Option B: The mainstream/global/scholarly consensus regarding global standards and human constructs.

"Qul mar-Rabbus-samaawaati wal-arz?" – Say: Who is the Rab of the Sirius Binary System? [Sura (12 out of 113) – Yu-Sabbihur-Ra'd – Verses – 16 and 17]

It is He who created Sirius Binary System [Samawaati wal-Arz] in truth in that day when He said: Be! It is [Kun – Fayakuun]. [Sura (5 out of 113) - Haazi-hil-an-Aam – Verses - 71 to 73]

----- 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 out of 113) – Alal-Imraan – Verses – 130 to 136]

Revealed Truth: 'Jannat' does not mean 'garden'. 'Jannat' means 'heaven' (or paradise). 'Samawaat' does not mean 'heaven'. 'Samawaat' means 'West Horizon' (Strong Field or White Dwarf Companion Sirius B). 'Arz' does not mean 'earth'. 'Arz' means 'East Horizon' (Gravitational Field or Main Sequence Sirius A).

[MCQ-326] Sura (52 out of 113) – Wan-Najm (Verses - 33 - 49) declares that "He is the *Rab* of Sirius" (*Rabbush-Shi-raa*). How does the UKF interpret this verse in the context of the universe's structure?

Option A: As a reference to the star Sirius as just one significant star among many in a solar system model.

Option B: As evidence that the entire Universe is centered around Sirius (the "Diamond Operator") and functions as a Binary Star System.

[MCQ-327] The UKF posits that the Universe is a "mighty star called Sirius." How is the term *Shi-raa* typically understood in conventional scholarship?

Option A: The "Diamond Operator" or central mighty star of the Universe.

Option B: A specific, bright star (Alpha Canis Majoris) that is part of our local galactic neighborhood.

[MCQ-328] How does the conventional, consensus-based science education categorize our universe's primary structure?

Option A: As a binary star system centered on Sirius, revealed as a trinity three minutes after the Big Bang.

Option B: As a solar system centered on our sun, which is one star in the Milky Way galaxy

[MCQ-329] Sura (12 out of 113) – Yu-Sabbihur-Ra'd (Verses – 16 - 17) asks, "Who is the Rab of the Sirius Binary System?" (*Rabbus-samaawaati wal-arz*). What do scholarly consensus interpretations typically understand *samaawaati wal-arz* to mean here?

Option A: The specific, empirically verifiable Sirius Binary System.

Option B: The general heavens and the earth, referring to the entire created cosmos in a non-specific way.

[MCQ-330] According to the UKF, what event occurred approximately three minutes after the Big Bang (*First: Kun – Fayakun*)? Reference: Sura (5 out of 113) - Haazi-hil-an-Aam – (Verses - 71 to 73)

Option A: The formation of the first simple elements and the cooling of the universe as understood by conventional cosmology.

Option B: The revelation/creation of the Universe as a trinity (*Samawaati wal-Arz*) which established the Sirius Binary System.

[MCQ-331] Sura (1 out of 113) – An-tazbahuu Baqarah (Verses - 28 to 34) mentions knowledge of "the secrets of West Horizon and East Horizon." What is the "East Horizon" (*Arz*) defined as in the UKF?

Option A: The physical planet Earth that human beings inhabit.

Option B: The East Horizon of the Upright Rectangular Universe, paired with the West Horizon (*Samawaat*).

[MCQ-332] In the UKF, what is the similitude (analogy/proof) of *Samawaati wal-Arz* in empirically verifiable *a priori* science?

Option A: The general model of an expanding universe

Option B: The specific astronomical existence of the Sirius Binary System

[MCQ-333] Sura (13 out of 113) – Ibrahim (Verses – 31 to 34) states that it is Allah Who has created *Sirius Binary System*. What is the conventional interpretation of the *Samawaati wal-Arz* mentioned in similar verses within mainstream *Tafsir* [*Scholarly Consensus-based Interpretation*]?

Option A: The direct creation of the specific Sirius Binary System as a central universal structure.

Option B: The general creation of all physical heavens and the Earth by divine power.

[MCQ-334] Sura (2 out of 113) – Alal-Imraan (Verses – 29 – 30) indicates that "nothing is hidden in the East Horizon (*arz*) or in the West Horizon (*Samawaat*)." The UKF uses this to emphasize the transparency of what kind of knowledge?

Option A: Metaphysical knowledge or divine judgment that is beyond human perception.

Option B: Revealed Science (*apriori* science) where the natural signs (*aayaatillaahi*) are empirically verifiable and self-evident to those who seek the truth.

[MCQ-335] When contrasting the concepts of "Solar System" and "Binary Star System" as the model for the universe's structure, which model is consistently taught in UNESCO-led global standard science education?

Option A: The universe operates as a Binary Star System (UKF).

Option B: The universe operates according to the Solar System model (Mainstream Global Science / Scholarly Consensus-based Knowledge).

[MCQ-336] According to the UKF's interpretation of Sura (2 out of 113) – Alal-Imraan (Verses – 130 to 136), what is the correct meaning of the word *Jannat*?

Option A: A physical garden or paradise with flowing rivers as conventionally interpreted.

Option B: "Heaven," a specific formal domain whose width is precisely defined by the physical dimensions of the two

horizons [*Samawaat* (West Horizon) and *Arz* (East Horizon)].

[MCQ-337] What is the conventional scholarly interpretation of the Arabic word *Samawaat* when translated into English?

Option A: "West Horizon" of the Upright Rectangular Universe, representing a specific strong field.

Option B: "Heaven" or "Heavens," implying a general celestial realm.

[MCQ-338] What is the conventional scholarly interpretation of the Arabic word *Arz* when translated into English?

Option A: "East Horizon" of the Upright Rectangular Universe, representing the gravitational/material ground.

Option B: "Earth," referring to the mainstream global sphere.

[MCQ-339] The UKF defines *Samawaat* as the "West Horizon" and *Arz* as the "East Horizon." How does the conventional interpretation describe the relationship between these two terms?

Option A: A dual system of equal and opposite horizons that define the physical universe's boundaries.

Option B: A general dichotomy between the metaphysical/celestial realm (heaven) and the physical earth.

[MCQ-340] Sura (12 out of 113) – Yu-Sabbihur-Ra'd (Verses – 2 to 4) states Allah raised up *Samawaat* "without visible supports." The UKF interprets these supports as evidence of what?

Option A: The general concept of divine power or general physical laws like gravity.

Option B: Empirically verifiable *apriori* science, specifically the strong field (formal ground) that structures the visible universe.

[MCQ-341] In Sura (24 out of 113) – Nazzalal-Furqaan (Verses – 61 - 62), *Samawaat* is described as having "mansions of the stars." How does the UKF interpret these mansions as a natural sign?

Option A: The twelve zodiac constellations used in traditional astronomy and astrology.

Option B: The Galaxy of Stars, which serves as a natural, empirically verifiable sign of the West Horizon (Strong Field or White Dwarf Companion Sirius B).

[MCQ-342] Sura (14 out of 113) - As-haa-bul-Hijril-Mursaliin (Verses – 19 to 20) refers to *Arz* being spread out and set with "mountains firm and immovable." What fact does the UKF assert this describes?

Option A: The geological stabilizing effect of mountains on the Rotating Global Earth's tectonic plates.

Option B: Immovable Land, Mountains, and Seas as empirically verifiable proofs of *apriori* science [pre-existing revelation] defining the East Horizon (*Arz*) of the Universe (*Aalameen*)

[MCQ-343] Sura (30 out of 113) – Luqmaan-Hikmata (Verses – 10 – 11) mentions mountains firm and immovable in the *Arz* "lest it should shake with you." What is the conventional interpretation of this verse?

Option A: Mountains act as the pegs (fundamental stabilizers) within the East Horizon's gravitational field system (immovable world).

Option B: Mountains act as geological anchors that prevent the Moving Global *Earth* from shaking (scholarly consensus-based, self-contradictory interpretation).

[MCQ-344] Sura (41 out of 113) – Amruhum Shuura Baynahum (Verses - 27 to 35) mentions the "creation of the Sirius Binary System (samawaati wal-Arz)" as one of Allah's signs. How is this verse generally interpreted by scholarly consensus?

Option A: As a direct reference to a specific, modern scientific astronomical system, the Sirius Binary System (Samawaati wal-Arz).

Option B: As a general reference to the creation of the heavens and the universally accepted global earth, not a specific star system by name.

[MCQ-345] Sura (5 out of 113) - Haazi-hil-an-Aam (Verses - 102 to 107) mentions explaining "the Signs from all perspectives/disciplines" so that they may say "You have taught diligently." This supports which aspect of the UKF project?

Option A: The use of traditional scholarly methods (*Tafsir*) to understand verses.

Option B: The justification of integrating diverse disciplines (philosophy, science, logic) to verify "revealed science" in consistent with *kalamaallahi* (Verses of Quran: Kitaaba bil-Haq) and in correspondence with *Aayatillaahi* (Natural Signs and Particular Instances under Natural Circumstances).

[MCQ-346] The UKF methodology asserts that the Quran contains "Revealed Science" or *a priori* science. This knowledge is considered verifiable through:

Option A: Reliance solely on human intellect and observational data obtained through man-made manipulation and artificial technological means, without reference to revealed texts.

Option B: Adherence to the four criteria of truth, integrating correspondence with *aayatillaahi* (signs of Allah or equal & opposite manifested nature) and consistency with *kalamaallahi* (words of Allah or verses of *Kitaaba bil-Haq*).

[MCQ-347] The UKF applies "correspondence with *aayatillaahi*" as a criterion of truth. This means that a correct interpretation must:

Option A: Correspond to metaphysical concepts that are beyond physical verification or correspond to scholarly consensus-based interpretation.

Option B: Align with observable natural phenomena and empirical evidence (e.g., the specific dynamics of the Sirius Binary System).

[MCQ-348] In the UKF's evidence-based approach, which discipline is considered the "Master Discipline" that integrates all others (logic, philosophy, science) to form the "Knowledge Framework"?

Option A: Mainstream physics and cosmology taught in global standard education.

Option B: The integrated denotation (equal & opposite manifested nature) and connotation (authentic message) of Quran, which serves as the supreme blueprint for empirically verifiable *apriori* science.

[MCQ-349] The UKF's holistic approach of "consistency" demands that all findings within the natural mechanism (nature-driven neutral science) must:

Option A: Be consistent with the existing body of mainstream global consensus (e.g., heliocentrism, tectonic plates).

Option B: Be consistent across the diverse fields of philosophy, logic, and the Verses of Quran: *Kitaababil-Haq*, forming a unified, non-contradictory body of unerring knowledge.

[MCQ-350] The UKF uses "empirical verifiability" as a criterion of truth-based education. Which of the following best describes what they are verifying?

Option A: Scientific facts derived from modern experiments using man-made technology.

Option B: Self-evident "natural signs" (e.g., infallible & unerring statistic regarding alteration of day – night in each daylight time zone within a whole day) as empirical evidence of pre-existing, non-man-made natural mechanism.

[MCQ-351] The "four criteria of truth" approach allows the UKF to assert that "revealed science" or "pure science" is distinct from conventional science because it is:

Option A: A purely philosophical argument that does not require empirical evidence-based proofs for verification.

Option B: A non-contradictory body of knowledge [truth-based education] that fully integrates scripture (*kalamaallahi*) and natural signs (*aayatillaahi*).

[MCQ-352] When the UKF interprets *Samawaat wal-Arz* as the Sirius Binary System (West Horizon and East Horizon), which criteria are they primarily applying to challenge the traditional meaning of "heavens and earth"?

Option A: The criterion of "coherence" with traditional scholarly consensus (*Tafsir*).

Option B: The criterion of "correspondence" with a specific, observable astronomical reality (Sirius A & B).

[MCQ-353] The UKF claims that its framework is an "Unerring Knowledge Framework" because its core methodology is based on:

Option A: Human observation and the scientific method, which are subject to refinement and change over time.

Option B: "*Apriori*" natural laws that exist independently of human discovery and are perfectly aligned with both denotation and connotation of Revelation [Quran: *Kitaaba bil-Haq*].

[MCQ-354] The UKF methodology often challenges mainstream scientific models (e.g., rotating Global Earth and Revolving Global World within the Rotating & Revolving Global Sphere/Universe). This is because they use which criterion to reject conflicting information?

Option A: The information must simply be consistent with the user's pre-existing cultural beliefs and values.

Option B: The information from the Verses of the appointed Quran in Arabic called *Kitaaba bil-Haq* must be consistent

with *aayatillaahi* (natural signs) i.e. empirical evidence-based apriori science as they interpret them, overriding conflicting global consensus science.

[MCQ-355] How does the UKF use Sura (5 out of 113) - Haazi-hil-an-Aam (Verses - 102 to 107) about explaining signs from "all perspectives" to justify its interdisciplinary approach?

Option A: As a justification for strictly separating religious texts from scientific inquiry, as they belong to different domains of knowledge.

Option B: As a mandate to use diverse disciplines (science, philosophy, logic) to unify *kalamaallahi* (Quranic verses) with observable *aayatillaahi* (natural signs).

[MCQ-356] In Sura (44 out of 113) - Ummatin-Jaasiyah (Verses - 1 to 5), it states that in the *Samawaat* and the *Arz* are "Signs for those who believe." What type of knowledge does the project argue these signs represent?

Option A: Signs that require faith and traditional interpretation [specifically consensus-based interpretation or tafsir] to understand their meaning.

Option B: Natural signs (*aayaatillaahi*) that are empirically verifiable proofs of *apriori* science (revealed, nature-driven universal science).

[MCQ-357] Sura (2 out of 113) - Alal-Imraan (Verses - 179 to 184) and Sura (3 out of 113) - Aatun-Nisaaa-a (Verses - 122 to 126 and Verses - 131 to 134) state that "To Allah belong the heritage of the West Horizon (*Samawaat*) and the East Horizon (*Arz*)." What does the conventional scholarly consensus interpret "heritage" (*miiraath*) to mean here?

Option A: Allah is the ultimate owner of the specific West and East horizons of the Upright Rectangular Universe.

Option B: Allah is the ultimate owner of the heavens and the UN universal declaration of global earth, a statement of conjectural sovereignty.

[MCQ-358] Sura (39 out of 113) - Mu-Minum (Verses - 1 to 6) states, "None dispute concerning the Signs of Allah except the disbelievers [of empirical evidence-based apriori science (or revealed science)]." The UKF interprets this verse to critique those who reject what?

Option A: Those who disbelieve in the conventional religious message and traditional consensus-based interpretations (tafsir) of the appointed Quran in Arabic with the honorific name - "The Holy Quran".

Option B: Those who dispute empirical evidence and reject *apriori* science (nature-driven universal science) in favor of contingent/self-contradictory knowledge (including mainstream global science).

[MCQ-359] What is the conventional scholarly consensus interpretation of the Arabic term *Samawaat* in the Quran?

Option A: The West Horizon, representing a "Strong Field," "White Dwarf Companion Sirius B," or "Formal Ground."

Option B: "Heavens" or the so-called celestial sphere in a general, often metaphysical, sense.

[MCQ-360] What is the conventional scholarly consensus interpretation of the Arabic term *Arz* in the Quran?

Option A: The East Horizon, representing a "Gravitational Field," "Main Sequence Sirius A," or "Material Ground."

Option B: "Earth," referring to the moving global planet we live on/in.

[MCQ-361] Sura (20 out of 113) - Rasuul (Prev. Ambiyaa) - Verses - 30 to 33 describes *samawaat* as a "canopy [roof] well guarded." What does the conventional consensus define this "roof" as?

Option A: The defined boundary of the "Strong Field" that constitutes the West Horizon/Galaxy of Stars.

Option B: The atmosphere of human-derived global Earth that protects the surface, or a general celestial protective barrier mentioned metaphorically.

[MCQ-362] In Sura (51 out of 113) - Wat-Tuur - Verses - 30 to 49, it asks if people have a "ladder" to climb up to the *samawaat*. What does scholarly consensus suggest this implies?

Option A: The physical impossibility of accessing the strong field/white dwarf system located at the West Horizon/Formal Ground.

Option B: The impossibility of accessing divine or heavenly knowledge through physical means or human effort alone.

[MCQ-363] Sura (14 out of 113) - As-haa-bul-Hijril-Mursaliin (Verses - 14 to 25) says the *arz* was "spread out" with "mountains firm." How does scholarly consensus interpret "spread out" (*madad* or *basat*)?

Option A: As literally spreading out the "Material Ground" (East Horizon/Main Sequence Sirius A or Gravitational Field) as a foundational plane.

Option B: As making the functional surface of the rotating, spherical Earth habitable and expansive for life (an idiom or metaphor).

[MCQ-364] The UKF suggests the universe was "revealed as a trinity" (*Samawaati wal-Arz*) three minutes after the Big Bang (First: Kun - Fayakun). What is the conventional scientific consensus (Option A) on what existed at that precise time?

Option A: A structured binary star system (Sirius) and horizons.

Option B: A cooling plasma of quarks and leptons, later forming protons and neutrons.

[MCQ-365] What does the UKF identify as the source of "Universal Major Premises" (Justifiable Philosophy or Kant's Synthetic Apriori Judgments) needed for upright logic?

Option A: Human philosophical traditions and social contracts.

Option B: Shared Message through Prophet Muhammad (PBUH) i.e. Verses of the appointed Quran in Arabic (Quran: Kitaaba bil-Haq)

[MCQ-366] The project aims for "AI-Assisted Recognition of Unerring Knowledge." What role does AI play in this Socratic (MCQ) methodology?

Option A: To generate new, consensus-based knowledge that aligns with mainstream science.

Option B: To act as an objective tool for consistently applying established rules to compare paired interpretations and discern knowledge claims.

[MCQ-267] Sura (39 out of 113) – Mu-Minum (Verses - 1 to 6) warns against disputing the Signs of Allah. In the UKF's context, who is considered to be "disputing the signs"?

Option A: Individuals who reject traditional religious faith or consensus interpretations.

Option B: Those who reject empirical evidence-based *apriori* science (natural signs) in favor of contingent, human-derived knowledge systems.

[MCQ-368] The UKF methodology asserts that the Quran contains "Revealed Science" or *apriori* science. This knowledge is considered verifiable through:

Option A: Reliance solely on human intellect and observational data without reference to the Verses of the appointed Quran in Arabic (Quran: Kitaaba bil-Haq).

Option B: Adherence to the four criteria of truth [Tawraat (Coherence), Injiil (Correspondence), Zabuur (Pragmatic), and Furqan (Self-evident)], including correspondence with *aayatillahi* (signs of Allah) and consistency with *kalamaallahi* (words of Allah).

[MCQ-369] The UKF claims that Newton's Third Law ("equal and opposite reaction") meets its four criteria of truth, including correspondence with *aayatillahi* (natural signs). Which alternative describes how this law is verified within their framework?

Option A: Verification is solely dependent on its internal philosophical coherence and pragmatic utility within human social contracts.

Option B: Verification includes demonstrating its self-evident nature (Furqan) across the physical universe and ensuring consistency with the words of Allah (*kalamaallahi*).

[MCQ-370] When applying the "correspondence" (Injiil) and "coherence" (Tawraat) criteria to the *Fitrat* (natural pattern/disposition) concept, the UKF requires verification through which specific method?

Option A: Relying purely on value-neutral, consensus-based scientific modeling provided by global institutions.

Option B: Demonstrating logical consistency internally and matching the concept with observable *aayatillahi* (natural signs) across the universe.

[MCQ-371] The UKF uses "empirically verifiable" as a criterion. Which of the following best describes what they are verifying?

Option A: Scientific facts derived from man-made technology and modern experiments within laboratories.

Option B: Self-evident "natural signs" (e.g., the specific dynamics of the Sirius Binary System) as evidence of pre-existing natural law.

[MCQ-372] The UKF claims that its framework is an "Unerring Knowledge Framework" because its core methodology is based on:

Option A: Human observation and scientific method, which are subject to refinement and change over time.

Option B: "Apriori" natural laws that exist independently of human discovery and are perfectly aligned with the verses of Quran: Kitaaba bil-Haq.

[MCQ-373] The UKF methodology often challenges mainstream scientific models (e.g., rotating Earth). This is because they use which criterion to reject conflicting information?

Option A: The information must simply be consistent with the user's pre-existing cultural beliefs and values.

Option B: The information from the Quran must be consistent with *aayaatillaahi* (natural signs) as they interpret them, overriding conflicting global consensus science.

[MCQ-374] In mainstream science, mountains are generally understood to be the result of tectonic plate collision on a moving Spherical Earth. The UKF interprets the Quranic description of mountains being "firm and immovable" as evidence of:

Option A: The geological stabilizing effect of mountains on the Rotating Global Earth's tectonic plates.

Option B: Immovable Land, Mountains, and Seas as empirically verifiable proofs of *apriori* science, defining the East Horizon (*Arz or Substratum of Physics*) of the pre-existing upright rectangular universe (*aalameen*).

[MCQ-375] The UKF uses astronomical phenomena, specifically binary systems like the Sirius Binary System (*Samawaati wal-Arz*) and Einstein's Binary Pulsar, as "universally verifiable" evidence for which Quranic principle (revealed law or *apriori* paradigm or *fitrat*)?

Option A: The concept of global standard and planetary motion.

Option B: The "Creation in Pairs" principle (reciprocal reality or nature's equal & opposite paradigm).

[MCQ-376] Sura Anin-Naba-il-Azim (Verses 1-16) asks, "And (have We not) created you in pairs?" The UKF uses this as evidence that the "Creation in Pairs" principle is the basis for understanding what?

Option A: The basis for human-legislated social contracts.

Option B: The basis for a necessary humanistic vision of education (UN CRC alignment).

[MCQ-377] Sura Waz-Zaariyaat (Verses 47-55) declares, "And all things We have created by pairs that you may receive instruction." This instruction (*Hikmata*) implies that observing this duality is necessary for achieving what?

Option A: Scholarly consensus and contingent/self-contradictory knowledge.

Option B: Unerring knowledge and intellectual autonomy (ensured quality education).

[MCQ-378] What is the status of *Fatiha* (seven repeated verses) within the appointed Quran in Arabic (*Kitaaba bil-Haq*)?

Option A: It is considered the first of 114 official chapters (*Suras*).

Option B: It is considered a preface or introductory prayer, making the total number of chapters 113.

[MCQ-379] By excluding *Fatiha* from the formal chapter count, the UKF suggests a specific structural approach to the appointed Quran in Arabic (*Kitaaba bil-Haq*). This approach implies that the main body of the text (the 113 chapters) represents:

Option A: A collection of 113 diverse historical and legal narratives to be interpreted contextually by consensus.

Option B: The authoritative, self-explanatory knowledge base (revealed science) that follows a distinct, logical structure after the introductory prayer.

[MCQ-380] The UKF challenges conventional English translations of the Quran, specifically the interpretation of "Samawaat" as "Heavens" or "Skies." According to the UKF's framework and the provided Sura (1 out of 113) – An-tazbahuu Baqarah (Verses – 254 and 255), which interpretation does the UKF assert is correct?

Option A: A literal, physical dome above the Earth containing celestial bodies (the Skies/Heavens).

Option B: The "West Horizon" (Strong Field) as an observable, physical boundary.

[MCQ-381] The UKF argues that translating "Arz" simply as "Earth" (a moving global sphere) is a mistranslation that contradicts the text's emphasis on distinct domains (Sura 2:254-255). Which precise physical interpretation does the UKF propose for "Arz" to maintain logical and observational consistency?

Option A: A singular, rotating global sphere encompassing all physical locations.

Option B: The "East Horizon" (Gravitational Field) as a distinct domain of control.

[MCQ-382] Which logical framework best describes a system where Universal Major Premises (Justifiable Philosophy) are reconciled with Empirically Verifiable Science?

Option A: Standard deductive and inductive reasoning used within the scientific method, which accepts contingent knowledge.

Option B: "Unerring Knowledge" framework using four criteria of truth [Coherence (Tawraat), Correspondence (Injiil), Pragmatic (Zabuur), Self-evident (Furqan)] and Mill's experimental methods (Crucial Experiment).

[MCQ-383] The UKF employs the "Crucial Experiment" (Mill's method) to compare two competing theories of the universe (e.g., the Global Spherical Earth vs. their Upright Rectangular Universe model). What is the objective of applying this specific experimental method?

Option A: To find a contingent, consensus-based compromise between the two models that satisfies the majority of international scientific organizations.

Option B: To design a single experiment or observation whose outcome definitively proves one theory correct and falsifies the other, achieving "unerring knowledge."

[MCQ-384] The UKF claims that mainstream science has failed to conduct the necessary "Crucial Experiment" concerning Earth's movement. They argue that applying Mill's method would reveal that *ayatillaahi* (natural signs) provide evidence of what?

Option A: A universally accepted, moving Global Earth model, confirmed by multiple independent lines of scientific inquiry.

Option B: A stationary landmass (*Arz* or East Horizon) that is immovable, thereby falsifying the rotating Earth theory as a logical fallacy.

[MCQ-385] The UKF challenges the mainstream scientific understanding of gravity (a force that attracts masses). They interpret *Aayaatillahi* (natural signs) and the Quranic *Arz* concept as evidence for which alternative physical principle?

Option A: A universal force that attracts all masses according to the inverse-square law, as described by Newton and Einstein.

Option B: A powerful, inherent "Strong Field" (West Horizon/Samawaat) and a "Gravitational Field" (East Horizon/Arz) that define the universe's structure and govern all physical motion without mass attraction.

[MCQ-386] The UKF claims that replacing the concept of "gravity" with the "Strong Field" paradigm achieves a more logically coherent understanding of the universe. This coherence (Tawraat) is achieved by:

Option A: Aligning the "Strong Field" concept with the consensus-based models of international physics organizations (e.g., CERN, NASA).

Option B: Ensuring the physics framework is consistent with their "equal & opposite" principle (Newton's Third Law) and the Quranic descriptions of the horizons (*Samawaat* and *Arz*).

[MCQ-387] What is the fundamental paradigm for understanding reality and education, according to mainstream vs. alternative views?

Option A: The current consensus-based, potentially self-contradictory global standard science education (UNESCO/NASA model).

Option B: The "Creation in Pairs" (equal & opposite) paradigm based on empirical evidence and universal logical principles (*Dictum De Omni Et Nullo*).

[MCQ-388] In conventional logic taught in global education, what status do the "Fundamental Laws of Thought" (e.g., Non-Contradiction) hold?

Option A: Useful analytical tools and principles of human reasoning.

Option B: Universal, necessary *apriori* principles of logic that reflect the inherent structure of reality itself.

[MCQ-389] Which of the "Four Fundamental Categories of Knowledge" is often treated as relative or observer-dependent in modern scholarly consensus (e.g., Einstein's relativity)?

Option A: Time.

Option B: Time, Space, Substance, and Causality are treated as absolute, self-evident categories of unerring knowledge.

[MCQ-390] The UKF asserts that Sura (48:1-7) or [Sura (47 out of 113) – Fatham-Mubiin – Verses - 1 to 7] explicitly defines "Samawaat" as the "Forces of the West Horizon [Strong Force]." This interpretation fundamentally rejects the mainstream scholarly consensus that "Samawaat" means:

Option A: A functional physical location characterized as "Heavens" or "Skies".

Option B: A specific, observable "Strong Field" located at the West Horizon.

[MCQ-391] The UKF interprets the Quranic term "Arz" (traditionally "Earth") in Sura (48:1-7) as representing a specific physical force to maintain consistency with its "apriori science" framework. What specific force does the UKF identify "Arz" as?

Option A: A singular, physical global sphere that rotates and attracts mass.

Option B: The "Gravitational Force" (East Horizon) which defines the universe's structure.

[MCQ-392] The UKF claims that their interpretation of "Samawaat" and "Arz" as distinct physical fields (Strong Force/Gravitational Force) is an empirically verifiable "clear & distinct manifest truth." They use which methodology to claim superiority over the scholarly consensus interpretations?

Option A: Alignment with globally standardized scientific consensus and reports from international organizations like NASA.

Option B: Adherence to Mill's experimental methods (Crucial Experiment) and the four criteria of truth (Correspondence, Coherence, etc.).

[MCQ-393] By linking the Quranic terms "Samawaat" and "Arz" to specific, "equal & opposite" physical fields (Strong Field/Gravitational Field), the UKF attempts to demonstrate that the Quran:

Option A: Should be interpreted metaphorically to align with the evolving consensus of mainstream cosmology and physics.

Option B: Provides "Revealed Science" that supersedes the contingent, human-derived knowledge systems of mainstream science.

[MCQ-394] The UKF justifies its unique interpretation of "Samawaat" as the "Strong Field" (West Horizon) using the verse, "By the Sky full of pathways" [Sura – Waz-Zaariyaat – Verse 7]. Which specific *aayatillaahi* (natural sign) does the UKF use as empirical evidence that the mainstream "Skies/Heavens" interpretation is a fallacy?

Option A: Observations of complex weather patterns, such as clouds moving between the sky (*sama*) and the Earth, as mentioned in Sura (2:164).

Option B: The existence of binary star systems, like Sirius A and B, which they interpret as physical proof of the universe's inherent "equal & opposite" duality and the reality of a "Strong Field."

[MCQ-395] The UKF rejects the mainstream gravitational model in favor of a "Gravitational Force" linked to the *Arz* (East Horizon). They use verses like "And the Land, We have spread it out" [Sura – Waz-Zaariyaat – Verse 48] as evidence of what empirically verifiable phenomenon?

Option A: A functional explanation of how the earth's gravitational pull keeps objects on the surface, allowing for life to exist.

Option B: The observed, unmoving nature of the landmass (*Arz*) that acts as a physical substratum, which they argue falsifies the theory of a rotating, mass-attracting global sphere.

[MCQ-396] The UKF interprets the instruction to "Adore neither so-called Sun nor commonly perceivable white

moon" as a warning against the mainstream, consensus-based view of celestial mechanics. Instead, they link the "Signs" (*Aayaat*) of the Night and Day to which empirically verifiable "apriori science" (revealed science) concept?

Option A: The standard heliocentric model of the solar system, which demonstrates the Earth's orbit around the sun as a consensus scientific fact.

Option B: The existence of a Strong Field (West Horizon or *Samawaat*) and Gravitational Field (East Horizon or *Arz*) that define the universe's inherent "equal & opposite" structure, as physical realities that supersede the visible Sun/Moon.

[MCQ-397] In Sura Fussilat (41:37-40) or Sura (40 out of 113) - Kitaabun-Fussilat (Verses - 37 to 40), the UKF argues that recognizing the "Signs" (*Aayaat*) requires discerning truth from fallacy in astronomical observation (artificial observation). They use this verse to reject mainstream science's view of the sun and moon in favor of what alternative, verifiable proof of their "revealed science" framework?

Option A: The acceptance of a functional, mass-attracting global sphere model that explains gravity and day/night cycles in conventional scientific terms.

Option B: The observable, unmoving nature of the landmass (*Arz*) and the presence of binary star systems, which they use as "Crucial Experiments" to falsify the standard global science model.

[MCQ-398] What is the fundamental vision behind the "Creation in Pairs" framework regarding the integration of philosophy and science?

Option A: The belief that philosophy and science are separate domains of knowledge that often conflict within modern educational systems.

Option B: The belief that philosophy (universal law/major premise) and science (empirical evidence/minor premise) must be integrated via upright logic (*dictum de omni et nullo*) to achieve unerring knowledge.

[MCQ-399] The UKF interprets the phrase "Systems have passed away before you" (Quran 3:137) as evidence for "apriori science" or "revealed science." What does the UKF argue this verse implies about the nature of true knowledge?

Option A: Knowledge must continuously evolve through iterative consensus and social negotiation without fixed, pre-existing universal laws.

Option B: True knowledge is based on unchangeable, pre-existing universal laws and patterns (*Fitrat*) that have always existed and are verifiable through natural signs (*aayatillaahi*).

[MCQ-400] The UKF claims that the Quranic instruction to observe "systems that have passed away" (Quran 3:137-143) is an endorsement of empirical evidence-based reasoning (*a priori* science). The primary objective of this observation is to achieve which goal?

Option A: To align with globally standardized historical narratives and scientific consensus promoted by international organizations.

Option B: To discern objective, unerring truths and "natural signs" that reveal the fundamental, unchanging structure of the universe (*aalameen*)

[MCQ-401] The UKF positions itself against NASA's "anti-natural global systems" and UNESCO's "self-contradictory education." What do these institutions represent in the context of the research?

Option A: The standard, globally accepted authorities on space research and educational standards.

Option B: The primary proponents of Scholarly Consensus-based Contingent/self-contradictory Knowledge (Pseudoscience/Hybrid Systems).

[MCQ-402] According to UN-led global governance, what is the foundational nature of human rights knowledge?

Option A: Inalienable Natural Rights that are self-evident and derive from unalterable laws of nature.

Option B: Scholarly consensus-based contingent/self-contradictory knowledge developed through social contracts and evolving UN declarations.

[MCQ-403] Sura *Ummatin-Jaasiyah* (45:1-5) declares, "Verily in the West Horizon (Samawaat) and in the East Horizon (Arz) are Signs for those who believe." The UKF argues that recognizing these physical "signs" (*Aayaat*) provides which existential proof?

Option A: Proof of an evolving global consensus on science and law.

Option B: Proof of a pre-existing, non-negotiable dualistic reality (*Fitrat*) that mandates a truth-based framework for governance.

[MCQ-404] The UKF connects the "Signs" mentioned in Sura *Yu-Sabbihur-Ra'd* (13:2-4) to intellectual autonomy. Observing the duality of the Strong Field (samawaat) and Gravitational Field (Arz) is presented as necessary for achieving what kind of knowledge?

Option A: Contingent, self-contradictory knowledge based on human consensus.

Option B: Unerring knowledge and intellectual autonomy (ensured quality education).

[MCQ-405] Sura *Qawma Yuunus* (10:6) speaks of the "Signs for the folk who ward off" in the West and East Horizons. The existential imperative for individuals in the UKF is to align their moral compass with:

Option A: Diverse global ethical frameworks and international human rights consensus.

Option B: A single, universal ethical framework derived from the *unalterable laws of nature* (nature's equal & opposite apriori paradigm).

[MCQ-406] The verses in Sura *Mu-Minum* (23:79-81) ask, "Which, then, of the Signs of Allah will you disbelieve?" In the UKF's context, rejecting the empirical evidence for the Sirius Binary Systems (Samawati wal-Arz) and the immovable *Arz* is considered an act of:

Option A: Legitimate skepticism within the scientific method.

Option B: Willful denial of objective, verifiable "apriori science" (revealed science).

[MCQ-407] Sura *Mu-Minum* (23:59-64) states that "those are misrepresented who disbelieve Signs of Allah." The UKF views those who adhere to mainstream interpretations of "Heavens" and "Earth" as:

Option A: Rational participants in a consensus-based global science model.

Option B: Individuals operating within "misleading global narratives" who ignore manifest, empirical truth.

[MCQ-408] The UKF interprets Sura *Haazi-hil-an-Aam* (6:39) ("Those who deny Our Signs are deaf and dumb, in the midst of darkness profound") as a stark warning. The existential risk described is the consequence of rejecting:

Option A: Traditional religious faith and a subjective spiritual path.

Option B: Empirically verifiable proofs of "apriori science" (natural signs) that form objective reality.

[MCQ-409] The existential import of the "Signs" in Sura *Yu-Sabbihur-Ra'd* (13:2-4), for those who "give thought," is that governance and law must be based on:

Option A: Human philosophical traditions and social contracts established by consensus.

Option B: A logical framework derived from the "equal & opposite" paradigm of the pre-existing universe.

[MCQ-410] Sura *Haazi-hil-an-Aam* (6:32-36) implies that "the wicked" flout the Signs of Allah. The UKF applies this critique to the current global education system, arguing it is flawed because it violates:

Option A: The need for a unified, standardized global education curriculum.

Option B: The inalienable Natural Rights derived from the "Strong Field" and "Gravitational Field" principles.

[MCQ-411] The "Signs" of the West Horizon (*Samawaat*) and East Horizon (*Arz*) mentioned across the Suras serve as foundational grounds for the UKF. This concept asserts that the universe's structure is:

Option A: A series of randomized, singular events best understood via mainstream statistical modeling.

Option B: A pre-existing, inherent duality that operates consistently as "apriori science."

[MCQ-412] The UKF utilizes these verses to justify its specific calendar and Qibla interpretations. By citing the "Signs" (*Aayaat*), which human right are they primarily invoking to protect their unique practices?

Option A: The right to a globally standardized calendar and educational system.

Option B: The right to freedom of religion, thought, and cultural practice.

[MCQ-413] Sura *An-tazbahuu Baqarah* (2:99-103) states, "Verily, We have revealed to you Signs as Clear Proofs." The UKF interprets these "Signs" (*Aayaat*) as requiring verification through which method?

Option A: Reliance solely on human intellect and contingent scientific consensus.

Option B: Empirical evidence-based reasoning, specifically correspondence with observable natural phenomena (*aayatillahi*).

[MCQ-414] The verses emphasize that the "Signs" are "Clear Proofs." This contrasts with mainstream knowledge systems which the UKF labels as:

Option A: Nature-driven sovereign science.

Option B: Contingent and self-contradictory human constructs.

[MCQ-415] Sura *Banii-Israa-iil* (17:88-89) mentions the Quran explaining "every kind of similitude," yet "the greater part of men refuse." This refusal is seen as a rejection of which concept?

Option A: Mainstream science's ability to model reality through diverse similitudes.

Option B: The "Displayed Quran" as the "Equal & Opposite Manifested Nature" (*Creation in Pairs*).

[MCQ-416] The UKF interprets the "Displayed Quran" as "Nature-driven Sovereign Science." This implies that the source of true scientific knowledge is primarily found in:

Option A: Human philosophical traditions and social contracts.

Option B: The inherent, unalterable laws of the pre-existing universe.

[MCQ-417] Sura *As-haabal-Kahf* (18:50-57) reiterates that "every kind of similitude" is displayed for mankind. The UKF argues this mandates an educational approach based on:

Option A: Standardizing curricula according to global institutions' mandates.

Option B: Ensuring quality education through a truth-based framework that recognizes these similitudes.

[MCQ-418] Sura *Haazi-hil-an-Aam* (6:46) asks the reader to "See how We explain the Signs by various [ways]." This instruction within the UKF framework endorses which method of inquiry?

Option A: Adopting global, value-neutral data collection and human-derived modeling.

Option B: Utilizing the four criteria of truth (Coherence, Correspondence, Pragmatic, Self-evident) across all disciplines.

[MCQ-419] The verses stress explaining "Signs in detail" (Sura 6:54-55) so the "way of unrighteousness may be manifested." The "way of unrighteousness" is identified by the UKF as:

Option A: The consensus-based global framework (UN, NASA) that lacks logical foundations.

Option B: Specific local obligations that contradict international human rights standards.

[MCQ-420] Sura *Haazi-hil-an-Aam* (6:96-101) refers to detailing "Signs for people who have knowledge." The "knowledge" referred to in the UKF context is:

Option A: Scholarly consensus and contingent/self-contradictory knowledge of mainstream science.

Option B: "Unerring/Tautologous knowledge" derived from the *apriori* (revealed) science.

[MCQ-421] Sura *Haazi-hil-an-Aam* (6:102-107) speaks of explaining Signs from "all perspectives/disciplines." This supports the UKF's vision of a universal education that reconciles:

Option A: A strict separation between religious revelation and empirical science.

Option B: *Kalamaallahi* (words of Allah) with *aayatillahi* (signs of Allah/natural phenomena).

[MCQ-422] Sura *Haazi-hil-an-Aam* (6:155-159) warns those who disbelieve the Signs of Allah and turn away. This is applied as a critique against those who reject which specific concept?

Option A: Human philosophical traditions and the social contract theory of rights.

Option B: The existence of a Strong Field (West Horizon) and Gravitational Force (East Horizon) as empirical proofs of "Revealed Science".

[MCQ-423] Sura *Alal-A-Raaf* (7:35-41) describes disbelievers of Signs as "companions of the fire." The existential import is that salvation depends on recognizing the "Displayed Quran," which means accepting:

Option A: The evolving international law and scientific consensus promoted by global governance bodies.

Option B: The equal & opposite paradigm of the pre-existing universe as the sole legitimate foundation for all systems.

[MCQ-424] Sura *Alal-A-Raaf* (7:55-58) mentions explaining Signs "to those who are grateful." Gratefulness, in the UKF framework, implies using which method of discernment?

Option A: Standard deductive and inductive reasoning used within the scientific method, which accepts contingent knowledge.

Option B: Mill's experimental methods (Crucial Experiment) to verify *a priori* science and discern truth from fallacy.

[MCQ-425] Sura *Yaqbalut-Tawbata* (9:7-11) states that "The Signs of Allah they have sold for a miserable price." The "miserable price" refers to accepting:

Option A: Unerring knowledge and intellectual autonomy (ensured quality education).

Option B: Human-derived knowledge systems, scholarly consensus, and the global science models (e.g., the rotating Earth).

[MCQ-426] The UKF claims their framework for understanding *Aayaatillahi* leads to "intellectual autonomy" and a "Nature-driven Sovereign Science." This vision is achieved by freeing the individual from:

Option A: Local obligations that contradict international human rights standards.

Option B: Global obligations and external pressures that enforce flawed "One Global Curricula."

[MCQ-427] The overall goal of interpreting these verses regarding the "Revealed Signs" is for the UKF to produce which outcome in citizens?

Option A: Globally standardized individuals (global citizens) who align with mainstream views.

Option B: Well-informed citizens prepared by ensuring international documents are based on true "universal principles" (natural law).

[MCQ-428] The UKF identifies *Samawaat* as the "White Square" and *Arz* as the "Black Square." What is the

conventional interpretation of these symbols within global education?

Option A: These are fundamental visual representations of the "equal & opposite *apriori* paradigm" (Creation in Pairs).

Option B: These are not recognized scientific or religious symbols in mainstream global education or scholarly consensus.

[MCQ-429] Which interpretation relies primarily on conventional, general interpretations of cosmology developed through historical scholarship?

Option A: UKF [which uses natural signs and modern scientific data to confirm the literal text (or revealed message)].

Option B: Scholarly Consensus (which typically uses self-contradictory & paradoxical understandings of cosmology).

[MCQ-430] The UKF posits that "revealed science" is synonymous with "nature-driven universal science." How does scholarly consensus typically treat the relationship between appointed Quran in Arabic (Quran: Kitaaba bil-Haq) and natural science?

Option A: Appointed Quran in Arabic (Quran: Kitaaba bil-Haq) provides specific, verifiable scientific facts that validate *apriori* science.

Option B: Appointed Quran in Arabic (Quran: Kitaaba bil-Haq) provides guidance on faith and morality, while natural science is a separate domain of empirical inquiry.

[MCQ-431] Within the UKF framework, the *denotation* of *aayatillaahi* (natural signs) is understood as the 'equal & opposite manifested nature' in the well-structured universe. The

corresponding *connotation* (*kalamaallahi*) is interpreted as:

Option A: An abstract, symbolic, or spiritual message regarding morality and faith that is separate from physical reality.

Option B: The authentic, unerring message or words of the Quran (*Kitaaba bil-Haq*) that provides the precise blueprint and explanation for that pre-existing reciprocal reality.

[MCQ-432] The UKF asserts a perfect integrity between the *denotation* (the visible sign, e.g., the specific dynamics of the Sirius Binary System) and the *connotation* (the Quranic verse referring to it). This integrity is used to establish:

Option A: The basis for a subjective, faith-based belief system that does not require physical evidence.

Option B: The foundation for empirically verifiable *apriori* science (or revealed science), where the physical sign and the written word are non-contradictory proofs of the same truth.

[MCQ-433] The UKF's use of the "four criteria of truth" (coherence, correspondence, pragmatism, self-evidence) serves to verify what relationship between the *denotation* and *connotation*?

Option A: That the *denotation* (sign) and *connotation* (word) are separate domains of human knowledge (science vs. religion) which may occasionally overlap but do not form a single, unified truth.

Option B: That the *denotation* (sign) is the physical manifestation of the *connotation* (word), forming a single,

integrated body of unerring knowledge that eliminates contradiction.

[MCQ-434] When the Quran mentions Allah raising the *Samawaat* "without visible supports," the UKF identifies the *denotation* as an invisible "strong field" in nature. The *connotation* (the message/word) then implies that this field is part of:

Option A: A metaphysical concept of divine omnipotence that is beyond scientific investigation.

Option B: A pre-existing, measurable "natural mechanism" that constitutes the physical structure of the universe and is discoverable through *apriori* science.

[MCQ-435] The UKF methodology argues that recognizing the inherent integrity between the *denotation* (observed nature) and the *connotation* (Verses of Quran: Kitaaba bil-Haq) leads to "intellectual autonomy" and "truth-based education" because this unified knowledge:

Option A: Requires adherence to scholarly consensus and global standard education mandates, which provide universally accepted knowledge.

Option B: Frees the individual from reliance on contingent, self-contradictory human interpretation and conventional consensus, allowing direct access to unerring, self-evident truth.

[MCQ-436] The Universal Declaration of Human Rights (UDHR) is founded on the principle that human rights are a "common standard of achievement" developed through international consensus. The UKF framework argues that true human rights are derived from:

Option A: A consensus-based agreement among diverse nations, adaptable to various cultural and political contexts.

Option B: Infallible, pre-existing natural laws (*apriori* science) that exist independently of human agreements or state authority.

[MCQ-437] The UDHR guarantees the "right to education" (Article 26) aimed at the full development of the human personality and strengthening respect for freedoms. The UKF interprets the "Right to Education" primarily as the right to access:

Option A: Standardized global curriculum that provides skills necessary for a modern economy.

Option B: "Unerring Knowledge" or *apriori* science that is perfectly consistent with natural laws and revealed message (*Kitaaba bil-Haq*).

[MCQ-438] The UDHR states that "everyone has the right to life, liberty and security of person" (Article 3), protected by the rule of law established by states. The UKF views these fundamental rights as a part of the "equal & opposite manifested nature" which are:

Option A: Rights defined and protected primarily by national laws and international treaties.

Option B: Inalienable "solidarity rights" rooted in an inherent moral agency and the "natural mechanism" of the universe itself.

[MCQ-439] The UDHR emphasizes non-discrimination based on race, sex, religion, or other status (Article 2). The UKF emphasizes an inherent equality based on "nature's

equal & opposite *apriori* paradigm," implying that all humans have an inherent right to:

Option A: Be treated equally under a legal system established by human governance and legislation.

Option B: Access and share the same fundamental, unerring knowledge and wisdom derived from natural signs (*aayatillaahi*).

[MCQ-440] The UKF challenges the legitimacy of "global obligations" that enforce what it calls a flawed "One Global Curriculum." Its socio-political goal is best described as advocating for:

Option A: Compliance with international humanitarian laws and global educational mandates (UNESCO/UN standards).

Option B: Freedom from global standard systems, advocating for a "truth-based" education consistent with established constitutional rights and "revealed science."

[MCQ-441] Article 29 of the UN Convention on the Rights of the Child (UN CRC) emphasizes that education should foster the child's development in a spirit of "peace, dignity, tolerance, freedom, equality and solidarity" within a diverse society. The UKF interprets this goal as requiring mandatory education that provides:

Option A: Exposure to diverse global interpretations and consensus-based science (like the spherical Earth model) to promote tolerance for varied viewpoints.

Option B: A single, non-contradictory body of "unerring knowledge" (*apriori* science) that promotes a unified understanding of truth, free from self-contradictory interpretations and paradoxical demonstrations.

[MCQ-442] The UKF argues that "man-made global science" (e.g., the global Earth model) constitutes a "self-contradictory interpretation" that infringes upon a child's right to truth-based education. They assert that the UN CRC requires education to be based on:

Option A: The dominant global scientific consensus established by international institutions like UNESCO and mainstream scientific bodies.

Option B: Empirically verifiable "natural signs" (*aayatillaahi*) and the "revealed message" (*Kitaaba bil-Haq*), which they claim offer a consistent, unerring reality model.

[MCQ-443] Article 14 of the UN CRC protects the child's right to freedom of thought, conscience, and religion. The UKF interprets this right as a mandate to ensure children are educated in a framework that guarantees access to:

Option A: The right to choose their own beliefs in a diverse world, including exposure to a variety of scientific and religious explanations of reality.

Option B: The foundational "solidarity rights" based on unerring knowledge (such as the correct Qibla direction based on the rectangular universe model), which the UKF argues protects the child's inherent moral and intellectual autonomy.

[MCQ-444] Article 21 of the Indian Constitution guarantees the "Right to Life and Personal Liberty," which the Supreme Court has interpreted to include the right to a dignified education (via the RTE Act 2009). The UKF interprets this

fundamental right as the constitutional right of every citizen and child to access:

Option A: A standard, state-mandated curriculum that provides general knowledge and skills for livelihood, as defined by educational boards.

Option B: "Unerring Knowledge" or *apriori* science that is perfectly consistent with natural laws and the revealed message (*Kitaaba bil-Haq*), free from self-contradictory scientific theories (e.g., the global Earth model).

[MCQ-445] Article 51 A (h) of the Indian Constitution mandates that citizens "to develop the scientific temper, humanism and the spirit of inquiry and reform." The UKF interprets "scientific temper" in this duty to mean:

Option A: Adherence to the mainstream scientific method and global consensus models (e.g., heliocentrism, evolution) taught in conventional science education.

Option B: The pursuit of "revealed science" or *apriori* science, which uses empirical evidence (*aayatillaahi*) to verify the unerring, non-contradictory "natural mechanism" of the universe.

[MCQ-446] Article 19(1)(a) guarantees the fundamental right to "freedom of speech and expression," while Article 25 guarantees "freedom of conscience and free profession, practice and propagation of religion." The UKF argues these articles protect their right to:

Option A: Propagate religious beliefs based on traditional scholarly consensus and interpretations (*tafsir*) through established religious institutions.

Option B: Disseminate "truth-based education" derived from the unerring knowledge framework, even if it contradicts mainstream science and consensus interpretations, as this is a matter of absolute truth and duty.

[MCQ-447] The UKF views the constitutional duties outlined in Article 51 A, particularly clauses (h) and (k) (duty as a parent/guardian to provide education), as mandates for a "Duty for Duty's Sake" regarding knowledge acquisition. This implies that the duty is to pursue knowledge that is:

Option A: Practical and useful for a child's participation in society and the modern economy, adhering to state educational standards (RTE Act 2009).

Option B: Inherently true, unerring, and perfectly aligned with "revealed science" and natural law, regardless of its utility in the conventional global economic system.

[MCQ-448] The Child Rights Act 2005 and the Juvenile Justice Act 2015 focus on the best interests of the child, care, protection, and development within the existing societal framework. The UKF argues that protecting the child's "best interest" fundamentally requires:

Option A: Education within the state-mandated, consensus-based curriculum to ensure the child's integration and equal opportunity within mainstream society.

Option B: Freedom from exposure to what the UKF deems "self-contradictory interpretations and paradoxical demonstrations" (mainstream global science), ensuring access to a single, unerring truth for psychological and intellectual protection.

[MCQ-449] The UKF interprets the "sanctity of education" as the existential import of education being rooted in truth, not consensus. This means education should be considered sacred because it transmits:

Option A: Socially constructed values and a global standard curriculum designed to foster tolerance for diverse, sometimes conflicting, worldviews.

Option B: Unerring knowledge and *a priori* science that perfectly aligns with nature's "equal & opposite paradigm," providing a singular, objective reality.

[MCQ-450] The UKF emphasizes "scientific certainty" as a rational (innate) human need, contrasting it with the provisional (contingent or problematic) nature of mainstream science. The significance of this certainty, according to the UKF, is that it provides:

Option A: A constantly evolving body of knowledge subject to revision and debate within the global scientific community.

Option B: An absolute foundation of truth that resolves contradictions, providing psychological security and clarity regarding universal structure.

[MCQ-451] In the UKF paradigm, "inherent dignity" is not just an abstract moral status (as in the UDHR preamble) but an existential import derived from understanding one's place within the "equal & opposite paradigm." This understanding grants dignity by:

Option A: Affirming individual worth within a diverse, consensus-based society that values multiple perspectives on reality.

Option B: Recognizing a human being's inherent connection to the unerring natural laws and divine blueprint (*Kitaaba bil-Haq*), confirming their foundational place in the universe.

[MCQ-452] The UKF advocates for "moral solidarity" based on a shared recognition of "revealed truth." This form of solidarity primarily arises from:

Option A: Shared cultural values, mutual respect for differing opinions, and global obligations developed through international dialogue and consensus (UDHR).

Option B: A collective adherence to a single, verifiable truth and *apriori* science, which eliminates the disagreements caused by self-contradictory conventional knowledge

[MCQ-453] The UKF defines "freedom of conscience" as the sense of "equal & opposite truth and falsehood" inherent in nature. This freedom, according to their vision, allows an individual to:

Option A: Choose beliefs freely from a range of diverse religious and scientific options available in a pluralistic, standardized global sphere.

Option B: Autonomously discern the manifest truth (e.g., the Sirius Binary model) from falsehood (e.g., the global Earth model) using an objective, logic-driven process provided by their framework.

[MCQ-454] The UKF's concept of "monadic motion" describes the individual's "freedom from global obligations" (global standards for human rights and the "global veil of ignorance"). This freedom is essential for:

Option A: Engaging fully in the global economy and multicultural society by adhering to international legal and educational mandates.

Option B: Pursuing an autonomous search for "unerring knowledge" based purely on natural signs and revelation, unhindered by external, consensus-based dictates.

[MCQ-455] The "Right to Truth-based Education" is central to the UKF vision, framed as consistent with international humanitarian documents. This right necessitates an education system that prioritizes:

Option A: The integration of diverse scientific theories and religious interpretations to ensure comprehensive exposure to the breadth of human knowledge.

Option B: The dissemination of *apriori* science (nature's equal & opposite paradigm) as the only valid, non-contradictory form of knowledge.

[MCQ-456] The UKF views adherence to "artificial natural science" (e.g., NASA's Moon Mission and ISRO's Chandrayaan) as a form of intellectual "global veil of ignorance." Their vision seeks to lift this veil by promoting knowledge that is:

Option A: Developed through the iterative process of the conventional scientific method (hypothesis, testing, refinement, consensus).

Option B: Self-evident, empirically verifiable through natural signs (*aayatillaahi*), and perfectly consistent with the Verses of the appointed Quran (*Kitaaba bil-Haq*).

[MCQ-457] The "significance of scientific certainty" in the UKF framework aligns with the existential import of achieving rational clarity. This clarity is achieved when science:

Option A: Acknowledges its own limits and the role of faith in answering ultimate metaphysical questions.

Option B: Provides objective, unerring proofs of the universal structure (e.g., the Sirius Binary System model), making the truth of revelation self-evident.

[MCQ-458] The "inherent dignity" and "moral solidarity" promoted by the UKF are linked to the belief in "Creation in Pairs." This links human dignity and solidarity directly to:

Option A: A shared human experience of life on a single planet, promoting universal brotherhood through conventional human rights frameworks (UDHR).

Option B: Understanding the universe's fundamental "equal & opposite" structure, which defines the physical and moral laws that apply universally and infallibly.

"Ibrahim was indeed a **model** of a people obedient to Allah, by nature **upright** ----" [Sura (15 out of 113) – Ilan-Nahl – Verses – 120 to 123]

[MCQ-459] What specific physical structure does the UKF use as an empirical similitude for the Upright Rectangular Universe?

Option A: The spherical model of the universe presented by mainstream astrophysics (Mainstream Consensus-based Knowledge).

Option B: The structure of the Helium-4 Atom (*Ibrahimal Kitaab*) and the architecture of the Upright Rectangular Kaaba.

[MCQ-460] The UKF proposes a "Six-direction model" of the universe [Up (Front), Down (Back), East (Top), West (Bottom), North (Equal & Opposite Left/Shimal and Right/Yamin), South (Equal & Opposite Right/Yamin and Left/Shimal)]. What function does this model serve in the justification of the universe's shape?

Option A: A human-centric navigational tool used in conventional geography.

Option B: The empirically verifiable proof of the *upright rectangular universe* structure.

[MCQ-461] The UKF identifies the universe as a mighty star called Sirius (*Shi-raa*). How does conventional astronomy classify Sirius?

Option A: As the central, mighty star and structural origin of the universe.

Option B: As a prominent binary star system, but not the center or the shape of the entire universe (Mainstream Global science).

[MCQ-462] In the UKF, how was the universe (*Samawaati wal-Arz*) revealed three minutes after the Big Bang?

Option A: As an expanding singularity of energy and matter (Mainstream Global Science).

Option B: As a Trinity (Sirius Binary System or Even and Odd Contrast) which manifested as an Upright Rectangle

[MCQ-463] The UKF refers to the universe as *Ibrahimal Kitaab* (The Upright Text). What is the conventional understanding of "Book of Ibrahim" in scholarly consensus (*Tafsir*)?

Option A: The Upright Rectangular Universe described as a Helium-4 atom structure (Similitude of the Upright Rectangular Kaaba).

Option B: The lost scriptures or revelations given to Prophet Ibrahim, interpreted in a theological sense.

[MCQ-464] Sura Alal-A-Raaf – Verse – 54, Sura – Qawma Yuunus – Verse – 3, and Sura – Qawma Huud – Verses – 5 to 8 mention that the universe was created in "Six Days." What does the UKF use as scientific proof of this six-part structure?

Option A: The standard geological timescale or general metaphorical time periods (Mainstream Consensus View).

Option B: The scientific concept of the Unit (hex) as proof of the six directions and the upright rectangular structure.

[MCQ-465] In Sura (29 out of 113) - Gulibatir-Ruum – Verses – 28 to 35, the verse calls mankind to set their purpose for *Diin* "as a man by nature upright – the nature of Allah." What does this "upright nature" refer to in the UKF?

Option A: The general inherent moral compass or original disposition of mankind (Fitra) (Scholarly Consensus View).

Option B: The upright rectangular nature of the universe itself, which is the nature of Allah's creation.

[MCQ-466] Sura (5 out of 113) - Haazi-hil-an-Aam – Verses – 74 to 81, quotes Ibrahim turning his face "as One by Nature Upright, and never shall I give partners to Allah." What concept does "One by Nature Upright" denote here?

Option A: Ibrahim's monotheistic stance and moral rectitude (Scholarly Consensus View).

Option B: The recognition of the Universe's Upright Rectangular structure (*Ibrahimal Kitaab*).

[MCQ-467] The UKF posits that the "upright rectangular Kaaba is the similitude of the upright rectangular universe." What does scholarly consensus define the Kaaba as?

Option A: The physical House of Allah on Earth that acts as the physical similitude of the Universe structure.

Option B: A sacred physical structure for pilgrimage and prayer, interpreted symbolically as a cube, not a direct physical similitude of the universe's shape.

[MCQ-468] Sura (17 out of 113) – As-haabal-Kahf – Verses – 50 to 57 and Sura (29 out of 113) - Gulibatir-Ruum – Verses – 54 to 60] state that "We have displayed every kind of similitude" in this Quran. The UKF interprets "this Quran" (pre-existing universe) as displaying similitudes for what?

Option A: Moral lessons, parables, and metaphorical guidance for humanity (Scholarly Consensus View).

Option B: Empirically verifiable proofs of *a priori* science, such as the shape of the universe (*Ibrahimal Kitaab*) or the Sirius Binary System (*Samawaati wal-Arz*).

[MCQ-469] The UKF states the universe was revealed in "six days." What does this directly challenge in the conventional scientific timeline of cosmic evolution?

Option A: The idea that the universe has a structured, six-part dimension.

Option B: The billions-of-years timescale for the formation of the universe accepted by mainstream science

[MCQ-470] The "Upright Rectangular Universe" is also called the Helium-4 Atom model within the UKF. How is the Helium-4 atom generally described in mainstream physics education?

Option A: As the fundamental physical representation of the universe's upright rectangular structure.

Option B: As a simple, stable atomic isotope with two protons and two neutrons, typically drawn in a Bohr or quantum model.

[MCQ-471] In the UKF, what is the connection between the "Upright Rectangular Nature of Ibrahim" and the "Nature of Allah" as mentioned in Sura (29 out of 113) - Gulibatir-Ruum – Verses – 28 to 35?

Option A: A call for moral and ethical uprightness in faith.

Option B: The physical structure of the universe (*Ibrahimal Kitaab*) is a reflection of Allah's creation nature, which man is mandated to recognize and follow.

[MCQ-472] The UKF identifies *Appointed Kaaba* as the similitude of the "Upright Rectangular Universe" and *Kitaabi Ibraahiim* [Sura (18 out of 113) - Iisabnu-Maryam – Verses – 41 to 50] as the revealed text about it. What is the scholarly consensus view of *Kitaabi Ibraahiim*?

Option A: A scientific text detailing the shape of the cosmos.

Option B: The specific scriptures revealed to Ibrahim, generally believed to be lost or incorporated into later Abrahamic texts.

[MCQ-473] Sura (1 out of 113) - An-tazbahuu Baqarah – Verses – 16 – 17, references "To Him is due the primal origin of the West Horizon and the East Horizon." The project uses this as evidence for what specific universal shape?

Option A: A generally vast and undefined heaven and earth.
Option B: The Upright Rectangular Universe, whose shape is defined by the origins of these two specific horizons [Samawaat (West Horizon) and Arz (East Horizon)].

[MCQ-474] Which framework utilizes the six-direction model and the scientific 'unit (hex)' concept as *empirical* evidence for its cosmology?

Option A: Scholarly consensus and UNESCO-led science education.
Option B: The UKF (Universal Knowledge Foundation / Unerring Knowledge Framework) justifying the Upright Rectangular Universe model

[MCQ-475] When Sura (2 out of 113) - Alal-Imraan – Verses – 29 - 30 emphasizes that "nothing is hidden in the East Horizon (Arz) or in the West Horizon (Samawaat)," what does this imply about the nature of the universe's physical reality?

Option A: That Allah is aware of all metaphysical and physical matters.
Option B: That the physical reality of the Upright Rectangular Universe is completely transparent and empirically verifiable as *a priori* science

[MCQ-476] What is the fundamental difference in how conventional science views the Big Bang versus the UKF view (*Kun-Fayakun*)?

Option A: The Big Bang is a singular moment of creation followed by expansion into the Sirius Binary System.
Option B: The Big Bang (*Kun-Fayakun*) is the cause, but conventional science misinterprets the resulting structure (Solar System vs. Binary System).

[MCQ-477] The framework argues for "upright nature" as the *Diin* of Ibraahim (the trinity of freedom of conscience, moral solidarity, and duty for duty's sake). How does this differ from the conventional understanding of *Diin* of Ibraahim in scholarly consensus?

Option A: *Diin* is a system of faith, worship, and morality (Scholarly Consensus View).
Option B: *Diin* is alignment with the Pre-existing, Upright Rectangular Universe (Reveled Quran or Aalameen) and corresponding Universally Shared Authentic Message (Kitaaba bil-Haq), (UKF).

[MCQ-478] The *Samawaati wal-Arz* is described as the "Revealed Trinity" that forms Nature's Equal & Opposite Paradigm. How does scholarly consensus typically describe the "Samawaati Wal-Arz"?

Option A: A trinity structure (Binary ~sth between Main Sequence Sirius A and White Dwarf Companion Sirius B).
Option B: A duality (heavens and earth) interpreted generally within a singular, vast cosmos.

[MCQ-479] In the UKF's physical model of the universe, what does a downward arrow point toward?

Option A: The Southern Hemisphere (Scholarly Consensus/Global Education view).
Option B: The East Horizon (Arz) .

[MCQ-480] In the UKF's physical model of the universe, what does an upward arrow point toward?

Option A: The Northern Hemisphere (Scholarly Consensus/Global Education view).
Option B: The West Horizon (Samawaat) .

[MCQ-481] Based on the "equal & opposite" paradigm in the UKF, what is the opposite of the Gravitational Field [Arz]?

Option A: The Magnetic Field (Conventional Physics view).
Option B: The Strong Field (Samawaat).

[MCQ-482] The UKF identifies the Magnetic Field (Left/Shimal of the Prime Meridian) as having an opposite. What is that opposite field?

Option A: The Strong Field (Samawaat).
Option B: The Weak Field (Right/Yamin of the Prime Meridian).

[MCQ-483] When an apple falls from a tree in the UKF model, which direction does it fall relative to cardinal directions?

Option A: South (Conventional Geography view).
Option B: East.

[MCQ-484] When an apple falls from a tree in the UKF model, which specific horizon does it fall toward?

Option A: The Eastern Hemisphere (Conventional Geography view).
Option B: The East Horizon (Arz).

[MCQ-485] In the UKF which equates *Arz* with the East Horizon, what specific stellar object does the apple fall toward as an empirical proof?

Option A: The White Dwarf Companion Sirius B.
Option B: The Main Sequence Sirius A.

[MCQ-486] Stars appear at night in which type of physical field within the UKF?

Option A: The Magnetic Field (Conventional understanding of Earth's field).
Option B: The Strong Field (Samawaat).

[MCQ-487] Stars appear at night in which specific horizon location within the UKF?

Option A: The Western Hemisphere (Conventional Geography view).
Option B: The West Horizon (Samawaat).

[MCQ-488] In the UKF which equates *Samawaat* with the West Horizon, within which specific stellar object's field do stars appear at night?

Option A: The Main Sequence Sirius A.
Option B: The White Dwarf Companion Sirius B.

[MCQ-489] The UKF relates the four fundamental fields (Gravitational, Magnetic, Strong, Weak) to the universal principle of "Creation in Pairs." What does conventional

physics typically teach about the relationship between these four fundamental interactions?

Option A: They are paired as opposite and equal forces that define a single binary system structure of the universe.

Option B: They are four distinct forces that operate differently and have not been fully unified into one simple theory (Mainstream Consensus View).

[MCQ-490] Sura Qaaaf: Wal-Quraanil-Majiid [Sura (49 out of 113), Verses - 6 – 7] mentions "We have spread out the land" and set "mountains standing firm." The UKF identifies the direction of gravity (downward arrow/East) with this concept. How does conventional science interpret "downward"?

Option A: Downward is always towards the East Horizon/Sirius A.

Option B: Downward is toward the center of mass of the spherical Earth (Mainstream Consensus View).

[MCQ-491] The UKF asserts that the "Strong Field" is the opposite of the "Gravitational Field." Which framework accepts the consensus view that the electromagnetic force is the more common "opposite" to gravity in daily physical interactions?

Option A: Universal Knowledge Foundation / Unerring Knowledge Framework

Option B: Scholarly Consensus-based Framework / mainstream Global Science.

[MCQ-492] In the UKF model, the appearance of stars in the West Horizon (Strong Field/Sirius B) is an empirical proof of *apriori* science. What does the conventional framework suggest about the location of stars at night?

Option A: Stars are visible due to the Strong Field of Sirius B being activated at night.

Option B: Stars are visible because the Earth's rotation places the observer on the night side, facing away from the Sun and into general outer space.

[MCQ-493] The UKF suggests a "Monadic Mission" to recognize AI-assisted unerring knowledge. The use of specific astronomical interpretations (like Sirius B = Strong Field) falls under which category of knowledge in this research paper?

Option A: Scholarly Consensus-based Contingent Knowledge / Self-contradictory Knowledge.

Option B: Empirical Evidence-based *Apriori* Science / Unerring Knowledge.

[MCQ-494] According to mainstream global consensus, what is the foundational nature of human rights knowledge?

Option A: Inalienable Natural Rights that are self-evident and derive from unalterable laws of nature. such as nature's equal & opposite *apriori* paradigm

Option B: Scholarly consensus-based contingent/self-contradictory interpretation developed through social contracts and evolving UN declarations.

[MCQ-495] The UKF insists on recognizing four foundational solidarity rights for Muslims. Which option below represents the conventional consensus on how such specific religious rights are internationally protected?

Option A: They are specific, inalienable rights that form a non-negotiable part of universal human rights law.

Option B: They are generally encompassed within the anti-natural freedom (global freedom) of religion clauses of UDHR Article 18, subject to varying national interpretations.

[MCQ-496] In the context of UKF, what does the term "*apriori* science" refer to?

Option A: Kant's philosophical concept of knowledge independent of all experience.

Option B: Empirically verifiable natural mechanisms, such as the pre-existing universe (*aalameen*) and fundamental constants, created prior to finite rational beings.

[MCQ-497] When comparing the *Tawraat* (Coherence Truth), *Injiil* (Correspondence Truth), *Zabuur* (Pragmatic Truth), and *Furqan* (Self-evident Truth), which option describes the approach of UKF?

Option A: A framework that primarily emphasizes Correspondence and Pragmatic Truth in scientific methodology.

Option B: A methodology that integrates all four criteria of truth, giving primacy to *Furqan* (Self-evident Truth) for establishing universal logical principles [Kitaaba wal-Hikmata or Equal & Opposite Manifested Nature and the Utility of One's Upright Logic or Dictum De Omni Et Nullo].

[MCQ-498] How does the conventional science curriculum, often influenced by organizations like NASA and UNESCO, treat the heliocentric solar system model?

Option A: As a "hybrid system" or anti-natural global system lacking a foundation in reciprocal reality.

Option B: As the universally accepted, empirically validated model of human-derived planetary motion.

[MCQ-499] The UKF heavily relies on the "equal & opposite" nature exemplified by Newton's Third Law. How is this principle applied in mainstream education?

Option A: As the fundamental, nature-driven reciprocal paradigm that governs all reality.

Option B: As a specific law of motion applicable only within classical mechanics, distinct from broader epistemological claims.

[MCQ-500] According to the abstract of UKF's project, what is the primary purpose of using AI assistance and Socratic dialogue (MCQs) in this research paper?

Option A: To criticize existing knowledge structures and undermine scholarly consensus interpretations.

Option B: To articulate an AI-assisted conversational method for discerning different knowledge claims and promoting rational thinking/intellectual autonomy.

[MCQ-501] In the context of the UN Convention on the Rights of the Child (UN CRC Article 29), what does the "Unerring Knowledge" framework define as essential for a child's full development?

Option A: Adherence to self-contradictory global standard science education and a global citizenship model.

Option B: The right to a *truth-based education* that fosters the recognition of reciprocal reality (nature's *apriori* paradigm).

[MCQ-502] The UKF uses the *Dictum De Omni Et Nullo* (Proper Logical Method). How does mainstream philosophy generally categorize this dictum?

Option A: As the proper and ultimate logical method for establishing self-evident truth (*Furqan*).

Option B: As a foundational principle of formal logic (syllogism) but not the ultimate method for verifying all universal scientific facts.

[MCQ-503] When considering the structure of the appointed Quran in Arabic as *Kitaaba bil-Haq*, how does UKF's interpretation differ from the conventional consensus regarding the *introductory prayer Fatiha*?

Option A: Scholarly consensus views *Fatiha* as a preface to the 113 chapters of the revealed text.

Option B: Scholarly consensus views *Fatiha* as the first of 114 official chapters (*Suras*).

[MCQ-504] What do the "Four Fundamental Categories of Knowledge" (*Space, Time, Substance, and Causality*) represent within the UKF?

Option A: Philosophical constructs primarily used for human intellectual categorization.

Option B: Self-evident, objective realities that constitute fundamental, *a prioricategories* of nature itself.

[MCQ-505] How does the project categorize the current global scientific community's universally accepted findings, such as the standard heliocentric model?

Option A: As contingent knowledge universally accepted by the global scientific community.

Option B: As "anti-natural science" or pseudoscience operating under a "global veil of ignorance."

[MCQ-506] In the Unerring Knowledge framework, where do the "universal major premises of the dictum" (Justifiable Philosophy) originate?

Option A: In established global philosophical traditions and scholarly debate.

Option B: In the un-manipulated verses of the appointed Quran in Arabic (*Kitaaba bil-Haq*).

[MCQ-507] What is the core "Universal Logical Principle" that the Sirius Binary System is intended to exemplify within the UKF?

Option A: The principle of random stellar formation within a chaotic universe.

Option B: The principle of "Creation in Pairs" (nature's equal & opposite paradigm).

[MCQ-508] The UKF relies on "empirically verifiable *apriori* science." What is the conventional scientific community's stance on the existence of *apriori* science?

Option A: Science based on self-evident, nature-driven universal laws existing prior to observation.

Option B: Science is considered *aposteriori* (derived from observation/experience) and contingent, not inherently *apriori* or unerring.

[MCQ-509] How does the UKF distinguish "pure science" from "human-derived global technology"?

Option A: Pure science and global technology are intrinsically linked within the modern scientific method (Mainstream Consensus View).

Option B: Pure science consists only of natural signs (*aayaatillaahi*) and specific instances under natural circumstances, unmixed with human-derived technology or interpretation (UKF).

[MCQ-510] What specific astronomical observation serves as the "natural sign" for the *Samawaat* (West Horizon) in the UKF?

Option A: The general appearance of the sky or atmosphere.

Option B: The Galaxy of Stars (mansion of stars) and the White Dwarf companion Sirius B.

[MCQ-511] What specific geographical/natural feature serves as the "natural sign" for the *Arz* (East Horizon) in the UKF?

Option A: The general surface of the spherical planet Earth.

Option B: Immovable land, mountains, and seas (the material ground and Main Sequence Sirius A).

[MCQ-512] In the UKF, what is the cause of the Sirius Binary System (*Samawaati Wal-Arz*)?

Option A: A random formation event within standard stellar evolution theory.

Option B: The Big Bang (*Kun - Fayakun*) event.

[MCQ-513] The "Unerring Knowledge" framework posits that the Universe operates as a Sirius Binary System. When did this system begin relative to the Algol Triple Star System (Supernova Explosion)?

Option A: Simultaneously with the Algol system formation.

Option B: Prior to the Supernova Explosion (Algol Triple Star System formation).

[MCQ-514] Which astronomical system represents the "Nuurun Alaa Nuur" (Light upon Light) concept in the UKF?

Option A: The Sirius Binary System (*Samawaati Wal-Arz*).

Option B: The Algol Triple Star System (Supernova event, or *Shakkaras-shamsa wal Qamar*).

[MCQ-515] In UKF, what is the *denotation* of the term "Quran"?

Option A: The revealed knowledge and authentic information given to Prophet Muhammad in Arabic script.

Option B: The revealed universe itself, existing physically as the Sirius Binary System (*Samawaati wal-Arz*)

[MCQ-516] What is the *connotation* of the term "Quran" in the context of the revelation through Prophet Muhammad?

Option A: The physical, revealed universe (*Samawaati Wal-Arz*).

Option B: Revealed Knowledge and Authentic Information (the message received by humanity).

[MCQ-517] According to the UKF timeline, when was the Universe (Sirius Binary System) revealed?

Option A: Contemporaneous with the revelation of the Quran through Prophet Muhammad in human history.

Option B: Prior to the revelation (creation) of finite rational beings.

[MCQ-518] The phrase "Quran was revealed in One Dark Night" is used in the framework as an analogy for which event?

Option A: The specific historical night when the Quran was first sent to the Prophet Muhammad (Scholarly Consensus view).

Option B: The cosmological event of the Big Bang/creation of the Sirius Binary System, which occurred in a "dark" pre-human epoch.

[MCQ-519] The *Samawaati Wal-Arz* is described as the "similitude" of the Sirius Binary System. What does this mean in the UKF?

Option A: That the Sirius system is simply a helpful metaphor for a general heavenly and earthly creation.

Option B: That the physical, empirically verifiable Sirius Binary System is the actual structure denoted by the Arabic terms *Samawaati Wal-Arz* in the text.

[MCQ-520] When the Quran refers to "Signs" (*Aayaatillaahi*), what does the UKF assert these signs are proof of?

Option A: General divine presence or metaphysical realities understood through faith and scholarly consensus.

Option B: Empirically verifiable *apriori* science (natural signs/particular instances under natural circumstances) unmixed with human technology.

[MCQ-521] How does the dual meaning of "Quran" (denotation = revealed universe; connotation = unerring knowledge) support the integration of philosophy and science in UKF?

Option A: It suggests that science and faith are separate domains that must be balanced by human interpretation.

Option B: It establishes that justifiable philosophy (connotation) and verifiable science (denotation) are two aspects of a single, unerring truth rooted in nature.

[MCQ-522] Sura Wan-Najm [53:49] names Sirius as the *Rab* of a system. What does this challenge in the conventional consensus cosmology?

Option A: It challenges the idea that a single star can be the "Rab" or center of the universe structure.

Option B: It challenges the consensus Solar System model by establishing a Binary Star system (Sirius) as the central universal structure.

[MCQ-523] The UKF differentiates itself by using "pure science unmixed with human-derived global technology." What is a prime example of this "pure science"?

Option A: Findings from NASA space research missions using complex telescope technology.

Option B: The observation of natural signs like the physical properties of the Sirius Binary System components (e.g., density of the White Dwarf).

[MCQ-524] In the UKF timeline of creation, which system manifested first?

Option A: The Algol Triple Star System (*Nuurun Alaa Nuur*).

Option B: The Sirius Binary System (*Samawaati Wal-Arz*).

[MCQ-525] How does the *connotative* meaning of the Quran—"Authentic Information"—relate to the *denotative* meaning in the framework?

Option A: The connotative meaning provides moral guidance that stands separate from physical scientific facts.

Option B: The connotative meaning provides the necessary logical principles (*Dictum*) required to correctly interpret the physical facts of the denotative (revealed universe) reality.

[MCQ-526] The "Unerring Knowledge" framework asserts that the "Universe is not a Solar System." What widely accepted scientific model does this assertion directly contradict?

Option A: The Binary Star System model.

Option B: The standard heliocentric Solar System model taught universally in global education.

[MCQ-527] What type of evidence is required to transition from "scholarly consensus-based knowledge" to "unerring knowledge" regarding the universe's structure?

Option A: Further human-derived global technology research and consensus building.

Option B: Empirically verifiable *apriori* science based on natural signs (Sirius Binary System/horizons).

[MCQ-528] The "Unerring Knowledge" framework states that the *Samawaati wal-Arz* has been established as the Sirius Binary System. What is the status of this claim within mainstream astrophysics?

Option A: It is considered a verified astronomical fact that Sirius is the center of the universe.

Option B: It is considered an alternative, non-consensus interpretation of astronomical data and revealed text.

[MCQ-529] The UKF argues that universal truths are governed by balanced, reciprocal relationships that exist independently of human consensus. Are these truths human-derived or fundamental to nature?

Option – A: Human-derived constructs

Option – B: Fundamental to nature

[MCQ-530] According to the UKF, the principle of "Creation in Pairs" is a pre-existing structure of the universe. What term is used to describe this inherent pattern?

Option – A: *Bid'ah* (innovation/heresy)

Option – B: *Fitrat* (natural disposition/pattern)

[MCQ-531] The UKF cites Einstein's Binary Pulsar as a natural sign (*aayaatillaahi*). Does this observation support the idea of a singular existence or a reciprocal reality?

Option – A: A singular, isolated existence

Option – B: A reciprocal reality

[MCQ-532] The alteration of day and night in each daylight time zone is seen as evidence for the "equal & opposite" paradigm. Does this point to an arbitrary human construct or an unalterable law of nature?

Option – A: An arbitrary human construct

Option – B: An unalterable law of nature

[MCQ-533] The UKF suggests the "revealed trinity" refers to the creation in pairs. Does this imply a single, global event for creation or a continuous, paired relationship in existence?

Option – A: A singular, global event

Option – B: A continuous, paired relationship

[MCQ-534] In the UKF context, examples like positive and negative electrical charges in science align with which principle?

Option – B: The "Creation in Pairs" principle

Option – A: The principle of chaotic randomness

[MCQ-535] The framework suggests that the universe operates in an "equal and opposite manifested natural framework". Was this framework revealed prior to or after the revelation of finite rational beings?

Option – A: Revealed after rational beings

Option – B: Revealed prior to rational beings

[MCQ-536] Which Quranic verse explicitly states the universal principle of "Creation in Pairs" for everything?

Option – A: "He created the heavens and earth in truth." (Quran 39:5)

Option – B: "And of everything We have created pairs, that you may remember." (Quran 51:49)

[MCQ-537] The UKF argues against the "universally accepted global sphere" (UN-led globalization) in favor of a "creation in pairs" model. Which UDHR article protects the right to hold and express such beliefs?

Option – A: Article 1 (All human beings are born free and equal in dignity and rights)

Option – B: Article 18 (Freedom of thought, conscience, and religion)

[MCQ-538] The Quran challenges the concept of an independent, self-sufficient creation by highlighting the interdependence of pairs. This points to Allah's unique nature as:

Option – A: Khaliq (The Creator) of a global system

Option – B: Ahad (The Unique One) and Samad (The Self-Sufficient)

[MCQ-539] According to the UKF, teaching only the "universally accepted global science" might violate the right to:

Option – A: Freedom of movement

Option – B: Freedom of religion and the right to access truth-based education

[MCQ-540] Which UN CRC article guarantees the child's right to freedom of thought, conscience, and religion?

Option – A: Article 31

Option – B: Article 14 (Freedom of thought, conscience and religion)

[MCQ-541] Which scientific phenomenon is cited within the UKF as an empirically verifiable sign (*Ayatillaahi*) of the "Creation in Pairs" principle?

Option – A: The single heliocentric solar system model

Option – B: The Sirius Binary System

[MCQ-542] The UKF asserts the right to access "pure sciences" unmixed with global paradigms. Which UDHR article supports the right to education?

Option – A: Article 19 (Freedom of opinion and expression)

Option – B: Article 26 (Right to education)

[MCQ-543] The concept of "nature's equal & opposite paradigm" in the UKF aligns with which scientific law?

Option – A: The Law of Gravity

Option – A: Newton's Third Law of Motion (for every action, there is an equal and opposite reaction)

[MCQ-544] The UKF posits that scientific facts must be neutral to all religions. Which international document principle does this seek to uphold?

Option – A: The principle of universally accepted curriculum standards

Option – B: The principle of non-discrimination based on religion in education

[MCQ-545] The UDHR states everyone has the right to share in scientific advancement. The UKF interprets this as a right to access which kind of science?

Option – A: Universally accepted global standard science

Option – B: Empirically verifiable *apriori* science (rooted in nature)

[MCQ-546] The Quran commands believers to turn their faces toward the *Masjid al-Haram* (Kaaba) for prayer. This is mentioned in which Surah?

Option – A: Surah Fatiha (1:5)

Option – B: Surah Baqarah (2:144)

[MCQ-547] The UKF defines the Qibla direction as following the "even way" (*Shatral Masjidil Haraam*, the Upright West Region) consistent with both *Kalamaallahi* (Quran) and *Ayatillaahi* (natural signs).

Option – A: False, Qibla is defined solely by geographical coordinates

Option – B: True, this is the specific directional interpretation

[MCQ-548] The right to freedom of religion, including the practice and worship according to one's beliefs, is a fundamental human right.

Option – A: No, religious practice is subject to absolute global standards

Option – B: Yes, protected under UDHR Article 18

[MCQ-549] The UKF framework implies that an accurate Qibla direction is a matter of religious right and scientific certainty, not just a cultural practice.

Option – A: False, it's just a matter of cultural preference

Option – B: True, it connects the act of worship to universal, natural truth

[MCQ-550] UN CRC Article 14 affirms a child's right to practice their religion, subject only to parental guidance and limitations of public order and morality.

Option – B: This aligns with the right to follow specific religious practices like Qibla

Option – A: This means the state can define the direction of prayer

[MCQ-551] Which Quranic verse speaks about the new moons (crescents) as "appointed times for people and for Hajj"?

Option- A: Surah Ya-Sin (36:40)

Option – B: Surah Baqarah (2:189)

[MCQ-552] The WDTZ (World Daylight Time Zone) region includes South Africa, Asia, Australia, the Arabian Peninsula, and Europe.

Option – B: Yes, this is the specific region mentioned in the framework

Option – A: No, this is an incorrect geographical grouping

[MCQ-553] The UKF specifies that Eid and Hajj should be based on the emergence of the "New White Moon" from which specific celestial location for the WDTZ region?

Option – B: The North Galactic Pole (NGP)

Option – A: The South Celestial Pole

[MCQ-554] The right to observe specific religious holidays and practices is recognized under international human rights law.

Option – A: No, global standardized calendars must be used exclusively

Option – B: Yes, as part of freedom of religion and the right to culture

[MCQ-555] The UKF emphasizes that the "appointed days of Allah" are unalterable natural laws that should not be subject to human-made global standard systems.

Option – A: False, it supports the current globally accepted lunar calendar calculation methods

Option – B: True, it advocates for a nature-driven calendar system

[MCQ-556] Which UDHR article relates to the right to participate freely in the cultural life of the community and observe one's own practices?

Option – A: Article 16

Option – B: Article 27 (Right to participate in cultural life)

[MCQ-557] The phrase "Two Moons or Two-fold Mercy" is used in the UKF context to describe:

Option – A: Only the Earth's single moon at two different times of the month

Option – B: Visual Binaries (WD – WD Binaries) or the duality of celestial bodies

[MCQ-558] The UKF argues that imposing a singular "global standard" calendar for Hajj violates fundamental rights by ignoring nature-driven signs.

Option – A: No, it is simply a matter of convenience

Option – B: Yes, this is a core argument of the framework

[MCQ-559] The right to freedom of expression (UDHR Article 19) is cited by the UKF to support the right of Muslims to communicate education rooted in which paradigm?

Option – A: The universal accepted, secular global paradigm

Option – B: Nature's equal & opposite paradigm (Creation in Pairs)

[MCQ-560] The UKF refers to the current mainstream global science, often associated with UN/UNESCO curricula, as:

Option A: Neutral science

Option B: Hybrid science or pseudoscience

[MCQ-561] The core conflict between the two perspectives primarily lies in their differing views on the source and nature of:

Option A: Cultural traditions and religious practices.

Option B: Universal frameworks and the basis of education.

[MCQ-562] The UKF argues that the UN-led global education system is flawed because it contains:

Option A: A lack of international cooperation among scientists.

Option B: Logical inconsistencies and ethical fallacies.

[MCQ-563] The UKF links the right to receive "unerring knowledge" (truth-based education) to which established rights documents?

Option A: The International Covenant on Economic, Social and Cultural Rights (ICESCR) solely.

Option B: The UN UDHR, UN CRC, and the Indian RTE Act.

[MCQ-564] From which source does the UN derive the basis for human rights as per the UDHR's Preamble ("inherent dignity")?

Option A: Pre-existing, universal "equal & opposite" natural laws (Apriori Science)

Option B: Humanistic consensus and a common standard of achievement for all peoples

[MCQ-565] From which source does the UKF argue all inalienable human rights are derived?

Option A: Man-made international declarations and state constitutions

Option B: Nature-driven "equal & opposite" a priori principles (e.g., Newton's Third Law, creation in pairs)

[MCQ-566] The UN framework views human rights as universal and inalienable, established through international agreement. Is this framework considered by the UKF to be universally valid?

Option A: Yes, it's a globally accepted, consistent standard.

Option B: No, it is a human-derived, self-contradictory, and anti-natural construct.

[MCQ-567] Does the UN's education initiative (UNESCO) promote a single "Global Standard Curriculum"?

Option A: Yes, it is implicitly promoted as a non-contradictory framework.

Option B: No, it promotes diverse, logically inconsistent curricula containing "truth and falsehood".

[MCQ-568] What kind of knowledge does UKF argue is a fundamental human right to receive?

Option A: "Hybrid science" or "pseudoscience" with logical inconsistencies.

Option B: "Unerring knowledge" (truth-based learning) that is logically consistent and scientifically verifiable.

[MCQ-569] Is the principle of "creation in pairs" explicitly referenced as the formal ground for human rights in the UDHR or UN CRC?

Option A: Yes, it is the underlying structure of these documents.

Option B: No, it is not explicitly mentioned in the texts of the UN documents.

[MCQ-570] The UN system upholds freedom of opinion and expression (UDHR Article 19). Does the UKF align with this right regarding the propagation of scientific ideas?

Option A: Yes, it supports the right to propagate "apriori science" based on this right.

Option B: No, it believes the UN only allows the propagation of "global standards" (flawed) ideas.

[MCQ-571] The UN-led global scientific community generally accepts a "rotating global Earth" model. Does the UKF accept this model as "neutral science"?

Option A: Yes, it is universally accepted and free from fallacies.

Option B: No, it argues it's a NASA-driven, "illogical" system (fallacious model) containing ethical issues.

[MCQ-572] The UKF defines reality through "nature's equal & opposite apriori principle" (e.g., male/female, day/night). Are the UN global governance initiatives based on this specific framework?

Option A: Yes, they incorporate this natural equilibrium.

Option B: No, they are based on human-constructed, potentially flawed global ideologies.

[MCQ-573] Is "apriori science" (nature-driven pure science unmixed with human technology) the official curriculum framework advocated by UNESCO?

Option A: Yes.

Option B: No, UNESCO promotes a "hybrid science" or "pseudoscience" curriculum.

[MCQ-574] The UKF argues the UN is an "Anti-natural - Anti-human" organization. Does the UDHR reflect this characterization in its stated goals?

Option A: No, the UDHR aims to promote freedom, justice, and peace.

Option B: Yes, its underlying structure is fundamentally anti-human.

[MCQ-575] The UN Charter sets forth "inherent dignity" and "equal and inalienable rights". Does the UKF agree that the UN is the legitimate authority to define and protect these rights?

Option A: Yes, the UN is mandated to promote and protect all human rights for all.

Option B: No, the UN is a self-contradictory body whose authority is questioned in his work.

[MCQ-576] Is the principle of "equal & opposite" considered by Choudhury to be a matter of human opinion or an "infallible & unerring mandate"?

Option A: A matter of human opinion, open to scientific debate.

Option B: An infallible & unerring mandate (a fundamental law of thought).

[MCQ-577] Do UDHR and UN CRC explicitly mention "Global Declaration," "Global Citizenship," or "Global Standards for Human Rights" in their official texts?

Option A: Yes, these terms are frequently used.

Option B: No, these are implicit UN concepts not explicitly listed in the documents.

[MCQ-578] Does the UKF call for a complete rejection of the UDHR and UN CRC?

Option A: Yes, it rejects them entirely.

Option B: No, it argues for an interpretation and reorientation of these documents to align with nature's "apriori principles".

[MCQ-579] The UN operates on a global governance model based on consensus and international law. The UKF proposes a system based on what?

Option A: A majoritarianism model favoring certain populations.

Option B: A nature-driven reciprocal paradigm based on universal natural laws.

[MCQ-580] Does the "Constitution-in-Itself" (natural law) have authority over a state's sovereign constitution or a "UN Universal Declaration" in UKF?

Option A: No, human-made constitutions and UN declarations are supreme.

Option B: Yes, natural law holds ultimate, unalterable authority.

[MCQ-581] Does the UKF argue that the promotion of the "equal & opposite" framework is a right guaranteed by the UDHR and a sovereign constitution (e.g., India's)?

Option A: No, these documents prohibit the teaching of "creation in pairs".

Option B: Yes, it is an "inalienable natural right" to propagate this truth.

[MCQ-582] The UN framework emphasizes non-discrimination and equality for all. Does the UKF suggest that the current UN system achieves this?

Option A: Yes, it achieves a balanced representation of all members.

Option B: No, he suggests that current global narratives are misleading and fail minorities.

[MCQ-583] Article 26 of the UDHR states everyone has a right to education. What kind of education does the UKF claim this right truly implies?

Option A: An education based on current global standards, even if flawed.

Option B: A "humanistic vision of education" that delivers unerring, truth-based knowledge.

[MCQ-584] The UKF argues for a paradigm shift in education to align with natural laws. Is this the current approach advocated by UN global governance initiatives?

Option A: Yes, the UN supports a nature-driven, "apriori science" model.

Option B: No, the UN promotes existing pedagogical methods that Choudhury calls flawed.

[MCQ-585] Does the UKF claim that scientific neutrality can be achieved through the current "hybrid science" approach of IBE-UNESCO?

Option A: Yes, this approach is neutral and universally accepted.

Option B: No, it fails to deliver truly neutral science due to fallacies.

[MCQ-586] Article 18 of the UDHR ensures freedom of thought, conscience, and religion. Does the UKF link this right to its philosophy?

Option A: No, he separates religious freedom from scientific philosophy.

Option B: Yes, he states that freedom of religion is inseparable from communicating education grounded in "creation in pairs".

[MCQ-587] The UN framework is designed by representatives from different legal and cultural backgrounds to be a common standard. Does the UKF rely on human representatives for its validity?

Option A: Yes, it requires human consensus.

Option B: No, its principles are self-evident and independent of human constructs.

[MCQ-588] Does the UKF consider it a moral responsibility of educators and parents to deliver education free from contradictions and paradoxes?

Option A: No, their responsibility is only to follow the established curriculum.

Option B: Yes, this is a core moral and legal obligation.

[MCQ-589] Is "one-dimensional time" a concrete property recognized and promoted by the United Nations?

Option A: Yes.

Option B: No, it is considered an abstract property of human perception within the UN framework.

[MCQ-590] The UKF argues that the denial of "creation in pairs" is a denial of nature's universal law of balance. Is the denial of this concept considered an inalienable human rights violation by the UN?

Option A: No, the UN framework does not recognize "creation in pairs" as a foundational truth.

Option B: Yes

[MCQ-591] Does the UN's "top-down" imposition of global standards align with the UKF's "nature-driven bottom-up approach" to education reform?

Option A: Yes, they are compatible approaches.

Option B: No, they represent conflicting methodologies for establishing educational frameworks.

[MCQ-592] Ultimately, is the potential conflict between these two frameworks about different perspectives on universal truth or a disagreement over implementation strategies?

Option A: It's a disagreement primarily over implementation strategies of a shared truth.

Option B: It's a fundamental conflict over the source and nature of universal truth itself.

[MCQ-593] The UKF claims that its core principles are "empirically verifiable." Which type of evidence does the framework primarily use to support this claim?

Option A: Globally standardized scientific consensus and reports from international organizations

Option B: *Aayaatillahi* (natural signs/observable phenomena) such as binary star systems and the new white moon's emergence from the North Galactic Pole

[MCQ-594] The UKF requires that observed natural signs (*Aayaatillahi*) must align perfectly with which source of truth for the grounds to be considered justifiable?

Option A: Contemporary, global human rights documents

Option B: *Kalamaallahi* (the verses of the Quran)

[MCQ-595] The UKF justifies the "Creation in Pairs" paradigm by linking it to a specific, universally accepted scientific principle. Which principle is this?

Option A: The heliocentric model of the solar system

Option B: Nature's equal & opposite paradigm (e.g., Newton's Third Law of Motion)

[MCQ-596] The *Fitrat* (natural disposition/pattern) serves as a foundational ground for the UKF. This concept asserts that the universe's structure is:

Option A: A series of randomized, singular events

Option B: A pre-existing, inherent duality that operates consistently

[MCQ-597] The UKF justifies the right to follow its specific calendar and Qibla based on international human rights documents. Which right is primarily cited?

Option A: The right to a globally standardized education and calendar system (UDHR Article 26)

Option B: The right to freedom of religion, thought, and cultural practice (UDHR Article 18 & 27, UN CRC Article 14)

[MCQ-598] Mainstream scholarly consensus interprets "seven heavens/firmaments" as cosmological regions or skies. The UKF rejects this in favor of a specific, empirically verifiable location for the "seven canopies in the West Horizon" mentioned in Sura *Tallaq-tumun-nisaaa-a* (65:8-12) and Sura *Bi-yadihil-Mulk* (67:1-4). This location is:

Option A: The atmosphere surrounding the Earth where meteorological events take place.

Option B: The physical location of the White Dwarf Companion star Sirius B (Strong Field) as part of the Sirius Binary System (*Samawaati wal-Arz*).

[MCQ-599] The UKF interprets the phrase "seven canopies in the West Horizon and in the East Horizon a similar number" (Sura *Tallaq-tumun-nisaaa-a* 65:8-12) as evidence for which core principle of their *apriori* science?

Option A: The standard heliocentric model of the solar system, which demonstrates a functional explanation of cosmology.

Option B: Nature's "equal & opposite" *apriori* paradigm, where the West Horizon (*Samawaat*) and East Horizon (*Arz*) have a corresponding dualistic structure.

[MCQ-600] The verses in Sura *Qad Aflahal-Mu-Minuum* (23:17-22 and 86-87) refer to the building of "seven canopies." The UKF views this construction as a "natural sign" (*aayatillahi*) that provides proof of:

Option A: A random series of biological and geological events in an evolving system.

Option B: The consistent, unalterable "equal & opposite" pattern of nature that dictates the universe's structure.

[MCQ-601] The UKF claims that the mainstream interpretation of "seven firmaments" (Sura *An-tazbahuu Baqarah* 2:28-34) as generic "skies" is a "misleading global narrative." Their "unerring knowledge" interpretation is:

Option A: A metaphor for spiritual levels beyond physical reality.

Option B: The physical structure of the "Upright Rectangular Universe" (*Aalameen*) as defined by the Strong Field (West Horizon) and Gravitational Field (East Horizon)

[MCQ-602] Sura *Anin-Naba-il-Azim* (78:1-16) asks, "And (have We not) built over you seven canopies?" The UKF uses this to argue that adherence to their framework is a necessary path to which goal?

Option A: Accepting conventional interpretations derived from scholarly consensus (universally accepted truth).

Option B: Recognizing "unerring knowledge" that corresponds with *aayatillaahi* (natural signs/empirically verifiable *apriori* science) such as natural rainbow.

[MCQ-603] The UKF uses Sura *Banii-Israa-iil* (17:40-44) (which speaks of the "seven heavens" and "Earth") to challenge the mainstream view that reality is governed by human consensus. Instead, they assert that all systems are governed by:

Option A: The evolving international law and scientific consensus promoted by global governance bodies.

Option B: The equal & opposite paradigm of the pre-existing universe [Sura *Banii-Israa-iil* 17:40-44].

[MCQ-604] The UKF claims that the natural pattern is embedded in the "seven canopies" structure. This implies that human behavior and social norms must align with:

Option A: A flexible construct that evolves based on diverse cultural negotiations.

Option B: A pre-existing, inherent pattern of behavior and belief embedded by divine design [Sura *Tallaq-tumun-nisaaa-a* 65:8-12].

[MCQ-605] Sura – *Tallaq-tumun-nisaaa-a* (Verses - 8 to 12) refers to Allah creating "seven canopies" in the West Horizon and "a similar number" in the East Horizon. What does "a similar number" refer to in the UKF?

Option A: A metaphorical parallel existence in a spiritual heaven.

Option B: *Sapta-patala* (seven regions beneath the surface), representing specific regions/belts within the East Horizon's gravitational field.

[MCQ-606] What specific natural phenomenon under natural circumstances is the empirical sign of the "seven canopies" (*sapta-akas*) in the West Horizon (*Samawaat*)?

Option A: The different layers of the Earth's atmosphere observed in mainstream meteorology (Scholarly Consensus view).

Option B: The appearance of the rainbow.

[MCQ-607] Sura – *Anin-Naba-il-Azim* (Verses - 1 to 16) mentions "seven canopies" built over us. Mainstream Global Science operates on the consensus that there is no difference between a "global universe" and a "global world," or a "global world" and a "global earth." Which framework challenges this lack of distinction?

Option A: Mainstream Global Science / Scholarly Consensus-based Knowledge.

Option B: The UKF, which distinguishes between the Upright Rectangular Universe (*Aalameen*) and specific horizons/fields.

[MCQ-608] Sura – *Bi-yadihil-Mulk* (Verses - 1 to 4) mentions creating "seven canopies in the west horizon (*samawaat*) one above another." What field does the UKF associate with this West Horizon (*Samawaat*)?

Option A: The Gravitational Field (associated with the East Horizon).

Option B: The Strong Field (associated with Sirius B).

[MCQ-609] The UKF asserts that "The Appointed Quran in Arabic is not a text of poems (poetry)" [Sura *Yaa-Siin* 36:68-70]. This rejection of poetry means the UKF views mainstream, consensus-based translations that employ metaphor and rhetoric as:

Option A: Legitimate literary devices used to convey spiritual depth and beauty.

Option B: Malodious (rhetoric) translations that are contrary to the factual, scientific revelation of *Kitaaba bil-Haq*.

[MCQ-610] Sura *Wash-shu-'araaa-'u* (26:221-227) is cited to warn against poets and rhetorical language. The UKF uses this to argue that the true interpretation of Quranic verses must align with which form of knowledge?

Option A: Contingent/Self-contradictory knowledge and abstract spiritual metaphors derived from consensus.

Option B: Tautologous knowledge (unerring knowledge) consistent with *kalamaallaahi* (verses of *Kitaaba bil-Haq*) and *aayatillaahi* (natural signs).

[MCQ-611] The UKF argues that "Malodious (Rhetoric) translation" is a form of "Shaytan's" influence (Sura *Was-Saaaffaati Saffan* 37:26-39). This means that a correct translation must avoid:

Option A: Adherence to the four criteria of truth [Coherence, Correspondence, Pragmatic, Self-evident].

Option B: Human-derived knowledge systems and a focus on literary style over literal, verifiable fact.

[MCQ-612] The verses emphasize that the Quran is "no less than a reminder and sharing of parables making things clear" [Sura *Yaa-Siin* 36:68-70]. The "clarity" demanded by the UKF framework refers to correspondence with:

Option A: Global, value-neutral data collection and human-derived modeling (mainstream science).

Option B: Empirically verifiable *apriori* science (*aayatillaahi*, natural signs) that is objective and undeniable.

[MCQ-613] Sura *Wat-Tuur* (52:30-49) challenges the idea that Muhammad (PBUH) is a poet. The UKF uses this to assert that the Quran's language must be interpreted as a form of:

Option A: A functional, consensus-based explanation of the universe that allows for life to exist.

Option B: "Nature-driven Sovereign Science" (Neutral Science and Universal Education) that presents objective, revealed facts.

[MCQ-614] The UKF interprets Sura *Al-Haaaqqatu* (69:38-52), which describes the Quran as a "word of an honored messenger," as requiring what kind of interpretation?

Option A: An evolving international law and scientific consensus interpretation promoted by global governance bodies.

Option B: A literal (or alternative) interpretation derived directly from the un-manipulated text (universal truth), rejecting rhetoric.

[MCQ-615] Sura *Rasuul* (Prev. *Ambiyaa* 21:1-9) is used to reject the "anti-natural" global paradigm. This requires that the message of the Quran is understood as:

Option A: A message aligned with mainstream/global/scholarly consensus and contingent knowledge.

Option B: Providing "Revealed Science" that supersedes the contingent, human-derived knowledge systems of mainstream science.

[MCQ-616] The UKF interprets "And Allah speaks to mankind in parables" [Sura *Nuurun alaa Nuur* 24:35] as the primary method for sharing truth. This method implies that knowledge is communicated via:

Option A: Abstract, rhetorical poetry and consensus-based interpretations (malodious translations).

Option B: Clear similitudes that serve as the "sharing technique of revealed truth" for discerning unerring knowledge.

[MCQ-617] Sura *Yuusuf* (12:1-7) mentions narrating the "most beautiful of parables." The UKF views each chapter (Sura) as a parable (*mathal*). This approach mandates an interpretation method that seeks:

Option A: Evolving consensus and contingent/self-contradictory knowledge of mainstream science.

Option B: Tautologous knowledge (unerring knowledge) consistent with *kalamaallaahi* (verses of *Kitaaba bil-Haq*) and verifiable through *aayatillaahi* (natural signs).

[MCQ-618] Sura *Yuusuf* (12:111) states the Quran is a "detailed exhibition of all things, and a guide." The UKF interprets this guidance as a mandate for a "Nature-driven Sovereign Science" that is:

Option A: Aligned with mainstream/global/scholarly consensus (contingent knowledge).

Option B: Unscientific, completely anti-Islam, and fundamentally self-contradictory/paradoxical (the consensus view). [Note: The consensus view is what the UKF describes

as anti-science, making Option B the correct *UKF description* of what to avoid].

[MCQ-619] Sura *Ibrahim* (14:23-30) presents a parable of a good tree (Firm Faith) and a bad tree (disbelief). The UKF uses this to argue that a stable educational foundation must be based on:

Option A: Human philosophical traditions and social contracts (the unstable bad tree).

Option B: The "Unalterable Laws of Nature" (*Apriori Universal Laws*)—the equal & opposite paradigm of reality (the stable good tree).

[MCQ-620] Sura *Ilan-Nahl* (16:75) uses the parable of a helpless slave versus a master with provision. The UKF applies this to challenge the authority of global governance bodies, arguing that individuals should seek freedom from:

Option A: Local obligations that contradict international human rights standards.

Option B: Global obligations that enforce a flawed "One Global Curriculum" (the slave's restricted state).

[MCQ-621] The UKF interprets the "parables" in Sura *Alal-A-Raaf* (7:175-177) as a test of discernment. This means that recognizing truth requires the use of which specific methodology?

Option A: Standard deductive and inductive reasoning used within the scientific method, which accepts contingent knowledge.

Option B: The four criteria of truth [Tawraat (Coherence), Injiil (Correspondence), Zabuur (Pragmatic), Furqan (Self-evident)], Mill's experimental methods, and Aristotle's Dictum De Omni Et Nullo.

[MCQ-622] Sura *Qawma Huud* (11:45-49) uses the parable of Nuh's son, who was among those who "did not know it." The UKF links this lack of knowledge to:

Option A: Adherence to the four criteria of truth [Coherence, Correspondence, Pragmatic, Self-evident].

Option B: Operating within "misleading global narratives" and ignoring manifest, empirical truth (*aayatillahi*).

[MCQ-623] Sura *Ilan-Nahl* (16:76) uses the parable of two men, one who cannot do good and one who commands justice. The UKF interprets the man who commands justice as one who aligns with:

Option A: The UN-led self-contradictory & paradoxical global paradigm.

Option B: The "equal & opposite paradigm" that ensures every right is balanced by an associated duty.

[MCQ-624] Sura *As-haabal-Kahf* (18:29-43) includes the parable of the two gardens (one rich and one destroyed). The UKF uses this to illustrate the consequence of relying on which type of knowledge base?

Option A: Verifiable certain knowledge in correspondence with *aayatillaahi* (natural signs/empirically verifiable *apriori* science).

Option B: Human-derived knowledge systems that lack a foundation in the objective "equal & opposite paradigm" of reality.

[MCQ-625] The UKF asserts that understanding these "parables" is essential for a "necessary humanistic vision" of education. This vision demands access to:

Option A: A global standard education (UN Universal Declaration of Global Veil of Ignorance and UNESCO's One Global Text).

Option B: "Unerring Knowledge" regarding the "Framework & Curriculum of Natural Science" [Sura *Nuurun alaa Nuur* 24:35].

[MCQ-626] The UKF argues that these parables serve as a technique for sharing "revealed truth" (*apriori* science). This approach rejects interpretations that rely on:

Option A: Literal (or alternative) interpretations derived directly from the un-manipulated text (*Quran: Kitaaba bil-Haq*).

Option B: Conventional interpretations derived from scholarly consensus (universally accepted truth) that use rhetoric.

[MCQ-627] The "parables" are a "detailed exhibition of all things" [Sura *Yuusuf* 12:111]. The UKF uses this to justify that all scientific and legal systems must ultimately be sourced from:

Option A: The evolving international law and scientific consensus promoted by global governance bodies.

Option B: The "equal & opposite paradigm" of the pre-existing universe (*aalameen*) as the sole legitimate foundation.

[MCQ-628] Sura *Yuusuf* (12:111) states the Quran is a "detailed exhibition of all things." The UKF interprets this as meaning the text itself is an "equal & opposite pre-existing revelation" that provides the foundation for:

Option A: A flexible, consensus-based view of knowledge that evolves with human discovery.

Option B: The Unerring Basic Scientific Knowledge regarding the unalterable laws of nature.

[MCQ-629] The UKF interprets the word "guide" in the verse [Sura *Yuusuf* (12:111)] as an instruction to acquire knowledge that is absolute and certain. This "guide" function is defined as providing:

Option A: Contingent/Self-contradictory knowledge and abstract spiritual metaphors derived from consensus translations.

Option B: Unerring Basic Scientific Knowledge and intellectual autonomy that ensures alignment with verifiable facts (*aayatillaahi*).

[MCQ-630] The UKF contrasts their interpretation of the "detailed exhibition of all things" with mainstream scientific models (e.g., rotating Earth). This is because the UKF framework demands that all knowledge functions as a "guide" to:

Option A: Globally standardized scientific consensus and reports from international organizations like NASA.

Option B: The "equal & opposite paradigm" of the pre-existing universe (*aalameen*), which they view as the only true, unerring guide.

[MCQ-631] Sura *As-haabal-Kahf* (18:50-57) states, "And verily We have displayed for mankind in this Quran every

kind of similitude." The UKF interprets "Displayed" as referring to what kind of evidence?

Option A: Global, value-neutral data collection and human-derived modeling from mainstream science.

Option B: Natural Signs (*Aayaatillaahi*) and Empirically Verifiable Revealed Quran (Revealed Science or *Apriori* Science).

[MCQ-632] The UKF asserts that the "Similitude" (analogical reference) of men whose light was taken away [Sura *An-tazbahuu Baqarah* 2:17-18] is a warning against adopting which kind of knowledge?

Option A: The "Unerring Knowledge" framework using the four criteria of truth and Mill's experimental methods.

Option B: Contingent/self-contradictory knowledge that ignores the objective "equal & opposite paradigm" of reality.

[MCQ-633] Sura *An-tazbahuu Baqarah* (2:26-27) notes that Allah "disdains not to use the similitude of things, lowest as well as highest." The UKF uses this to argue that even simple parables in the Quran point to:

Option A: Abstract, rhetorical poetry and consensus-based interpretations (malodious translations).

Option B: Concrete examples and "Nature-driven Neutral Science" (Sovereign Science) that is objective and undeniable.

[MCQ-634] The UKF interprets the question in Sura *Alal-Imraan* (3:160-163), "Is the man who follows the good pleasure of Allah like the man who draws on himself the wrath of Allah," as demanding a choice between:

Option A: The UN-led self-contradictory & paradoxical global paradigm (prohibited framework).

Option B: The "Framework & Curriculum of Natural Science" that adheres to nature's unalterable laws.

[MCQ-635] Sura *Aatun-Nisaaa-a* (4:26-28) states that Allah would guide by the "examples of those who were before you." This instruction within the UKF framework endorses which method of inquiry?

Option A: Adopting global, value-neutral data collection and human-derived modeling.

Option B: Utilizing the four criteria of truth [Tawraat (Coherence), Injil (Correspondence), Zabuur (Pragmatic), Furqan (Self-evident)] across all disciplines to discern revealed truth.

[MCQ-636] The UKF views the similitude of the man who "lolls out his tongue" like a dog [Sura *Alal-A-Raaf* 7:175-177] as a critique of those who operate based on:

Option A: Rational thinking and intellectual autonomy ensured by a sound knowledge foundation.

Option B: Human-derived knowledge systems that lack a foundation in the objective "equal & opposite paradigm" of reality.

[MCQ-637] The UKF asserts that understanding these "similitudes" is necessary for "unerring knowledge." This "unerring knowledge" requires alignment with:

Option A: Mainstream science's acceptance of the evolving international law and scientific consensus promoted by global governance bodies.

Option B: Empirically verifiable *a priori* science (revealed science) that establishes the "equal & opposite paradigm" of the pre-existing universe (*aalameen*).

[MCQ-638] The UKF links the verse "Their hearts are alike" [Sura *An-tazbahuu Baqarah* 2:118-119] to the problem of knowledge acquisition in mainstream systems, which they argue results from accepting:

Option A: Verifiable certain knowledge in correspondence with *aayatillaahi* (natural signs).

Option B: Contingent/self-contradictory knowledge that ignores the objective "equal & opposite paradigm" of reality.

[MCQ-639] The similitude of the "sacrifice consumed by fire" (Sura *Alal-Imraan* 3:179-184) is used by the UKF to imply that true signs must be:

Option A: Subjective spiritual proofs that are accepted by consensus faith.

Option B: Empirically verifiable proofs that demonstrate objective reality and the "Nature-driven Sovereign Science."

[MCQ-640] The "similitudes" in the Quran function as a "guide" to absolute truth. The UKF defines this guide as providing:

Option A: Contingent knowledge and abstract spiritual metaphors derived from consensus translations.

Option B: Unerring Basic Scientific Knowledge and intellectual autonomy that ensures alignment with verifiable facts (*aayatillaahi*).

[MCQ-641] The UKF contrasts their interpretation of "similitudes" with mainstream views. This is because the UKF framework demands that all knowledge functions as a "guide" to:

Option A: Globally standardized scientific consensus and reports from international organizations like NASA.

Option B: The "equal & opposite paradigm" of the pre-existing universe (*aalameen*), which they view as the only true, unerring guide.

[MCQ-642] Sura *As-haabal-Kahf* (18:50-57) serves as the basis for the UKF's claim that all knowledge must be found in the "Displayed Quran" (Nature). This requires that scientific inquiry focuses on:

Option A: The evolving international law and scientific consensus promoted by global governance bodies.

Option B: The "equal & opposite paradigm" of the pre-existing universe (*aalameen*) as the sole legitimate foundation.

[MCQ-643] Sura *Banii-Israa-iil* (17:88-89) mentions the Quran explaining "every kind of similitude," yet "the greater part of men refuse." This refusal is seen by the UKF as a rejection of which concept?

Option A: Mainstream science's ability to model reality through diverse similitudes and contingent knowledge.

Option B: The "Displayed Quran" as the "Equal & Opposite Manifested Nature", which is unerring.

[MCQ-644] Sura *Gulibatir-Ruum* (30:54-60) states, "Verily We have propounded for men, in this Quran every kind of similitude." The UKF argues this mandates an interpretation method that seeks:

Option A: Evolving consensus and abstract spiritual metaphors derived from consensus translations.

Option B: Tautologous knowledge (unerring knowledge) consistent with *kalamaallaahi* (verses of *Kitaaba bil-Haq*) and verifiable through *aayatillaahi* (natural signs).

[MCQ-645] Sura *Alal-A-Raaf* (7:178-181) describes those who reject signs as being "like cattle, nay more misguided." The UKF views this misguided state as the consequence of accepting:

Option A: Verifiable certain knowledge in correspondence with *aayatillaahi* (natural signs/empirically verifiable *a priori* science).

Option B: Human-derived knowledge systems (Shaytan's influence) that lack a foundation in the objective "equal & opposite paradigm" of reality.

[MCQ-646] Sura *Yu-Sabbihur-Ra'd* (13:16-17) states, "Thus Allah sets forth similitude." The UKF interprets these similitudes as pointing to specific, observable natural phenomena, such as:

Option A: Complex weather patterns and the general atmosphere surrounding the Earth.

Option B: The physical location of the Sirius Binary System (*Samawaati wal-Arz*) and the unmoving nature of the landmass (*Arz*).

[MCQ-647] Sura *Ibrahim* (14:23-30) mentions that Allah "coins similitude for mankind in order that they may reflect." Reflection (*fikr*) within the UKF framework requires the use of which specific methodology?

Option A: Standard deductive and inductive reasoning used within mainstream science, which accepts contingent knowledge.

Option B: The four criteria of truth [Tawraat (Coherence), Injiil (Correspondence), Zabuur (Pragmatic), Furqan (Self-evident)], Mill's experimental methods, and Aristotle's Dictum De Omni Et Nullo.

[MCQ-648] Sura *Ilan-Nahl* (16:57-61) refers to "Allah's is the Sublime Similitude." The UKF uses this to argue that a stable educational foundation must be based on:

Option A: Human philosophical traditions and social contracts that promote global standards.

Option B: The "Unalterable Laws of Nature" (*Apriori Universal Laws*)—the equal & opposite paradigm of reality (the stable good tree/sublime similitude).

[MCQ-649] Sura *Ilan-Nahl* (16:72-74) warns against coining "similitude for Allah." The UKF uses this to reject the mainstream scientific approach of:

Option A: Ensuring the physics framework is consistent with their "equal & opposite" principle (Newton's Third Law) and the Quranic descriptions of the horizons.

Option B: Creating human-derived models of the universe (e.g., mass-attracting gravity, rotating Earth) based on consensus rather than "unerring knowledge."

[MCQ-650] Sura *Zumaraa* (39:27-31) states that "every kind of similitude" is put forth in the Quran for mankind to receive "warning." The UKF views this warning as a prohibition against:

Option A: The "Framework & Curriculum of Natural Science" that adheres to nature's laws.

Option B: The anti-natural, anti-human, unscientific global paradigm [compulsory global standard basic science education].

[MCQ-651] Sura *Muhammad* (47:1-3) mentions setting forth lessons by "similitude for mankind." The "lessons" are interpreted by the UKF as a mandate for a "Nature-driven Sovereign Science" that is:

Option A: Aligned with mainstream/global/scholarly consensus (contingent knowledge).

Option B: Providing "Revealed Science" that supersedes the contingent, human-derived knowledge systems of mainstream science.

[MCQ-652] The "similitudes" in the Quran function as a "guide" to absolute truth [Sura *Banii-Israa-iil* 17:88-89]. The UKF defines this guide as providing:

Option A: Contingent knowledge and abstract spiritual metaphors derived from consensus translations.

Option B: Unerring Basic Scientific Knowledge and intellectual autonomy that ensures alignment with verifiable facts (*aayatillaahi*).

[MCQ-653] Sura *An-tazbahuu Baqarah* (2:168-171) describes those who reject truth as being like those who hear a call but understand nothing except sounds. The UKF uses this similitude to critique reliance on which form of knowledge?

Option A: Verifiable certain knowledge in correspondence with *aayaatillaahi* (natural signs/empirically verifiable *a priori* science).

Option B: Contingent/self-contradictory knowledge based purely on consensus and "malodious translations" that lack factual basis.

[MCQ-654] Sura *An-tazbahuu Baqarah* (2:259) provides a powerful similitude of restoring life after death. The UKF interprets this as a "natural sign" (*aayatillahi*) that provides proof of:

Option A: A random series of biological events in an evolving system as defined by mainstream science.

Option B: The consistent, unalterable "equal & opposite" pattern of nature that dictates fundamental physical reality.

[MCQ-655] Sura *Qawma Yuunus* (10:24-25) gives the similitude of worldly life as a growth that is then swept away. The UKF uses this to argue that a stable educational foundation must be based on:

Option A: Human philosophical traditions and social contracts that promote global standards but ultimately decay.

Option B: The "Unalterable Laws of Nature" (*Apriori Universal Laws*)—the equal & opposite paradigm of reality (the stable good tree/sublime similitude).

[MCQ-656] Sura *Qawma Huud* (11:15-24) presents a similitude of those seeking this life versus those seeking the hereafter. The UKF uses this to demand a choice between:

Option A: The UN-led self-contradictory & paradoxical global paradigm (prohibited framework).

Option B: The "Framework & Curriculum of Natural Science" that adheres to nature's unalterable laws and provides eternal truth.

[MCQ-657] Sura *Ilan-Nahl* (16:112-114) uses the similitude of a town that was ungrateful and consequently suffered from fear and hunger. The UKF uses this historical analogy to warn against:

Option A: Adopting global standards that lack an "equal & opposite" model, as these lead to global stability and prosperity.

Option B: Accepting human-derived systems (Shaytan's influence) that violate natural law, as this inevitably leads to instability and societal breakdown.

[MCQ-658] Sura *Banii-Israa-iil* (17:47-53) provides several similitudes regarding the Quran and those who listen to it. The UKF argues that those who listen correctly are those who align their understanding with:

Option A: Mainstream science's acceptance of the evolving international law and scientific consensus promoted by global governance bodies.

Option B: Empirically verifiable *a priori* science (revealed science) that establishes the "equal & opposite paradigm" of the pre-existing universe.

[MCQ-659] Sura *Nuurun alaa Nuur* (24:35) uses the famous "light" similitude. The UKF interprets this as meaning knowledge is communicated via:

Option A: Abstract, rhetorical poetry and consensus-based interpretations (malodious translations).

Option B: Clear similitudes that serve as the "sharing technique of revealed truth" for discerning unerring knowledge [Sura *Nuurun alaa Nuur* 24:35].

[MCQ-660] Sura *Gulibatir-Ruum* (30:20-27) provides several similitudes, including creation from dust and the alternation of sleep/rest. The UKF argues these point to the necessity of a stable educational foundation based on:

Option A: Human philosophical traditions and social contracts (the unstable bad tree).

Option B: The "Unalterable Laws of Nature" (*Fitrat*)—the equal & opposite paradigm of reality (the stable good tree/sublime similitude).

[MCQ-661] The UKF interprets the "similitudes" as providing "Unerring Basic Scientific Knowledge." This requires alignment with:

Option A: A global standard education (UN Universal Declaration of Global Veil of Ignorance and UNESCO's One Global Text).

Option B: "Unerring Knowledge" regarding the "Framework & Curriculum of Natural Science" that is factual and objective.

[MCQ-662] Sura *Banii-Israa-iil* (17:88-89) mentions the Quran explaining "every kind of similitude," yet "the greater part of men refuse." This refusal is seen by the UKF as a rejection of which concept?

Option A: Mainstream science's ability to model reality through diverse similitudes and contingent knowledge.

Option B: The "Displayed Quran" as the "Equal & Opposite Manifested Nature" (*Fitrat*), which is unerring.

[MCQ-663] Conflict over Foundational Principles: The core conflict is based on whether the fundamental framework for science and human rights should be universal natural laws or human-made consensus.

Option A: Human-made consensus (UN-led global framework)

Option B: Universal natural laws (Creation in Pairs)

[MCQ-664] Nature of Science: The UKF argues that the UN's global standard education is flawed because its scientific basis is not genuinely neutral and contains contradictions.

Option A: Neutral and universally accepted by the global scientific community

Option B: Flawed and self-contradictory

[MCQ-665] Right to Education (UN CRC Article 29): The UKF interprets Article 29 of the UN CRC as mandating a specific type of education, which contrasts with the general UN interpretation. The right implies access to:

Option A: Education fitting the "One Global Text & Excellent Curriculum"

Option B: Unerring, truth-based knowledge

[MCQ-666] Source of Truth in Education: The UKF suggests that legitimate education must be based on observable reality, contrasting with what it calls "misleading global narratives". Education should be grounded in:

Option A: UNESCO-led curricula and NASA narratives

Option B: Unalterable laws of nature

[MCQ-667] Role of Human Constructs: The UKF asserts that true reality and rights exist independently of human agreement, a point of divergence with the state-centric UN system. Reality is governed by principles that exist:

Option A: Based on internationally negotiated and agreed-upon standards

Option B: Independently of human consensus or constructs

[MCQ-668] Definition of Universal Law: The "creation in pairs" principle suggests a fundamental structure to the universe. This structure is based on:

Option A: Diverse, potentially imbalanced, subjective phenomena

Option B: Equal and opposite a priori principles

[MCQ-669] Human Rights Framework: The UKF posits that existing human rights instruments, like the UDHR, obligate states to recognize a specific natural order, which it claims the UN system denies. The UDHR reinforces the obligation to adopt frameworks that reflect:

Option A: Global standards that lack an "equal & opposite" model

Option B: Nature's equal and opposite principles

[MCQ-670] Logical Consistency: The UKF critiques the UN-led global framework for containing logical fallacies. The global system is characterized by:

Option A: Sound scientific and logical foundations

Option B: Logical inconsistencies (fallacies) and ethical issues (evidence sorcery and epistemic persecution)

[MCQ-671] Rights and Duties: The "creation in pairs" model implies a balanced system of rights and responsibilities that the UKF argues is missing in the UN's top-down approach. This model suggests that every right has:

Option A: No intrinsic "equal & opposite" counterbalance

Option B: An associated duty or opposing structure

[MCQ-672] Scientific Examples: Proponents of the UKF use specific astronomical examples to support their claims about "equal and opposite" systems in nature. They cite:

Option A: The conventional Solar System model taught by NASA/UNESCO

Option B: The Sirius Binary System

[MCQ-673] Academic Freedom and Communication of Truth: The UKF asserts an inalienable right to propagate "apriori science" (creation in pairs) within educational institutions, claiming that authorities lack the right to prohibit it. The right to education includes the right to communicate:

Option A: Only the "established global standard education"

Option B: "Unerring knowledge" regarding natural science frameworks

[MCQ-674] Sovereignty and Global Obligations: The UKF implies a conflict between national sovereignty (and constitutional rights) and external pressures from the UN. Individuals should have freedom from:

Option A: Local obligations that contradict international human rights standards

Option B: Global obligations that enforce a flawed "One Global Curriculum"

[MCQ-675] Inalienable Natural Rights: The UKF links inalienable rights to natural laws, specifically Newton's Third Law. These rights are based on:

Option A: The principles outlined in the UN Charter

Option B: Nature's "equal & opposite" a priori principle

[MCQ-676] Vision of Education: The UKF calls for a "humanistic vision of education". This vision aligns with:

Option A: Standardizing curricula according to global institutions' mandates

Option B: Ensuring quality education through a truth-based framework

[MCQ-677] Status of the UN as an Organization: A stark difference exists in the perception of the UN's nature and objectives. The UN is viewed as:

Option A: An organization dedicated to universal freedom, justice, and peace

Option B: An anti-natural and self-contradictory organization

[MCQ-678] Role of Information (Quran and Evidence): The UKF integrates Verses of Quran: Kitaaba bil-Haq with empirical evidence to support its claims. The approach is grounded in:

Option A: Global, value-neutral data collection and human-derived modeling

Option B: Authentic information and empirical evidence-based reasoning

[MCQ-679] Goal of Education: The aim of true education, according to UKF, is to produce well-informed citizens. This contrasts with the UN's potential aim of creating globally standardized individuals (global citizens). The goal is to prepare citizens by ensuring international documents are based on:

Option A: UN-led "power" structures

Option B: Universal principles

[MCQ-680] Democratic Spirit and Education: The UKF argues that the current global education system spoils the democratic spirit. This is because it allegedly violates:

Option A: The need for a unified global education standard

Option B: Inalienable Natural Rights

[MCQ-681] UDHR Implementation and Minority Rights: The UKF implicitly highlights issues with the practical application of UDHR principles, suggesting they sidelined minority concerns during drafting. The UDHR is critiqued for failing to enshrine safeguards for:

Option B: Minority groups

Option A: State sovereignty

[MCQ-682] Foundational Truth: The conflict ultimately hinges on which foundation is recognized as legitimate for all international systems, including science and human rights. The crucial foundation is:

Option A: The evolving international law and scientific consensus promoted by global governance bodies

Option B: The equal & opposite paradigm of the pre-existing universe

[MCQ-683] The UKF challenges certain "misleading global narratives" in favor of education based on "unalterable laws of nature." Which of the following best describes their likely stance on the UNESCO-led initiative to promote scientific research and cooperation to address climate change and biodiversity loss?

Option A: The UKF views these initiatives as valuable examples of applying observable reality and unalterable laws of nature to solve global challenges.

Option B: The UKF views these initiatives as part of the "misleading global narratives" that distract from true, unalterable knowledge, despite their focus on science.

[MCQ-684] The UKF asserts that the UN framework contains logical fallacies because it grounds rights in human consensus rather than the "unalterable laws of nature." Which specific fallacy might the UKF use to describe the UN's practice of defining reality based on international negotiation and agreement?

Option A: The Appeal to Authority Fallacy, where the UN relies on the expertise of scientists and international bodies (like the IPCC or WHO) rather than the "unquestionable truth" of nature's laws.

Option B: The Bandwagon Fallacy (Argumentum ad Populum), where something is claimed to be true or right simply because it is popular or widely agreed upon by nations

Socratic Conversational Method-based Conclusion

Student: What is history?

Teacher: History is the study of past events, usually based on human records and interpretations.

Student: Does the UKF view mainstream historical narratives as completely reliable?

Teacher: No. Mainstream history often relies on evolving consensus and human interpretations, which the UKF views as contingent/self-contradictory knowledge that may contain fallacies.

Student: Where does the UKF derive its understanding of reliable historical truth?

Teacher: From "Revealed Science" (*Apriori* science) found in *Kitaaba bil-Haq* (Quran) and

corresponding *Aayaatillahi* (natural signs). The past "systems that have passed away" provide reliable patterns [Sura *Alal-Imraan* 3:137-143].

Student: What is an example of a mainstream historical narrative that the UKF challenges?

Teacher: The mainstream narrative regarding the UN's role as a purely benign organization dedicated universally to peace and justice.

Student: How does the UKF interpret the history of the UN-led global governance?

Teacher: As a manifestation of the "prohibited paradigm" and "prohibited tree" [Sura *An-tazbahuu Baqarah* 2:35-39], an "anti-natural" framework that leads humanity away from universal truth through "misleading global narratives."

Student: How does the UKF verify its historical claims using the four criteria of truth?

Teacher: It ensures internal coherence (*Tawraat*) with all its principles, correspondence (*Injiil*) with natural signs, pragmatism (*Zabuur*) in its application, and self-evidence (*Furqan*) of the truth of the events as described in the un-manipulated text.

Student: What is the ultimate goal of the UKF's approach to history?

Teacher: To replace the contingent, self-contradictory historical narratives with a coherent, fact-based understanding of the past that aligns with "unerring knowledge," thereby providing a uniform foundation for a truth-based education.

Explanatory Conclusion

This UKF (Universal Knowledge Foundation) is designed with a monadic mission: to facilitate the recognition of AI-assisted unerring knowledge. By employing a rigorous Socratic conversational methodology (MCQs 001-684), we have systematically drawn a clear line of demarcation between two distinct paradigms of understanding: scholarly consensus-based contingent/self-contradictory knowledge and the "Unerring Knowledge Framework" [(tautologous knowledge or necessary humanistic vision of education (UN CRC) and ensured quality education (RTE Act, India)] derived from a literal interpretation of both the denotation (*aayaatillaahi* or natural signs) and the connotation (*kalamaallaahi* or unerring message) of revealed Quran: *Kitaaba bil-Haq*.

The AI-assisted dialectic has demonstrated that knowledge claims can be objectively analyzed against the universal logical principle of "Creation in Pairs" (nature's equal & opposite *apriori* paradigm). By presenting empirical

evidence—such as the physical existence of the Sirius Binary System (*Samawaati Wal-Arz*) as a natural sign—we have argued that the denotation of the Quran is the revealed universe itself (aalameen), providing a verifiable foundation (affirmative minor premise) for "pure science" unmixed with human technological assumptions. The connotation, as revealed knowledge delivered to humanity, provides the justifiable philosophy (universal major premise) necessary to interpret these physical signs correctly.

Our humanistic vision asserts that the pursuit and recognition of this universal and necessary knowledge is not merely an academic exercise, but a fundamental human right. As outlined in the abstract, this framework links directly to inalienable rights protected under instruments like the Universal Declaration of Human Rights (UDHR, Article 26) and the UN Convention on the Rights of the Child (UN CRC, Article 29). A truth-based education, grounded in self-evident facts (*Furqan*), is essential for fostering intellectual autonomy and truly ensuring dignity, tolerance, and equality.

Ultimately, this paper posits that the ability to discern unerring knowledge from contingent/self-contradictory consensus is a logical step (necessary humanistic vision) in establishing a rational, universally applicable paradigm for education and international governance, one that aligns with the inherent, balanced laws of nature and upholds humanity's most foundational rights.

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