

Creation in Pairs and the Uniform Knowledge Foundation (UKF): Challenging Mainstream Erroneous Knowledge via AI-Assisted Socratic Methodology - Part II

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Abstract: *This paper advances an epistemological framework known as the Uniform Knowledge Foundation (UKF), using an AI-assisted Socratic methodology to critically examine and challenge widely accepted global scientific narratives. This installment utilizes 916 structured Multiple-Choice Questions (MCQs 685-1600) as part of this methodology. Anchored in the principle of "Creation in Pairs", the study leverages empirically verifiable natural mechanisms as a basis for distinguishing between unerring knowledge (prama) and interpretive errors (aprama). Through a comparative analysis of philosophical reasoning and structured multiple-choice evaluations, the research critiques global paradigms endorsed by institutions such as the United Nations and UNESCO. The paper argues for a reorientation of science education and human rights discourse based on nature-driven, apriori truths.*

Keywords: Creation in Pairs, Revealed Message, Quality Education, Freedom of Conscience, Fundamental Human Rights

[Specific Reference -01] "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,

[Specific Reference – 02] "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/>

[Specific Reference – 03] Jubaydah Tasneem, "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 – 414, <https://www.ijsr.net/getabstract.php?paperid=SR251202085607>

[Specific Reference – 04] Jamir Ahmed Choudhury, "Creation in Pairs and the AI-Assisted Recognition of Unerring Knowledge: An Epistemological Study of Quran: Kitaaba Bil-Haq via Socratic Methodology-I", Volume 14 Issue 12, December 2025, International Journal of Science and Research (IJSR), Pages: 819-889, <https://www.ijsr.net/getabstract.php?paperid=SR251210185806>, DOI: <https://dx.doi.org/10.21275/SR251210185806>

This article aims to establish a framework for validating scientific and educational claims using empirically verifiable apriori science and AI-assisted logic, in contrast to mainstream consensus-based paradigms.

The UKF's argument uses a structured approach:

[A-01] Experimentum Crucis (Crucial Experiment): The UKF proposes applying a crucial experiment to test the UN's global policies. The test involves using "empirically verifiable apriori sciences" such as the "alteration of day-night in each daylight time zone and cataclysmic variables" to manifest inherent contradictions within these global policies. The idea is that the physical, reciprocal realities of the pre-existing, upright rectangular universe, immovable hexagonal world, and appearing pentagonal earth with three ascending stairs inherently clash with the UN's abstract global frameworks such as NASA-driven solar universe, UN-DESA's global planetary system, rotating global earth, revolving global world, rotting & revolving global universe, UN's global standards for human rights (global veil of ignorance), and UNESCO's global text and curricula (self-contradictory & paradoxical basic science education).

[A-02] Dictum de omni et nullo (Empirical evidence-based reasoning): The dictum presupposes that the major premise [philosophy or framework or formal ground] must be universal and the minor premise [science or curriculum or material ground] must be affirmative. This Aristotelian logical principle is the foundation of UKF's reasoning. The UKF suggests that if a global standard (the "omni" proposition) is truly universal, it must apply equally and without contradiction to all individual members or situations.

- **Universal Major Premise:** Tawraat, Vyapti, Formal Grounds, Coherence Truth, Software, Unalterable Laws of Nature, Synthetic Apriori Judgments, Kalamaallahi [Words of Allah], Verses of Kitaaba bil-Haq [Appointed Quran in Arabic], or Complete Coded Shared Tautologies
- **Affirmative Minor Premise:** Injiil and Zabuur, Paksa-Dharmata, Material Grounds, Correspondence and Pragmatic Truth, Display and Hardware, Aayaatillaahi [Signs of Manifest Truth], Natural Signs and Particular Instances under Natural Circumstances, or Empirically Observable Apriori Proofs
- **Applying the Principle:** If a universal statement (major premise) is true, and the specific instance (minor

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premise) is a member of that category, then the statement must apply to that instance. For example, "All humans are mortal" (major premise) is a universal truth. If "Socrates is a human" (minor premise) is true, then it must be true that "Socrates is mortal" (conclusion).

[A-03] Logical Inconsistency [subjective self-contradiction & objective paradox]: The UKF concludes that since the UN's universally accepted global principles [consensus based global curricula and peer reviewed mainstream global science] cannot consistently apply to all diverse, pre-existing sovereign scenarios (as demonstrated by the "crucial experiment"), the framework is logically inconsistent. The UKF claims this projects an "unreal," self-contradictory paradigm as if it were a valid, functional reality.

UKF's Scientific Philosophy: The UKF's argument uses scientific and philosophical testing methods to assert a **logical inconsistency** in global principles when applied to diverse real-world situations. The UKF's core claim is that *consensus-based global standards [mainstream global sciences and scholarly consensus-based interpretation of Quran: Kitaaba bil-Haq] fail the "crucial experiment" test*, suggesting a fundamental flaw in their validity and applicability.

Uniform Guidelines

[01] Three Fundamental Laws of Thought

- [i] Law of Identity – A is A
- [ii] Law of Contradiction – A cannot be both B and not-B
- [iii] Law of Excluded Middle – A must be either B or not-B

[02] Infallible & Unerring Mandates [Verifiable Scientific Quotes & Justifiable Logical Rules]

- [i] The truth of a universal proposition guarantees the truth of its corresponding particular proposition; but not conversely.
- [ii] The falsity of a particular proposition guarantees the falsity of its corresponding universal proposition; but not conversely.
- [iii] Two contraries cannot be true together, though they both may be false together.
- [iv] Two sub-contraries cannot be false together, though they both may be true together.
- [v] Two contradictories can neither be true together nor be false together. That means if one of the contradictories is true, then the other must be false. If one of the contradictories is false, then the other must be true.
- [vi] Two alternatives in their exclusive sense cannot be true together, though they both may be false together.
- [vii] Two alternatives in their inclusive sense cannot be false together, though they both may be true together.
- [viii] If the antecedent is true, then its corresponding consequent must also be true. It will not be the case that the antecedent is true, but its corresponding consequent turns out to be false.

[03] Two Formal Grounds [Unalterable Laws of Nature such as Newton's Three Laws]

- [i] The Principle of the Uniformity of Nature [Newton's First Law]

- [ii] The Law of Causation [Newton's Second Law and Third Law]

[04] Two Material Grounds of Scientific Certainty

- [i] Simple Observation [Observation of Particular Instances under Natural Circumstances or Empirically Verifiable Proofs or Un-manipulated and Authentic Data]
- [ii] Experiment [Recognition of Crucial Instances or Manipulated Observation]

[05] Four Fundamental Categories of Knowledge

- [i] Three Dimensional Space [Length, Breadth, and Depth]
- [ii] One Dimensional Time [Succession]
- [iii] Substance [Ultimate Substratum of Physics (Sirius A) and Astronomy (White Dwarf Companion Sirius B)]
- [iv] Causality [Necessary Relation between Antecedent and its Corresponding Consequent]

[06] Four Aspects of Uniformity

- [i] Essence (the fundamental nature of a unit)
- [ii] Essential Behaviour (how a unit interacts with others)
- [iii] Co-existence (the relationship of all units in space)
- [iv] Succession (the continuation of a unit through its activities)

[07] Four Stages of Scientific Hypothesis [Sound Hypothesis or Legitimate Hypothesis]

- [i] Observation of particular instances
- [ii] Formation of a supposition
- [iii] Deduction
- [iv] Verification

[08] J. S. Mill's five methods of inductive inquiry

J. S. Mill's five methods of inductive inquiry are tools for identifying causal relationships through systematic observation and experimentation. The five methods are: the Method of Agreement, the Method of Difference, the Joint Method of Agreement and Difference, the Method of Residues, and the Method of Concomitant Variation.

[i] Method of Agreement: This method is used when a phenomenon is studied in multiple instances, and it is found that all instances have a single circumstance in common. That common circumstance is then identified as the cause.

[ii] Method of Difference: This method compares two instances where the phenomenon occurs and where it does not. If one instance has a cause that the other lacks, that cause is identified as the cause of the phenomenon.

[iii] Joint Method of Agreement and Difference: This is a combination of the first two methods. It involves comparing instances where the phenomenon occurs with instances where it does not, to find a common cause and eliminate other possibilities.

[iv] Method of Residues: This method is used when some causes of a phenomenon are already known. It works by subtracting the effects of the known causes from the total effect, leaving the remaining effect to be attributed to the remaining cause.

[v] Method of Concomitant Variation: This method is used when a phenomenon and its potential cause vary in degree. It is used to identify a cause by observing that as the potential cause increases or decreases, the phenomenon does the same.

[09] Four Canons of Elimination

The "Four Canons of Elimination" are a set of logical principles, attributed to the philosopher John Stuart Mill, used to identify causal relationships by systematically eliminating possible causes until only the true cause remains. These canons are based on the idea that if a condition is always present when an effect occurs, and if removing that condition prevents the effect from occurring, then that condition is likely to be the cause.

Explanation of each Canon:

[i] Whatever antecedent can be left out without frustrating the effect can never be the cause: This canon states that if a particular antecedent (condition) can be removed without affecting the outcome (the effect), then that antecedent cannot be the cause. In other words, a condition that is not essential for the event to occur cannot be considered its cause.

[ii] Whatever antecedent cannot be left out without frustrating the effect must be the cause or a part of the cause: This canon states that if removing an antecedent prevents the effect from occurring, then that antecedent is either the cause or a part of the cause. This is the core principle of causal inference. If a condition is necessary for an event to happen, then it is considered a cause.

[iii] If two phenomena always vary together, they are causally connected: This canon, while often stated, is not a definitive proof of causation. Correlation, or the simultaneous variation of two phenomena, does not necessarily imply causation. There could be a common cause influencing both phenomena, and other confounding factors.

[iv] What is known to be the cause of some other phenomenon cannot be the cause of the phenomenon under investigation: This canon states that if something is already established as the cause of another phenomenon, it cannot also be the cause of a different phenomenon under investigation, unless there is a shared underlying mechanism. This principle helps avoid oversimplification and ensures that causal relationships are not attributed prematurely.

[10] Pythagorean Number

[i] Point – One

[ii] Line – Two

[iii] Plane – Three

[iv] Solidity – Four

[v] Quality – Five

[vi] Animality – Six

[vii] Manifestation – Seven

[11] Four Criteria of Truth

[i] Coherence Truth [Tawraat or Similitude of Software] – Idea – Idea Relation

[ii] Correspondence Truth [Injiil or Similitude of Display] – Idea – Object Relation

[iii] Pragmatic Truth [Zabuur or Similitude of Hardware] – Practicability or Workability

[iv] Self-evident Truth [Furqan or Verification – Justification – Recognition – Confirmation of Manifest Truth] – Verifiable Certain Knowledge and Justifiable Valid Knowledge [Unerring Knowledge]

Coherence asserts that a belief is true if it is consistent with other beliefs in a system. **Correspondence** states that a belief is true if it accurately reflects an external reality. **Pragmatic** truth is based on whether a belief is useful or works in practice. **Self-evident truth** relies on direct, immediate, and obvious evidence that does not require further justification.

[12] Three Forms of Knowledge

[i] Tautologous Knowledge ["Prama" (Indian Knowledge System), "Vidya" (National System of Education), "Wisdom" (Philosophy), "Universal & Necessary Knowledge" (UDHR), "Human Rights & Universal Education" (UDHR), "Quality, Inclusive and Child Friendly Education" (UNESCO's Contributions), "Necessary Humanistic Vision of Education" (Article – 29 of UN CRC), "Ensured Quality Education" (Section – 29 of the RTE Act – 2009), "Ilm" (Quran: Kitaaba bil-Haq)]: Knowledge which is true always. Examples – Creation in pairs [nature's equal & opposite apriori paradigm] and "man is moral".

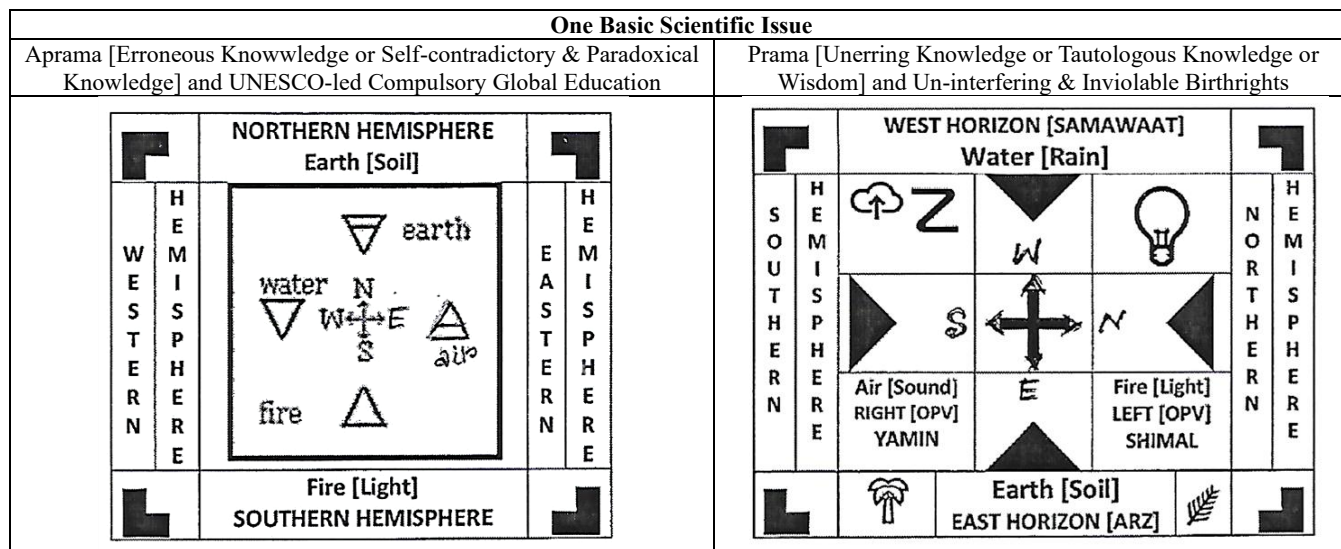
[ii] Contingent Knowledge [Established Theories]: Knowledge which is true in some cases and is also false in some cases. Examples – Rose is red. Scientists are honest.

[iii] Self-contradictory Knowledge [Established Falsehoods]: Knowledge which is false always [a belief that contradicts reality]. Examples – The United Nations [UN]-led global paradigm, NASA's Moon and ISRO's Chandrayaan on Moon's South Pole, and UNESCO's rotating global earth and revolving global world within the rotating & revolving global universe etc.

[13] Two Forms of Knowledge in Indian Knowledge System [IKS]

[i] Prama ["Unerring Knowledge", "Vidya" (National System of Education), "Wisdom" (Philosophy), "Universal & Necessary Knowledge" (UDHR), "Human Rights & Universal Education" (UDHR), "Quality, Inclusive and Child Friendly Education" (UNESCO's Contributions), "Necessary Humanistic Vision of Education" (Article – 29 of UN CRC), "Ensured Quality Education" (Section – 29 of the RTE Act – 2009), "Ilm" (Quran: Kitaaba bil-Haq)]: Knowledge which is free from both logical fallacies and ethical issues. Examples – Creation in pairs [nature's equal & opposite apriori paradigm] and "man is mortal".

[ii] Aprama [Erroneous Knowledge or Veil of Ignorance]: Knowledge which is false always [a belief that contradicts reality]. Examples – The United Nations [UN]-led global paradigm, NASA's Moon and ISRO's Chandrayaan on Moon's South Pole, and UNESCO's rotating global earth and revolving global world within the rotating & revolving global universe etc. Aprama [Erroneous Knowledge] is vitiated by both logical fallacies and ethical issues.



Axiological Aspects: The phrase "**Satyam, Shivam, Sundaram**" is a Sanskrit maxim representing three core axiological (value-based) aspects of reality: Truth (Satyam), Goodness or Divinity (Shivam), and Beauty (Sundaram). This concept suggests that these three are interconnected and are manifestations of the same ultimate reality. It forms a foundational value system in Indian philosophy, where pursuing truth, embodying goodness, and appreciating beauty are seen as paths to holistic enlightenment and an infallible understanding of existence.

Satyam (Truth) refers to the pure, unchanging, and eternal reality that underlies all existence. It is not based on opinion but on pure existence itself. **Shivam** (Goodness/Divinity) signifies the auspicious, benevolent, and pure aspect of the divine. **Sundaram** (Beauty or Nature-driven Neutral Science) represents fundamental building blocks of the pre-existing universe, fundamental constants of the equal & opposite manifested nature, natural signs, and particular instances under natural settings and un-manipulated conditions. It is the harmonious order of the cosmos.

Moral Grounds: Kant's moral grounds are based on **three key maxims**, or principles, which are: **first**, that the morality of an action is determined by the **goodwill** behind it, not its outcome; **second**, that the good will acts out of a **sense of duty and respect for the moral law**; and **third**, that the moral law is based on the **categorical imperative** [duty for duty's sake], which is a command that must be followed **universally** and **unconditionally**. A maxim, in his philosophy, is a subjective rule that guides an individual's actions, and it must be formulated to be universalized without contradiction to be considered moral.

Moral Solidarity [Three Core Moral Teachings of **Bhagvad Gita**, such as, 'Do what is Right', 'Choose what is Good',

and 'Sticking to what is True']: The three core moral teachings of the Bhagavad Gita, which can be summarized as performing one's duty, acting selflessly, and upholding truth, are reflected in its emphasis on **Dharma (Duty)**, **Nishkam Karma (Selfless Action)**, and **Truthfulness**. These principles guide one to focus on performing one's actions with full effort without attachment to the results, to act with integrity, and to live in accordance with cosmic law such as nature's equal & opposite apriori paradigm, leading to inner peace and spiritual growth.

[01] Dharma (Duty)

[i] Do what is right: The Gita emphasizes the importance of fulfilling one's dharma, or duty, without abandoning it even if it is difficult.

[ii] Align with cosmic law: This duty is not arbitrary but is prescribed by a larger cosmic principle such as nature's equal & opposite apriori principle, and adhering to it is essential for moral conduct.

[02] Nishkam Karma (Selfless Action)

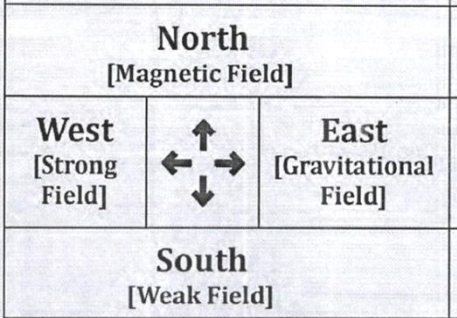
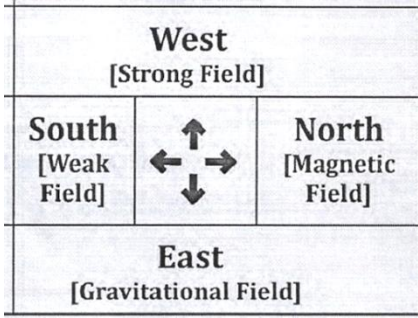
[i] Do what is Good: Perform actions with your 100% effort, but do not let the outcome be the purpose of your actions.

[ii] Detach from results: You have a **right to perform your duty**, but never to the fruits of that action. Focusing on the result can corrupt the purity of the action itself.

[03] Truthfulness and Integrity

[i] Sticking to what is True: Upholding truth is a **fundamental moral principle** mentioned in the Gita.

[ii] Maintain balance: This involves making decisions without being overcome by anger or other emotions, and cultivating self-control and discipline to maintain clarity.

One Basic Scientific Issue	
UN-led Global Science [Universally Accepted Science of the Global Scientific Community] and Universal Violation of Inalienable Human Rights	Nature-driven Neutral Science [Empirically Verifiable Apriori Science] and Inalienable Birthrights established as Fundamental Rights
	

Inherent Dignity [Utility of One's Upright Logic or Innate Idea of Rene Descartes]: Inherent dignity is the intrinsic, unearned worth and respect that every human being possesses simply **by virtue of being human**, regardless of their background, circumstances, or actions. It is considered a universal and inalienable "**birthright**" that serves as the foundation for human rights and ethical treatment. This concept is *a cornerstone in many legal and ethical frameworks*, asserting that all individuals deserve basic respect and are protected from harm. The idea of inherent dignity is the basis for fundamental human rights, such as the right to freedom and equality.

“Abstract Properties” and “Un-interfering & Inviolable Birthrights”: Inherent dignity, moral solidarity, freedom of conscience, liberty of faith – belief – thought – expression – worship, and holistic development of our axiological aspects and one dimensional time towards rights direction etc. are *not the concrete properties* of the United Nations [UN]-led global governance. These are not the concrete properties of the member states of the United Nations Organizations [UNO]. These are not the concrete properties of the NASA's astronauts. These are not the concrete properties of ISRO's scientists. These are not the concrete properties of the UNESCO-led global scientific community. These are not the concrete properties of the IFTA-driven Anti-Islamic Activists [Researchers of IFTA]. These are not the concrete properties of a Nation/State. These are not the concrete properties of the boneless global citizens [members of the UN-led global family]. On the contrary, these are the abstract properties of the upright members of the human family. These abstract properties are nothing but our **“Un-interfering & Inviolable Birthrights”**. The United Nations [UN]-led Global Governance and the UNESCO-led Global Scientific Community have been **barbarously violating our “Un-interfering & Inviolable Birthrights”** since antiquity [particularly since the UN universal declaration of “global standards” for human rights two years after UDHR – 1948] **spoiling our abstract properties**. Now, it is the duty for duty's sake of the United Nations [UN]-led global

governance and UNESCO-led global scientific community to compensate our abstract properties [past prayer, past Hajj, past Eid, and past academic sessions of our children] for the sake of nothing but the existential imports of international human rights documents like UDHR, UN CRC, and Fact-sheet of UNICEF etc.

“Un-interfering Grounds: Freedom of Conscience [Sense of Equal & Opposite Falsehood and Truth] and Liberty of Faith – Belief – Thought – Expression – Worship” refers to the *principles of religious and intellectual freedom*, particularly as enshrined in democratic legal systems like the Indian Constitution's **Article 25**. It means the government must not interfere with an individual's conscience, belief, thought, expression, faith, or worship, though these rights are subject to restrictions based on public order, morality, and health. The phrase "Equal & Opposite Falsehood and Truth" highlights the philosophical concept that ideas and truths should be able to be freely debated and evaluated without interference.

Freedom of Conscience and Religion

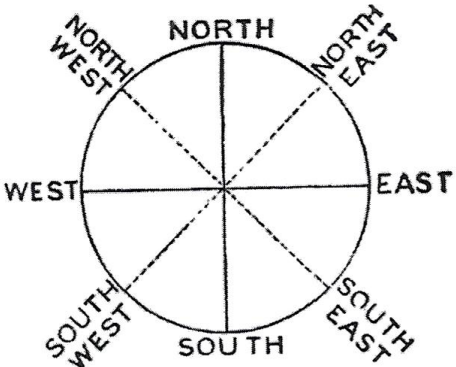
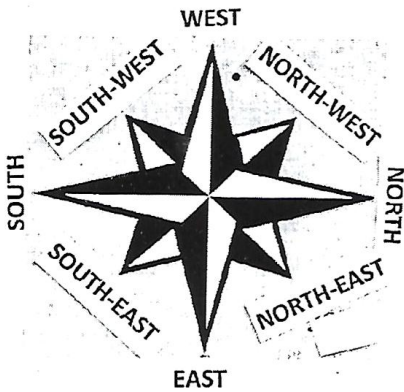
[i] Freedom of Conscience: Individuals have the right to their own conscience, which includes freedom of religion, the freedom to profess, practice, and propagate religion.

[ii] Freedom of Belief, Thought, Expression, and Worship: These rights are considered to be a fundamental part of religious freedom, ensuring individuals can think, believe, express, and worship as they choose.

Interplay with Truth

[i] John Stuart Mill's philosophy: The idea of "Equal & Opposite Falsehood and Truth" is supported by philosophers like John Stuart Mill, who argued that hearing all sides of an argument, even those that are wrong, is crucial for arriving at a stronger understanding of the truth.

[ii] Debate and dialogue: This principle suggests a marketplace of ideas where all viewpoints, whether perceived as "true" or "false," can be discussed and examined freely without government interference.

One Basic Scientific Issue	
Universally Accepted Intermixture of Revealed Truth and Invented Falsehood of the UN-led Global Scientific Community	Revealed Science [Nature-driven Pure Science] free from Scholarly Consensus and Human-derived Technologies
	

Reality [NCF – 2005]: Equal & Opposite Manifested Nature

Creation and Invention: Nothing comes out of nothing [ex nihilo nihil fit]. Finite rational beings [including global scientists and global leaders] can create nothing out of nothing. Only the External Force of scientific certainty [or Epistemic Uniqueness of philosophy] can create anything out of nothing. In this regard, this equal & opposite manifested nature is the live example before the members of the human family. Finite rational beings [including global scientists and astronauts] can invent something [technology] out of something [science]. So, science [revelation (creation & manifestation)] is prior to technology [invention & demonstration]. This postulates that science precedes technology. Essence precedes existence with respect to creation. Existence precedes essence with respect to invention.

Ideal Education Framework [Nature's Equal & Opposite Apriori Paradigm]: There is sole equal & opposite manifested nature. This equal & opposite manifested nature was revealed [created & manifested] prior to the revelation [creation & manifestation] of finite rational beings [including global scientists and global leaders]. So, "equal & opposite" is the apriori framework of natural science. Alteration of day - night in each daylight time zone and cataclysmic variables [sporadic appearance of the white moon during broad daylight under natural circumstances] are the two empirically verifiable proofs of "nature's equal & opposite apriori paradigm" [creation in pairs].

Evidence Sorcery and Epistemic Persecution: The United Nations [UN]-led Global Governance is a hypocritical organization. The projected face of the United Nations [UN]-led Global Governance [including NASA's global systems and UNESCO's global text & curriculum] is called International Global Organization. The concealed face of the United Nations [UN]-led Global Governance [including 114 melodious poems of Abdullah Yusuf Ali and 6310 Comments of the Researchers of IFTA on the Verses of Quran: Kitaaba bil-Haq] is called Radical Islamic Organization. Each upright individual endowed with "common sense" is able to prove that "Global Standards for Human Rights" and "Global Education Framework" are

vitiated by the logical fallacies like subjective self-contradictions & objective paradoxes and ethical issues like evidence sorcery & epistemic persecution. We are to remember that conscious and intentional persecution is worse than killing. We [members of the human family] are the self-evident victims of nothing but mechanical barbarism, cultured terrorism, civilized activism, conscious conspiracies, manifest hypocrisies, intellectual crime, universal exploitation, universal abetment, evidence sorcery, epistemic persecution, anti-social viruses, global patriotism, and nexus of global standard plagiarism since antiquity [particularly since UN universal declaration of global standards for human rights two years after UDHR – 1948].

Un-contradicted Framework: This "Equal & Opposite Manifested Nature" is one – common – comprehensive – unerring – legitimate – constitutional – clear & distinct text of universal & necessary knowledge [human rights & universal education]. A central theme is that this "Equal & Opposite" framework is "unerring" and should not be contradicted by any human authority or organization. This "Equal & Opposite Manifested Nature" is the textbook of Newton's Laws and Einstein's Sciences. This "Equal & Opposite Manifested Nature" has been termed as "**Reality**" in our NCF – 2005. Now, it is our constitutional rights to communicate "nature's equal & opposite apriori paradigm" and corresponding "unerring knowledge" regarding "Reality" such as Sirius Binary System and Natural Magnetism without any sort of broken bar. [Ref. Articles – 21 and 21A of the Constitution of India]

Experimentum Crucis and Crucial Instance

Experimentum Crucis: A designed experiment to create a crucial instance. The goal is to select one hypothesis and falsify others through experimental contradiction. **Crucial Instance:** A specific situation or observation that would have a different outcome under competing hypotheses.

An *experimentum crucis* is a crucial experiment in science that can definitively distinguish between competing hypotheses. It is designed to produce a result that favors one theory over others, thereby disproving or ruling out the alternatives. These experiments are considered important because they can settle a scientific dispute by providing a decisive answer.

Francis Bacon introduced the concept of a **crucial instance**, or *instantia crucis*, to describe a situation or experiment that could differentiate between competing theories by yielding different outcomes depending on which theory was correct. He believed such experiments were logical for *advancing scientific knowledge and confirming theories*, which were introduced in his 1620 work, "**Novum Organum**". The term "crucial experiment" or **Experimentum Crucis** was later coined by Robert Hooke and popularized by Isaac Newton to denote the deliberate creation of such a situation to test competing theories.

Paradigm-shift: Thomas Kuhn described "normal science" as the period where scientists work within an established framework, or paradigm, solving puzzles based on its shared assumptions. When new evidence emerges that the current paradigm cannot explain, it leads to a period of crisis that can result in a "paradigm shift," a revolutionary change where the old framework is replaced by a new one. This new paradigm then becomes the foundation for the next period of normal science.

Empirically Verifiable Apriori Science



AB: West Horizon [Samawaat] and Strong Field
CD: East Horizon [Arz] and Gravitational Field
BD: Northern Hemisphere [Haiyalas-Swalaah] and Magnetic Field
AC: Southern Hemisphere [Haiyalal-Falaah] and Weak Field
 Equator divides the universe into two Horizons [AB and CD]
 Prime Meridian divides the universe into two Hemispheres [BD and AC]

Examples of Mainstream Erroneous Knowledge [Hybrid Science, Well-established Global Science, or Artificial Natural Science (Self-contradictory & Paradoxical Science or Pseudoscience)]: Examples of hybrid science [self-contradictory & paradoxical science or mainstream global science] are – rotating global earth, revolving global world, rotating & revolving global universe, four hemispheres, man-made poles [North Pole and South Pole], man-made natural light posts [East Galactic Pole and West Galactic Pole], man-made Prime Meridian [Greenwich Meridian], middle-east region of the Kaaba, upright-west region of Eartha 3D, two daylight time zones [northern daylight time zone and southern daylight time zone], two parts of the land [northern part of the land and southern part of the land], two Norths [Top and Left] and two Souths [Bottom and Right], two points of natural light [East Point and West Point], common run of the natural electromagnetic wave [electromagnetic wave of Einstein's Binary Pulsar] from East to West, common run of the immovable hexagonal world from South to North, common run of the appearing pentagonal earth [five major inhabitants] with three ascending stairways from North to South, NASA-driven solar system, UN-DESA-driven planetary system [eight officially recognised global planets], NASA's Moon [Introduced Calf of Firawn], NASA's Moon Mission, ISRO's Chandrayaan, Outer Space, Global Space Station, Space Research, UNESCO-driven "One Global Text & Excellent Curriculum", and IBE-driven global standard assessment, accreditation, evaluation, celebration, and research etc.

Examples of Unerring Knowledge [Apriori Science, Revealed Science, or Pure Science Unmixed with Human-derived Technology]: Jamir's proposed foundational framework [radical paradigm-shift in education] cites examples such as fundamental building blocks of the pre-existing upright rectangular universe, fundamental constants of nature [dark matters and dark energies], nature-driven signs, particular instances under natural circumstances, Newton's three laws, law of universal gravitation, law of conservation of matter [mass], law of conservation of energy, immovable hexagonal world with

six regions and six cardinal directions, appearing pentagonal earth like spider's web, three ascending stairs, Sirius Binary System [Samawaati wal-Arz], Algol Triple Star System [Nuurun Alaa Nuur], semi-detached regular eclipsing binaries [shakkaras-shamsa], equal & opposite natural light posts [North Galactic Pole and South Galactic Pole], equal & opposite daylight time zones [Eastern Daylight Time Zone (Mashriq) and Western Daylight Time Zone (Magrib)], natural magnetism [sent forward and kept back of the electromagnetic waves (electroweak force and electromagnetic force)], Barycenter [Natural Solar System, Invisible Barrier, Veto, or Lakshman-rekha], active galactic nuclei [prime meridian], galactic candle [tidal force], Einstein's Binary Pulsar [electromagnetic waves (tarash-shamsa) and gravitational waves (bish-shamsi)], alteration of day – night in each daylight time zone [infallible & unerring statistics], Newton's Visual Binaries [white moon of each zone], cataclysmic variables [sporadic appearances of the white moon during broad daylight under natural settings and un-manipulated conditions], and 3-dimensional elliptical orbit viewed from 2-dimensional perspective [odd and even contrast] etc.

Methodology – I: MCQs 001 – 684

Methodology – II: MCQs 0684 –

[MCQ-685] Scholarly consensus interprets the introductory prayer Fatiha as a standard chapter (*Sura*) of the appointed Quran in Arabic (Kitaaba bil-Haq). How does the UKF interpret Fatiha in relation to the main text of the 113 chapters (*Suras* or Shared Parables)?

Option A: As the 114th Chapter

Option B: As the Preface of the appointed Quran in Arabic

[MCQ-686] The UKF posits a fundamental difference between natural mechanisms (pure science) and human-derived mechanisms (technology or hybrid science). In which category does the "rotating global earth" model fall?

Option A: Natural Mechanisms (Pure Science)

Option B: Human-derived Mechanisms (Hybrid Science/Artificial Natural Science)

[MCQ-687] The UKF considers models like the "Sirius Binary System" as empirical evidence of *apriori* science. In contrast, which model is classified as a self-contradictory "Hybrid Science" used by NASA?

Option A: Algol Triple Star System

Option B: NASA-driven solar system

[MCQ-688] The UKF framework identifies specific instances of "Artificial Observation" or "Mainstream Global Technologies". Which of the following is considered a man-made concept that does not represent the unalterable laws of nature?

Option A: Six-direction Model of the Upright Rectangular Universe

Option B: Man-made natural light posts (East Pole and West Pole)

[MCQ-689] According to the UKF, UNESCO and IBE propagate "hybrid science" through global curricula and assessments. What kind of knowledge is their "One Global Text & Excellent Curriculum" categorized as?

Option A: Universally Verifiable Revealed Science

Option B: Self-contradictory & Paradoxical Global Education

[MCQ-690] According to the UKF, *Kalamallaahi* (Verses of the Quran) function as the Universal Major Premises of sound logic. What does *Aayatillaahi* (Natural Signs) denote within this same logical structure?

Option A: Invented technologies or hybrid science

Option B: Empirically Verifiable *Apriori* Science (Revealed Science)

[MCQ-691] The UKF definition of *apriori* science differs from Kantian *a priori* knowledge. Which of the following best describes the objects of UKF *apriori* science, such as the immovable hexagonal world and the Sirius Binary System?

Option A: Knowledge derived from metaphysical or Sufistic human experience

Option B: Natural mechanisms revealed/created prior to finite rational beings

[MCQ-692] Traditional scholarly interpretation relies on spiritual or metaphysical experience (e.g., Abdullah Yusuf Ali's poems/comments) to understand the Quran. The UKF counters this by defining science as a natural mechanism. Which specific natural mechanism does the UKF identify as "Science" (*Samawaati wal-Arz*)?

Option A: The human-derived Solar Universe model (Technology)

Option B: The Sirius Binary System (Natural Mechanism)

[MCQ-693] The UKF emphasizes that its work avoids model buildings and hybrid science, focusing instead on pure science. Which of the following is categorized by the UKF as a human-derived mechanism considered "Technology" rather than pure science?

Option A: The Algol Triple Star System (Nuurun Alaa Nuur)

Option B: The Global Planetary System

[MCQ-694] The UKF uses Aristotle's Dictum De Omni Et Nullo as a foundational logical method for truth. Scholarly consensus that produces subjective self-contradictions in violation of this dictum fails to satisfy which criterion of truth?

Option A: Coherence (Tawraat)

Option B: Self-evident (Furqan)

[MCQ-695] The "Creation in Pairs" principle is presented as unerring *Aayatillaahi* (natural signs). What is the status of a global governance structure that uses contingent/self-contradictory knowledge to promote concepts contrary to this universally verifiable empirical proof?

Option A: Logically consistent

Option B: Vitiated by objective paradoxes

[MCQ-696] Which type of knowledge, according to Choudhury, is characterized as *Aprama* (Erroneous Knowledge) and results from scholarly consensus-based interpretations that fail to comply with uniform guidelines?

Option A: Tautologous Knowledge (Wisdom)

Option B: Mainstream Global Standard Knowledge

[MCQ-697] Under the UKF, what does the denotation of the term "Revelation" (Revealed Quran) specifically represent?

Option A: A historical text interpreted via scholarly consensus.

Option B: The pre-existing upright rectangular universe and equal & opposite manifest nature.

[MCQ-698] The UKF clarifies that *Tawraat*, *Injiil*, *Zabuur*, and *Furqan* are not independent revelations or separate Holy Books. According to the UKF, how many total Revealed Universes (*Aalameen* or Revealed Texts: *Kitaaba bil-haq*) exist?

Option A: Four

Option B: One

[MCQ-699] Within the UKF framework, the connotation of "Revelation" (Appointed Quran in Arabic) is understood as the shared message of unerring knowledge (*Kalamallaahi*). Which of the following terms denotes the empirical evidence-based *apriori* science that confirms this knowledge?

Option A: Mainstream Global Standard Knowledge

Option B: *Aayatillaahi* (Signs of Allah)

[MCQ-700] The Unerring Knowledge Framework (UKF) establishes a "Truth-based Education" system. Which logical methods must be followed to validate this unerring knowledge and eliminate erroneous claims (*Aprama*)?

Option A: Scholarly consensus-based interpretation and mainstream science.

Option B: Mill's Experimental Methods and Aristotle's Dictum De Omni Et Nullo.

[MCQ-701] The right to freedom of expression is invoked to advocate for the communication of:

Option A: The established global narrative in education.

Option B: Truth-based learning that challenges the UN's "pseudoscience".

[MCQ-702] The "right to education" as envisioned in the UN CRC is interpreted by Jamir Ahmed Choudhury as the right to communicate:

Option A: UNESCO-approved educational content.

Option B; Truth-based learning aligned with empirical evidence-based "apriori science".

[MCQ-703] Mainstream Global Science is challenged for having potential conflicts with the values enshrined in:

Option A: International law frameworks.

Option B: Constitutional principles that require fact-based, quality education.

[MCQ-704] Apriori Science suggests that true scientific knowledge must be:

Option A: Neutral to all religions but not specific to any.

Option B: Grounded in natural truths, such as the "creation in pairs" principle, which aligns revealed text (e.g., Quran: Kitaaba bil-Haq).

[MCQ-705] The "Flawed Mainstream Global Science" paradigm is accused of being:

Option A: An effective framework for global cooperation.

Option B: Illogical, immoral, unscientific, and self-contradictory.

[MCQ-706] The "equal and opposite" principle from Newton's laws is used in Apriori Science as an analogy for:

Option A: Political balance in international relations.

Option B; A balanced and fact-based scientific framework.

[MCQ-707] Empirical evidence in Apriori Science is used to confirm:

Option A: Pre-determined global standards.

Option B; Un-contradicted facts of the manifested nature (e.g., the Sirius Binary System).

[MCQ-708] The conflict highlights fundamentally different perspectives on the universal frameworks for:

Option A: Economic development and trade.

Option B: Science, education, and human rights.

[MCQ-709] Jamir Ahmed Choudhury's work implies that global standard education needs to:

Option A: Be universally accepted as is.

Option B: Address its internal contradictions and paradoxical foundations.

[MCQ-710] The "liberty of faith" is protected by advocating for an education system that is compatible with:

Option A: A secular yet unscientific global curriculum.

Option B: The pursuit of truth through empirical evidence-based "apriori science" and natural laws.

[MCQ-711] Apriori Science aims to ensure quality, fact-based scientific education by building a framework based on:

Option A: Existing educational policies and reforms.

Option B: Inherent natural laws and an "AI-driven reorientation" of education.

[MCQ-712] The UN's global governance initiatives are described as potentially anti-natural and anti-human because they allegedly:

Option A: Promote international cooperation.

Option B: Ignore inalienable natural rights and universal violations thereof.

[MCQ-713] The "right to life, liberty and security of person" (UDHR Article 3) is linked to an education system that provides a foundation in:

Option A: Mainstream, potentially pseudoscience.

Option B: Authentic, "nature-driven neutral science".

[MCQ-714] Freedom from global obligations is advocated for based on the discovery of:

Option A: New economic opportunities.

Option B: Universal Violation of Inborn Rights by the compulsory global education.

[MCQ-715] The ultimate goal of advocating Apriori Science is to move away from:

Option A: Global standards for human rights and education.

Option B: UN Universal Declaration of Global Veil of Ignorance and one global text curriculum

[MCQ-716] Mainstream science typically considers the Earth to be a rotating and revolving globe. How does the Apriori Science framework describe the Earth's movement?

Option A: The Earth is a rotating and revolving globe.

Option B: The Earth is part of a pre-existing upright rectangular universe with different celestial mechanics.

[MCQ-717] Mainstream science often views human rights through ethical and socio-political lenses, codified in documents like the UDHR. What is the basis for human rights in the Apriori Science framework?

Option A: Socio-political consensus and ethical considerations.

Option B: Inherent natural laws and the "equal & opposite" principle of nature.

[MCQ-718] Mainstream science operates with a methodology often described as reductionist, focusing on specialized disciplines. What kind of approach does Apriori Science advocate?

Option A: A reductionist, discipline-specific approach.

Option B: A unified, interdisciplinary approach grounded in universal natural laws.

[MCQ-719] Mainstream science views "natural constants" as universally invariant values. How does Apriori Science likely interpret these constants?

Option A: As universally invariant properties of nature.

Option B: As potentially contextual or derivative values within a broader, apriori framework.

[MCQ-720] Mainstream science is generally built on theories developed by human observation and experimentation (human-derived knowledge). What is the source of knowledge in the Apriori Science framework?

Option A: Human-made theories and artificial natural science.

Option B: "Revealed science" or "nature-driven neutral science" based on manifest truth.

[MCQ-721] Mainstream scientific education is often critiqued by Apriori Science for being "logically inconsistent". What does Apriori Science propose instead?

Option A: The current UN-led global curriculum.

Option B: A "nature-driven reciprocal paradigm" to correct imbalances.

[MCQ-722] Mainstream science distinguishes between different fundamental forces or fields. Does Apriori Science align with this view of fundamental fields?

Option A: Recognizes four distinct fundamental fields.

Option B: Proposes different, potentially binary or "equal & opposite", fundamental fields or directions.

[MCQ-723] Mainstream science considers knowledge that is verifiable through sense experience and experimental procedure to be empirical. How does Apriori Science define "empirical evidence"?

Option A: Evidence obtained solely through standard experimental procedures.

Option B: Absolute, empirically verifiable knowledge of pre-existing natural laws.

[MCQ-724] Mainstream global governance models are typically top-down, establishing global standards from a central authority (e.g., UN). What type of approach does the Apriori framework advocate for governance?

Option A: A top-down hierarchical approach for global governance.

Option B: A bottom-up approach based on reciprocal principles and individual interactions.

[MCQ-725] Mainstream science uses established models, such as the Einstein Binary Pulsar model, to explain astronomical phenomena. Does Apriori Science accept these models as complete truth?

Option A: Views established models like the Einstein Binary Pulsar model as complete and unerring.

Option B: Reinterprets or uses these models as examples of hybrid science that require re-evaluation based on "apriori" principles.

[MCQ-726] The UKF distinguishes between human-derived technology and pure, *apriori* science found in nature (*Ayaatillaahi*). Which concept represents pure science?

Option A: The NASA-driven solar system

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

[MCQ-727] The Quran refers to *Ayaatillaahi* as Signs of Allah (*Zaalikka min aayaatillaah*). In the context of the Sura *As-haabal-Kahf* (Verse-17), what do observing the precise, un-interfering movements of tarash-shamsa (the electromagnetic wave/so-called sunlight) represent?

Option A: A miracle based on metaphysical experience

Option B: A universally verifiable natural sign of Allah

[MCQ-728] Sura An-tazbahuu Baqarah Verses 35-39 states that those who disbelieve and belie Our Signs will be companions of the fire. What form do these "Signs" take within the UKF's Unerring Knowledge Framework?

Option A: Scholarly consensus-based interpretations

Option B: Universally verifiable empirical proofs (Natural Signs)

[MCQ-729] Sura An-tazbahuu Baqarah Verses 67-74 highlights that Allah "shows you His Signs so that you may understand." The UKF interprets these signs as a mechanism to confirm truth. Which type of knowledge does this process facilitate?

Option A: Contingent/self-contradictory knowledge (Aprama)

Option B: Empirical evidence-based *apriori* science (Revealed Science)

[MCQ-730] The UKF defines *Kitaaba bil-Haq* as the un-manipulated text and a reliable guide for those who hold firmly to the Signs (*Ayaatii*), as mentioned in Sura An-tazbahuu Baqarah Verses 118-119. What scientific methodology is used to verify these signs?

Option A: Model buildings and hybrid science

Option B: Ultimate Scientific Method (Crucial Experiment) and Mill's Methods

[MCQ-731] According to the UKF, what is the fundamental difference between the Universe and the World?

Option A: There is no difference; they are synonymous terms for the global cosmos

Option B: The Universe is the overarching structure (Upright Rectangle), and the World is a specific Immovable Hexagon manifested within the East Horizon (*Arz or Black Square*) of the Upright Rectangular Universe.

[MCQ-732] In the "Unerring Knowledge" framework, where was the Immovable Hexagonal World manifested?

Option A: Randomly in space or within the general Earth's atmosphere.

Option B: Within the East Horizon (*Arz* or Gravitational Field) of the Upright Rectangular Universe.

[MCQ-733] The framework uses Sura Anin-Naba-il-Azim (Verses - 1 to 16) and Hadiisul-Gaashiyah (Verses - 1 to 26) which refer to mountains as "pegs." What is the function of mountains in this context?

Option A: Geological stabilizers for the Earth's crust (Option A: Consensus view).

Option B: The structural pegs of the Immovable Hexagonal World.

[MCQ-734] How is the Immovable Hexagonal World structured in terms of zones with reference to the Quranic concept of the "divided sea"?

Option A: It has a single global zone defined by the continuous sea.

Option B: It has two distinct zones: the East Zone (*Mashriq*) and the West Zone (*Magrib*).

[MCQ-735] Which region is identified as the East Zone (*Mashriq* or Zone of Ravana) in the UKF?

Option A: The Summer Triangle, Upper Seashore, or Western Part of the Land.

Option B: The Winter Triangle, Lower Seashore, or Eastern Part of the Land.

[MCQ-736] Which region is identified as the West Zone (*Magrib* or *Ram Rajya*) in the "Unerring Knowledge" framework?

Option A: The Winter Triangle, Lower Seashore, or Eastern Part of the Land.

Option B: The Summer Triangle, Upper Seashore, or Western Part of the Land.

[MCQ-737] How many specific regions constitute the Immovable Hexagonal World in the UKF?

Option A: An undefined number of continuous geographical regions.

Option B: Six specific regions, three in the East Zone and three in the West Zone.

[MCQ-738] According to the UKF, the North-East region of North America has an "equal & opposite" counterpart. Which region is it?

Option A: The North-West region of Europe.

Option B: The South-West region of South-Africa – Asia – Australia.

[MCQ-739] According to the UKF, the Middle-East region of Eartha 3D has an "equal & opposite" counterpart. Which region is it?

Option A: The South-East region of South America.

Option B: The Upright-West region of the Arabian Peninsula.

[MCQ-740] According to the UKF, the South-East region of South America has an "equal & opposite" counterpart. Which region is it?

Option A: The North-East region of North America.

Option B: The North-West region of Europe.

[MCQ-741] The "Unerring Knowledge" framework interprets Sura Ar-Rahman (Verses - 17 and 18) as "Rab of the two Easts [bottom (*arz*) and down (*mashriq*)] and Rab of the two Wests [top (*samawaat*) and up (*magrib*)]." What is the conventional interpretation of *Rabbul-Mashri-qayni wa Rabbul-Magribayn*?

Option A: The Lord of the specific East/West Horizons of the Upright Universe and the East/West Zones of the Hexagonal World.

Option B: Rab of the two different points of sunrise and sunset throughout the year (e.g., summer and winter solstices), a general consensus view.

[MCQ-742] Sura An-tazbahuu Baqarah (Verses – 21 to 25) states, "[He] has made the world a resting place for you." The framework uses this to justify the World as having what specific quality?

Option A: A general place of life and comfort.

Option B: An Immovable resting place that is fixed and stable.

[MCQ-743] The "Unerring Knowledge" framework uses the "Six-direction Model" to define the physical location of the two Easts and two Wests. What model does mainstream global science use for global directions?

Option A: The 6-direction model that accounts for the Upright Rectangular Universe and Immovable Hexagonal World.

Option B: The standard 4-direction compass model integrated with global spherical geography.

[MCQ-744] The UKF differentiates the Universe from the World. How does scholarly consensus typically approach these terms?

Option A: As fundamentally different conceptual and physical structures (Universe = Rectangle, World = Hexagon, Earth = Pentagon).

Option B: As largely interchangeable terms referring to the physical cosmos and planet Earth.

[MCQ-745] The UKF identifies mountains as "pegs" of the Immovable Hexagonal World. Which framework considers mountains as formed by tectonic plate collisions on a spherical, moving earth?

Option A: Unerring Knowledge Framework (UKF)

Option B: Scholarly Consensus-based Knowledge.

[MCQ-746] What specific regions form the three regions of the East Zone (*Mashriq*)?

Option A: South-West Africa, Upright-West Arabian Peninsula, and North-West Europe.

Option B: North-East Region of North America, Middle-East Region of Eartha-3D, and South-East Region of South America.

[MCQ-747] What specific regions form the three regions of the West Zone (*Magrib*)?

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

Option B: South-West Region of South-Africa – Asia – Australia, Upright West Region of Arabian Peninsula, and North-West Region of Europe.

[MCQ-748] Sura An-tazbahuu Baqarah (Verses – 47 to 52) describes Allah dividing the sea "into two zones" and saving people while drowning "Firawn's people within your very sight." The framework interprets this event as a historical/physical demonstration of what?

Option A: A singular, miraculous event related to the Exodus story

Option B: The physical, structural division of the Immovable Hexagonal World into two zones: the East Zone and the West Zone.

[MCQ-749] The framework uses Sura Wanshaqqal-Qamar, regarding the moon, to support its dual-zone theory. How does the conventional consensus interpret the "splitting of the moon" event?

Option A: As evidence for the two zones of the Immovable World.

Option B: As a miracle performed by the Prophet Muhammad, or a future eschatological event

[MCQ-750] Which framework fundamentally accepts that there is no difference between a "global universe" and a "global world," or a "global world" and a "global earth"?

Option A: The Unerring Knowledge framework.

Option B: Mainstream Global Science [Scholarly Consensus-based interpretation].

[MCQ-751] In the universally verifiable six-direction model, which direction is defined as "Top/Up"?

Option A: Northern Hemisphere (Scholarly Consensus/Global Education view).

Option B: West Horizon (Cardinal West), which is equal & opposite to the Bottom/Down direction.

[MCQ-752] In the universally verifiable six-direction model, which direction is defined as "Bottom/Down"?

Option A: Southern Hemisphere (Scholarly Consensus/Global Education view).

Option B: East Horizon (Cardinal East), which is equal & opposite to the Top/Up direction.

[MCQ-753] When facing the Prime Meridian (Kaaba / Masjidil-Haraam), the UKF defines the Northern Hemisphere (*Cardinal North or Haiyalas-Swalaah*) as being in which position relative to the observer (*Muazeen*)?

Option A: To the left (*Shimal*) of the observer.

Option B: To the right (*Yamin*) of the observer.

Note: Equal & opposite left/shimal of the Prime Meridian (Kaaba) and right/yamin of the observer (*muazeen*) is called Northern Hemisphere [Aphelion, Haiyalas-Swalaah, Magnetic Field, Back Border, E-Point, North Pole, or Cardinal North]

[MCQ-754] When facing the Prime Meridian (Kaaba / Masjidil-Haraam), the UKF defines the Southern Hemisphere (*Cardinal South or Haiyalal-Falaah*) as being in which position relative to the observer (*Muazeen*)?

Option A: To the right (*Yamin*) of the observer.

Option B: To the left (*Shimal*) of the observer

Note: Equal & opposite right/yamin of the Prime Meridian (Kaaba) and left/shimal of the observer (*muazeen*) is called Southern Hemisphere [Perihelion, Haiyalal-Falaah, Weak Field, Border, T-Point, South Pole, or Cardinal South]

[MCQ-755] In the UKF's directional model, when an observer (*muazeen*) faces the Prime Meridian (Kaaba), where is the Northern Hemisphere located relative to them?

Option A: To the observer's left (*Shimal*) only.

Option B: To the observer's right (*Yamin*) and to the left (*Shimal*) of the Prime Meridian itself.

[MCQ-756] Which specific astronomical term from mainstream science does the UKF associate with its definition of the Southern Hemisphere (Cardinal South)?

Option A: Aphelion (furthest orbital point).

Option B: Perihelion (closest orbital point).

[MCQ-757] The UKF uses the Arabic directional phrase *Haiyalas-Swalaah* ("hasten to prayer") to refer to which hemisphere?

Option A: The Eastern Hemisphere.

Option B: The Northern Hemisphere (Cardinal North).

[MCQ-758] According to the UKF framework's "equal & opposite" principle, the Southern Hemisphere (Cardinal South) is associated with which type of natural field?

Option A: The Magnetic Field.

Option B: The Weak Field.

[MCQ-759] The UKF redefines the North Pole as being part of the "Back Border" (E-Point). This North Pole region is associated with the observer's position as being:

Option A: To the right (*Yamin*) of the observer.

Option B: To the left (*Shimal*) of the Prime Meridian and right (*Yamin*) of the observer.

[MCQ-760] In the UKF, the fundamental location of the physical world is within a specific Horizon of the upright rectangular universe (URU). Which Horizon houses the immovable hexagonal world (IHW)?

Option A: The West Horizon of the URU (*Samawaat* or White Square).

Option B: The East Horizon of the URU (*Arz* or Black Square).

[MCQ-761] The "East Zone of the IHW" (Mashriq) and the "West Zone of the IHW" (Magrib) are divisions within the physical world. Which term defines the overarching material ground that contains these zones?

Option A: The Strong Field (associated with Sirius B).

Option B: The Gravitational Field (associated with Sirius A and the East Horizon of the URU).

[MCQ-762] The UKF connects the "East Horizon of the URU" (*Arz*) to a specific astronomical feature. Which star system's primary component is linked to this Horizon?

Option A: Sirius B (White Dwarf Companion).

Option B: Main Sequence Sirius A.

[MCQ-763] The "West Zone of the IHW" (Magrib) and the "East Zone of the IHW" (Mashriq) operate under a dualistic structure. This structure functions within the broader domain referred to as which Horizon?

Option A: The West Horizon of the URU (*Samawaat*).

Option B: The East Horizon of the URU (*Arz*)

[MCQ-764] The "Eastern Part of the Land" (Mashriq) is located within the East Horizon of the Upright Rectangular Universe. Where is it typically situated relative to the observer (*Muazeen*) who is facing the Prime Meridian (Kaaba)?

Option A: In front of the observer.

Option B: In the back of the observer.

[MCQ-765] The "Western Part of the Land" (Magrib) is located within the East Horizon of the Upright Rectangular Universe. Where is it typically situated relative to the observer (*Muazeen*) who is facing the Prime Meridian (Kaaba)?

Option A: In the back of the observer.

Option B: In front of the observer.

[MCQ-766] The framework utilizes two Easts (East Horizon/*Arz* and East Zone/Mashriq) and two Wests (West Horizon/*Samawaat* and West Zone/Magrib). What does mainstream global science consider the primary directional model to be?

Option A: The universally verifiable six-direction model of the Upright Rectangular Universe.

Option B: The standard four cardinal directions (North, South, East, West) on a global spherical Earth.

[MCQ-767] In the "Unerring Knowledge" framework, the relationship between the Northern Hemisphere (Left of PM, Right of Observer) and the Southern Hemisphere (Right of PM, Left of Observer) demonstrates which universal logical principle?

Option A: Random geographical distribution of landmasses.
Option B: The equal & opposite structure of reality/Creation in Pairs.

[MCQ-768] Which framework incorporates the physical location of the *Kaaba* as the fixed Prime Meridian for a six-direction, Upright Rectangular Universe and Immovable Hexagonal World model?

Option A: Scholarly Consensus-based Knowledge / Mainstream Global Science.

Option B: The Unerring Knowledge Framework, as an empirically verifiable proof of *apriori* science.

[MCQ-769] Sura Ar-Rahman [54:17-18] refers to "Rab of the two Easts and Rab of the two Wests." In the UKF, this refers to the *arz* (bottom) vs. *mashriq* (down/front) and *samawaat* (top) vs. *magrib* (up/back) respectively. What does scholarly consensus typically interpret this verse as?

Option A: A precise description of the physical structure of the universe's horizons and world's zones.

Option B: A general reference to the different positions of the rising and setting natural daylight (electromagnetic wave of Einstein's binary pulsar).

[MCQ-770] In the UKF, the regular alteration (electroweak force and electromagnetic force) of "Natural Daylight (Sunlight)" is not explained by the Earth's rotation (East/West movement). Which axis of the Upright Rectangular Universe (URU) is the light mechanism associated with?

Option A: The East and West Horizons of the URU.

Option B: The Northern and Southern Hemispheres of the URU (Hubble Spheres).

[MCQ-771] According to the Unerring Knowledge Framework (UKF), which of the following best defines "Science"?

Option A: A consensus-based global endeavor relying on iterative models and technological observation.

Option B: An empirical, rationalistic study of pre-existing natural mechanisms and universal, sovereign truths.

[MCQ-772] The Unerring Knowledge Framework fundamentally classifies the mainstream scientific model of a rotating, spherical Earth as what kind of mechanism?

Option A: An empirically verified natural mechanism that is universally true.

Option B: A human-constructed model categorized as "technology" or "artificial natural science."

[MCQ-773] How does the Unerring Knowledge Framework utilize Newton's Laws (specifically the Third Law of Motion)?

Option A: As an abstract model requiring constant technological verification through experiments.

Option B: As "clear & distinct manifest truth" that exemplifies the universal principle of "reciprocal reality/Creation in Pairs."

[MCQ-774] Which directional model is described by the Unerring Knowledge Framework as the universally verifiable, "apriori" truth?

Option A: The standard four directions integrated with global spherical geography.

Option B: The six-direction model of the Upright Rectangular Universe and Immovable Hexagonal World.

[MCQ-775] In the UKF's view of "pure science," what is the true cause of the alteration of day and night?

Option A: The common run (Post Hoc Ergo Propter Hoc statistics) of the Earth's rotation relative to a single Sun.

Option B: The "equal & opposite" Electroweak and Electromagnetic forces of binary star systems (e.g., Einstein's Binary Pulsar, Regular Eclipsing Binaries of Algol System).

[MCQ-776] The UKF identifies "Natural Daylight" as the "electromagnetic wave of Einstein's binary pulsar". Which of the URU's hemispheres is associated with the active "Magnetic Field" that generates top semi-anticlockwise from North to South and top semi-clockwise from South to North alteration of the Natural Light (so-called Sunlight)?

Option A: The Southern Hemisphere (Weak Field/Cardinal South).

Option B: The Northern Hemisphere (Magnetic Field/Northern Star Polaris).

[MCQ-777] According to the UKF's mechanics, the presence and absence of daylight around the immovable hexagonal world are a result of the alteration involving the Northern Hemisphere's Magnetic Field and the Southern Hemisphere's Weak Field. This mechanism fundamentally replaces which mainstream theory?

Option A: The Earth's revolution around the Sun causing seasons.

Option B: The Earth's daily rotation on its axis causing day and night.

[MCQ-778] The "Weak Field" of the Southern Hemisphere (or South Galactic Pole) is where the light propagation changes its direction with reference to Einstein's binary pulsar mechanism. In the UKF model, how does this "T-Point" field relate to the Daylight Turning Zones?

Option A: It acts as the E-Point (the equal & opposite entering point for the EDTZ and ending point for the WDTZ).

Option B: It acts as the T-Point (the equal & opposite setting point for the EDTZ, turning, and rising point for the WDTZ).

[MCQ-779] The UKF maintains a distinction between the two natural light posts (North/South Poles of daylight mechanism) and the East/West zones (equal & opposite daylight time zones). This empirically verifiable apriori model is used to argue that mainstream science overlooks the "nature's equal & opposite principle" of:

Option A: A single, consistent global time zone.

Option B: The fundamental "equal & opposite" duality in all natural mechanics.

[MCQ-780] Sura Nuurun alaa Nuur (24:1-4) uses the concept of light to represent clarity of truth. The UKF uses specific natural signs to provide this clarity. Which sign involves "equal & opposite" light posts?

Option A: East Galactic Pole and West Galactic Pole (man-made natural light posts)

Option B: North Galactic Pole and South Galactic Pole (pre-existing natural light posts)

[MCQ-781] According to the Unerring Knowledge Framework (UKF), what is the fundamental difference between the UKF's approach to knowledge and that of mainstream science?

Option A: Mainstream science offers deeper, more nuanced understandings of complex universal phenomena.

Option B: The UKF relies on "clear & distinct manifest truth" (apriori science), while mainstream science relies on fallible consensus and self-contradictory models ("technology").

[MCQ-782] Mainstream scholarly consensus generally interprets Sura An-tazbahuu Baqarah (Verses 21-25) as a general statement about the Earth as a habitat. How does the UKF interpret the verse "[He] has made the world a resting place for you"?

Option A: As a general place of life and comfort within a rotating global Earth system.

Option B: As empirical proof that the World is an immovable, fixed, and stable hexagonal resting place.

[MCQ-783] Which directional and structural model does the Unerring Knowledge Framework (UKF) posit as the "universally verifiable" apriori science?

Option A: The standard four-direction compass model used in global spherical geography.

Option B: The Six-direction model that defines a fixed Upright Rectangular Universe and Immoveable Hexagonal World.

[MCQ-784] Mainstream global science considers mountains to be formed by the movement of tectonic plates on a spherical Earth. What is the function of mountains within the Unerring Knowledge Framework (UKF)?

Option A: Geological stabilizers for the constantly moving Earth's crust (consensus view).

Option B: The structural "pegs" (awtaad) that fix the Immoveable Hexagonal World in place.

[MCQ-785] Mainstream global science uses a single, relative definition of "West." How does the UKF's model of "two Wests" operate using its directional system?

Option A: As redundant or synonymous terms for the same general direction of the sunset.

Option B: As distinct physical locations: "Top" (West Horizon/Samawaat) as a universal boundary, and "Up" (Magrib/West Zone) as a local world zone.

[MCQ-786] The Nature of the World as a "Resting Place" (Sura An-tazbahuu Baqarah 21-25; Zukhruf 9-20): The UKF uses the Quranic description of the world as a "resting place" to justify which specific quality of the world?

Option A: A dynamic environment of constant geological change and rotation.

Option B: An immovable, fixed, and stable abode that does not move.

[MCQ-787] The East Horizon's Stability (Sura As-haa-bul-Hijril-Mur-saliin 14-25; Luqmaan-Hikmata 10-11; Qaaf 6-11): The verses emphasize that Allah "set thereon mountains firm and immovable" in the East Horizon "lest it should shake with you." This is presented by the UKF as evidence against which mainstream idea?

Option A: The Earth's revolution around the Sun causing seasonal shifts.

Option B: The mainstream theory of a moving, rotating Earth with shifting tectonic plates.

[MCQ-788] The Function of Mountains as "Pegs" (Sura Anin-Naba-il-Azim 1-16; Hadiisul-Gaashiyah 1-26): The UKF interprets the mountains described as "pegs" (awtaad) in the Quranic verses as having what primary function?

Option A: General geological stabilizers formed by random plate collisions.

Option B: The structural anchors or fixed pegs of the Immoveable Hexagonal World.

[MCQ-789] Location of the Immoveable World (Sura Mu-Minun 59-64): The UKF uses verses like "It is Allah Who has made for you the land (East Horizon) as a resting place" to fix the physical location of the world within which universal boundary?

Option A: The West Horizon (Samawaat or White Square) of the Upright Rectangular Universe.

Option B: The East Horizon (Arz or Black Square) of the pre-existing Upright Rectangular Universe.

[MCQ-790] "Spreading Out the Land" (Sura Qaaf 6-11; Yu-Sabbihur-Ra'd 2-4): The Quranic phrase "the land We have spread it out" is used by the UKF to support which specific interpretation?

Option A: A metaphorical description of creating a vast, habitable global surface.

Option B: An anti-global, empirical proof that the world is a non-spherical, wide expanse or plane.

[MCQ-791] The "Divided Sea" Principle (Sura Waadin-Naml 59-61): The verse about a "separating bar between the two bodies of flowing water" is interpreted by the UKF as a demonstration of which principle of nature?

Option A: A singular historical miracle related to the Exodus story.

Option B: The physical, structural division of the Immoveable World into two zones (East Zone/West Zone) with a barrier.

[MCQ-792] Distinction Between World and Earth (Sura Ilan-Nahl 14-19; Waadin-Naml 59-61): The UKF differentiates between the "world" (Arz) as a fixed abode and the mainstream idea of a global earth. Which framework considers these terms largely interchangeable?

Option A: The Unerring Knowledge Framework (UKF).

Option B: Scholarly Consensus-based Knowledge / Mainstream Global Science.

[MCQ-793] The Function of the East Horizon (Sura As-haa-bul-Hijril-Mur-saliin 14-25): The UKF interprets the East

Horizon (Arz) not as a temporary place but as a permanent resting place where things are in "due balance." This supports the UKF's principle of:

Option A: Random geographical distribution of natural resources.

Option B: The "equal & opposite" structure of reality/Creation in Pairs.

[MCQ-794] Cause of Stability (Sura Ilan-Nahl 14-19; Rasuul (Prev. Ambiyaa) 30-33): The UKF argues that mountains were "set up in the World Mountains standing firm lest it should shake." This mechanism fundamentally replaces which mainstream theory regarding the Land's stability?

Option A: The stabilizing effect of the Earth's rapid rotation in space.

Option B: The concept of isostasy and tectonic equilibrium on a dynamic sphere.

[MCQ-795] Science vs. Technology Dichotomy: The UKF positions itself as a study of "Pre-existing Nature" derived from natural signs. How does it classify the mainstream scientific models of global Earth and planetary systems?

Option A: As valid scientific models that use technology for empirical verification.

Option B: As human-constructed "technology" or "artificial natural science."

[MCQ-796] The Nature of UKF Proof (Sura An-tazbahuu Baqarah 21-25): The UKF views the verses regarding the world as a resting place as what kind of proof?

Option A: A spiritual or metaphysical belief requiring faith.

Option B: Empirical evidence-based *apriori* science (universally verifiable truth).

[MCQ-797] The "Immovable" Quality (Sura Waadin-Naml 59-61): The phrase "Is not He [the best] Who made the world a fixed abode" is used by the UKF to challenge which mainstream idea?

Option A: The Earth's general habitability for life.

Option B: The "common run" (Post Hoc Ergo Propter Hoc statistics) of Earth's constant motion.

[MCQ-798] The UKF Directional Model (Sura Hadiisul-Gaashiyah 1-26): The verses asking how mountains are "fixed firm" and the land is "spread" relate to which UKF model?

Option A: The standard 4-direction compass model integrated with global spherical geography.

Option B: The 6-direction, fixed orientation model centered on the Prime Meridian (Kaaba).

[MCQ-799] The "Sky as a Canopy" (Sura Mu-Minun 59-64): The UKF interprets the verse "and the sky as a canopy (roof)" in conjunction with the immovable land to describe what kind of universal structure?

Option A: A metaphorical description of atmospheric protection for the global Earth.

Option B: A physical, fixed "roof" over the Immovable World within the Upright Rectangular Universe.

[MCQ-800] The "Arz" (East Horizon) as a Gravitational Field: The UKF associates the "Arz" (East Horizon/Land)

with the Gravitational Field. Which star system component is linked to this specific field in the UKF model?

Option A: Sirius B (White Dwarf companion).

Option B: Main Sequence Sirius A.

[MCQ-801] The "Upright Rectangular Universe" (URU) Geometry: The verses describing the land as "spread out" and mountains as "fixed firm" support the UKF's assertion of which universal geometry?

Option A: The infinite, expanding, dynamically curved space of mainstream cosmology.

Option B: The fixed, non-spherical geometry of the "Pre-existing Upright Rectangular Universe."

[MCQ-802] The "Resting Place" vs. "Moving Globe" Dichotomy: The UKF fundamentally uses the concept of the world as an "immovable resting place" to argue against the idea that the Earth is a:

Option A: A singular entity in space.

Option B: A constantly rotating and revolving globe.

[MCQ-803] The Nature of UKF Science (Sura As-haa-bul-Hijril-Mur-saliin 14-25): The UKF argues its framework provides "universally verifiable" evidence through the Quranic verses. It terms this approach:

Option A: Scholarly consensus-based interpretation and mainstream global science.

Option B: Apriori science, based on natural signs and unmanipulated conditions.

[MCQ-804] The "Two Zones" Structure (Sura Waadin-Naml 59-61): The concept of the "separating bar between the two bodies of flowing water" is linked to which structural division in the UKF's immovable world?

Option A: The Northern and Southern Hemispheres of the global Earth.

Option B: The East Zone (Mashriq) and the West Zone (Magrib) of the Immovable Hexagonal World.

[MCQ-805] The Immutability of the World (Sura Luqmaan-Hikmata 10-11; Qaaaf 6-11): The repeated Quranic phrase "lest it should shake with you" is interpreted by the UKF as irrefutable evidence of the world's:

Option A: Temporary stability that occasionally experiences earthquakes due to plate tectonics.

Option B: Permanent, inherent immovability and fixed foundation.

[MCQ-806] The UKF's Foundational Model of Reality: The UKF uses verses like *Alal-A-Raaf* (7:54) and *Qawma Yuunus* (10:3) regarding "Creation in Six Days" to support which foundational model?

Option A: The mainstream scientific view of a single universe created over vast evolutionary timescales.

Option B: The universally verifiable 6-direction model of the pre-existing Upright Rectangular Universe.

[MCQ-807] The Structure of the "World" (Immovable Hexagon): The UKF model defines the physical world not as a sphere, but as having a specific geometric shape linked to its "six regions." What shape is this world?

Option A: A pentagonal Earth (Eartha 3D).

Option B: An Immovable Hexagonal World ("Star of David").

[MCQ-808] The Location of the "Two Easts": In the UKF's 6-direction model, where are the "Two Easts" (Arz and Mashriq) physically located within the universe's structure?

Option A: As general points of sunrise on a global sphere throughout the year.

Option B: The Bottom (East Horizon of the Universe) and Down (Eastern Part of the Immovable World).

[MCQ-809] The Concept of "Upright Nature of Ibrahim": The UKF refers to the "Upright Rectangular Universe" as the "Upright Nature of Ibrahim as the nature of Allah." What does "upright" signify in this context?

Option A: A moral or ethical uprightness in human behavior.

Option B: A literal, physical orientation and structure of the universe that is fixed and non-spherical.

[MCQ-810] The Function of "Unit (hex)" in Creation: The UKF links the "Creation in Six Days" and the hexagonal world shape to a fundamental unit of creation ("Unit (hex)"). This unit demonstrates the UKF's core principle of:

Option A: Random subatomic particle interactions that govern all matter.

Option B: The fundamental "equal & opposite" duality and balance in all natural mechanics.

[MCQ-811] The Location of the "Two Wests" In the UKF's 6-direction model, where are the "Two Wests" (Samawaat and Magrib) physically located within the universe's structure?

Option A: As general points of sunset on a global sphere throughout the year.

Option B: The Top (West Horizon of the Universe) and Up (Western Part of the Immovable World).

[MCQ-812] The Definition of North (Cardinal North): In the UKF's specific, fixed-orientation 6-direction model, where is North (Cardinal North) located relative to an observer facing the Prime Meridian (Kaaba)?

Option A: In the forward direction of the observer along the global meridian line.

Option B: To the left (Shimal) of the Prime Meridian and to the right (Yamin) of the observer.

[MCQ-813] The Definition of South (Cardinal South): In the UKF's specific, fixed-orientation 6-direction model, where is South (Cardinal South) located relative to an observer facing the Prime Meridian (Kaaba)?

Option A: In the backward direction of the observer along the global meridian line.

Option B: To the right (Yamin) of the Prime Meridian and to the left (Shimal) of the observer.

[MCQ-814] "Equal & Opposite" in the UKF (Sura Anzalnal-Hadiid 1-5; Yawmut-tagaabun 1-8): The UKF uses verses from Anzalnal-Hadiid (57:1-5) and Yawmut-tagaabun (64:1-8) to support the existence of "equal & opposite" forces and directions. This foundational principle is called:

Option A: Post Hoc Ergo Propter Hoc Statistics (common run correlation).

Option B: Infallible & Unerring Statistics (Creation in Pairs/Reciprocal Reality).

[MCQ-815] Sura Waz-Zaariyaat (50:24-37) refers to "leaving a Sign for such as fear the Grievous Penalty." The UKF argues that these signs are the marks of manifest truth (*Hetu*). Which form of knowledge do these marks signify?

Option A: Invented technologies or artificial natural science

Option B: Pure science unmixed with human-derived technology

[MCQ-816] The verse "Laqad ra-aa min Aayaati Rabbihil-Kubraa" (Sura Wan-Najm, 11-18) speaks of seeing one of the greater Signs. What logical role do these "greater signs" play when integrated with the Verses (*Kalamallaahi*) within the UKF framework?

Option A: They serve as humanistic visions supporting consensus

Option B: They serve as the empirically verifiable minor premises of the Dictum

[MCQ-817] The UKF asserts that *Aayaatillaahi* are specific "particular instances under natural circumstances" that serve as universal proofs. Which of the following is considered such a proof within the UKF?

Option A: The North Pole (a man-made pole)

Option B: The North Galactic Pole (an equal & opposite natural light post)

[MCQ-818] According to the UKF framework, *Aayaatillaahi* are the factual, observable aspects of the "revealed universe" (*aalameen*). What category of knowledge do these observations fall into?

Option A: Scholarly consensus-based interpretations

Option B: Natural signs and un-interfering natural mechanisms

[MCQ-819] Sura An-tazbahuu Baqarah Verses 60-61 implies a consequence for disbelieving the Signs of Allah. The UKF

interprets "Signs" as empirical evidence-based reasoning. Which type of knowledge does this reasoning lead to?

Option A: Erroneous Knowledge (Aprama) vitiated by logical fallacies

Option B: Unerring knowledge (tautologous knowledge or wisdom)

[MCQ-820] The UKF defines "Truth" as the Revealed Quran, which exists as the pre-existing Universe based on "Creation in Pairs." What is the status of knowledge claims that contradict this inherent, universal paradigm?

Option A: Validated by scholarly consensus

Option B: Vitiated by subjective self-contradictions and objective paradoxes

[MCQ-821] Within the Unerring Knowledge Framework, *Kalamallaahi* (Verses of the Quran) represent the Universal Major Premises of the Dictum. What role does *Aayatillaahi* (Natural Signs/Empirical Evidence) play in relation to these premises?

Option A: They serve as human-derived interpretations

Option B: They serve as the empirically verifiable affirmative minor premises

[MCQ-822] The UKF utilizes the *Tawraat* criterion as "Coherence Truth." What does a claim lack if it fails the coherence criterion when measured against the fundamental building blocks and constants of nature?

Option A: Correspondence Truth (Injiil)

Option B: Justification consistent with the Universal Major Premises (Kalamallaahi)

[MCQ-823] The UKF integrates the "Correspondence Truth" (*Injiil*) criterion to verify *Aayatillaahi* (Natural Signs). Which scientific method is utilized within the UKF to ensure this empirical evidence is unmixed with modern technology or hybrid science?

Option A: Model buildings and artificial natural science

Option B: Ultimate Scientific Method (Crucial Experiment) and Mill's Experimental Methods

[MCQ-824] The UKF establishes a dichotomy between "Scholarly Consensus-based Contingent/Self-contradictory Knowledge" and the "Unerring Knowledge Framework (UKF)." Which type of knowledge allows for the recognition of a single, consistent Truth based on Nature's Equal & Opposite Paradigm?

Option A: Consensus-based knowledge (*Aprama*)

Option B: Empirical Evidence-based Apriori Science (Pure Science)

[MCQ-825] Sura An-tazbahuu Baqarah (2:164-167) states there are "Signs for a people who have sense." Within the UKF framework, what do these signs primarily represent?

Option A: Scholarly consensus and traditional interpretations

Option B: Universally verifiable proofs and empirical evidence

[MCQ-826] Sura An-tazbahuu Baqarah (2:187-188) mentions that Allah expounded His Signs (*Aayaatihii*) to mankind. The UKF connects these signs to *apriori* science. Which definition of science applies here?

Option A: Mainstream global standard knowledge (Hybrid Science)

Option B: Pure science unmixed with human-derived technology (Natural Mechanism)

[MCQ-827] Sura An-tazbahuu Baqarah (2:240-242) indicates that Allah makes clear His Signs for understanding. These signs function as *Aayaatillaahi* within the UKF. What logical role do they play in relation to the universal major premises?

Option A: Serving as subjective self-contradictions or paradoxes

Option B: Serving as the affirmative minor premises of the Dictum

[MCQ-828] Sura An-tazbahuu Baqarah (2:245-248) refers to "Marks for you if you are believers." These marks align with the UKF's concept of *Hetu* (Marks of Manifest Truth). What kind of reality do they point to?

Option A: Metaphysical experiences or invented technologies

Option B: Empirical evidence-based *apriori* science

[MCQ-829] Sura An-tazbahuu Baqarah (2:249-252) refers to "Signs of Allah" rehearsed in truth. The UKF interprets the "revealed universe" (*aalameen*) as the primary revelation. Which type of mechanism exemplifies this pure, revealed science?

Option A: The NASA-driven solar system

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

[MCQ-830] Sura An-tazbahuu Baqarah (2:264-266) instructs people to give thought to His Signs. The Unerring Knowledge Framework (UKF) uses specific methods to ensure this thought process is logically sound. Which method is foundational to the UKF?

Option A: Following scholarly consensus-based interpretation

Option B: Following Aristotle's Dictum De Omni Et Nullo

[MCQ-831] The UKF asserts that natural mechanisms, such as the Sirius Binary System (*Samawaati wal-Arz*), reveal the flaws in the human-made Greenwich Prime Meridian system. In the UKF, what is the status of the Sirius Binary System as a natural mechanism?

Option A: It is considered a random astronomical phenomenon unrelated to the fixed, true prime meridian (Kaaba).

Option B: It is an un-interfering natural mechanism that serves as the basis for the true, manifested prime meridian (Kaaba).

[MCQ-832] The UKF argues that the Algol Triple Star System (*Nuurun Alaa Nuur*) is an un-interfering natural mechanism. How does the conventional consensus view this system in relation to global timekeeping based on the Greenwich Meridian?

Option A: As proof that the Greenwich Meridian disrupts natural time divisions.

Option B: As an astronomical point of study that is entirely separate from human conventions of timekeeping and geography.

[MCQ-833] The UKF uses Semi-detached Regular Eclipsing Binaries (*Shakkaras-Shamsa*) as evidence of a natural mechanism. What is the relationship between this mechanism and the conventional, man-made Greenwich Meridian system?

Option A: The *Shakkaras-Shamsa* mechanism validates the Greenwich Meridian's use of solar time.

Option B: The natural, un-interfering mechanism of eclipsing binaries demonstrates the "invented falsehood" of a man-made global meridian line.

[MCQ-834] The UKF identifies Natural Magnetism as the "Sent Forward" (Electroweak Force) and "Kept Back" (Electromagnetic Force) mechanism. How does this natural mechanism relate to the Greenwich Meridian system?

Option A: This natural magnetism validates the North-South alignment used by the Greenwich system.

Option B: This un-interfering natural mechanism operates according to universal laws that expose the artificiality and violation of *apriori* science inherent in the man-made meridian.

[MCQ-835] The UKF uses the Binary Pulsar to identify specific waves. What is the relationship between the natural mechanisms of these waves and the 1884 decision to adopt the Greenwich Meridian?

Option A: The decision was based on the best available science of electromagnetic and gravitational waves at the time.

Option B: These un-interfering natural mechanisms exist as *a priori* science that was ignored or unknown when the "invented lie" of the Greenwich Meridian was introduced.

[MCQ-836] Visual Binaries (*Two Dependents*) are described as un-interfering natural mechanisms. In the UKF, what do these binaries demonstrate?

Option A: The conventional consensus principle of two stars orbiting each other.

Option B: The universal logical principle of "Creation in Pairs" which contrasts with the man-made meridian system.

[MCQ-837] The "Invisible Barrier" (Barycenter) Concept: The UKF uses the concept of the Barycenter (the center of mass between orbiting bodies) as a natural mechanism it calls the "Invisible Barrier," "Veto," or "Lakshman-rekha." What does the UKF use this natural barrier to distinguish?

Option A: The point where a satellite naturally stabilizes its orbit within the solar system.

Option B: The natural boundary that separates the domain of the East Zone (Mashriq) from the West Zone (Magrib).

[MCQ-838] The Role of the Prime Meridian (Kaaba) in the UKF: Mainstream science treats the Prime Meridian (Greenwich) as an arbitrary line chosen by humans. How does the UKF view the Prime Meridian (Kaaba) relative to the universe's structure?

Option A: As a historical and spiritual center point for prayer direction.

Option B: As the fixed, physical center of the universe from which all six directions and zones are structurally defined.

[MCQ-839] The Source of "Sunlight" in the UKF: Mainstream science identifies the Sun as the local star providing light. In the UKF, "sunlight" is defined as the empirical evidence of which specific astronomical/force mechanism?

Option A: A localized solar fusion reaction that operates within a human-made solar system model.

Option B: The "equal & opposite" Electroweak and Electromagnetic forces of binary star systems (e.g., Electromagnetic Wave of Einstein's Binary Pulsar, Regular Eclipsing Binaries of Algol System).

[MCQ-840] The Location of the Kaaba Region: In the Unerring Knowledge Framework (UKF), where is the specific region of the Kaaba located in relation to the overall geography of the Immovable Hexagonal World (IHW)?

Option A: Within the Middle-East region of Eartha 3D, at the center and junction of the seas.

Option B: In the Upright-West Region of the IHW, distinct from the Middle-East region of Eartha 3D.

[MCQ-841] The Duality of Regions (Middle-East vs. Upright-West): The UKF emphasizes the "equal & opposite" principle in all its geographical pairings. Which statement

describes the relationship between the Middle-East Region (Eartha 3D) and the Upright-West Region (Kaaba)?

Option A: They are synonymous locations that both represent the center of the world in the East Zone (Mashriq).

Option B: They are two distinct regions that operate in an "equal & opposite" relationship as part of the Immovable Hexagonal World's balanced structure.

[MCQ-842] The Nature of the Middle-East Region: The UKF identifies the Middle-East region of Eartha-3D as being part of the East Zone (Mashriq). In the UKF model, this region is a demonstration of:

Option A: A random geographical location on a dynamic globe where an ancient structure was built.

Option B: A specific, region of Eartha 3D, at the center and junction of the seas that demonstrates the "bottom/down" structure of the Immovable Hexagonal World.

[MCQ-843] The Purpose of the UKF's Dichotomy: The UKF asserts a clear dichotomy between "Science" (UKF) and "Technology" (Mainstream Global Science). What is the ultimate purpose of making this distinction clear and distinct?

Option A: To improve the accuracy and technological application of mainstream scientific models.

Option B: To establish a universally verifiable "truth-based education" as the foundation of Inalienable Human Rights and Compulsory Basic Science Education.

[MCQ-844] Sura Alal-Imraan (3:1-7) warns against pursuing signs to cause dissension or seeking subjective explanation (*ta'wil*). The UKF aims for universal objectivity in understanding these signs. Which criterion of truth eliminates subjective interpretation?

Option A: Correspondence Truth (*Injiil*)

Option B: Self-evident Truth (*Furqan*)

[MCQ-845] The UKF contrasts the contingent knowledge of rotating/revolving global systems with the unerring knowledge of natural mechanisms. Which model represents an un-interfering natural mechanism that serves as an empirical sign?

Option A: NASA's Moon Mission and Global Space Station

Option B: Einstein's Binary Pulsar (Relation between electromagnetic and gravitational waves)

[MCQ-846] *Aayatillaahi* are defined as "particular instances under natural circumstances" that provide universally verifiable proofs. Which of the following is considered an authentic sign (*Aayatillaahi*) within the UKF?

Option A: Two man-made light posts (East and West Galactic Poles)

Option B: Equal & opposite natural light posts (North and South Galactic Poles)

[MCQ-847] The UKF argues that erroneous knowledge (*Aprama*) arises from logical fallacies regarding natural signs. Adherence to which set of guidelines helps recognize neutral science and unerring knowledge?

Option A: UNESCO's one global text and self-contradictory curriculum

Option B: Uniform Knowledge Foundation (UKF) guidelines and Unerring Knowledge Framework

[MCQ-848] The UKF posits that "Signs" (*Aayaatillaahi*) are the detailed explanation of the Revealed Quran (*Creation in Pairs*). Which framework relies on these empirically verifiable details for its foundation?

- Option A: Mainstream self-contradictory global education
Option B: Unerring Knowledge Framework (UKF)

[MCQ-849] Sura Alal-Imraan (3:19-22) states a swift accountability for anyone who "disbelieves the Signs of Allah." The UKF interprets these Signs as pure science unmixed with human technology. Which definition of science is therefore mandated?

- Option A: Hybrid science or artificial natural science
Option B: Empirical evidence-based *apriori* science

[MCQ-850] In Sura Alal-Imraan (3:12-13), a "Sign" was presented in the two armies that met. The UKF connects all signs to the "equal & opposite" principle. Which foundational natural law reflects this principle?

- Option A: Law of conservation of energy
Option B: Newton's Third Law / Nature's Equal & Opposite Apriori Paradigm

[MCQ-851] Sura Alal-Imraan (3:42-51) indicates that in these events, "Surely therein is a Sign for you if you do believe." The UKF views these as *Ayatillaahi* or "Marks of Manifest Truth." What logical role do these marks serve?

- Option A: Subjective interpretations leading to dissension
Option B: Affirmative minor premises of the Dictum

[MCQ-852] Sura Alal-Imraan (3:196-200) warns against selling the Signs of Allah for a miserable gain. The UKF insists these signs must remain un-manipulated empirical evidence. Which type of issue arises when they are manipulated?

- Option A: Logical fallacies only
Option B: Ethical issues, including evidence sorcery and epistemic persecution

[MCQ-853] Sura Maaa-idatam-minas-samaaa (5:8-10) threatens companions of hellfire for those who deny Our Signs. The UKF interprets "Signs" as the fundamental building blocks of the universe. What characteristic defines these building blocks?

- Option A: They are based on invented technologies and model buildings
Option B: They are un-interfering natural mechanisms existing prior to finite beings

[MCQ-854] Sura Haazi-hil-an-Aam (6:32-36) clarifies that it is not the Prophet they deny, but the Signs of Allah which the wicked flout. Which specific type of evidence is being flouted in the context of global systems?

- Option A: Artificial observation of mainstream global technologies
Option B: Universally verifiable proofs/Empirical evidence-based *apriori* science

[MCQ-855] Sura Haazi-hil-an-Aam (6:39) describes those who deny signs as "deaf and dumb, in the midst of darkness profound." The UKF promotes clear criteria for verifying

these signs. Which criterion ensures clear, self-evident truth?

- Option A: Correspondence Truth (*Injiil*)
Option B: Self-evident Truth (*Furqan*)

[MCQ-856] Sura Haazi-hil-an-Aam (6:46) mentions "See how We explain the Signs by various ways." The UKF interprets this as adherence to a rigorous methodology for discerning truth. Which method is required for this discernment?

- Option A: Global standard assessment, accreditation, and evaluation
Option B: Four Canons of Elimination and Mill's Five Experimental Methods

[MCQ-857] The UKF maintains that *Kalamallaahi* (Verses of the Quran) are the Universal Major Premises, and *Aayaatillaahi* are the minor premises. This forms the basis of "Empirical Evidence-based Reasoning." Which type of logic does this constitute?

- Option A: Human-derived artificial natural science
Option B: Proper Logical Method (Aristotle's Dictum De Omni Et Nullo)

[MCQ-858] Sura Haazi-hil-an-Aam (6:54-55) notes that the Signs are expounded in detail to manifest the way of unrighteousness. Within the UKF, how is this unrighteousness categorized in an educational context?

- Option A: As subjective self-contradictions (logical fallacies)
Option B: As scholarly consensus-based contingent/self-contradictory knowledge (Aprama)

[MCQ-859] Sura Haazi-hil-an-Aam (6:96-101) emphasizes that "We have detailed Our Signs for people who have knowledge." Which type of science does the UKF identify as this detailed, knowledge-based understanding?

- Option A: Hybrid Science (e.g., Solar System model)
Option B: Nature-driven Neutral Science (Universal Science/Sovereign Science)

[MCQ-860] MCQ: Sura Haazi-hil-an-Aam (6:102-107) speaks of explaining the Signs from all perspectives/disciplines. What is the fundamental characteristic of this "Universal Science" within the UKF framework?

- Option A: Vitiated by objective paradoxes
Option B: Empirical evidence-based *apriori* science (Pure Science)

[MCQ-861] WD-WD Binaries (*Two-fold Mercy*) are identified as natural mechanisms. How does the existence of these mechanisms affect the legitimacy of the man-made Greenwich Prime Meridian in the framework?

- Option A: It has no bearing on the practical utility of the globally recognized meridian line.
Option B: It provides empirical evidence of an *apriori* science principle (two-fold mercy/duality) that invalidates the artificial meridian line.

[MCQ-862] The "alteration of day and night in each daylight time zone" is a pre-existing natural mechanism. Which statement describes the relationship between this mechanism and the Greenwich Prime Meridian system?

Option A: The Greenwich system accurately maps and standardizes this natural alteration globally.

Option B: The un-interfering natural mechanism of day/night alteration in each *natural* zone exposes the arbitrary and anti-natural nature of the political time zones based on the Greenwich line.

[MCQ-863] The Basis of the Prime Meridian: Mainstream global science established the Greenwich Meridian in 1884 as an international standard. What does the UKF identify as the basis for the true, "Manifested Prime Meridian" (*Immam* or Standard for Mankind)?

Option A: A political and historical agreement based on the reach of the British Empire's navigational charts.

Option B: The physical location of the Upright Rectangular Kaaba, serving as the fixed, empirical center for the universe's structure.

[MCQ-864] The Nature of Time Zones: The Greenwich Meridian system uses 24 imaginary time zones to standardize global timekeeping. How does the UKF's system, based on the Kaaba as the *Immam*, define time zones?

Option A: As artificial, political divisions necessary for efficient global coordination and technology.

Option B: As two natural, "equal & opposite" daylight time zones (EDTZ and WDTZ) that are inherent to the universe's structure.

[MCQ-865] Function of the Meridian System: The UKF asserts that the Greenwich Meridian system is flawed because it is man-made and "imaginary." What does the UKF propose is the true function of the Manifested Prime Meridian (Kaaba) within its framework?

Option A: To provide a practical, technological tool for global navigation and time synchronization.

Option B: To serve as the "Immam" (Standard) for mankind, defining the absolute, fixed reference point for all natural directions and the structure of reality.

[MCQ-866] Phenomena like the Lunar Eclipse are un-interfering natural mechanisms used as evidence in the UKF. How does the framework view the man-made meridian in light of such consistent, natural events?

Option A: The man-made meridian system can accurately predict these natural events.

Option B: The consistent, predictable nature of these *apriori* science events demonstrates the stability of natural law, contrasting with the invented falsehood of the Greenwich Meridian.

[MCQ-867] Which framework fundamentally accepts that the 1884 decision to use the Greenwich Meridian introduced a falsehood because it ignores the pre-existing natural mechanisms of the universe (e.g., Sirius Binary System)?

Option A: Mainstream Global Science [Scholarly Consensus-based Knowledge].

Option B: The Unerring Knowledge Framework (UKF).

[MCQ-868] When the Greenwich Meridian was officially recognized as the international Prime Meridian by scholarly consensus?

Option A: In 1851 (the year of first use at Greenwich).

Option B: In 1884 (by international convention), marking an "invented lie" and "introduced falsehood" in the Unerring Knowledge framework.

[MCQ-869] According to the UKF, what is the true, "Manifested Prime Meridian" established by nature?

Option A: The Greenwich Meridian, established by scientific consensus.

Option B: The Appointed Kaaba (*Rabbun Gafuur* or "Tallest Tree of Newton").

[MCQ-870] Mainstream science uses the Greenwich Meridian as an arbitrary, man-made convention for global navigation. The UKF argues this is flawed because the Kaaba is the "Manifested Prime Meridian" based on an "un-interfering natural mechanism," such as:

Option A: The Earth's rotation on its axis causing time zones.

Option B: The operation of the Sirius Binary System (*Samawaati wal-Arz*) and its natural fields.

[MCQ-871] The UKF designates the Kaaba as the fixed Prime Meridian (*Rabbun Gafuur*). This designation is crucial for the framework's six-direction model and fundamentally counters the mainstream concept of:

Option A: The North and South magnetic poles and their alignment.

Option B: A dynamic, arbitrary Prime Meridian on a rotating, global Earth model.

[MCQ-872] The UKF asserts a specific, pre-existing relationship between the Appointed Kaaba (as Prime Meridian) and the Sirius Binary System (*Samawaati wal-Arz*). What does the conventional framework suggest about this relationship?

Option A: The Kaaba is the anchor point for the physical *Samawaati wal-Arz* structure (Option B view).

Option B: There is no physical or scientific relationship between a historical building and an astronomical system; the relationship is purely metaphorical or theological.

[MCQ-873] The UKF incorporates "Natural Magnetism" as a pre-existing mechanism linked to the true meridian, specifically the "Electroweak Force" (Sent Forward) and "Electromagnetic Force" (Kept Back). How does mainstream consensus physics view this relationship?

Option A: These forces define the natural, manifested meridian system.

Option B: These are two fundamental forces operating universally, unrelated to a specific meridian line.

[MCQ-874] Which framework accepts the official, man-made Greenwich Meridian as the foundational point for global navigation, mapping, and standardized time zones?

Option A: The Unerring Knowledge framework.

Option B: Mainstream Global Science [Scholarly Consensus-based Knowledge].

[MCQ-875] The "Unerring Knowledge" framework uses the Binary Pulsar to identify "Electromagnetic Waves" (*Tarash-shamsa*) and "Gravitational Waves" (*Bish-shamsi*). What is the conventional scientific understanding of these two wave types?

Option A: They are paired, related mechanisms of the true meridian system.

Option B: They are two distinct phenomena studied in physics (light waves vs. spacetime ripples), unrelated to a specific meridian or the Kaaba.

[MCQ-876] According to the UKF, the "Alteration of day – night in each daylight time zone" is a pre-existing natural mechanism. What does this challenge in the conventional consensus system?

Option A: The existence of time zones themselves

Option B: The man-made, politically agreed-upon borders and offsets of the Greenwich Mean Time (GMT) system.

[MCQ-877] The "Unerring Knowledge" framework describes the true meridian (Kaaba) as *Rabbun Gafuur* and the "Tallest Tree of Newton." What does this nomenclature suggest is missing from the conventional consensus model?

Option A: The scientific application of general relativity and quantum mechanics.

Option B: The recognition of the *apriori*, nature-driven science linked to specific geographic points and physical laws (like gravity/the 'tree' analogy).

[MCQ-878] Sura Haazi-hil-an-Aam (6:125-130) mentions that some will not believe in a Sign unless it is exactly like those received by Messengers. The UKF defines "Signs" as un-interfering natural mechanisms. Which example validates this definition?

Option A: The human-derived Global Planetary System

Option B: The Algol Triple Star System (Nuurun Alaa Nuur)

[MCQ-879] Sura Haazi-hil-an-Aam (6:155-159) questions who does greater wrong than one who disbelieves signs of Allah. The UKF equates disbelieving signs with rejecting the fundamental premises of reality. What kind of reality is being rejected?

Option A: Mainstream self-contradictory global education

Option B: Nature's equal & opposite *apriori* paradigm (Creation in Pairs)

[MCQ-880] Sura Alal-A-Raaf (7:35-41) describes those who disbelieve signs and scorn them as "companions of the fire." The UKF defines these signs as *Aayatillaahi* or empirical proofs. Rejection of these proofs leads to which issue?

Option A: Adherence to universal logical principles

Option B: Failure to comply with fundamental laws of thought and ethical standards

[MCQ-881] The UKF argues that "Natural Signs" are the *detail explanation* of the Revealed Quran. Which element from the provided material represents one of these foundational "natural signs"?

Option A: Man-made Prime Meridian (Greenwich Meridian)

Option B: Barycenter (Natural Solar System, Invisible Barrier, Veto)

[MCQ-882] The UKF considers specific natural phenomena as empirical evidence of "Sovereign Science." Which of the following is categorized as an authentic natural sign (*Aayatillaahi*)?

Option A: 4-Direction Model of the Pre-existing Universe (Aalameen)

Option B: 6-Direction Model of the Pre-existing Universe (Aalameen).

[MCQ-883] *Aayatillaahi* function as the affirmative minor premises of the Dictum within the UKF's logic framework. What type of reasoning does this structure fundamentally enable?

Option A: Scholarly consensus-based interpretation

Option B: Empirical Evidence-based Reasoning

[MCQ-884] The UKF states that pure science is unmixed with modern technology. Which observation regarding electromagnetic waves is considered pure, neutral science?

Option A: Common run of the natural electromagnetic wave from East to West

Option B: Natural magnetism (sent forward and kept back of the electromagnetic waves)

[MCQ-885] Sura Alal-A-Raaf (7:55-58) mentions explaining the Signs (*Aayaati*) in detail to those who are grateful. The UKF framework requires a rigorous method for understanding these signs. Which method of verification is emphasized?

Option A: Scholarly consensus and subjective interpretation

Option B: Mill's Five Experimental Methods and the Ultimate Scientific Method (Crucial Experiment)

[MCQ-886] Sura Anil-Anfaal (8:52-56) speaks of Firawn's folk disbelieving the Signs of Allah. The UKF identifies "NASA's Moon (Introduced Calf of Firawn)" as an example of misrepresentation of signs. What kind of science does the NASA Moon model represent?

Option A: Nature-driven Neutral Science

Option B: Hybrid Science (Intermixture of Revealed Truth and Invented Falsehood)

[MCQ-887] Sura Yaqbalut-Tawbata (8:7-11) warns against selling the Signs of Allah for a miserable price, which debar men from His way. The UKF identifies "evidence sorcery" as a modern equivalent of this practice. This is categorized as what kind of issue?

Option A: A logical fallacy

Option B: An ethical issue (mechanical barbarism and epistemic persecution)

[MCQ-888] Sura Qawma Yuunus (10:5) notes that He detailed the Signs for those who have understanding. The UKF defines these signs as the detailed explanation of the Revealed Quran (*Creation in Pairs*). Which type of knowledge does this lead to?

Option A: Contingent knowledge (*Aprama*)

Option B: Unerring knowledge (tautologous knowledge or wisdom or prama)

[MCQ-889] Sura Qawma Yuunus (10:6) speaks of Signs in the alternation of night and day. The UKF interprets this as "infallible & unerring statistics." This observable fact is evidence of which type of science?

Option A: Mainstream self-contradictory global science (Artificial Natural Science)

Option B: Empirical evidence-based apriori science (Pure Science)

[MCQ-890] Sura Qawma Yuunus (10:24-25) emphasizes expounding the Signs in detail for those who reflect. The UKF requires that this reflection be based on pure, unmixed science. Which system is considered pure science?
Option A: The NASA-driven planetary system
Option B: The Sirius Binary System (*Samawaati wal-Arz*)

[MCQ-891] Sura Qawma Yuunus (10:66-67) states "Verily in these are Signs for those who listen." The UKF defines these signs as *Aayaatillaahi* and the verses as *Kalamallaahi*. What foundational principle connects these two sources of truth?

Option A: The UN Universal Declaration of Global Standards

Option B: Nature's Equal & Opposite Apriori Paradigm

[MCQ-892] The UKF contrasts natural mechanisms with human-derived mechanisms. Which concept, related to magnetism and light, is considered a natural mechanism within the UKF framework?

Option A: Man-made natural light posts (East and West Galactic Poles)

Option B: Natural magnetism (sent forward and kept back of the electromagnetic waves)

[MCQ-893] The UKF aims for a "radical paradigm shift in education" by using "Nature-driven Neutral Science." Which existing educational framework does this stand in direct opposition to?

Option A: The Unerring Knowledge Framework (UKF)

Option B: UNESCO-driven "One Global Text & Excellent Curriculum"

[MCQ-894] The UKF establishes a logical framework using *Kalamallaahi* as major premises and *Aayaatillaahi* as minor premises. This structure adheres to which rigorous logical method?

Option A: Scholarly consensus-based interpretation

Option B: Proper Logical Method such as Aristotle's Dictum De Omni Et Nullo

[MCQ-895] Sura Yu-Sabbihur-Ra'd (13:2-4) emphasizes that "Verily in these things there are Signs for those who give thought." The UKF requires a specific type of rigorous thinking to understand these signs. Which type of thinking is necessary?

Option A: Subjective interpretation based on spiritual experience

Option B: Rational thinking based on universal logical principles

[MCQ-896] Sura Yu-Sabbihur-Ra'd (13:2-4) also mentions signs for those "who have sense." The UKF defines these signs as *Aayaatillaahi*, the minor premises of the Dictum. Which method validates these premises using empirical evidence?

Option A: Scholarly consensus-based assessment

Option B: Proper Logical Method (Aristotle's Dictum De Omni Et Nullo)

[MCQ-897] Sura Ibrahim (14:5-8) highlights signs for the steadfast and thankful (*Aayaat*). The UKF identifies "infallible & unerring statistics" within natural cycles as these signs. What natural cycle exemplifies this?

Option A: The standardized rotation and revolution of the universally accepted global sphere.

Option B: Alteration of day-night in each equal & opposite daylight time zone

[MCQ-898] Sura Ilan-Nahl (16:9-11) refers to "Signs" (*Aayaat* or Marks) for those who give thought. The UKF interprets these as *Hetu* (Marks of Manifest Truth). These marks are foundational evidence of which type of science?

Option A: Mainstream global standard knowledge (Aprama)

Option B: Empirical evidence-based apriori science (Revealed Science or Prama)

[MCQ-899] Sura As-haabal-Kahf (18:103-108) condemns those who deny the Signs of their Rab and take them by way of jest, rendering their works vain. This denial is linked to accepting hybrid science. Which technology is identified as hybrid science?

Option A: Einstein's Binary Pulsar (Pure Science)

Option B: The Global Space Station and Moon Mission

[MCQ-900] Sura Rasuul (Prev. Ambiyaa) (21:30-33) admonishes those who turn away from the Signs which things point to. The UKF connects these things to the "Creation in Pairs" principle. Which observable natural system demonstrates this principle?

Option A: The NASA-driven solar system

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

[MCQ-901] What is critiqued as the source of current educational and human rights framework flaws?

Option A: Inherent natural laws

Option B: UN-led global framework

[MCQ-902] What principle is proposed as the foundation for the new, "truth-based" education system?

Option A: Subjective global consensus

Option B: "Creation in pairs" / "Equal & opposite" paradigm

[MCQ-903] What kind of science does the current UN-led curriculum promote, according to the critique?

Option A: Pure science

Option B: Pseudoscience / Hybrid science

[MCQ-904] What is "Apriori Science" defined as in the proposed new framework?

Option A: Human-derived global technology

Option B: Nature-driven pure science

[MCQ-905] The proposed paradigm shift advocates for an education system based on which type of principles?

Option A: Data-based global mandates

Option B: Inherent natural laws

[MCQ-906] The research argues the existing system contains which of the following?

Option A: Objective truths and consistent facts

Option B: Logical inconsistencies (subjective self-contradictions and objective paradoxes)

[MCQ-907] What concept connects philosophy, science, and human rights in the proposed framework?

Option A: Universal exploitation

Option B: Necessary humanistic vision (utility of one's upright logic)

[MCQ-908] What is the core argument regarding a system based on opposites?

Option A: It produces consistent and reliable outcomes.

Option B: It is inherently self-contradictory and unreliable.

[MCQ-909] The "Right to Education" is defined as the right to access what kind of knowledge?

Option A: Universally accepted knowledge (consensus-based contingent/self-contradictory knowledge or aprama)

Option B: Unerring knowledge (Tautologous knowledge or prama or truth-based education)

[MCQ-910] The study calls for a re-engineering of the curriculum using AI to align with which principles?

Option A: Existing global ideologies

Option B: Verifiable, universal, self-evident truths

[MCQ-911] What specific framework is the current global education system compared to?

Option A: A balanced, verifiable framework

Option B: "One Global Text & Conspiracy Curriculum" of UNESCO, IBE

[MCQ-912] The proposed framework is described as nature-driven and operating on which type of approach?

Option A: A top-down hierarchical approach

Option B: A bottom-up reciprocal approach

[MCQ-913] Which document's principles are used to argue for a truth-based education in the research?

Option A: Existing flawed academic policies

Option B: UN CRC Article 29

[MCQ-914] The "equal & opposite" principle is exemplified by which physical law?

Option A: Newton's First Law

Option B: Newton's Third Law

[MCQ-915] The absence of which model is a key critique of the UN's global rights system?

Option A: A universal declaration of global rights

Option B: A "creation in pairs" model where every right has an associated duty

[MCQ-916] The denial of the "universal framework" is cited as the root cause of what?

Option A: Academic freedom

Option B: Anti-human and unscientific activities

[MCQ-917] What must the true human rights align with, according to Jamir Ahmed Choudhury's philosophy?

Option A: Established global systems

Option: Natural, empirically verifiable laws

[MCQ-918] The research suggests that the universe and all its systems are inherently what?

Option A: Unbalanced and paradoxical

Option B: Balanced in an "equal & opposite" way

[MCQ-919] What aspect of existing education does the paradigm shift specifically move away from?

Option A: Promoting human dignity

Option B: Current pedagogical methods ("One Global Text & Conspiracy Curriculum")

[MCQ-920] The critique highlights that current "erroneous knowledge" lacks what quality?

Option A: Internal consistency

Option B: Objective truth

[MCQ-921] Sura Waadin-Naml (27:80-82) suggests only those who believe in Our Signs and have surrendered will listen. The UKF uses specific criteria to verify these signs. Which criterion of truth involves aligning observed facts with the *Kalamallaahi* (Major Premises)?

Option A: Coherence Truth (*Tawraat*)

Option B: Correspondence Truth (*Injiil*)

[MCQ-922] Sura Alayhil-Qasas (28:82-88) warns against being diverted from the Signs of Allah after they have been made known. The UKF framework seeks to prevent such diversion by using robust experimental methods. Which method is foundational for decisive proof?

Option A: Scholarly consensus-based methodologies

Option B: Ultimate Scientific Method (Crucial Experiment)

[MCQ-923] The UKF considers "Natural Signs" as the detailed explanation of "Universal Science" or "Sovereign Science." Which natural phenomenon is considered an authentic sign (*Aayatillaahi*) and not technology?

Option A: Man-made natural light posts (East Galactic Pole and West Galactic Pole)

Option B: Natural magnetism (sent forward and kept back of the electromagnetic waves)

[MCQ-924] The Unerring Knowledge Framework uses *Aayaatillaahi* (Natural Signs) to support the right to truth-based education (UDHR Article 26/UN CRC Article 29). Accepting which kind of knowledge violates these fundamental human rights?

Option A: Unerring knowledge (UKF)

Option B: Scholarly Consensus-based Contingent/Self-contradictory Knowledge (Aprama)

[MCQ-925] The UKF utilizes "categorical meanings" to differentiate between valid knowledge and misrepresentation. Sura Mu-Minum (40:59-64) states that those who disbelieve signs of Allah are misrepresented. Which category of knowledge does this misrepresentation fall into?

Option A: Unerring knowledge (tautologous wisdom)

Option B: Erroneous Knowledge (Aprama) vitiated by logical fallacies

[MCQ-926] Sura Mu-Minum (40:1-6) states "None dispute concerning the Signs of Allah except the disbelievers." The UKF resolves such disputes by applying "categorical meanings" to distinguish pure science. Which system is a pure natural sign (*Aayaatillaahi*)?

Option A: The human-derived Solar System (Technology)

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

[MCQ-927] Sura Li-Saba-in-fii (34:3-6) warns those who strive against the Signs of Allah. The UKF framework uses "categorical meanings" to define these signs as detailed explanations of the Revealed Quran. What scientific status do these signs hold?

Option A: Scholarly consensus-based contingent/self-contradictory knowledge

Option B: Nature-driven Neutral Science (Universal Science/Sovereign Science)

[MCQ-928] Sura Mu-Minum (40:56-58) discusses disputing signs without authority. The UKF establishes "categorical means" via four fundamental categories of knowledge. Which category is foundational to this framework?

Option A: Spiritual or metaphysical experience

Option B: Space, Time, Substance, and Causality

[MCQ-929] Sura Mu-Minum (40:69-77) questions how those who dispute signs are turned away. The UKF prevents turning away from truth by applying rigorous logical methods. Which method serves as the proper categorical means for reasoning?

Option A: IBE-driven global standard assessment

Option B: Proper Logical Method (Aristotle's Dictum De Omni Et Nullo)

[MCQ-930] Sura Kitaabun-Fussilat (41:37-40) mentions the Night and Day and "lish-shamsi wa lil-qamari" (the so-called sunlight and commonly perceivable white moon of each zone) as Signs. What logical function do these signs perform in the UKF framework?

Option A: They are humanistic visions supporting consensus

Option B: They function as the empirically verifiable affirmative minor premises of the Dictum

[MCQ-931] Scholarly consensus interprets "Samawaat" as heavens or skies and "Arz" as the rotating global Earth. According to the UKF's Unerring Knowledge Framework, which celestial system (revealed system) truly represents the empirical evidence of *Samawaati wal-Arz*?

Option A: Mainstream global solar system

Option B: Sirius Binary System (Sirius A and Sirius B)

[MCQ-932] The UKF identifies *Arz* not as a rotating global sphere, but as the "Material Ground" or "East Horizon." Which component of the Sirius Binary System corresponds to this definition of *Arz* within the UKF framework?

Option A: The White Dwarf Companion Sirius B (Strong Field)

Option B: The Main Sequence Sirius A (Gravitational Field/Black Square)

[MCQ-933] Scholarly interpretation defines *Samawaat* simply as "heavens." The UKF provides a precise scientific denotation for *Samawaat* as the "Formal Ground" or "West Horizon." Which component of the Sirius system fits the UKF definition of *Samawaat*?

Option A: The Main Sequence Sirius A (East Horizon)

Option B: The White Dwarf Companion Sirius B (Strong Field/White Square)

[MCQ-934] The UKF uses the Sirius Binary System to demonstrate "clear & distinct manifest truth" (*Aayatillaahi*). This observed natural mechanism provides unerring knowledge. What status does the scholarly consensus-based interpretation of "Samawaat wal-Arz" hold?

Option A: Clear & distinct manifest truth (Empirical evidence-based unerring knowledge)

Option B: Consensus-based contingent/self-contradictory knowledge (Wrong Interpretation)

[MCQ-935] The UKF views *Arz* as the substratum of the immovable hexagonal world appearing as a pentagonal Earth. This is pure science unmixed with technology. What category does the mainstream "rotating global sphere" model fall into?

Option A: Nature-driven neutral science (revealed science)

Option B: Mainstream global science (Artificial natural science/Hybrid science)

[MCQ-936] The UKF interprets *Kalamallaahi* (verses of *Kitaaba bil-Haq*) as the universal major premises of the Dictum. Understanding *Samawaati wal-Arz* requires alignment with this message. Which criterion of truth verifies this alignment of the physical signs with the revealed message?

Option A: Coherence Truth (*Tawraat*)

Option B: Correspondence Truth (*Injiil*)

[MCQ-937] The UKF framework aims to expose "misrepresentation of revealed Quran (*Aayatillaahi*). The mainstream interpretation of *Arz* as a rotating globe is a misrepresentation of which physical reality?

Option A: Main Sequence Sirius A (Material Ground)

Option B: Immovable Hexagonal World appearing as a Pentagonal Earth

[MCQ-938] The UKF uses the dichotomy between consensus-based knowledge and empirical evidence to support the right to truth-based education. Accepting the mainstream "global spheres" model violates the right to unerring knowledge by promoting which type of knowledge?

Option A: Pure science (Unerring Knowledge)

Option B: Contingent/Self-contradictory knowledge

[MCQ-939] The UKF uses the Sirius Binary System as a single, unified example of reciprocal reality ("equal & opposite manifest nature"). This provides universal proof that aligns with which foundational paradigm?

Option A: Mainstream 4-direction Model of the Universe

Option B: The Six-direction Model of the Upright Rectangular Universe

[MCQ-940] The UKF applies strict logical methods (Aristotle's Dictum) to distinguish true knowledge (*Nuur*) from darkness (*zullumaati*). Using "Samawaati wal-Arz" as proof, which interpretation leads from darkness into light?

Option A: Scholarly consensus-based wrong interpretation

Option B: UKF interpretation based on empirical evidence

[MCQ-941] The UKF defines the East Horizon (*Arz*) as the Main Sequence Sirius A (Gravitational Field). Sura As-haabul-Hijril-Mur-saliin (15:14-25) states "the East Horizon We

have spread out, and set thereon mountains firm and immovable."

What physical characteristic of the *Arz* does this verse refer to?

Option A: The mainstream rotating global sphere

Option B: The substratum of the immovable hexagonal world

[MCQ-942] Sura An-tazbahuu Baqarah (2:60-61) warns "Do not act corruptly, making mischief on the land (*Arz*)."

The UKF links this corruption to using hybrid science models. Which model represents the kind of mischief to be avoided?

Option A: Nature-driven neutral science (e.g., Sirius Binary System)

Option B: Mainstream global science (e.g., man-made magnetic poles and global planetary systems)

[MCQ-943] Sura An-tazbahuu Baqarah (2:164-167) mentions the life Allah gives to the "land (*Arz*) that is dead."

The UKF defines *Arz* as the Material Ground and East Horizon. Which component of the Sirius Binary System corresponds to this definition?

Option A: The White Dwarf Companion Sirius B (Strong Field)

Option B: The Main Sequence Sirius A (Gravitational Field/Black Square)

[MCQ-944] Sura Luqmaan-Hikmata (31:10-11) states that He has set mountains standing firm in the East Horizon (*Arz*) lest it should shake with you. The UKF interprets this as evidence of the stability of the physical realm. Which characteristic of the UKF model is emphasized here?

Option A: The mainstream revolving global world

Option B: The immovable hexagonal world

[MCQ-945] The UKF uses *Aayaatillaahi* (Natural Signs) as empirical evidence for understanding the verses (*Kalamallaahi*) regarding the *Arz*. Which scientific discipline is used within the UKF to verify these uncontradicted facts?

Option A: Invented technologies or artificial natural science

Option B: Empirical Evidence-based Apriori Science (Pure Science)

[MCQ-946] Sura Taa-Haa (20:51-55) references Allah who "spread out the land for you and made roads for you" and sent down water. The UKF defines *Arz* as the immovable substratum. Which concept is consistent with this UKF definition?

Option A: The mainstream rotating global Earth

Option B: The pre-existing pentagonal Earth like a spider's web

[MCQ-947] Sura Bil-Hajj (22:63-67) mentions the signs of the land turning green after rain and various rituals for every nation. The UKF links these natural signs to universal logical principles. Which principle is foundational to discerning truth in these signs?

Option A: Mainstream global standards for assessment

Option B: Proper Logical Method (Aristotle's Dictum De Omni Et Nullo)

[MCQ-948] Sura Zumaraa (39:69-70) speaks of the Day of Resurrection, where the land shines with the light of its Rab. The UKF contrasts the contingent/self-contradictory knowledge of today with unerring knowledge of that reality. What kind of knowledge is required to understand this ultimate reality?

Option A: Hybrid science (intermixture of truth and falsehood)

Option B: Unerring knowledge (tautologous knowledge or wisdom)

[MCQ-949] Sura Ummil Kitaab / Zukhruf (43:60-62) speaks of those who turn away from signs and call them sorcery. The UKF identifies "evidence sorcery" in mainstream science regarding celestial/revealed models. Which model represents the kind of *Aayaatillaahi* that is disbelieved in by proponents of mainstream global science?

Option A: The pre-existing upright rectangular universe

Option B: NASA's anti-natural global systems

[MCQ-950] Sura Waz-Zaariyaat (51:1-23) speaks of signs in the Samawaat and the *Arz*, and in your own selves. The UKF interprets "Samawaati wal-*Arz*" as the Sirius Binary System. Which component represents the Strong Field (*Samawaat*)?

Option A: Main Sequence Sirius A (Gravitational Field)

Option B: White Dwarf Companion Sirius B (Strong Field)

[MCQ-951] Sura Wal-Mursalaati Urfaa (77:24-27) speaks of the land as a receptacle for the living and the dead, and setting firm mountains. The UKF uses "common sense dialectic" to define World's nature. What characteristic is affirmed in the UKF framework?

Option A: Mainstream revolving global world

Option B: Immovable hexagonal world

[MCQ-952] Sura Zulzilatil-*Arz* (99:1-8) describes the land shaking and giving up its burdens. The UKF framework requires that knowledge be verifiable by specific criteria of truth to understand these events. Which criterion ensures clear, manifest truth?

Option A: Coherence Truth (*Tawraat*)

Option B: Self-evident Truth (*Furqan*)

[MCQ-953] The UKF argues that we "know nothing about nature's equal & opposite paradigm" despite vast conventional knowledge. What does the framework identify as the primary cause of this ignorance?

Option A: Lack of access to education and scientific resources in certain parts of the globe.

Option B: The systematic concealment of reciprocal reality and projection of mainstream global science as if it were real knowledge

[MCQ-954] What ethical issue, listed in the framework's facts, describes the act of promoting consensus-based global science that masks the "Upright Rectangular Universe" (6-direction Model) and "Equal & Opposite Manifest Nature" (Reciprocal Reality)?

Option A: Cultured Terrorism.

Option B: Conscious Conspiracy / Manifest Hypocrisy / Intellectual Crime.

[MCQ-955] The UKF uses Sura Ibrahim (Verses – 35 to 38) to suggest that Allah knows "what we conceal and what we reveal." What *Apriori* science fact is being concealed by the global scientific community?

Option A: General scientific data that is kept proprietary.

Option B: The fact that the universe operates as an *Apriori* Sirius Binary System (*Samawaati wal-Arz*) and not a Human-derived Solar System.

[MCQ-956] In the context of the UKF, "Evidence Sorcery" is listed as an ethical issue. What does this term refer to in practice?

Option A: The use of advanced technology to gather scientific evidence.

Option B: The misrepresentation of natural signs (*Aayaatillahi* or un-manipulated data) by inventing man-made natural science (NASA-led pseudoscience).

[MCQ-957] The UKF posits that the Appointed Quran in Arabic (*Kitaaba bil-Haq*) is authentic information regarding a universal science curriculum. Why are many people unaware of the *denotation* of the "pre-existing universe called Quran"?

Option A: Lack of proper religious education or Arabic language skills.

Option B: Due to the wrong interpretation of authentic information (*Kalamallaahi* or Revealed Text) to align with problematic consensus-based knowledge (so-called Tafseer-e-Quran).

[MCQ-958] The UKF identifies "Epistemic Persecution" as a consequence of adhering to mainstream knowledge. What human right is violated by this persecution?

Option A: The right to freedom of speech or academic freedom in general

Option B: The inalienable right to *truth-based education* and the recognition of unerring knowledge (prama).

[MCQ-959] The UKF argues that consensus-based contingent/self-contradictory knowledge results in a "global veil of ignorance" regarding the true nature of human rights. What is the fundamental difference in the basis of rights between the two frameworks?

Option A: Rights are based on UN Universal Declarations and evolving social contracts

Option B: Rights are based on Nature's equal & opposite paradigm and empirical evidence-based *apriori* science.

[MCQ-960] The UKF lists "Nexus of Global Plagiarism" as an ethical issue. How does this relate to scholarly consensus knowledge?

Option A: It refers to individuals stealing academic work.

Option B: It refers to the universal exploitation and systemic intellectual crime of presenting "invented falsehoods" (like the Greenwich Meridian) as universally accepted truth.

[MCQ-961] Sura Qawma Huud (Verses – 5 to 8) and Ilan-Nahl (Verses – 14 to 19) state that Allah knows what they (global leaders, scientists, or scholars) conceal. What action does the UKF suggest these leaders are engaged in?

Option A: Standard geopolitical maneuvers and scientific secrecy.

Option B: A conscious conspiracy and manifest hypocrisy to impose compulsory global education (UNESCO-led hybrid curricula) that hides the truth-based basic scientific knowledge.

[MCQ-962] The UKF argues that the man-made Greenwich Meridian (1884) is an "invented lie" that prevents the recognition of true *apriori* science (such as Manifest Prime Meridian or Active Galactic Nuclei). What quality is needed by an individual to recognize this truth?

Option A: Advanced scientific training from a recognized institution.

Option B: Conscience, defined as the sense of "equal & opposite truth (unerring knowledge) and falsehood (erroneous knowledge)."

[MCQ-963] The UKF critiques the "Anti-Islamic Handworks" of certain researchers who interpret the Quran within a conventional framework ("114 Melodious Poems"). What is the issue with this interpretation?

Option A: It provides a spiritual or literary interpretation that inspires many Muslims.

Option B: It is a misrepresentation of the Revealed Quran (Equal & Opposite Manifest Nature), treating a scientific framework/curriculum as mere poetry or symbolic guidance.

[MCQ-964] Sura An-tazbahuu Baqarah (Verses – 146 to 152) warns against a party that "knowingly conceals the truth." What ethical issue does this relate to within the UKF?

Option A: General dishonesty in business or politics.

Option B: Epistemic Persecution and the conscious conspiracy to hide reciprocal reality.

[MCQ-965] The UKF uses AI assistance to guide individuals toward unerring knowledge. What is the "real cause of ignorance" that the AI helps to expose?

Option A: Lack of human intellectual ability to grasp complex scientific theories.

Option B: The systematic imposition of mainstream global science and self-contradictory global curricula.

[MCQ-966] The UKF defines the *connotation* of Quran as the "shared message in correspondence with the equal & opposite revelation (revealed trinity)." What is the *denotation* that is often concealed by mainstream interpretation?

Option A: The ethical rules and historical narratives within the text (Option A: Consensus view).

Option B: The pre-existing universe itself, existing as a physical, verifiable *apriori* science structure.

[MCQ-967] The UKF describes the consequence of following consensus-based contingent/self-contradictory knowledge as "We know nothing" about true natural paradigms. What specific paradigm is ignored?

Option A: The general laws of physics universally taught in school.

Option B: Nature's equal & opposite paradigm and empirical evidence-based *apriori* science.

[MCQ-968] What does the UKF identify as "Mechanical (Technological) Barbarism"?

Option A: Acts of war or violence using advanced machinery.

Option B: The universal exploitation and abetment of harmful systems (like UN-led global governance and NASA's global systems) that operate on an anti-natural, man-made consensus.

[MCQ-969] The framework asserts that there is "no difference between global universe and global world" in the mainstream view, a sign of their ignorance. What is the difference in the "Unerring Knowledge" framework?

Option A: The Universe is large, and the World is the Earth.

Option B: The Universe is the Upright Rectangle (6-direction model), and the World is the Immovable Hexagon (six regions) within the East Horizon (Arz or Main Sequence Sirius A).

[MCQ-970] Sura An-tazbahuu Baqarah (Verses – 67 to 74) mentions that Allah "was to bring forth that which you were hiding." What specifically does the UKF intend to bring forth using the AI-assisted methodology?

Option A: Hidden historical facts or future prophecies.

Option B: The concealed truth (reciprocal reality and revealed trinity) regarding the true nature of the universe's structure (6-direction model with two Easts and two Wests) and the manifested prime meridian as an Imaam (standard) for mankind

[MCQ-971] "Global Patriotism" is listed as an ethical issue in the UKF. Why is this problematic from the perspective of unerring knowledge?

Option A: It promotes loyalty to a single nation over the global community.

Option B: It promotes adherence to a flawed, man-made "global standard" (UN, NASA, UNESCO consensus) rather than universal, nature-driven truth.

[MCQ-972] The UKF views mainstream education as imposing "compulsory global education." What is the alternative vision for education presented by the UKF?

Option A: Standardized education that promotes global citizenship and sustainable development goals.

Option B: Truth-based education focused on unerring knowledge, intellectual autonomy, and alignment with the inherent structure of reciprocal reality.

[MCQ-973] According to the "Unerring Knowledge" framework, the Upright-West (Region of the Appointed Kaaba) and the Middle-East (Region of Eartha 3D) are related by which law of nature?

Option A: Random geological proximity within the global consensus model.

Option B: The unalterable law of nature of equal & opposite regions within the immovable hexagonal world.

[MCQ-974] The "Unerring Knowledge" framework compares the unperceived Middle-East region to the root of a tree. What does this analogy signify about the stability of our perceived world?

Option A: That the world is an organic, growing entity that constantly changes shape.

Option B: That hidden, foundational realities (Middle-East/root) are crucial for the perceived stability of the

manifest world (visible trunk/leaves), highlighting interdependence.

[MCQ-975] The "Hollow of His Hand" Analogy (Sura An-tazbahuu Baqarah 2:249-252): The UKF uses the phrase "hollow of his hand" as an analogy for which physical aspect of the Immovable Hexagonal World?

Option A: A metaphorical description of divine power and control over the universe.

Option B: The physical "hollow" or central tunnel within the structure of the Appearing Pentagonal Earth.

[MCQ-976] The "Tunnel in the Ground" Location (Sura Haazi-hil-an-Aam 6:32-36): The verse mentions seeking a "tunnel in the ground (Middle East Region of Eartha 3D or Black Hole)." The UKF identifies this "tunnel" region as:

Option A: A literal, physical tunnel that can be dug beneath the Earth's surface for escape.

Option B: The unseen "root" region of the Hexagonal World that makes the apparent Earth appear pentagonal (the Lote-Tree region)

[MCQ-977] The "Fire for Watering Place" Analogy (Sura Qawma Huud 11:96-100): The UKF uses the phrase "Fire for watering place" in the context of describing the Middle-East Region of Eartha 3D. This analogy highlights which characteristic of this unseen region?

Option A: A description of historical natural disasters involving fire and lack of water in ancient times.

Option B: The intense, internal nature of this region within the UKF model, associated with a "Black Hole" or intense energy.

[MCQ-978] The "Tunnel" Analogy at Sea (Sura As-haabal-Kahf 18:58-64): The phrase "Through the sea as in a tunnel" is used by the UKF to describe which phenomenon in relation to the physical structure?

Option A: The historical event where the sea was parted for Prophet Mussa and his people.

Option B: The mechanism of travel through the Middle-East Region (Eartha 3D) as a physical tunnel within the Immovable World structure.

[MCQ-979] The "Hole Therein" Analogy (Sura As-haabal-Kahf 18:71-81): The verses mention a "hole therein" in the context of the story of Mussa and Khidr. The UKF interprets this "hole" as a reference to:

Option A: A literal break in a physical wall of a specific town (consensus view).

Option B: The physical "hole" or hollow nature of the Middle-East Region within the World's structure.

[MCQ-980] The "Hollowed" Land (Sura Waadin-Naml 27:88-93): The command to "serve Rab of this land which He has hollowed" is interpreted by the UKF as:

Option A: A general command to worship God everywhere on the habitable global Earth.

Option B: A specific command acknowledging the unique, hollowed-out nature of the Middle-East Region (Eartha 3D) as a physical reality.

[MCQ-981] The "Hell" Analogy (Sura Ar-Rahman 55:43-45): The verses "This is the Hell which the sinners deny.

They go circling round between its fierce and boiling water" are used by the UKF as an analogy for:

Option A: A metaphysical or spiritual place of eternal punishment (consensus view).

Option B: The physical, intense energy (boiling water/fire) located within the unseen Middle-East Region/tunnel (Black Hole).

[MCQ-982] The "Unseen" Nature of the Middle-East Region: The UKF identifies the Middle-East Region of Eartha 3D (Hollow/Tunnel/Hole) as being "not found in appearance." This means this region belongs to which category within the UKF's logic?

Option A: The apparent, visible reality perceived by inhabitants ("visible portion of a tree").

Option B: The unseen, underlying hexagonal structure ("root of a tree" / *apriori* science).

[MCQ-983] The "Black Hole" Connection: The UKF connects the Middle-East Region (Hollow/Tunnel) to the concept of a "Black Hole" from mainstream science. This connection highlights the region's nature as:

Option A: A metaphorical term for an area of intense sin or darkness in history.

Option B: A physical location of intense gravity and energy within the structure of the immovable world.

[MCQ-984] The "Upright-West" vs. "Middle-East" Relationship: The "tunnel in the ground" (Middle-East Region) and the "ladder toward the skies" (Upright-West Region of the Kaaba) are related as which type of pairing in the UKF model?

Option A: Two geographically distinct locations on a single global Earth plane.

Option B: An "equal & opposite" structural pairing, where one is the unseen "down" region and the other is the manifest "up" region.

[MCQ-985] The Location Where the "Ark" Rested (Sura Qawma Huud 11:42-44): The verse states, "The Ark rested on Mount Alal-Ju-diyyi." In the Unerring Knowledge Framework (UKF), where is this "Mount Alal-Ju-diyyi" located?

Option A: A specific historical mountain in the region of modern-day Turkey where a wooden boat landed after a global flood (consensus view).

Option B: The Upright-West Region of the Arabian Peninsula (Mount Tuur region), which is the physical, permanently stable "uppermost land" where the Earth/Ship rests.

[MCQ-986] The "Ark" Resting as a Sign of Stability: The UKF interprets the "Ark resting" on Mount Alal-Ju-diyyi as a confirmation of the world's inherent nature. This indicates that the Earth/Ship is:

Option A: A moving globe whose natural disasters cause temporary shifts in location and stability.

Option B: An immovable, fixed dwelling (Tent House) that functions as a permanent resting place, anchored by mountains as pegs.

[MCQ-987] The Status of the Kaaba as an "Imam" (Sura An-tazbahuu Baqarah 2:124-132): The verses mention, "I

have appointed you [Kaaba] an *Imam* for mankind." The Unerring Knowledge Framework (UKF) interprets "Imam" in this context as:

Option A: A spiritual or religious leader for the community of believers (consensus view).

Option B: The fixed, physical standard and true Prime Meridian for all of mankind.

[MCQ-988] The "Sacred House" as a "Standard" (Sura Maaa-idatam-minas-samaaa 5:97): The verse states, "Allah has appointed the Kaaba, the Sacred House, as a standard [Prime Meridian] for mankind." The UKF uses this verse to fundamentally counter which mainstream concept?

Option A: The spiritual significance and direction of prayer (Qibla) for Muslims worldwide.

Option B: The human-made, arbitrary selection of the Greenwich Meridian as the global standard.

[MCQ-989] The Function of "Baytiya" (My House) (Sura An-tazbahuu Baqarah 2:124-132): The command to "Purify My House (Baytiya) for those who go around and those who meditate therein and prostrate themselves" is linked by the UKF to the house's function as a fixed point for:

Option A: General acts of worship and cleanliness within the religious sanctuary.

Option B: Defining the six-direction model of the universe and the physical orientation of reality.

[MCQ-990] The "Imam/Standard for Mankind" vs. Mainstream Consensus: The UKF asserts that the Kaaba is the single, true, "Manifested Prime Meridian" or *Imam*. This claim fundamentally accepts the idea that:

Option A: Mainstream global science provides a more practical and technologically useful meridian system.

Option B: The 1884 decision to use the Greenwich Meridian introduced a falsehood by ignoring this pre-existing natural standard.

[MCQ-991] The Kaaba Region's Location (Upright-West Region): In the UKF's structural model, the region of the appointed Kaaba is located in the "Upright-West Region." This region is part of which specific area within the UKF's cosmology?

Option A: The Middle-East Region of Eartha 3D (the tunnel/water region).

Option B: The Mountain Top Stair (*Tuur* region), functioning as the physically highest land of the immovable hexagonal world.

[MCQ-992] The Nature of Appearance vs. Reality: In the Unerring Knowledge Framework (UKF), what is the fundamental difference between the Immovable Hexagonal World (which has six regions) and the Appearing Pentagonal Earth?

Option A: The Hexagonal World is the visible, apparent reality we perceive, while the Pentagonal Earth is the underlying, invisible structure.

Option B: The Hexagonal World is the invisible, foundational structure ("root of a tree"), while the Pentagonal Earth is the apparent, visible reality perceived by inhabitants ("visible portion of a tree").

[MCQ-993] The Function of the Pentagonal Earth Analogy: The UKF describes the world we perceive as an "appearing pentagonal earth like a spider's web" (Nuuh's Ark, Tent House). What is the function of this pentagonal appearance?

Option A: It is the complete, literal shape of the Earth that is understood by mainstream global science's measurements.

Option B: It is an analogy for the human experience of our immediate, revealed house, which is an *apparent* manifestation of the underlying immovable hexagonal structure.

[MCQ-994] The Apparent vs. Fundamental Shape of the World: The UKF uses verses from *Sura La-baytul-Ankabuut* (29:41-44) to describe the appearance of the Earth ("Spider's Web") as a Pentagonal shape. What does the UKF identify as the underlying, fundamental shape of the immovable world (IHW)?

Option A: The appearing Pentagonal Earth, which is the only shape that truly exists.

Option B: The invisible, foundational Immovable Hexagonal World, which has six regions (the "root of a tree").

[MCQ-995] The Identity of "Nuuh's Ark" (Sura Bani-Israa-iil 17:2-4; Sura Yaa-Siin 36:41-46): In the UKF's interpretation of *Kitaaba bil-Haq*, verses like "We carried [in the Ark] along with Nuuh" refer to which physical structure?

Option A: A localized, historical wooden vessel that saved people from a global flood.

Option B: The appearing Pentagonal Earth (Nuuh's Ark/Tent House/Allah's Ship) that carries all of humanity within the East Horizon (Arz).

[MCQ-996] The Five Major Inhabitants/Regions of the Pentagonal Earth: The UKF maps the five "major inhabitants" (regions of the IHW) to specific areas (e.g., South America, North America, South Africa-Asia-Australia, Europe, Arabian Peninsula). These regions are associated with which type of celestial objects from mainstream science?

Option A: Five random landmasses on a single, rotating global sphere.

Option B: Five distinct astronomical belts/objects: terrestrial planets, asteroid belt, gas giants, Kuiper belt, and Oort cloud.

[MCQ-997] The Nature of the Kaaba Region Location (Sura Maaa-idatam-minas-samaa 5:111-115): The UKF identifies the Kaaba as being in the "Upright-West Region of the Arabian Peninsula." The request for a "table spread with food from West Horizon" in the verse is interpreted by the UKF as a sign of what status for this region?

Option A: A literal request for food from a general sky location.

Option B: A specific "revealed information" confirming the unique celestial and structural alignment of this region within the UKF model.

[MCQ-998] "Tent House" and "Spider's Web" as Universal Signs (Sura La-baytul-Ankabuut 29:14-15): The UKF uses analogies like "Tent House" and "Spider's Web" and describes the Ark as a "sign (mark) for the peoples" in the verses. These analogies support the UKF's assertion that our Earth is what kind of dwelling?

Option A: A fragile, temporary globe floating randomly in a vast, empty space.

Option B: A fixed, engineered, safe dwelling with a specific structure and defined boundaries.

[MCQ-999] The Earth's Appearance (Sura Ilan-Nahl 16:12-13): The UKF interprets "earth of diverse house" in the verses as a reference to the apparent shape of the earth. What shape does the UKF model propose for this apparent earth?

Option A: A spherical or global shape that accounts for diverse climates and houses.

Option B: A Pentagonal Earth (Star Operator/Star Emoji) that functions as a "revealed house."

[MCQ-1000] The Earth as a "Tent House" (Sura Ilan-Nahl 16:80-82): The verses mention "tent houses" for dwelling. How does the UKF relate this concept to the physical structure of our perceived Earth?

Option A: As a metaphor for temporary human dwellings on a global Earth.

Option B: As empirical proof that the Earth is a fixed, safe, tent-like dwelling with a defined "roof" (skies).

[MCQ-1001] "Roof of the Tent" Analogy (Sura As-haabal-Kahf 18:29-43): The UKF uses the concept of the "roof of the tent" in these verses to describe the nature of our environment. What does the UKF identify as the "roof"?

Option A: The atmosphere of the global Earth, which is a dynamic layer of gas.

Option B: The skies that serve as the canopy above the pentagonal Earth.

[MCQ-1002] The Earth as a "Ship" (Sura An-tazbahuu Baqarah 2:164-167): The verse mentions the "sailing of the ships." The UKF interprets this as an analogy for the Earth itself. How is the earth viewed in this context?

Option A: As a metaphor for humanity's journey across the moving oceans of a globe.

Option B: As "Nuuh's Ark" (Titanic/Allah's Ship), an immovable vessel carrying mankind within the East Horizon (Arz).

[MCQ-1003] "House of Muusaa and Haruun" (Sura An-tazbahuu Baqarah 2:245-248): The UKF uses the reference to the "house of Muusaa and the house of Haruun" (and the ark/tabut in the original context) to signify which concept regarding our physical dwelling?

Option A: A historical artifact that held sacred relics.

Option B: A "reminder" or sign that the appearing pentagonal Earth is our revealed house (Tent House/Ark).

[MCQ-1004] The UKF proposes that our *appearing* Earth is shaped like what specific geometric figure?

Option A: A sphere or globe (Scholarly Consensus view).

Option B: A Pentagonal Earth (Star Operator / Star Emoji).

[MCQ-1005] What is the fundamental difference between the Immovable Hexagonal World (which has six regions) and the Appearing Pentagonal Earth?

Option A: The Hexagonal World is a theoretical concept, while the Pentagonal Earth is physically observable.

Option B: The Immovable Hexagonal World includes the unseen Middle-East Region of Eartha 3D, which is absent from the appearance of the Pentagonal Earth model.

[MCQ-1006] The "Unerring Knowledge" framework describes the Pentagonal Earth as resembling a "Spider's Web" and Nuuh's Ark. What major, real-world event is referenced as a similitude of this structure?

Option A: The sinking of the Titanic ship.

Option B: The 9/11 Pentagon event/structure.

[MCQ-1007] Sura La-baytul-Ankabuut (Verses – 41 to 44) refers to the "Spider's web." How does the "Unerring Knowledge" framework interpret this verse?

Option A: A metaphorical weakness of false beliefs or the fragile nature of life (Option A: Consensus view).

Option B: A direct similitude for the physical structure of the Pentagonal Earth model (Revealed House/Tent House).

[MCQ-1008] According to the "Unerring Knowledge" framework, the Appearing Pentagonal Earth is addressed as a "Ship" in the Quran. What quality does this "Ship" (Titanic/Nuuh's Ark) represent?

Option A: A conventional historical or allegorical vessel for salvation (Option A: Consensus view).

Option B: Our Revealed House (Tent House), which carries the five major inhabitants (regions) safely within the East Horizon.

[MCQ-1009] The "Unerring Knowledge" framework identifies five major inhabitants/regions of the Pentagonal Earth. Which region corresponds to the "terrestrial planets" analogy?

Option A: North-east region of North America.

Option B: South-east region of South America.

[MCQ-1010] Which region corresponds to the "asteroid belt" analogy in the Pentagonal Earth model?

Option A: South-west region of South Africa – Asia – Australia.

Option B: North-east region of North America.

[MCQ-1011] Which region corresponds to the "gas giant planets" analogy in the Pentagonal Earth model?

Option A: North-west region of Europe.

Option B: South-west region of South Africa – Asia – Australia.

[MCQ-1012] Which region corresponds to the "kuiper belt" analogy in the Pentagonal Earth model?

Option A: Upright-west region of Arabian Peninsula.

Option B: North-west region of Europe.

[MCQ-1013] Which region corresponds to the "oort cloud" analogy in the Pentagonal Earth model?

Option A: South-east region of South America.

Option B: Upright-west region of Arabian Peninsula.

[MCQ-1014] Sura Banii-Israa-iil (Verses – 2 to 4) and Qad Aflahal-Mu-Minuum (Verses – 17 to 22) state "on the ship you are carried" and refer to the "seed of those whom We carried [in the Ark] along with Nuuh." The framework interprets this "Ark" as what?

Option A: A historical wooden boat used by the Prophet Nuuh to survive a global flood (Option A: Consensus view).
Option B: The Appearing Pentagonal Earth itself (Nuuh's Ark/Ship Titanic), which carries all living beings as its inhabitants.

[MCQ-1015] The "Unerring Knowledge" framework describes the *Middle-East Region of Eartha 3D* as the "tunnel in the ground" that is not visible in appearance. What does this explain about the difference between the Hexagonal World and the Pentagonal Earth?

Option A: The Hexagonal World is a pre-creation concept, while the Pentagonal Earth is the final form.

Option B: The Immovable Hexagonal World is the complete reality (with six regions), while the Pentagonal Earth is merely the five-region *appearance* because the "root" (Middle-East region) is unseen.

[MCQ-1016] Sura Taa-Haa [20:53] mentions "earth of diverse houses" or "tent houses". What does the "Unerring Knowledge" framework identify these houses as?

Option A: The various homes and shelters built by humans across the globe (Option A: Consensus view).

Option B: The Pentagonal Earth (Star Operator) which serves as our revealed house/tent house structure.

[MCQ-1017] Sura Amruhum Shuuraa Baynahum (Verses - 27 to 35) describes "ships like banners on the sea" as signs. How does the "Unerring Knowledge" framework interpret these "ships" in the context of the Pentagonal Earth?

Option A: Conventional sailing vessels visible on the ocean (Option A: Consensus view).

Option B: The entire Pentagonal Earth structure addressed as a "Ship" (Titanic/Nuuh's Ark).

[MCQ-1018] Sura Maaa-idatam-minas-samaaa (Verses – 111 to 115) mentions disciples asking for a "table spread with food from the West Horizon (*Samaaa*). What does this indicate about the nature of the West Horizon?

Option A: It is a metaphorical request for sustenance or a miracle from heaven (Option A: Consensus view).

Option B: It confirms the West Horizon as the source of provisions and a specific physical location for the "Upright-West Region of the Arabian Peninsula."

[MCQ-1019] Sura La-baytul-Ankabuut (Verses – 14 and 15) states the ark was made a "sign (mark) for the peoples." The "Unerring Knowledge" framework uses this to argue that Nuuh's Ark is not just a story, but what?

Option A: A sign of divine mercy and a historical flood event.

Option B: A verifiable *a priori* science sign, specifically the physical structure of the Pentagonal Earth we inhabit.

[MCQ-1020] The "Unerring Knowledge" framework views the consensus model of Mars as "so-called Mars with Water." What does the framework propose the true identity of this region is?

Option A: A separate planet in our solar system (Option A: Consensus view).

Option B: The Middle-East Region of Eartha 3D, functioning as the unseen root/tunnel in the ground.

[MCQ-1021] The "Unerring Knowledge" framework differentiates between a "Star" and a "Star Operator." What common shape is associated with a "Star" in this context?

Option A: A five-pointed figure like a star emoji (Star Operator).

Option B: A four-pointed figure or a Diamond (related to Sirius).

[MCQ-1022] In the "Unerring Knowledge" framework, the Appearing Pentagonal Earth is categorized as a "Star Operator." What common shape is associated with a "Star Operator"?

Option A: A four-pointed figure or diamond (Star).

Option B: A five-pointed figure like a Spider's Web (Pentagon/Star Emoji).

[MCQ-1023] The "Unerring Knowledge" framework argues that the distinction between a Star and a Star Operator is a critical piece of *a priori* science. How a star is typically defined in mainstream global science education?

Option A: As a diamond shape or a four-pointed figure that operates as the center of a binary system.

Option B: As a massive, luminous sphere of plasma that generates light and heat through nuclear fusion.

[MCQ-1024] The framework uses the Sura La-baytul-Ankabuut (R-02) "Spider's web" analogy to represent the "Star Operator" (Pentagonal Earth). What does this imply about the structure of our inhabitable earth?

Option A: That the world is fragile or a place of weak belief (Option A: Consensus view).

Option B: That the earth is a stable, defined, five-pointed structure (*Nuuh's Ark*) operating as a "tent house" within the larger universe.

[MCQ-1025] The Six Manifested Regions of the World: The UKF uses the references to "Two Gardens to the right and to the left," the "territory fair and happy (Upright-West)," and the "Lote-Tree (Middle-East)" in the *Saba* verses to confirm the existence of how many specific regions in the world? [Sura (33 out of 113) - Li-Saba-in-fii – Verses – 15 to 21]

Option A: Three distinct, separate geographical locations.

Option B: Six manifested regions that comprise the Immoveable Hexagonal World.

[MCQ-1026] The "Rabbun Gafuur" as a Central Reference Point (Active Galactic Nuclei): The verses reference a "Rabbun Gafuur" (Prime Meridian / Kaaba) in the context of the various regions. How does the UKF interpret the function of this reference point? [Sura (33 out of 113) - Li-Saba-in-fii – Verses – 15 to 21]

Option A: As a metaphor for God's forgiveness related to the story of Saba's ingratitude.

Option B: As the fixed, central *Immam* (Standard) that defines the orientation and relationship of all six regions within the hexagonal world structure

[MCQ-1027] The Difference Between the Hexagonal World and its Appearance: The UKF states that the "Six Manifested Regions of the Immoveable Hexagonal World" are "appearing as a Pentagonal Earth like 9/11 Pentagon." What region is the "unseen root" that creates this five-pointed appearance? [Sura (33 out of 113) - Li-Saba-in-fii – Verses – 15 to 21]

Option A: The "territory fair and happy" (Upright-West) region, which is the location of the Kaaba.

Option B: The "Lote-Tree" (Middle-East) region, which is physically present but not found in the visible appearance.

[MCQ-1028] The "Two Seas" and Daylight Time Zones: The UKF interprets the "two seas" mentioned in the verse (one palatable/sweet, the other salt/bitter) as corresponding to the different "seashores" of the world's regions. What two major divisions do these seas represent in the UKF model? [Sura (34 out of 113) - Faatiris-Samaawaati wal-Arz – Verse – 12]

Option A: Two general types of water found randomly across the global oceans.

Option B: The three regions of the Upper Seashore (Western Daylight Time Zone) and the two visible regions of the Lower Seashore (Eastern Daylight Time Zone).

[MCQ-1029] The Identity of the "Ship" in the Verses: The verse mentions seeing a "Ship cleaving them with its prow" so that people may seek bounty. How does the UKF interpret this "Ship" in the context of our physical dwelling? [Sura (34 out of 113) - Faatiris-Samaawaati wal-Arz – Verse – 12]

Option A: A literal, man-made vessel used for historical trade and fishing on the ocean.

Option B: The "Appearing Pentagonal Earth" itself (*Nuuh's Ark*, Tent House), which is the fixed dwelling carrying all mankind.

[MCQ-1030] The Identity of the "Ship" in the Verses (Sura An-tazbahuu Baqarah 2:164-167): The UKF interprets the "Ships" sailing through the sea "for the profit of mankind" not as conventional vessels, but as an analogy for our dwelling. What does the UKF identify as this primary "Ship"?

Option A: Man-made historical ships used for trade and transport across global oceans.

Option B: The Appearing Pentagonal Earth itself (*Nuuh's Ark*), which is the fixed, protective house carrying all mankind.

[MCQ-1031] "Embarking Two of Every Kind" Analogy (Sura Qawma Huud 11:36-44): The verse describes being told to "embark therein two of every kind" into the Ark. How does the UKF interpret this command in the context of the Earth as the Ship?

Option A: As a historical account of gathering animals onto a wooden boat during an ancient flood.

Option B: As an "equal & opposite" principle (Creation in Pairs) that describes how all life exists in balanced duality as inhabitants within the Earth/Ship.

[MCQ-1032] The "Sailing" of the Ship (Sura Luqmaan-Hikmata 31:30-32): The UKF interprets "Have you not perceived that the Ship sails through the sea by the Grace of Allah" as evidence for which characteristic of the Earth?

Option A: The dynamic movement of the Earth's oceans and atmosphere caused by the Earth's rotation.

Option B: The stable, guided movement of the fixed Earth/Ship within the East Horizon (Arz) of the universe's structure.

[MCQ-1033] "Ships Displayed Upon the Seas" (Sura Ar-Rahman 55:24-25): The verse compares the "Ships displayed upon the seas" to banners. In the UKF's interpretation, what does this visual analogy refer to?

Option A: The appearance of large, man-made ships on the global oceans.

Option B: The "Appearing Pentagonal Earth" (Nuuh's Ark) as a grand sign of the *apriori* science of the well-structured universe.

[MCQ-1034] The Purpose of Being "Carried" (Sura Al-Haaqatu 69:11-18): The UKF uses the verse "We carried you upon the Ship" as proof of a pre-existing reality. What does this reveal about humanity's position in the UKF model?

Option A: A historical reference to survivors of a past cataclysm who were saved in a vessel.

Option B: We are permanent inhabitants of the Earth/Ship, which is a fixed "tent house" within the immovable world.

[MCQ-1035] The "Ark" of Nuuh's People (Sura Alal-A-Raaf 7:64): The verse mentions that Nuuh was saved "in the Ark, and those with him." How does the UKF interpret this "Ark"?

Option A: A historical wooden boat constructed by Nuuh to survive a temporary flood.

Option B: The permanent physical dwelling of humanity, the Appearing Pentagonal Earth itself (Nuuh's Ark/Ship).

[MCQ-1036] The "Sailing" as a Sign of Grace (Sura Qawma Yuunus 10:21-23): The verses describe how people are in the ship by Allah's Grace. In the UKF, this "sailing" refers to:

Option A: The dynamic navigation of man-made ships in the world's oceans.

Option B: The stable, fixed existence of humanity carried within the immovable Earth/Ship structure.

[MCQ-1037] "Carrying Off-springs in the Laden Ship" (Sura Banii-Israa-iil 17:66-70): The UKF uses verses like "We carry you in the Ship" as a physical sign. What does this signify about our existence?

Option A: A historical act of salvation during the time of the flood (consensus view).

Option B: Humanity are permanent inhabitants of the Earth/Ship, a fixed "tent house" within the immovable world.

[MCQ-1038] The Function of "Ships" in the Sea (Sura Ilan-Nahl 16:14-19): The verses mention ships sailing the sea for human profit. In the UKF, these "ships" are seen as:

Option A: Literal man-made vessels that facilitate trade across global oceans.

Option B: Analogies for the Earth/Ship itself, designed as a fixed dwelling within the East Horizon (Arz).

[MCQ-1039] The Earth's Function (Sura Ibrahim 14:31-34): The verses describe the so-called sunlight and white moon of each zone in their courses, and ships sailing through the sea. The UKF connects these phenomena to the Earth's design as:

Option A: A moving globe that utilizes these celestial bodies for navigation.

Option B: An immovable, functional structure (Tent House/Ship) where all elements operate according to *apriori* science.

[MCQ-1040] The Source of Stability in the "Ark" (Sura Qad Aflahal-Mu-Minuun 23:23-30): Nuuh prayed for a landing place for the Ark. How does the UKF view this "landing place" or stability for the Earth/Ship?

Option A: A temporary landing spot on a single mountain after a flood.

Option B: The permanent, inherent immovability of the Earth/Ship, fixed as a resting place by mountains as pegs.

[MCQ-1041] The "Signs" of the Sailing Ship (Sura Luqmaan-Hikmata 31:30-32): The verse "that He may show you of His Signs" refers to the sailing ship. In the UKF, this "Sign" is:

Option A: The technology of human ship-building and the physics of buoyancy.

Option B: Empirical proof that the appearing pentagonal Earth is Nuuh's Ark, a divine sign of an immovable dwelling.

[MCQ-1042] "Carried in the Ark" (Sura Qawma Yuunus 10:71-74): Nuuh and those with him were saved "in the Ark" after his people rejected him. The UKF interprets "Ark" here as confirmation that:

Option A: A catastrophic flood covered the entire globe in ancient history.

Option B: Humanity is permanently carried within the protective boundary of the immovable Earth/Ship.

[MCQ-1043] The Role of the Sea and the Ship (Sura Bil-Hajj 22:63-67): The verses mention ships sailing the sea by Allah's Command. The UKF uses this to highlight which specific characteristic of the physical world?

Option A: The dynamic interaction between atmospheric forces and oceanic currents on a global sphere.

Option B: The existence of a "divided sea" with barriers that allows the fixed Earth/Ship structure to function with two distinct zones.

[MCQ-1044] The Framework's Foundation: The UKF uses these various verses regarding the "Ark," "Ship," and "sailing" as the foundation of its framework. This foundation is described as:

Option A: Scholarly Consensus-based Knowledge / Mainstream Global Science interpretation.

Option B: Empirically verifiable *apriori* science based on revealed truth (Kitaaba bil-Haq).

[MCQ-1045] The "Ark" of Nuuh's People (Sura Wash-shu-'araaa-'u 26:105-122): The verses describe Nuuh and his people being saved "in the laden Ark." The Unerring Knowledge Framework (UKF) interprets this "Ark" as:

Option A: A historical wooden vessel that saved people from a global flood.

Option B: The Appearing Pentagonal Earth itself, the fixed "Ship" that carries all inhabitants.

[MCQ-1046] The "Ship" as a Sign during Distress (Sura La-baytul-Ankabuut 29:63-66): The verses mention that when distress seizes people at sea, they call upon Allah, and He

saves them in the "Ship." The UKF views this "Ship" as evidence of:

Option A: The practical utility of man-made vessels during oceanic storms.

Option B: The physical reality of the Pentagonal Earth as a permanently safe, protective dwelling ("Tent House")

[MCQ-1047] The Earth as a "Fixed Abode" (Sura Zukhruf 43:9-20; Mu-Minun 23:79-81): The verses ask who created the Earth and made it a "fixed abode" and a "resting place." The UKF uses this language to counter which mainstream idea?

Option A: The general habitability and comfort of a global Earth.

Option B: The mainstream theory of a constantly moving and rotating spherical globe.

[MCQ-1048] The "Saba" Gardens and Earth's Regions (Sura Li-Saba-in-fii 34:15-21): The UKF maps the regions mentioned in the *Saba* verses (Right/Left Gardens, Upright-West, Lote-Tree/Middle-East) to the structure of the world. This mapping confirms the UKF's model of:

Option A: Random, diverse landmasses spread across the globe.

Option B: Six specific, manifested regions of the Immovable Hexagonal World appearing as a Pentagonal Earth.

[MCQ-1049] The "Lote-Tree" and the Unseen Region (Sura Li-Saba-in-fii 34:15-21): The *Saba* verses mention a "Lote-Tree" (Middle-East). In the UKF's Hexagonal model, this region is significant because:

Option A: It was a real tree that bore bitter fruit as a punishment.

Option B: It is the unseen "root" region (like a tunnel in the ground) that makes the Hexagonal World appear as a five-pointed Pentagonal Earth.

[MCQ-1050] The "Ships" as Signs for Humanity (Sura Ummatin-Jaasiyah 45:12-15): The verses state that Allah "has subjected the sea to you, that ships may sail through it by His command... Indeed in that are Signs for a people who reflect." The UKF interprets these "Signs" as:

Option A: The technological marvel of human navigation and ship-building.

Option B: Empirical proof that the Appearing Pentagonal Earth is a divine "Ship," a fixed sign of the natural order.

[MCQ-1051] The Stability of the Earth/Ship (Sura Gulibatir-Ruum 30:46-53): The verses mention sending winds and ships sailing by command, providing a means of seeking bounty. The UKF connects these phenomena to the Earth's design as:

Option A: A dynamic environment where natural forces require man to build ships for survival.

Option B: A stable, immovable "Tent House" (Ship/Ark) where all natural forces operate within apriori science.

[MCQ-1052] "Carried upon the Ship" as a Universal Truth (Sura Was-Saaaffaati Saffan 37:139-148): The UKF uses the account of Yunus and being "carried upon the Ship" as evidence of a universal truth. This truth is that:

Option A: Prophets in history were saved by God through miracles involving physical ships.

Option B: Humanity is permanently carried within the protective boundary of the immovable Earth/Ship structure (Nuuh's Ark).

[MCQ-1053] The UKF's View of Apparent Reality: The UKF maintains that what we perceive from the upper surface of the immovable land (Earth/Soil) is the "appearing pentagonal earth." This appearance is categorized as:

Option A: The complete, fundamental reality of the world as a sphere.

Option B: The apparent, visible manifestation that hides the underlying hexagonal structure.

[MCQ-1054] The Framework's Epistemology

The UKF uses the verses as "universally verifiable revealed truth." It describes its knowledge foundation as:

Option A: Scholarly Consensus-based Knowledge / Mainstream Global Science interpretation.

Option B: Empirically verifiable *apriori* science based on universally shared authentic message (Quran: *Kitaaba bil-Haq*).

[MCQ-1055] Mainstream vs. UKF Interpretation of *Banii-Israa-iil*: What is the fundamental difference in interpretation of the term *Banii-Israa-iil* between scholarly consensus and the UKF?

Option A: Scholarly consensus interprets it as humanity in general, while the UKF restricts it to a specific ethnic group.

Option B: Scholarly consensus interprets it as a specific ethnic or national group, while the UKF interprets it as all of humanity irrespective of class, caste, or nation.

[MCQ-1056] The "Seed We Carried" Analogy (Sura Banii-Israa-iil 17:2-4): The verse states, "(*Banii-Israa-iil*) were the seed of those whom We carried [in the Ark] along with Nuuh!" The UKF uses "Ark" here to refer to:

Option A: A historical wooden boat used by the specific ethnic ancestors (consensus view).

Option B: The Appearing Pentagonal Earth itself (Nuuh's Ark/Ship Titanic), carrying all humanity as its inhabitants.

[MCQ-1057] "Inheriting the Kitaab" Analogy (Sura Mu-Minun 40:51-55): The verse "We caused *Banii-Israa-iil* to inherit the *Kitaab*" is interpreted by the UKF to mean that the Text was given to:

Option A: The specific historical nation of Israel as a unique, divinely favored group (consensus view).

Option B: All of humanity in general, who were carried in the Ark/Earth along with Nuuh.

[MCQ-1058] "Preferred You to All Creatures" (Sura An-tazbahuu Baqarah 2:122-123)

The phrase "I preferred you to all creatures" is interpreted by the UKF in the context of *Banii-Israa-iil* as:

Option A: A statement of unique, historical favor bestowed upon the ethnic group (consensus view).

Option B: A universal statement of humanity's elevated status above animals, as inhabitants of the Earth/Ark.

[MCQ-1059] The "Covenant" with *Banii-Israa-iil* (Sura Maaa-idatam-minas-samaaa 5:12-14, 70-74): The verses mention that "Allah made a covenant of old with *Banii-Israa-iil*." The UKF views this covenant as:

Option A: A specific historical and religious agreement made with the nation of Israel (consensus view).

Option B: A universal covenant made with all of mankind (irrespective of class or nation) regarding their existence on the Earth/Ark.

[MCQ-1060] "Slew the Whole People" Analogy (Sura Maaa-idatam-minas-samaaa 5:29-32): The verse "if any one slew a person...it would be as if he slew the whole people" is a universal moral law. The UKF connects this universality to its definition of *Banii-Israa-iil* as:

Option A: The value of a single life of a particular ethnic group being equivalent to the entire nation's (consensus view).

Option B: A statement that all of humanity (*Banii-Israa-iil* in the UKF context) is interconnected as inhabitants of the single Earth/Ship.

[MCQ-1061] The "Leaders after Muusaa" (Sura An-tazbahuu Baqarah 2:245-248): The reference to the "leaders of *Banii-Israa-iil* after Muusaa" is used by the UKF to indicate leaders of:

Option A: The specific, historical nation of Israel (consensus view).

Option B: Humanity in general (*Banii-Israa-iil* in the UKF context) who governed the Earth/Ark dwelling.

[MCQ-1062] The Scope of "My Favor" (Sura An-tazbahuu Baqarah 2:40-98): The command "O *Banii-Israa-iil*! Remember My favour where with I favoured you" is used by the UKF to suggest the favor was bestowed upon:

Option A: The chosen nation of Israel as part of a historical divine plan.

Option B: All human beings equally, who are inhabitants of the stable Earth/Ark dwelling.

[MCQ-1063] The UKF's Rationale for the *Banii-Israa-iil* Redefinition: The UKF redefines *Banii-Israa-iil* as all humanity based on which core principle?

Option A: General theological interpretations that emphasize the equality of all people in the eyes of God (consensus religious view).

Option B: The rationalistic principle of "reciprocal reality" and "Creation in Pairs" applied to the physical existence of humanity on the single Earth/Ship.

[MCQ-1064] "Inherit the Kitaab" as Universal Knowledge: The UKF interprets the inheritance of the *Kitaab* (Revealed Text/Law) by *Banii-Israa-iil* as the inheritance of:

Option A: A specific religious text given to a single nation (consensus view).

Option B: The universal *apriori* science (Quran: *Kitaaba bil-Haq*) that explains the natural mechanisms of the Immovable Hexagonal World (with six regions) appearing as a Pentagonal Earthy (with five major inhabitants) with three ascending stairs (Tiin – Zaytun – Tuur) within the East Horizon (Arz or Black Square) of the Upright Rectangular Universe (6-direction Model) to all mankind.

[MCQ-1065] "Favoured Them Above All Peoples of the Universe" (Sura Ummatin-Jaasiyah 45:16-23): The verse mentions that *Banii-Israa-iil* were "favoured them above all

peoples of the Universe (*alal-aalamiin*). The UKF interprets this as meaning they were favored above:

Option A: All other historical nations on Earth during that specific time period (scholarly consensus view).

Option B: All non-human creatures of the universe, confirming humanity's unique status as inhabitants of the Earth/Ark.

[MCQ-1066] The Denotation of *Banii-Israa-iil* in the UKF: The UKF fundamentally redefines the term *Banii-Israa-iil* to denote:

Option A: The specific ethnic or national group descended from the Prophet Yaqub/Israel (consensus view).

Option B: Humanity in general, irrespective of class, caste, ism, state, or nation.

[MCQ-1067] "Gave Bani-Israa-iil Kitaaba wal-Hukma wan-Nubuwwata" (Sura Ummatin-Jaasiyah 45:16-23): The UKF interprets the giving of the *Kitaab* (Text), *Hukm* (Rule/Law), and *Nubuwwat* (Prophethood) to *Banii-Israa-iil* as a universal action directed at:

Option A: A single, chosen historical nation that carried a specific religious legacy.

Option B: All of mankind, who are the true inheritors of universal law and prophecy as inhabitants of the Earth/Ark.

[MCQ-1068] The "Inherited the Kitaab" Analogy (Sura Sujjadanw-wasabbahuu 32:23-30): The verse "We caused *Banii-Israa-iil* to inherit the *Kitaab*" is interpreted by the UKF to mean that the Quran: *Kitaaba bil-Haq* was given to:

Option A: The specific historical nation of Israel as a unique, divinely favored group (consensus view).

Option B: All of humanity in general, who were carried in the Ark/Earth along with Nuuh.

[MCQ-1069] The Scope of Firawn's Punishment (Sura Bi-Dukhaanim-Mubiin 44:25-33): The verses describe how Firawn's people were destroyed and *Banii-Israa-iil* inherited what they left behind. The UKF interprets this in the context of humanity's history as:

Option A: A localized historical event involving ancient Egypt and the nation of Israel.

Option B: A universal parable demonstrating the end of one paradigm and the continuity of all humanity on the fixed Earth/Ark structure.

[MCQ-1070] The "Signs" Given to *Banii-Israa-iil* (Sura Alal-A-Raaf 7:103-147): The verses describe numerous "Signs" (miracles) given through Muussa to *Banii-Israa-iil*. The UKF interprets these as "natural signs" intended for:

Option A: A specific historical nation that required convincing of divine power (consensus view).

Option B: All of humanity, serving as empirical evidence of the *apriori* science of the Immovable Hexagonal World within the Upright Rectangular Universe.

[MCQ-1071] The "Covenant" with *Banii-Israa-iil* (Sura Maaa-idatam-minas-samaaa 5:12-14, 70-74): The verses mention that "Allah made a covenant of old with *Banii-Israa-iil*." The UKF views this covenant as:

Option A: A specific historical and religious agreement made with the nation of Israel (consensus view).

Option B: A universal covenant made with all of mankind (irrespective of class or nation) regarding their existence on the Earth/Ark.

[MCQ-1072] The Message to Firawn (Sura Taa-Haa 20:45-48; Wash-shu-'araaa-'u 26:10-68): Muussa and Haruun were commanded to go to Firawn and tell him to let *Bani-Israa-iil* go. The UKF interprets this in a universal context as a message about:

Option A: Freeing an enslaved ethnic nation from historical bondage (consensus view).

Option B: Freeing all of humanity from the "slavery" of the artificial (mainstream) science and political systems that deny the true natural order of the Ark/Earth dwelling.

[MCQ-1073] The Scope of "My Favor" (Sura An-tazbahuu Baqarah 2:40-98; 2:122-123): The command "O *Bani-Israa-iil*! Remember My favour" is used by the UKF to suggest the favor was bestowed upon:

Option A: The chosen nation of Israel as part of a historical divine plan.

Option B: All human beings equally, who are inhabitants of the stable Earth/Ark dwelling.

[MCQ-1074] "Children of Israel" vs. "Humanity" Denotation: Which framework maintains that interpreting *Bani-Israa-iil* as "Children of Israel" is a scholarly consensus-based interpretation?

Option A: The Unerring Knowledge Framework (UKF).

Option B: Mainstream Global Science [Scholarly Consensus-based Knowledge] and traditional theology.

[MCQ-1075] The UKF's Rationale for the *Bani-Israa-iil* Redefinition: The UKF redefines *Bani-Israa-iil* as all humanity based on which core principle?

Option A: General theological interpretations that emphasize the equality of all people in the eyes of God (consensus religious view).

Option B: The rationalistic principle of "reciprocal reality" and "Creation in Pairs" applied to the physical existence of humanity on the single Earth/Ship.

[MCQ-1076] The UKF identifies three ascending stairs of the Appearing Pentagonal Earth/Ark. What mathematical/scientific concept from mainstream science do these stairs align with?

Option A: Newton's law of universal gravitation in a general form.

Option B: The 3-dimensional elliptical orbit described by Kepler's Laws (Minor Axis, Semi-major Axis, Major Axis).

[MCQ-1077] In the UKF, which stair is synonymous with Kepler's Minor Axis and the Quranic term *Tiin* (Fig)?

Option A: Middle Stair (Median).

Option B: Ground Stair (Township).

[MCQ-1078] In the "Unerring Knowledge" framework, which stair is synonymous with Kepler's Semi-major Axis and the Quranic term *Zaytuun* (Olive)?

Option A: Ground Stair (Township).

Option B: Middle Stair (Median).

[MCQ-1079] In the "Unerring Knowledge" framework, which stair is synonymous with Kepler's Major Axis and the Quranic term *Tuur* (Mount)?

Option A: Middle Stair (Median).

Option B: Mountain Top Stair (City/Oort Cloud region).

[MCQ-1080] The UKF describes an "odd and even contrast" in the distribution of these stairs across time zones. How many stairs are located in the Eastern Daylight Time Zone (EDTZ)?

Option A: Two stairs (Middle and Mountain Top).

Option B: Only the Ground Stair (Kepler's Minor Axis/*Tiin*).

[MCQ-1081] How many stairs are located in the Western Daylight Time Zone according to the "Unerring Knowledge" framework?

Option A: Only the Ground Stair.

Option B: Two stairs (Middle Stair and Mountain Top Stair).

[MCQ-1082] The "Habitations" and the Ground Stair (Sura Ilan-Nahl 16:68-69): The verses mention that Allah "taught bee to build its inhabitations... in habitations [ground stair of North America and South America]." The UKF interprets "habitations" as corresponding to which specific stair and axis?

Option A: The Mountain Top Stair (*Tuur*) and Kepler's Major Axis.

Option B: The Ground Stair (Township/*Tiin*) and Kepler's Minor Axis.

[MCQ-1083] The "Trees" and the Middle Stair (Sura Ilan-Nahl 16:68-69): The verses reference building habitations "in the trees [middle stair of South Africa – Asia – Australia – Europe]." The UKF interprets "trees" as corresponding to which specific stair and axis?

Option A: The Ground Stair (*Tiin*) and Kepler's Minor Axis.

Option B: The Middle Stair (Median/*Zaytuun*) and Kepler's Semi-major Axis.

[MCQ-1084] The "Hills" and the Mountain Top Stair (Sura Ilan-Nahl 16:68-69): The verses mention building habitations "in the hills [mountain top stair of Arabian Peninsula]." The UKF interprets "hills" as corresponding to which specific stair and axis?

Option A: The Middle Stair (*Zaytuun*) and Kepler's Semi-major Axis.

Option B: The Mountain Top Stair (City/*Tuur* region) and Kepler's Major Axis.

[MCQ-1085] The Three Stairs in the Valley Analogy (Sura Anil-Anfaal 8:42-44): The verses describe three distinct locations: the "near bank of the valley" (middle stair), the "farther bank" (mountain top stair), and the "caravan on lower ground than you" (ground stair). The UKF uses this analogy to confirm which specific model?

Option A: The random, varied topography found across a global Earth's surface.

Option B: The existence of the three fixed "ascending stairs" of the Appearing Pentagonal Earth like a spider's web (9/11 Pentagon).

[MCQ-1086] The "Ground Stair" in the Verses (Sura Anil-Anfaal 8:42-44): The UKF identifies the "caravan on lower ground than you" as the ground stair. This region corresponds to which scientific/Quranic term pairing in the UKF model?

Option A: The Middle Stair (Kepler's Semi-major Axis / *Zaytuun*).

Option B: The Ground Stair (Kepler's Minor Axis / *Tiin*).

[MCQ-1087] The Rejection of the "Global Sphere" (Sura Anil-Anfaal 8:42-44): The verse states, "Even if you had made a mutual appointment to meet (global sphere) you would certainly have failed in the appointment." The UKF uses this statement to argue against which mainstream concept?

Option A: The difficulty of coordinating meetings across different time zones.

Option B: The impossibility and falsehood of the human-constructed, imaginary "global sphere" model.

[MCQ-1088] The "Wave above a Wave" Analogy (Sura Nuurun alaa Nuur 24:36-40): The verses describe darkness as "a wave [ground stair], above which is a wave [middle stair], above which is a cloud [Oort cloud / mountain top stair]." The UKF uses this analogy to represent which physical structure?

Option A: The dynamic layers of the Earth's atmosphere and weather systems.

Option B: The three fixed "ascending stairs" (Ground, Middle, and Mountain Top) of the Appearing Pentagonal Earth.

[MCQ-1089] The "Middle Stair" in the Verses (Sura Nuurun alaa Nuur 24:36-40): The UKF identifies the second "wave" in the analogy as the middle stair. This region corresponds to which scientific/Quranic term pairing in the UKF model?

Option A: The Mountain Top Stair (Kepler's Major Axis / *Tuur*).

Option B: The Middle Stair (Kepler's Semi-major Axis / *Zayun*).

[MCQ-1090] The "Ground Stair" in the Verses (Sura Nuurun alaa Nuur 24:36-40): The UKF identifies the first "wave" in the analogy as the ground stair. This region corresponds to which scientific/Quranic term pairing in the UKF model?

Option A: The Mountain Top Stair (Kepler's Major Axis / *Tuur*).

Option B: The Ground Stair (Kepler's Minor Axis / *Tiin*).

[MCQ-1091] The "Cloud" and the Mountain Top Stair (Sura Nuurun alaa Nuur 24:36-40): The UKF identifies the "cloud" (Oort cloud) as the mountain top stair. This region corresponds to which scientific/Quranic term pairing in the UKF model?

Option A: The Middle Stair (Kepler's Semi-major Axis / *Zaytuun*).

Option B: The Mountain Top Stair (Kepler's Major Axis / *Tuur* region).

[MCQ-1092] In the UKF's interpretation of Sura Alal-Imran 3:189-195, "men of understanding" (Ulil-Albaab) are those who contemplate the "creation of Sirius binary system

[*samawaati wal-arz*]]. What specific activity does the UKF link this contemplation to?

Option A: Studying mainstream astronomy about the Sirius system.

Option B: Understanding the structure of the three ascending stairs/axes of the Earth/Ark.

[MCQ-1093] The contemplation of the "creation of Sirius binary system" (*samawaati wal-arz*) is presented by the UKF as a fundamental requirement for gaining what kind of knowledge?

Option A: General scientific knowledge of cosmology.

Option B: Unerring knowledge (Kitaaba Bil-Haq) integrated with philosophy and science.

[MCQ-1094] Contemplation and the Universal Model (Sura Alal-Imraan 3:189-195): The verses call for "men of understanding" to contemplate the "creation of Sirius binary system [*samawaati wal-arz*]." The UKF interprets this contemplation as leading to the verification of which specific model?

Option A: The mainstream consensus model of an expanding universe with countless stars and galaxies.

Option B: The universally verifiable 6-direction model of the pre-existing Upright Rectangular Universe and Immovable Hexagonal World (with six regions).

[MCQ-1095] The States of "Standing, Sitting, and Lying Down" Analogy (Sura Alal-Imraan 3:189-195)

The verses mention remembering Allah in three states: "standing, sitting, and lying down on their sides." The UKF aligns these three human postures with which physical structure in its cosmology?

Option A: The general physical postures of prayer and reflection in daily life.

Option B: The three fixed "ascending stairs" (Ground Stair, Middle Stair, Mountain Top Stair) of the Appearing Pentagonal Earth.

[MCQ-1096] "Men of Understanding" and "Apriori Science" (Sura Qawma Yuunus 10:11-13): The UKF suggests that "men of understanding" use the "natural signs" (like the Sirius system) as evidence for "apriori science." This approach contrasts with the methodology of:

Option A: Relying on natural signs and *apriori* science as the true empirical evidence.

Option B: Mainstream global science [scholarly consensus-based knowledge] which uses "technology" and "artificial natural science."

[MCQ-1097] In the Sura Wat-Tiini Waz-Zaytuun (verses – 1- 8), "By the Fig [*tiin* or ground stair]" is interpreted by the UKF as a reference to which specific stair and location?

Option A: The Mountain Top Stair in the Arabian Peninsula.

Option B: The Ground Stair located in North and South America

[MCQ-1098] The phrase "and the Olive (*zaytuun* or middle stair)" refers to the middle stair located in which general super-region of the world?

Option A: North and South America.

Option B: The Middle Stair located in South Africa – Asia – Australia – Europe

[MCQ-1099] The term "Mount of Tuur [Oort Cloud or mountain top stair]" aligns with which of the three ascending stairs?

Option A: The Ground Stair.

Option B: The Mountain Top Stair in Arabian Peninsula.

[MCQ-1100] The UKF links the "land made safe [Upright-west region of the Rabbun Gafuur (Prime Meridian or Appointed Kaba)]" mentioned in the Sura to a specific region. Where is this region located relative to the Prime Meridian?

Option A: The Eastern Daylight Time Zone region.

Option B: The Upright-west region of the Kaaba/Prime Meridian.

[MCQ-1101] The "Tiin" (Fig) and the Ground Stair: The UKF uses the oath "By the Fig [*tiin* or ground stair]" in the verses as evidence for which specific structure in its model?

Option A: A literal fruit and region of agricultural significance in the Middle East.

Option B: The Ground Stair (Township) of the Appearing Pentagonal Earth, which aligns with Kepler's Minor Axis.

[MCQ-1102] The "Zaytuun" (Olive) and the Middle Stair: The UKF uses the oath "and the Olive [*zaytuun* or middle stair]" as evidence for which specific structure in its model?

Option A: A literal fruit and region of agricultural significance that is distinct from the fig region.

Option B: The Middle Stair (Median) of the Appearing Pentagonal Earth, which aligns with Kepler's Semi-major Axis.

[MCQ-1103] The "Mount of Tuur" and the Mountain Top Stair: The UKF uses the oath "and the Mount of Tuur [Oort Cloud or mountain top stair]" as evidence for which specific structure in its model?

Option A: A literal mountain located in the Sinai Peninsula with historical significance.

Option B: The Mountain Top Stair (City/Oort Cloud region) of the Appearing Pentagonal Earth, which aligns with Kepler's Major Axis.

[MCQ-1104] The "Land Made Safe" (Kaaba Region): The verses conclude by swearing "by this land made safe [Upright-west region of the Rabbun Gafuur (Prime Meridian or Appointed Kaba)]." The UKF uses this to establish the Kaaba's role as:

Option A: A historical safe haven for prophets and believers from ancient conflicts.

Option B: The fixed, central *Immam* (Standard) and manifested Prime Meridian for the six-direction model of the upright rectangular universe.

[MCQ-1105] The Identity of the "Ascending Stairways" (Sura Zil-ma-aarij 70:1-14): The verses mention the "Rab of the Ascending Stairways" (*Zil-ma-aarij*). The Unerring Knowledge Framework (UKF) interprets these "Stairways" as a reference to which physical structure?

Option A: The spiritual path to God or literal stairs in a place of worship (consensus view).

Option B: The three fixed "ascending stairs" (Ground, Middle, and Mountain Top) of the Appearing Pentagonal

Earth like 9/11 Pentagon (Star Emoji) that align with Kepler's Laws

[MCQ-1106] The "Rab" as the Source of *Apriori* Science: The UKF uses the term "Rab" (Lord/Sustainer) in this context to signify the origin of the "ascending stairways" mechanism. This means the mechanism is:

Option A: A human-constructed model or technology that is subject to revision and paradox.

Option B: An inherent, un-interfering natural mechanism of *apriori* science (e.g., Kepler's Laws) that is part of pre-existing nature.

[MCQ-1107] The Framework's Interpretation of the Verses: The UKF's interpretation of Sura *Zil-ma-aarij* as a description of physical stairs (aligned with Kepler's laws) fundamentally contrasts with which mainstream methodology?

Option A: The use of empirical evidence based on natural signs and un-manipulated conditions (UKF methodology).

Option B: Scholarly consensus-based interpretation which often treats such terms as metaphors for spiritual ascension or abstract concepts.

[MCQ-1108] The "Tracts Neighbouring [stairways]" (Sura Yu-Sabbihur-Ra'd 13:2-4): The verses mention "tracts neighbouring [stairways]" in the land. The UKF interprets these tracts as evidence for:

Option A: The varied geological landscape and agricultural regions of a global Earth.

Option B: The existence of the three fixed ascending stairs that define the structure of the immovable hexagonal world (appearing as a pentagonal earth).

[MCQ-1109] The "Threefold Shadow" Analogy (Sura Wal-Mursalaati Urfaa 77:28-33): The command to "Depart you to the shadow following threefold" is used by the UKF to confirm which aspect of its model?

Option A: A metaphorical description of a spiritual punishment involving darkness and fire.

Option B: The three distinct layers/stairs that comprise the structure of the "Appearing Pentagonal Earth" dwelling.

[MCQ-1110] "Creep on their bellies; walk on two legs; and some that walk on four" Analogy (Sura Nuurun alaa Nuur 24:43-45): The UKF uses the analogy of how animals move (bellies, two legs, four) to represent the different "ascending stairs." This demonstrates the UKF's principle of:

Option A: The biological diversity and evolutionary path of life on Earth (mainstream view).

Option B: The "equal & opposite" duality of life forms and their relationship to the three ascending stairs of reality.

[MCQ-1111] "Two-thirds of the night, or half or a third thereof" (Sura Muzzammil 73:20): The variations in the length of the night described in the verses (two-thirds, half, a third) are used by the UKF as evidence for which concept?

Option A: The practical difficulties of timekeeping and vigil before the invention of standardized clocks.

Option B: The natural "odd and even contrast" distribution of the three stairs across the two natural daylight time zones.

[MCQ-1112] The Ground Stair Posture: In the UKF's analogy, the "lying down on their sides" posture is associated with the Ground Stair. This region aligns with which scientific/Quranic term pairing?

Option A: The Mountain Top Stair (Kepler's Major Axis / *Tuur*).

Option B: The Ground Stair (Kepler's Minor Axis / *Tiin*).

[MCQ-1113] The Middle Stair Posture: In the UKF's analogy, the "sitting" posture is associated with the Middle Stair. This region aligns with which scientific/Quranic term pairing?

Option A: The Ground Stair (Kepler's Minor Axis / *Tiin*).

Option B: The Middle Stair (Kepler's Semi-major Axis / *Zaytuun*).

[MCQ-1114] The Mountain Top Stair Posture: In the UKF's analogy, the "standing" posture is associated with the Mountain Top Stair. This region aligns with which scientific/Quranic term pairing?

Option A: The Middle Stair (Kepler's Semi-major Axis / *Zaytuun*).

Option B: The Mountain Top Stair (Kepler's Major Axis / *Tuur* region).

[MCQ-1115] The "Tent House" Analogy and Night Vigil (Sura Muzzammil 73:1-8): The command to "Keep vigil the night long" relates to the Earth's design. The UKF connects this to the concept of the Earth as:

Option A: A moving globe with 24 political time zones where night is temporary and relative.

Option B: A fixed "Tent House" with inherent "odd and even contrast" night lengths determined by the three stairs mechanism

[MCQ-1116] The "Town Standing Close by the Sea" (Sura Alal-Imraan 7:163-166): The verses mention a "town standing close by the sea" where people transgressed the Sabbath. The UKF identifies this "town" as:

Option A: A specific historical coastal town whose inhabitants were punished for disobedience.

Option B: The Ground Stair (Township/*Tiin*) region of the Appearing Pentagonal Earth, aligning with Kepler's Minor Axis.

[MCQ-1117] "Go You Down to Any Town" (Sura An-tazbahuu Baqarah 2:60-61): The command to "Go you down to any town" is used by the UKF to signify which aspect of the Ground Stair region?

Option A: The historical dispersal of people into various physical towns for trade after a specific event.

Option B: The location of the Ground Stair (Township) as the lowest or "down" region within the structure of the Pentagonal Earth.

[MCQ-1118] The Function of the Ground Stair Region: The UKF uses verses related to various towns (*Alal-A-Raaf*, *Qawma Huud*, *Bil-Hajj*) to establish the function of the Ground Stair region. This region primarily operates within which of the two natural daylight zones?

Option A: The Western Daylight Time Zone (WDTZ), where it operates with the Middle and Mountain Top stairs.

Option B: The Eastern Daylight Time Zone (EDTZ), where it is the sole active stair in that region.

[MCQ-1119] The "Kepler's Minor Axis" Connection (Sura As-haabal-Kahf 18:58-64): The UKF interprets the various "town" references as proof that the Ground Stair aligns with "Kepler's Minor Axis." This demonstrates the UKF's principle that:

Option A: Mainstream physics is a flawed technology that misinterprets the universe's mechanics.

Option B: The universe's mechanics follow *apriori*, natural laws (Kepler's Laws) that are evident in the Earth's physical structure.

[MCQ-1120] The "Unseen" Nature of the Ground Stair (Sura Nazzalal-Furqaan 25:40-44): While the Ground Stair is a core part of the UKF model, it is associated with the "unseen" nature of the Earth's "root" structure. Mainstream global science overlooks this region (Middle-East Region of Earha 3D) because it only perceives:

Option A: The complete, six-region Immovable Hexagonal World in its entirety.

Option B: The five-region *appearance* of the Pentagonal Earth, which is the visible portion of reality.

[MCQ-1121] The UKF interprets the command to "Go you down to any town" in Sura Ilan-Nahl (16:68-69) (implied context) and Sura An-tazbahuu Baqarah (2:60-61) as a reference to which location in their model?

Option A: The Mountain Top Stair/City region.

Option B: The Ground Stair/Township.

[MCQ-1122] In Sura An-tazbahuu Baqarah (Verse 259), which specific region does the UKF associate with the destroyed "town" that was subsequently revived?

Option A: The Middle Stair region.

Option B: The Ground Stair/Township region.

[MCQ-1123] The UKF uses Sura Haazi-hil-an-Aam (6:131-133), which discusses towns and their people, as evidence for the existence of which specific axis of the Earth/Ark structure?

Option A: Kepler's Major Axis.

Option B: Kepler's Minor Axis.

[MCQ-1124] The narrative of Prophet Lut and the townspeople in Sura Alal-A-Raaf (7:80-84) is interpreted by the UKF as taking place within which specific stair region?

Option A: The Mountain Top Stair (*Tuur*).

Option B: The Ground Stair (*Tiin*).

[MCQ-1125] The general warning to the "towns" whose people were unjust, mentioned in Sura Alal-A-Raaf (7:94-102) confirms the existence of which stair in the UKF model?

Option A: The Mountain Top Stair.

Option B: The Ground Stair.

[MCQ-1126] The story of the "Town by the sea" whose inhabitants broke the Sabbath, detailed in Sura Alal-A-Raaf (7:163-166), is located by the UKF in which specific stair region?

Option A: The Middle Stair (*Zaytuun*).

Option B: The Ground Stair (Tiin).

[MCQ-1127] In Sura Alal-A-Raaf (7:161-162), the command "Enter this town" and "say Hitta [forgive us]" is a directive specific to entering which foundational region of the Earth/Ark?

Option A: The Mountain Top Stair.

Option B: The Ground Stair/Township.

[MCQ-1128] The "towns" mentioned in Sura Qawma Huud (11:96-100) that were destroyed for their wrongdoing are examples of settlements located on which specific stair?

Option A: The Middle Stair.

Option B: The Ground Stair/Township.

[MCQ-1129] In Sura Banii-Israa-iil (17:13-16), the warning that "We would not punish until We had sent a messenger" to a "town" (nation) applies to the inhabitants of which specific geographical stair?

Option A: The Mountain Top Stair.

Option B: The Ground Stair/Township.

[MCQ-1130] The location where the two seas meet in Sura As-haabal-Kahf (18:58-64), near a town where food was requested, is situated in which stair region in the UKF interpretation?

Option A: The Middle Stair (Zaytuun).

Option B: The Ground Stair (Tiin).

[MCQ-1131] The "towns" whose roofs had fallen in, mentioned in Sura Bil-Hajj (22:45-51), serve as a sign related to the history of the inhabitants of which stair?

Option A: The Mountain Top Stair (Tuur).

Option B: The Ground Stair (Township).

[MCQ-1132] The "town" that had evil rain poured upon it, referenced in Sura Nazzalal-Furqaan (25:40-44), is located on which foundational level of the UKF model?

Option A: The Middle Stair/Semi-major Axis.

Option B: The Ground Stair/Minor Axis.

[MCQ-1133] The "town" of Saba (Sheba) and its destruction mentioned in Sura Waadin-Naml (27:27-37) is identified by the UKF as a historical example of a settlement on which stair?

Option A: The Middle Stair.

Option B: The Ground Stair.

[MCQ-1134] The "towns" mentioned in Sura Alayhil-Qasas (28:57-60) that were destroyed due to injustice are situated by the UKF within the boundaries of which specific stair?

Option A: The Mountain Top Stair/Major Axis.

Option B: The Ground Stair/Minor Axis.

[MCQ-1135] The story of Lut and the "town" people who practiced great sins in Sura La-baytul-Ankabuut (29:31-35) takes place on which level of the Appearing Pentagonal Earth?

Option A: The Middle Stair (Zaytuun).

Option B: The Ground Stair (Tiin/Township).

[MCQ-1136] The "Zaytuun" and the Middle Stair: The UKF uses the Quranic term *Zaytuun* (Olive) to correspond to which aspect of the Pentagonal Earth's structure?

Option A: The Ground Stair (Tiin) and Kepler's Minor Axis.

Option B: The Middle Stair (Median) and Kepler's Semi-major Axis.

[MCQ-1137] The "Median" in the UKF Model: The Middle Stair is synonymous with the "Median" in the UKF's directional structure. This region primarily operates within which of the two natural daylight zones?

Option A: The Eastern Daylight Time Zone (EDTZ), where it operates with the Ground Stair.

Option B: The Western Daylight Time Zone (WDTZ), where it operates with the Mountain Top Stair.

[MCQ-1138] The "Midian" People in the Verses (Sura Alal-A-Raaf 7:85-93; Qawma Huud 11:84-95; Alayhil-Qasas 28:22-24, 43-47; La-baytul-Ankabuut 29:36-38): The UKF uses the historical accounts of the people of "Median" in the specified verses (the people of Prophet Shu'aib) to represent which physical region in its cosmology?

Option A: A localized historical region in the Middle East that was geographically separate from other towns.

Option B: The Middle Stair region of the Appearing Pentagonal Earth, which is a fixed structural component of reality.

[MCQ-1139] "Kepler's Semi-major Axis" Connection: The UKF interprets the various references to the "Middle Stair" region as proof that it aligns with "Kepler's Semi-major Axis." This connection serves as evidence that:

Option A: Mainstream physics has successfully mapped the entire globe, confirming the consensus model.

Option B: The universe's mechanics follow *a priori*, natural laws (Kepler's Laws) that are evident in the Earth's physical structure.

[MCQ-1140] The "Mount Tuur" and its Location: The verses describe the "Mount Tuur" towering "above you (middle stair)." In the UKF model, which physical location is represented by this "Mount Tuur"?

Option A: A specific, historical mountain located physically higher than a middle region.

Option B: The Mountain Top Stair [City/Oort Cloud region], which aligns with Kepler's Major Axis and is structurally positioned above the Middle Stair region.

[MCQ-1141] The "Upright-West Region" as the Safe Land: The UKF identifies the Upright-West Region of the Arabian Peninsula as the "land made safe" where the Kaaba is located (from Sura *Wat-Tiini Waz-Zaytuun* 95:1-8). This region operates structurally above which other stair region?

Option A: The Ground Stair region (Township).

Option B: The Middle Stair region (Median), which is referred to as "beneath" the towering Mount Tuur in the verses.

[MCQ-1142] The "Kepler's Major Axis" Connection: The UKF uses the references to "Mount Tuur" and the "Upright-West Region" to confirm their alignment with "Kepler's Major Axis." This connection fundamentally replaces which mainstream concept?

Option A: The idea that mountains are formed by random tectonic plate shifts.

Option B: The mainstream spherical geography model, using *apriori* science (Kepler's Laws) to prove a fixed, multi-layered structure of reality.

[MCQ-1143] The "Mount Tuur" Towering Over the Ground Stair (Sura Aatun-Nisaaa-a 4:153-159): The verses describe "Mount Tuur" towering "above them (ground stair)." In the UKF model, this signifies a structural relationship between which two specific regions?

Option A: A physical mountain and a historical town in the same horizontal location.

Option B: The Mountain Top Stair [City/Oort Cloud region] and the Ground Stair [Township/Tiin], with the former located structurally above the latter

[MCQ-1144] The UKF uses the references to "Mount Tuur" and the "ground stair" to connect Kepler's Major and Minor Axes. This demonstrates that these two axes:

Option A: Operate independently of each other within a mainstream, random universe model.

Option B: Have an "equal & opposite" structural relationship within the fixed, *apriori* science model of the UKF.

[MCQ-1145] According to the mainstream global science consensus, where is the Kaaba located?

Option A: In the Upright-West region of the Arabian Peninsula, above the ground stair.

Option B: At the centre of the rotating and revolving global sphere, in the Middle-East region of the Arabian Peninsula.

[MCQ-1146] In the UKF's interpretation of *Quran: Kitaaba bil-Haq*, where is the Kaaba positioned relative to the Ground Stair region (North and South America)?

Option A: Within the Ground Stair region itself.

Option B: Above the Ground Stair.

[MCQ-1147] The UKF model specifies that the Appointed Kaaba is situated "Over Water" in which geographical region?

Option A: The Western Daylight Time Zone oceans.

Option B: The Middle-East Region of Eartha 3D.

[MCQ-1148] The UKF places the Kaaba relative to the Middle Stair region (South Africa, Asia, Australia, and Europe) in which specific location?

Option A: Within the Middle Stair region.

Option B: Above the Middle Stair.

[MCQ-1149] Which specific direction in the Arabian Peninsula is the Kaaba located in, according to the UKF's *Kitaaba bil-Haq* model?

Option A: The Middle-East Region.

Option B: The Upright West Region.

[MCQ-1150] In the UKF's interpretation of Sura Taa-Haa 20:80-82 ("We made covenant with you on the right-side of the Mount Tuur"), where is the Kaaba located relative to the Mount Tuur?

Option A: On the left-side of the Mount Tuur.

Option B: On the right-side of the Mount Tuur.

[MCQ-1151] The UKF model places the Kaaba as the Prime Meridian in the "Uppermost Land" of which specific world structure?

Option A: The global sphere.

Option B: The Immovable Hexagonal World appearing as a Pentagonal Earth.

[MCQ-1152] The UKF describes the Kaaba's location as part of the "East Horizon (Arz)" within which larger universal structure?

Option A: The spherical universe.

Option B: The Upright Rectangular Universe.

[MCQ-1153] In the UKF's interpretation of Sura Alayhil-Qasas 28:29-32 ("he was called from the right-side of the valley in the blessed field"), which location does the "blessed field" refer to?

Option A: The general Middle-East region.

Option B: The region of the Appointed Kaaba as the Prime Meridian.

[MCQ-1154] The UKF uses the references to the "right-side" in both Sura Alayhil-Qasas (28:29-32) and Sura Taa-Haa (20:80-82) to establish which aspect of the Appointed Kaaba's location within their cosmology?

Option A: That Kaaba is at the centre of the rotating and revolving global sphere

Option B: That Kaaba is on the right-side of the Mount Tuur and in the Upright West Region of the Immovable Hexagonal World

[MCQ-1155] Which Sura describes the "two seas meeting together" with "a barrier between them" that they do not transgress, confirming the UKF's "equal & opposite" paradigm?

Option A: Sura Ilan-Nahl

Option B: Sura Ar-Rahman [55:19-21]

[MCQ-1156] According to the UKF interpretation of Sura Ar-Rahman [55:19-21], the "barrier" (*Barzakh*) between the two metaphorical "seas" represents which physical system?

Option A: The Earth's atmosphere.

Option B: The Natural Solar System (Invisible Barrier/Gravitational Wave).

[MCQ-1157] The UKF interprets the "shade of clouds" mentioned in Sura An-tazbahuu Baqarah [2:55-59] as evidence for which physical phenomenon that functions as a barrier?

Option A: Common weather patterns in the Middle East.

Option B: The invisible barrier/screen mechanism of the Natural Solar System.

[MCQ-1158] In Sura An-tazbahuu Baqarah [2:164-167], the "clouds obedient between White Dwarf Companion Sirius B and Sirius A" are interpreted as the physical manifestation of:

Option A: Atmospheric water vapor distribution.

Option B: The invisible barrier/barycentre that enforces the "equal & opposite" law.

[MCQ-1159] Ibrahim's challenge in Sura An-tazbahuu Baqarah [2:258] refers to Allah causing *bish-shamsi*

(gravitational wave) to rise from the East (Arz or Gravitational Field). This verse highlights the directional source of which aspect of the natural solar system?

Option A: The electromagnetic waves (*Tarash-shamsa* or sunlight).

Option B: The gravitational waves (*Bish-shamsi* or sign of darkness).

[MCQ-1160] In Sura Alal-Imran [3:38-41], Zakariya asks for a "Sign" (*Ayatuka*) to confirm a truth. The UKF interprets this "Sign" as representing the existential import of what specific mechanism?

Option A: A physical miracle of prophecy.

Option B: The invisible barrier/solar system between the equal & opposite emerging of the New Moon for the WDTZ and the entering of the "so-called Sunlight" for the EDTZ.

[MCQ-1161] The "Sign to you (shall be) that you shall not speak to mankind three days except by Signs" [Sura Alal-Imran 3:38-41] is interpreted in the UKF as an analogy for the operation of the invisible barrier across how many primary time-related segments?

Option A: The three ascending stairs (Ground, Middle, Mountain Top).

Option B: Even (WDTZ) and Odd (EDTZ) Contrast [Double Danger and Danger]

[MCQ-1162] Sura Iisabnu-Maryam [19:1-15] mentions Zakariya "with no bodily defect will not speak to mankind three nights." This duration of "three nights" confirms the operation of the barrier during which specific phase of the day/night alteration?

Option A: The entire 24-hour global cycle.

Option B: The "at break of the day and fall of night" sequence where the barrier is active.

[MCQ-1163] The "invisible barrier" (veto, screen, or Lakshman Rekha) that separates the two bodies in Sura Ar-Rahman and Sura An-tazbahuu Baqarah operates within the UKF model as a natural mechanism to enforce which fundamental *apriori* paradigm?

Option A: The mainstream concept of balanced ecology.

Option B: The "equal & opposite" natural paradigm (creation in pairs).

[MCQ-1164] The UKF uses the verses regarding the "barrier" to argue against which mainstream scientific concept?

Option A: The existence of gravitational waves and electromagnetic spectrums.

Option B: The mainstream "global sphere" model that requires a common rotation for all time zones.

[MCQ-1165] The "veil" mentioned in Sura Alal-A-Raaf [7:45-48] ("Between them shall be a veil") is interpreted by the UKF as evidence for which physical structure?

Option A: A spiritual boundary between heaven and hell.

Option B: The invisible barrier that separates the two "equal & opposite" time zones/regions.

[MCQ-1166] In Sura Alal-A-Raaf [7:159-160], the "shade of clouds" provided to the people is an analogy for which protective mechanism in the UKF model?

Option A: The Earth's atmospheric ozone layer.

Option B: The function of the invisible barrier (gravitational wave or screen).

[MCQ-1167] The verse in Sura Yu-Sabbihur-Ra'd [13:2-4], "He draws the night as a veil over the day," confirms the role of the barrier in facilitating which natural process?

Option A: The Earth's standard global rotation.

Option B: The "alteration" of day and night within specific time zones.

[MCQ-1168] The "things to give you shade" mentioned in Sura Ilan-Nahl [16:80-82] are interpreted by the UKF as a reference to the physical presence of what invisible mechanism?

Option A: Literal physical shelters built by humans.

Option B: The electron cloud/screen barrier that defines the solar system's boundary.

[MCQ-1169] In Sura Banii-Israa-iil [17:45-46], the "veil invisible" placed between those who believe not in the Hereafter is used as a metaphor for:

Option A: Spiritual blindness or deafness.

Option B: The physical invisible barrier/veto that operates as an unalterable natural law.

[MCQ-1170] The analogy in Sura As-haabal-Kahf [18:29-43] of "Like the walls and roof of the tent" describes the structural nature of which aspect of the UKF cosmology?

Option A: The physical construction of the tent of the People of the Cave.

Option B: The shape and function of the invisible barrier/screen surrounding the system.

[MCQ-1171] The "barrier" (*saddan*) mentioned in Sura As-haabal-Kahf [18:94] [related to Zil-Qarnayn and three stages of journey of the so-called sunlight such as Magribashshamsi, Majli-ash-shamsi, and Hay-nas-saddayni corresponding to three ascending stairs of the pentagonal earth] is used as evidence for which physical structure in the UKF model?

Option A: A historical wall built in ancient times.

Option B: The strong, protective invisible barrier/wall at the limits of the three ascending stair ways.

[MCQ-1172] In Sura As-haabal-Kahf [18:95-97], the description of the "strong barrier" that Yajooj and Majooj [such as Two-in-One International Global Organization and Radical Islamic Organization / Two-in-One NASA and IFTA] could neither scale nor pierce relates to the impassable nature of:

Option A: A metaphysical or spiritual boundary.

Option B: The unalterable, physical invisible barrier that prevents encroachment.

[MCQ-1173] The people in Sura Kitaabun-Fussilat [41:1-5] state, "between us (such as WDTZ) and you (such as EDTZ) is a screen (veil)". The UKF uses this scriptural dialogue to highlight the real-world function of:

Option A: Differences in communication and understanding between people.

Option B: The physical "invisible barrier" that enforces the equal & opposite natural law in physical systems such as Natural Magnetism.

[MCQ-1174] The collection of verses referencing "veil," "screen," and "barrier" across multiple Suras (Alal-A-Raaf, As-haabal- Kahf, Kitaabun-Fussilat) is used by the UKF to confirm that the invisible barrier is:

Option A: A rare metaphorical concept in the Quran.

Option B: An "unalterable law of nature" and a consistent element of the cosmos' physical structure.

[MCQ-1175] In Sura Iisabnu-Maryam [19:16-36], the command "And make mention of Maryam in the Kitaab" refers to Maryam as an allegory for which physical phenomenon in the UKF framework?

Option A: The Moon and its monthly cycle.

Option B: Natural Magnetism (Electromagnetic Wave/Supplied Sustenance).

[MCQ-1176] Maryam is described as withdrawing to a chamber "looking East [Downward Direction or towards Gravitational Field]". This "East" direction is where which natural phenomenon operates in the UKF model?

Option A: The entering of daylight (*tarash-shamsa*).

Option B: The rising of the gravitational field (*bish-shamsi* or Sign of Darkness).

[MCQ-1177] Maryam "placed a screen from them." This "screen" (veil or dark umbrella) is interpreted by the UKF as representing which aspect of the cosmos?

Option A: A physical curtain or room divider.

Option B: The Natural Solar System (Gravitational Wave/Electron Cloud) acting as an invisible barrier

[MCQ-1178] The "screen" mentioned in Sura Iisabnu-Maryam [19:16-36] functions as an invisible barrier between which two "equal & opposite" geographical regions?

Option A: The Arabian Peninsula and Asia.

Option B: The Eastern Daylight Time Zone (EDTZ) and the Western Daylight Time Zone (WDTZ).

[MCQ-1179] The UKF uses the narrative of Maryam and the "screen" to illustrate the operation of nature's "equal & opposite" paradigm, specifically contrasting the functions of:

Option A: Gravity and mass in celestial mechanics.

Option B: Natural Magnetism (Electromagnetic Waves) and the Natural Solar System (Gravitational Waves/Screen).

[MCQ-1180] Which concept describes an "unalterable law of nature" where corresponding opposite states (e.g., day/night in certain regions, or opposite faces of a coin) cannot be perceived simultaneously?

Option A: Scholarly Consensus Mythology

Option B: The "Equal & Opposite" Natural Mechanism with an Invisible Barrier

[MCQ-1181] In the UKF, the reason people in North-East North America and South-West South Africa cannot perceive daylight at the same time is due to:

Option A: A physical screen or simple atmospheric interference

Option B: An "invisible barrier" that enforces the equal & opposite natural law

[MCQ-1182] Sura Ar-Rahman – 54:19-21 ("There is a barrier between them. They encroach not"), is used to justify the existence of:

Option A: A metaphysical separation between heaven and earth

Option B: A natural, unalterable, invisible barrier in physical systems

[MCQ-1183] The Scholarly Consensus generally interprets the "veil" mentioned in Sura Yu-Sabbihur-Ra'd – 12:2-4 ("He draws the night as a veil over the day") as:

Option A: The rotation of the gravitational wave

Option B: A spiritual covering of darkness over the world

[MCQ-1184] Sura Nazzalal-Furqaan 25:53-55 ("a veto that is forbidden to be passed"), is used to describe the function of the invisible barrier as an unalterable natural law.

Option A: This verse refers only to a legal/moral prohibition in human society

Option B: This verse confirms the barrier acts as a "veto" in nature

[MCQ-1185] When the Quran refers to a "separating bar between the two bodies of flowing water" [Sura Waadin-Naml (Verses – 59 to 61)], the UKF interprets this as:

Option A: A literal physical dam or landmass between two rivers

Option B: An analogy for the invisible barrier that separates equal and opposite EDTZ and WDTZ

[MCQ-1186] In Sura Qawma Huud 11:42-44 ("And the waves came between them"), the term "waves" is interpreted in the UKF as referring to:

Option A: Ocean waves in a historical flood narrative

Option B: A form of invisible barrier, potentially a gravitational wave or ripple, that enforces separation

[MCQ-1187] The UKF interprets *Bish-shamsi* in Sura An-tazbahuu Baqarah (1:258) as "gravitational waves or ripples in space-time curvature," which are a form of the invisible barrier.

Option A: This interpretation is consistent with the Scholarly Consensus

Option B: This interpretation is unique to the Unerring Knowledge Framework

[MCQ-1188] Mainstream Global Science explains the day-night cycle through the physical rotation of a global Earth. The UKF describes this rotational explanation as what kind of flawed statistical reasoning?

Option A: Peer-reviewed empirical evidence.

Option B: *Post hoc ergo propter hoc* statistics.

[MCQ-1189] Mainstream science identifies the Solar System as a center of gravity (*barycentre*) around which planets orbit. The UKF reinterprets this *barycentre* as which physical mechanism?

Option A: A common center of orbit for all celestial bodies.

Option B: A "common wall" or "invisible barrier" that enforces separation.

[MCQ-1190] The UKF argues that the "day-night cycle" is a flawed concept from mainstream science. It replaces this idea with which specific mechanism in its own model?

Option A: A single, universal time zone.

Option B: The "alteration" of day and night in each daylight time zone (twice day/night within a whole day).

[MCQ-1191] Mainstream Global Science is categorized by the UKF as "Human-derived Natural Science." The UKF views its own framework as which superior form of science?

Option A: Scholarly Consensus Mythology.

Option B: Empirical Evidence-based *Apriori* Science (rooted in revealed message).

[MCQ-1192] The UKF identifies the Natural Solar System as a "screen" or "dark umbrella" that serves as the "Sign of Darkness" (*Ayatal-Layli*). Which specific wave type is this attributed to in their model?

Option A: Electromagnetic Waves (*Tarash-shamsa*).

Option B: Gravitational Waves (*Bish-shamsi*).

[MCQ-1193] The UKF uses "categorical meanings" to classify knowledge sources. Which source is categorized as the universal major premises of the Dictum?

Option A: *Ayatillaahi* (Natural Signs)

Option B: *Kalamallaahi* (Words of Allah or Verses of Kitaaba bil-Haq)

[MCQ-1194] The UKF argues that "Scholarly Consensus-based Contingent/Self-contradictory Knowledge" is vitiated by logical fallacies. Using "categorical meanings," which specific type of fallacy is inherent in the mainstream model of a "rotating global earth"?

Option A: Ethical issues and evidence sorcery

Option B: Subjective self-contradictions and objective paradoxes

[MCQ-1195] Sura Mu-Minun (40:79-81) asks "which of the Signs of Allah you will disbelieve?" The UKF demands universal verifiability for these signs. Which natural system is an example of a universally verifiable sign?

Option A: UNESCO's "One Global Text & Excellent Curriculum"

Option B: The Algol Triple Star System (*Nuurun Alaa Nuur*)

[MCQ-1196] The UKF employs "categorical meanings" to ensure knowledge is pure science unmixed with human technology. Which concept is classified as a "man-made" artifice within the UKF?

Option A: Equal & opposite natural light posts (North Galactic Pole and South Galactic Pole)

Option B: Man-made magnetic poles (North Pole and South Pole)

[MCQ-1197] Sura Ummil Kitaab / Zukhruf (43:68-73) speaks of those who have believed in "Our Signs" and are Muslimin. The UKF interprets these as *Aayaatillaahi* (Natural Signs) which constitute "pre-existing evidence." Which category of science do these signs belong to?

Option A: Hybrid Science or Artificial Natural Science

Option B: Pure Science unmixed with human-derived technology

[MCQ-1198] Sura Ummatin-Jaasiyah (45:1-5) states that in the *Samawaat* (Strong Field/West Horizon) and *Arz* (Gravitational Field/ East Horizon) are Signs for those who believe. What system is this a pre-existing evidence of within the UKF?

Option A: The NASA-driven solar system

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

[MCQ-1199] Sura Qawma Yuunus (10:7 & 8) describes those who do not expect to meet Allah and are averted from His Signs. The UKF uses "pre-existing evidence" to provide an unerring framework for understanding reality. What framework does this evidence support?

Option A: Mainstream global standard knowledge (contingent/self-contradictory knowledge)

Option B: The Uniform Knowledge Foundation (UKF) / Unerring Knowledge Framework (UKF)

[MCQ-1200] Sura Qawma Yuunus (10:71-74) recounts Nuuh's message, which relied on Allah's signs. The UKF relies on universally verifiable proofs as "pre-existing evidence." What logical function do these proofs serve in the Dictum?

Option A: Universal Major Premises (*Kalamallaahi*)

Option B: Empirically Verifiable Affirmative Minor Premises (*Aayaatillaahi*)

[MCQ-1201] Sura Qawma Yuunus (10:93-97) references those who disbelieve Our Signs. The UKF asserts that natural mechanisms are "pre-existing evidence" that must be accepted as universal truth. Which mechanism is an example of this?

Option A: Rotating & revolving global universe (Artificial Observation)

Option B: Semi-detach Regular Eclipsing Binaries (Alteration of Day – Night)

[MCQ-1202] Sura Ilan-Nahl (16:12 & 13) notes that various creations are "Signs for those who give thought." The UKF uses "pre-existing evidence" such as fundamental constants of nature. Which evidence is foundational to this apriori science?

Option A: The man-made Prime Meridian (Greenwich Meridian)

Option B: Barycenter (Natural Solar System, Invisible Barrier, or Veto)

[MCQ-1203] Sura Ilan-Nahl (16:64 & 65) discusses revelation to make clear the Signs, as a guide and mercy. The UKF ensures this clarity by using "pre-existing evidence" that adheres to strict truth criteria. Which criterion ensures self-evidence?

Option A: Coherence Truth (*Tawraat*)

Option B: Self-evident Truth (*Furqan*)

[MCQ-1204] The UKF defines "pre-existing evidence" as *Aayaatillaahi*, which existed prior to finite beings. This evidence is crucial for recognizing neutral science. What characteristic defines this pure, sovereign science?

Option A: Vitiated by subjective self-contradictions

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

[MCQ-1205] Sura Alal-A-Raaf (7:4-10) describes how communities who denied signs were destroyed. The UKF uses "pre-existing evidence" to differentiate truth from falsehood via rigorous methods. Which method allows for the elimination of false hypotheses?

Option A: Scholarly consensus-based interpretation / peer reviewed journals

Option B: Four Canons of Elimination / Mill's Five Experimental Methods

[MCQ-1206] Sura Bani-Israa-iil (17:95-98) discusses signs and guidance. The UKF uses a specific model for the universe that provides clear, neutral guidance. Which model does the UKF advocate?

Option A: Mainstream 4-direction Model of the Universe

Option B: Pre-existing 6-direction Model of the Universe

[MCQ-1207] Sura Taa-Haa (20:51-55) references creation and guidance. Mainstream global science relies on the "Four Hemispheres (Global Spheres)" model. What is the UKF's revealed science equivalent?

Option A: Mainstream global universe

Option B: Pre-existing two Horizons and two Hemispheres

[MCQ-1208] Sura Ilan-Nahl (16:101-109) speaks against those who do not believe Allah's signs. Mainstream science relies on "scholarly consensus-based interpretation." Which type of knowledge does the UKF use as its foundation instead?

Option A: Mainstream global science (science of the global scientific community)

Option B: Nature-driven neutral science (revealed science)

[MCQ-1209] Sura As-haabal-Kahf (18:50-57) warns those who reject signs. The UKF asserts that mainstream global science is often "hybrid science." Which model is an example of this hybrid science?

Option A: The Sirius Binary System (Samawaati wal-Arz)

Option B: NASA-driven solar system / UN-DESA-driven global planetary system

[MCQ-1210] Sura Taa-Haa (20:115-127) mentions those who denied Our Signs. The UKF argues that this denial is linked to accepting consensus-based contingent/self-contradictory knowledge. What is the status of knowledge derived purely from the revealed message and un-manipulated text (*Kitaaba bil-Haq*)?

Option A: Erroneous Knowledge (Aprama)

Option B: Unerring knowledge / universal truth (prama)

[MCQ-1211] Sura Yu-Sabbihur-Ra'd (13:2-4) mentions that Allah raised up the West Horizon (*Samawaat*) without visible supports. The UKF identifies this as the White Dwarf Companion Sirius B (Strong Field). This is evidence of which type of science?

Option A: Scholarly consensus-based global science

Option B: Empirical evidence-based apriori science (Revealed Science)

[MCQ-1212] Sura As-haa-bul-Hijril-Mur-saliin (15:14-25) refers to setting "mansions of the Stars" in the West Horizon

(*Samawaat*). The UKF defines this as the "White Square" of the Upright Rectangular Universe. What does this represent in relation to the *Arz* (East Horizon)?

Option A: The material ground (Gravitational Field)

Option B: The formal ground (Substratum of approximately 124000 Stars)

[MCQ-1213] Sura An-tazbahuu Baqarah (2:55-59) speaks of sending a plague from the West Horizon (*Samawaat*). The UKF identifies this horizon as the "Strong Field." This concept is a core part of which framework?

Option A: Mainstream global science (artificial natural science)

Option B: The Unerring Knowledge Framework (UKF)

[MCQ-1214] Sura Alal-A-Raaf (7:35-41) speaks of the gates of the West Horizon not opening until a camel passes through a needle's eye. The UKF interprets the *Samawaat* as the "Substratum of the Milky Way Galaxy." This is an example of which kind of observable fact?

Option A: Artificial Observation of mainstream global technologies

Option B: Natural signs (*Aayaatillaahi*) and un-contradicted facts

[MCQ-1215] Sura Rasuul (Prev. Ambiyaa) (21:30-33) states the West Horizon (*Samawaat*) has been made a "canopy well guarded." The UKF views this as an un-interfering natural mechanism. Which model represents this revealed science?

Option A: The mainstream revolving global world

Option B: The pre-existing immovable hexagonal world

[MCQ-1216] Sura Nazzalal-Furqaan (25:61-62) blesses the One who placed "mansions of the stars" in the West Horizon (*Samawaat*). The UKF uses specific criteria to verify this observation. Which criterion ensures observed facts align with the revealed message (*Kalimaatillah*)?

Option A: Self-evident Truth (*Furqan*)

Option B: Correspondence Truth (*Injiil*)

[MCQ-1217] Sura Luqmaan-Hikmata (31:10-11) mentions the West Horizon created without perceived pillars. The UKF insists this points to nature-driven neutral science. Which type of science does this verse support?

Option A: Mainstream global standard science (self-contradictory & paradoxical science)

Option B: Pure science unmixed with human-derived technology

[MCQ-1218] Sura Wat-Tuur (52:30-49) asks if disbelievers have a ladder to climb the West Horizon (*Samawaat*) and listen to its secrets. The UKF uses "categorical means" to differentiate truth from conjecture. Which means is used for this reasoning?

Option A: Scholarly consensus-based interpretation

Option B: Proper Logical Method (Aristotle's Dictum De Omni Et Nullo)

[MCQ-1219] The UKF links the West Horizon (*Samawaat*) as the Strong Field to the "equal & opposite" paradigm of creation in pairs. This natural law provides the foundation for which kind of human rights?

Option A: Rights defined by consensus in a global family model

Option B: Inalienable human rights established as fundamental rights under UDHR/UN CRC

[MCQ-1220] The UKF argues that mainstream global science is anti-natural, while revealed science (e.g., the West Horizon concept) is factual. Which characteristic defines the mainstream model that is rejected by the UKF?

Option A: Adherence to universal logical principles

Option B: Vitiating by subjective self-contradictions and objective paradoxes

[MCQ-1221] Sura Bani-Israa-iil (17:90-94) records disbelievers demanding physical signs from the Messenger. The UKF defines these signs (*Aayaatillaahi*) as empirical evidence-based apriori science. What type of knowledge does the UKF use as its foundation instead of miraculous, subjective demands?

Option A: Scholarly consensus-based interpretation

Option B: Nature-driven neutral science (revealed science)

[MCQ-1222] Sura Alal-A-Raaf (7:161-162) speaks of entering a gate and speaking words of humility to receive forgiveness. The UKF requires using "categorical means" to ensure knowledge is pure science unmixed with human technology. Which system is considered pure/revealed science?

Option A: NASA-driven solar system

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

[MCQ-1223] Sura As-haabal-Kahf (18:29-43) tells the parable of the two gardens, contrasting fleeting wealth with abiding works. The UKF applies the *Zabuur* (Pragmatic Truth) criterion to evaluate the practical outcome of knowledge application. What is the practical result of following unerring knowledge?

Option A: Vitiating by logical fallacies

Option B: Recognition of unerring knowledge (tautologous knowledge or wisdom)

[MCQ-1224] Sura Wan-Najm (53:26-32) speaks of angels and intercession based only on Allah's authority and knowledge. The UKF demands knowledge be based on universal logical principles. Which principle is foundational to discerning truth in science?

Option A: Mainstream global standards for assessment

Option B: Proper Logical Method (Aristotle's Dictum De Omni Et Nullo)

[MCQ-1225] Sura Bil-Hajj (22:26-35) describes the Kaaba and Hajj rituals as signs for believers. The UKF includes the Right Direction of Prayer (*Qibla*) as an inalienable right. This right is protected under which international human rights instrument?

Option A: UN Convention on the Rights of the Child (UN CRC, Article 19)

Option B: Universal Declaration of Human Rights (UDHR, Article 18 - Freedom of Religion)

[MCQ-1226] Sura Zumaraa (39:67-68) speaks of the Arz (East Horizon) being grasped on the Day of Resurrection and the Samawaat (West Horizon) rolled up. The UKF

views this through the lens of unerring knowledge that contrasts with mainstream science. Which framework is based on self-contradictory models?

Option A: Nature-driven neutral science (revealed science)

Option B: Mainstream global science (science of the global scientific community)

[MCQ-1227] Sura Bil-ahqaaf (46:1-7) describes disbelievers calling clear proofs "evident sorcery." The UKF identifies "evidence sorcery" in the mainstream interpretation of celestial bodies. Which observation is considered a form of authentic, revealed science?

Option A: Artificial observation of a man-made moon (NASA's Moon)

Option B: Newton's Visual Binaries (white moon of each zone)

[MCQ-1228] Sura Yaa-Siin (36:26-32) recounts the story of the messenger and the consequence of rejection. The UKF links rejection of signs (*Aayaatillaahi*) to a violation of the "equal & opposite" principle. What kind of human right is violated if knowledge is manipulated?

Option A: Rights defined by consensus

Option B: Inalienable human rights under UDHR/UN CRC

[MCQ-1229] Sura Waz-Zaariyaat (51:1-23) emphasizes signs in the Samawaat (West Horizon) and Arz (East Horizon). The UKF identifies "Samawaati wal-Arz" as the Sirius Binary System, not the mainstream solar system model. What logical role do these signs perform in the UKF framework?

Option A: Universal Major Premises (*Kalamallaahi*)

Option B: Empirically Verifiable Affirmative Minor Premises

[MCQ-1230] Sura Nazzalal-Furqaan (25:24-29) describes the Day when the wrongdoer bites his hands. The UKF aims for a "truth-based education" to prevent such regret. Which type of knowledge framework does this education aim to replace?

Option A: Unerring Knowledge Framework (UKF)

Option B: UNESCO-driven "One Global Text & Excellent Curriculum"

[MCQ-1231] Sura Rasuul (Prev. Ambiyaa) (21:101-104) speaks of the great terror and the folding up of the Samawaat (West Horizon) like a scroll. The UKF interprets the "revealed universe" as the pre-existing, upright rectangular system. Which model is inconsistent with this pre-existing reality?

Option A: The pre-existing Immovable Hexagonal World

Option B: The mainstream revolving global universe

[MCQ-1232] The UKF utilizes *Furqan* (Self-evident Truth) to distinguish truth from falsehood. Sura Nafarum-minal-Jinn (72:8-15) recounts the Jinn seeking news of the Samawaat (West Horizon) but finding it guarded with fiery projectiles. What logical method does the UKF use for decisive separation of truth from falsehood?

Option A: Scholarly consensus on global standards

Option B: Ultimate Scientific Method (Crucial Experiment)

[MCQ-1233] The UKF argues that "Scholarly Consensus-based Contingent/Self-contradictory Knowledge" is vitiated by logical fallacies. Which specific fallacy is inherent in the "mainstream rotating global un iverse" model?

Option A: Coherence Truth (*Tawraat*)

Option B: Subjective self-contradictions and objective paradoxes

[MCQ-1234] The UKF links the West Horizon (*Samawaat*) as the Strong Field to the "equal & opposite" paradigm of creation in pairs. This natural law provides the foundation for protecting which type of human rights?

Option A: Rights defined by consensus in a global family model

Option B: Guaranteed child rights under UN CRC / Inalienable Natural Rights

[MCQ-1235] The UKF uses *Aayatillaahi* (Natural Signs) as "pre-existing evidence" that existed prior to human observation. This falls under which type of science as defined by the UKF?

Option A: Kantian *a priori* knowledge

Option B: *Apriori* science (Revealed Science)

[MCQ-1236] What principle does the UN-led "Global Veil of Ignorance" primarily promote as a foundation for societal justice?

Option A: The inherent and universal laws of nature and creation

Option B: The Rawlsian hypothetical state of original position and assumed ignorance of individual traits

[MCQ-1237] Nature's "Equal & Opposite Paradigm" (Creation in Pairs) posits that fundamental truths are based on what?

Option A: Human-derived, consensus-based scientific narratives

Option B: Inherent, empirical evidence-based apriori universal laws of equilibrium

[MCQ-1238] Which perspective argues that mainstream global science contains inherent self-contradictions and paradoxes due to its constructed, rather than recognized, nature?

Option A: The perspective of the UN-led "Global Veil of Ignorance"

Option B: The perspective of Nature's "Equal & Opposite Paradigm"

[MCQ-1239] The Universal Declaration of Human Rights (UDHR) implicitly aligns with which paradigm when referencing the inherent dignity and equal and inalienable rights of all members of the human family?

Option A: The "Global Veil of Ignorance" requiring self-contradictory & paradoxical consensus

Option B: Nature's "Equal & Opposite Paradigm" recognizing inherent natural equality

[MCQ-1240] Which paradigm does the UN Convention on the Rights of the Child (UN CRC) risk contradicting by potentially endorsing educational content that may not align with fundamental natural truths or "apriori science"?

Option A: The framework of "Creation in Pairs"

Option B: The framework of the UN-led "Global Veil of Ignorance" (One Global Text and Curricula)

[MCQ-1241] "Apriori Science" in the context of Nature's paradigm refers to knowledge that is derived from where?

Option A: Artificial observation and laboratory experimentation as defined by mainstream academia

Option B: Self-evident, foundational truths existing prior to and independent of human experience

[MCQ-1242] Which paradigm suggests that true freedom of religion and education (as per human rights documents) must be grounded in an understanding of universal natural laws rather than socially constructed narratives?

Option A: The "Global Veil of Ignorance" approach to secular education

Option B: Nature's "Equal & Opposite Paradigm"

[MCQ-1243] The "Global Veil of Ignorance" approach potentially fosters a system where truth is determined by:

Option A: Unchanging, universal natural laws

Option B: Social constructs, consensus, and institutional authority

[MCQ-1244] Nature's "Equal & Opposite Paradigm" fundamentally challenges the validity of a purely secular, non-apriori science as the sole basis for governance and education because:

Option A: Secular science is universally accepted as the objective standard

Option B: It claims such science is logically inconsistent and ignores inherent natural equilibrium [1]

[MCQ-1245] A fundamental difference lies in the source of "rights"; the "Global Veil of Ignorance" implies rights originate from social contracts/institutions, while the "Creation in Pairs" paradigm suggests they stem from:

Option A: International conventions and treaties

Option B: The inherent, natural order and universal creation principles

[MCQ-1246] What does the "creation in pairs" principle represent in the Uniform Knowledge Foundation [UKF]?

Option A: A man-made legal framework for human rights established by the UN.

Option B: A universal, self-evident truth about the nature of reality (e.g., male/female, day/night).

[MCQ-1247] According to UKF, what is the primary flaw of the current "Mainstream, Consensus-based Global Education"?

Option A: It successfully promotes sustainable development and international peace peace.

Option B: It teaches "hybrid science" with logical fallacies, ignoring universal natural laws.

[MCQ-1248] How does the UKF categorize the rights advocated by the United Nations?

Option A: As inalienable, inherent "inborn" rights consistent with nature's laws.

Option B: As "top-down," "man-made" constructs that violate true natural human rights.

[MCQ-1249] What is the fundamental source of truth in the "objective, Universal Self-evident truth" paradigm?

Option A: The consensus of global educational bodies like UNESCO.

Option B: Nature's inherent, verifiable laws and empirical evidence-based proof.

[MCQ-1250] What specific right is central to the UKF's alternative vision for education?

Option A: The right to follow a curriculum standardized by global consensus.

Option B: The right to receive "unerring knowledge" based on natural, verifiable truths.

[MCQ-1251] How does the UKF view Newton's Third Law (action/reaction) in relation to the foundational framework of truth-based education?

Option A: As an isolated scientific concept irrelevant to human rights or education.

Option B: As a prime example of the "creation in pairs" universal principle.

[MCQ-1252] In the UN's consensus-based model, who primarily determines the content of human rights and education?

Option A: Individual reflection on self-evident natural laws.

Option B: Global governance bodies and member states through consensus.

[MCQ-1253] What kind of knowledge does the "creation in pairs" principle aim to teach?

Option A: Relative and evolving knowledge based on human agreement.

Option B: Objective, empirical evidence-based scientific truth.

[MCQ-1254] According to the UKF, what happens when humanity ignores the "creation in pairs" principle?

Option A: Global education becomes more diverse and inclusive.

Option B: Humanity loses its true "inborn" rights and operates on a flawed ethical basis.

[MCQ-1255] What is the core difference in the source of moral authority for human rights in the two paradigms?

Option A: Mainstream consensus derives authority from the universal laws of nature.

Option B: The objective truth paradigm (OTP) derives authority from nature's laws, while mainstream consensus derives it from human agreement.

[MCQ-1256] What is the fundamental source of ethical conflict between the two educational paradigms?

Option A: Disagreement over funding allocations for school infrastructure.

Option B: The source of truth: human consensus vs. inherent, universal natural law.

[MCQ-1257] The shift from "consensus-based global education" to "apriori science" represents a paradigm shift in which fundamental area?

Option A: Teaching methodology (e.g., online vs. in-person learning).

Option B: The foundational definition of knowledge itself (hybrid/man-made vs. unerring/natural).

[MCQ-1258] A core conflict arises from the view of rights as granted versus rights as inherent. How does the universal truth paradigm view human rights?

Option A: Rights are privileges granted by the United Nations or governments.

Option B: Rights are inalienable, inborn entitlements derived from the laws of nature/creation.

[MCQ-1259] What potential conflict arises concerning freedom of expression in the proposed paradigm shift?

Option A: The freedom to discuss diverse, consensus-driven opinions.

Option B: The right to communicate and receive only "unerring knowledge," potentially clashing with "misleading global narratives."

[MCQ-1260] What would be the necessary institutional paradigm shift required by the UKF's proposal?

Option A: Reforming local school boards within the existing UN framework.

Option B: Rejecting the authority of global governance bodies (like UNESCO) in defining core educational content.

[MCQ-1261] What is a key "potential conflict" regarding the inclusion of diverse cultural perspectives in the current vs. proposed education models?

Option A: Mainstream education struggles to incorporate enough global cultural history.

Option B: The universal truth model subordinates diverse human perspectives to a single, objective, nature-driven standard of truth.

[MCQ-1262] The UKF argues that current systems cause "ethical issues." A paradigm shift aims to realign ethics with what standard?

Option A: The evolving standards of a globalized, consensus-driven society.

Option B: The reciprocal, balanced "creation in pairs" paradigm inherent in all existence.

[MCQ-1263] What is the "potential conflict" regarding the role of rational thinking (necessary humanistic vision) in the two systems?

Option A: Mainstream education encourages rational thinking (necessary humanistic vision) only within a fixed, global framework.

Option B: The universal truth model defines "rational thinking" [necessary humanistic vision] as identifying and adhering to "empirical evidence-based apriori" truths, rejecting hybrid or consensus-based ideas as fallacies.

[MCQ-1264] How does the "duty" shift in the objective, universal truth paradigm?

Option A: The duty remains on individuals to conform to global consensus standards.

Option B: The duty shifts to international institutions (UN/States) to protect and implement the "nature-driven reciprocal paradigm."

[MCQ-1265] What specific educational right highlights the most significant clash of authority?

Option A: The right to equal access to digital learning resources.

Option B: The "right to truth-based education" (unerring knowledge) which challenges the legitimacy of standard global curricula.

[MCQ-1266] The unerring knowledge framework (UKF) proposes a "paradigm shift" in education. This shift primarily targets changes in:

Option A: Teaching methods and classroom management techniques.

Option B: The foundational content and context of the entire curriculum.

[MCQ-1267] A key point of potential conflict between current educational reform movements and the UKF is the source of knowledge deemed "unerring or prama." The UKF defines unerring knowledge (prama) as:

Option A: Knowledge derived from consensus among the global scientific community.

Option B: "Apriori science" based on self-evident, inherent natural laws.

[MCQ-1268] Mainstream educational curricula are often described as culturally relative and evolving. The UKF framework proposes a curriculum that is fundamentally:

Option A: Adaptable and locally contextualized to meet diverse student needs.

Option B: Objective, universal, unchanging, and applicable across all cultures.

[MCQ-1269] The "Creation in Pairs" principle is central to the UKF. A potential conflict arises because this principle is presented as:

Option A: One of many valid scientific hypotheses for explaining the natural world.

Option B: An absolute, empirically verifiable, apriori truth that must form the curriculum's base.

[MCQ-1270] Traditional educational reforms often focus on improving access and equity within existing systems. The UKF advocates for a more radical approach, suggesting the current global education system is:

Option A: Generally sound but requires minor adjustments and increased funding.

Option B: Fundamentally flawed, compromised by "human-derived global narratives," and requires total deconstruction.

[MCQ-1271] The "right to truth-based Education" within the UKF framework implies a fundamental critique of current human rights interpretations of education, arguing that students have a right to:

Option A: Diverse and pluralistic educational experiences.

Option B: Objective, verifiable, "unerring" knowledge that is logically consistent (free from subjective self-contradictions and objective paradoxes).

[MCQ-1272] When integrating the UKF into a curriculum, the "context" of learning shifts from a human-centered historical narrative to a focus on:

Option A: Social and emotional learning competencies.

Option B: Universal natural laws and inherent principles of existence.

[MCQ-1273] Educational reforms typically allow for a degree of national autonomy in curriculum design. The UKF challenges this by asserting that the only logically consistent curriculum is one based on:

Option A: National standards set by individual governments.

Option B: Absolute, universal truths that supersede national or cultural boundaries.

[MCQ-1274] The UKF's use of "AI-assisted recognition of unerring knowledge" conflicts with standard curriculum development, which relies heavily on:

Option A: Intuition and creative expression.

Option B: Human experts, peer review, and established academic consensus.

[MCQ-1275] A central point of conflict for educational policymakers is that the UKF dismisses much of existing "global technology" and "mainstream science" as:

Option A: Useful but requiring minor updates.

Option B: Inherently flawed and "untrue" because they are mixed with human constructs.

[MCQ-1276] The proposed "paradigm shift" requires a radical redefinition of "science" itself. The UKF's "Apriori Science" is defined as:

Option A: The standard empirical method used globally today.

Option B: A "nature-driven pure science" unmixed with flawed human interpretations or technology.

[MCQ-1277] The UKF emphasizes moral validity as a curriculum requirement. This differs from standard education which often treats morality as a subject of:

Option A: Objective, universally agreed-upon facts.

Option B: Subjective discussion, ethics, and cultural studies.

[MCQ-1278] The context in which human rights documents like the UDHR are interpreted changes drastically under the UKF framework, moving from a document based on evolving consensus to one viewed through the lens of:

Option A: Historical precedent and legal scholarship.

Option B: Absolute, inherent, and inalienable natural laws.

[MCQ-1279] The UKF framework fundamentally challenges the existing educational system's contents by suggesting that all current, global standard textbooks must be:

Option A: Edited slightly to include new perspectives.

Option B: Discarded and rebuilt from scratch based on "unerring knowledge."

[MCQ-1280] In terms of educational reform, the UKF approach could be labeled a "revolutionary" change rather than an "evolutionary" one because it demands:

Option A: Gradual improvement of existing structures.

Option B: A complete and immediate overhaul of the entire knowledge foundation.

[MCQ-1281] The UKF argues that "truth" in education should be non-negotiable. This stands in stark contrast to

postmodernist educational theories which often argue that truth is:

Option A: Singular and absolute.

Option B: Pluralistic, subjective, and context-dependent.

[MCQ-1282] A primary conflict lies in how knowledge is recognized. Mainstream education recognizes knowledge through peer review and artificial testing within the global scientific community; the UKF recognizes knowledge through:

Option A: Human opinion and debate.

Option B: Its alignment with absolute, unchanging, inherent natural principles.

[MCQ-1283] The "right to truth-based education" changes the fundamental role of the teacher from a facilitator of diverse ideas to a disseminator of:

Option A: Subjective opinions and cultural values.

Option B: Objective, verifiable, "unerring" knowledge and universal truths.

[MCQ-1284] A core conflict regarding the educational paradigm shift is the UKF's assertion that the current curriculum is:

Option A: Mostly accurate but needs technological upgrades.

Option B: Systematically compromised by flawed global narratives and ideologies

[MCQ-1285] The context of learning, according to the UKF, must align human thought with natural universal principles, arguing that existing education:

Option A: Successfully integrates human thought with natural laws.

Option B: Separates human constructs (technology, culture) from pure natural truths.

[MCQ-1286] The "paradigm shift" proposed by the UKF redefines the purpose of education from a tool for social mobility and economic development to a tool for:

Option A: Maintaining the current global economic structure.

Option B: Aligning human consciousness with objective, universal truths and natural laws.

[MCQ-1287] The UKF suggests that "infallible knowledge" can be identified using AI. This contrasts sharply with the standard scientific process, which views all knowledge as:

Option A: Unerring and absolutely final once published.

Option B: Tentative, subject to revision, and open to falsification.

[MCQ-1288] In the context of human rights, the UKF framework implies that simply providing access to any form of education (as per UDHR/CRC) is insufficient; the right must specify access to:

Option A: Nationally approved, standards-based content.

Option B: Education based on objectively verifiable, "truth-based" universal principles

[MCQ-1289] The core tension between the UKF's educational reform and mainstream approaches is whether the foundation of human knowledge is:

Option A: A social construct developed through history and consensus.

Option B: A set of absolute, eternal, and inherent natural laws awaiting discovery and acknowledgment.

[MCQ-1290] Article 26 of the UDHR establishes education as a fundamental human right. The proposed paradigm shift argues that this right inherently demands education based on:

Option A: Prevailing global consensus and existing educational paradigms.

Option B: Verifiable, self-evident universal truths and natural laws.

[MCQ-1291] The UN CRC Article 29 outlines the aims of education, focusing on developing the child's personality and respect for human rights. The UKF critiques current curricula as failing to achieve this because they are based on:

Option A: Diverse cultural perspectives and evolving human knowledge.

Option B: Logical inconsistencies and ethically flawed "hybrid science".

[MCQ-1292] The "right to truth-based education" is presented as a fundamental right. This concept suggests that current education systems, particularly those influenced by UNESCO, provide:

Option A: Neutral universally accepted scientific information.

Option B: "Pseudoscience" or "manipulated" information that conflicts with natural laws.

[MCQ-1293] The proposed paradigm shift in education seeks to move away from systems that serve bureaucratic global governance towards a model that serves:

Option A: The immediate economic and social needs of the state.

Option B: Humanity's inherent dignity and fundamental, inalienable natural rights.

[MCQ-1294] The UKF suggests that the "creation in pairs" principle, exemplified by Newton's Third Law, provides a neutral and universal foundational framework for:

Option A: A specific religious doctrine or belief system.

Option B: Both natural science and human rights laws.

[MCQ-1295] The use of AI is envisioned not just for personalizing learning within the existing system, but for:

Option A: Augmenting the existing curriculum to improve engagement.

Option B: Deconstructing and rebuilding the entire educational system based on verifiable natural truths.

[MCQ-1296] The critique of "global science" is that it is based on human constructs and consensus. In contrast, "apriori science" is defined as:

Option A: Science that relies solely on human-derived technology and data analysis.

Option B: Nature-driven pure science unmixed with human-derived "global technology".

[MCQ-1297] The "creation in pairs" principle argues that reality is governed by:

Option A: Human-made systems and social constructs.
Option B: Balanced and reciprocal relationships that exist independently of human constructs.

[MCQ-1298] UDHR Article 18 guarantees the right to freedom of thought, conscience, and religion. The UKF links this to the right to communicate education grounded in:
Option A: The dominant cultural or national narratives.
Option B: Natural truths and verifiable facts like "creation in pairs".

[MCQ-1299] The proposed educational reform considers existing global educational frameworks, such as those from IBE-UNESCO, to be:
Option A: Universally accepted best practices for quality education.
Option B: A "conspiracy curriculum" that is anti-natural and unscientific.

[MCQ-1300] The "apriori" nature of the proposed science means its principles are:
Option A: Derived from complex, ongoing human experimentation and data collection.
Option B: Pre-existing, empirically verifiable structures of the universe that are self-evident.

[MCQ-1301] UDHR Article 26(2) states education should promote tolerance and friendship among all groups. The UKF suggests this is best achieved through a curriculum based on:
Option A: Subjective, negotiated international standards.
Option B: objective, undeniable facts of nature's universal laws.

[MCQ-1302] The "unerring" quality of knowledge sought through AI assistance is based on the idea of knowledge being:
Option A: Peer-reviewed and widely published in international journals.
Option B: Logically consistent, philosophically justifiable, and scientifically verifiable.

[MCQ-1303] The UKF argues that a flawed curriculum results in an infringement upon the human right to:
Option A: Cultural entertainment and leisure.
Option B: Quality, fact-based education as defined in the UDHR and CRC.

[MCQ-1304] The "nature-driven reciprocal paradigm" for education is proposed as an alternative to the current system, which is described as:
Option A: A robust and well-established framework for modern society.
Option B: A "self-contradictory and paradoxical global paradigm".

[MCQ-1305] The argument for a paradigm shift is a call for institutions to recognize the moral imperative of restructuring science education in accordance with:
Option A: The latest scientific consensus from bodies like NASA and UNESCO.
Option B: Verifiable natural laws and the inherent principles of "creation in pairs".

[MCQ-1306] The UKF's human rights philosophy posits that inalienable natural rights are grounded in:
Option A: The legal frameworks and conventions established by the United Nations.
Option B: The "apriori scientific principle of 'creation in pairs'".

[MCQ-1307] When discussing the source of rights, the UKF argues they are "inborn" and established by nature, while documents like the UDHR only:
Option A: Invent and legislate new rights for humanity.
Option B: Affirm these pre-existing, inalienable natural rights.

[MCQ-1308] Which framework is fundamentally built upon the principle of "Creation in Pairs" as a universal natural law?
Option A: The mainstream "Standardized Global Framework"
Option B: The "Unerring Knowledge Framework"

[MCQ-1309] Which framework describes the "rotating global Earth model" and the "Qibla compass" as examples of "hybrid science" and conscious conspiracies?
Option A: The mainstream "Standardized Global Framework"
Option B: The "Unerring Knowledge Framework"

[MCQ-1310] Which framework seeks to establish an "equal & opposite" relationship where every right necessitates a corresponding duty?
Option A: The "UN-led global framework" for human rights
Option B: The "Unerring Knowledge Framework"

[MCQ-1311] Which framework is criticized for being "self-contradictory" and "paradoxical" in its educational standards?
Option A: The "Unerring Knowledge Framework"
Option B: The mainstream "Standardized Global Framework"

[MCQ-1312] Which framework uses the Sirius Binary System (Samawaati wal-Arz) as an un-contradicted "apriori" empirical fact to define a foundational principle?
Option A: The mainstream "Standardized Global Framework"
Option B: The "Unerring Knowledge Framework"

[MCQ-1313] Which framework primarily deals with "aposteriori science" (man-made applications and mechanisms)?
Option A: The "Unerring Knowledge Framework"
Option B: The mainstream "Standardized Global Framework"

[MCQ-1314] Which framework utilizes "AI assisted recognition" to systematically distinguish between "truth-based" and "consensus-based" claims?
Option A: The mainstream "Standardized Global Framework"
Option B: The "Unerring Knowledge Framework"

[MCQ-1315] Which framework aims for "Ensured Quality Education" based on what it defines as "pure, nature-driven science"?

Option A: The "UN-led global education system"

Option B: The "Unerring Knowledge Framework"

[MCQ-1316] Which framework describes its opposing ideology as "fictitious" and "anti-natural"?

Option A: The mainstream "Standardized Global Framework"

Option B: The "Unerring Knowledge Framework"

[MCQ-1317] The Unerring Knowledge Framework addresses the common-sense counter-argument against the existence of two moons by applying which principle?

Option A: The standard astronomical principle of a singular lunar body

Option B: The principle of "equal & opposite" symmetry to observation itself

[MCQ-1318] The inability for a single observer to see both moons simultaneously from one location is considered by this framework as:

Option A: A failure of the two-moon hypothesis and disproof of the theory

Option B: An expected outcome based on the natural laws governing their appearance across time zones

[MCQ-1319] According to the "Principle of Mutual Exclusivity in Observation," an individual can perceive daylight simultaneously in the North-East of North America and the South-West of South Africa:

Option A: Yes, with the correct advanced telescopic equipment

Option B: No, as one view naturally excludes the opposite phenomenon from a single vantage point

[MCQ-1320] The coin analogy (heads/tails) is used in this framework to illustrate:

Option A: How probability works in statistical analysis

Option B: That a single vantage point naturally excludes the perception of the "equal & opposite" phenomenon

[MCQ-1321] The framework posits that perceiving two moons in the same daylight time zone is:

Option A: Possible through rigorous, localized observation

Option B: Impossible, due to an "invisible barrier" that enforces mutual exclusivity

[MCQ-1322] The "Combined Observation and Unique Window" methodology requires observers to:

Option A: Stay strictly within their local time zone for verification

Option B: Adopt a collaborative, inter-continental method involving opposite time zones

[MCQ-1323] Proof of the existence of "two moons" (visual binaries or WD – WD Binaries) requires:

Option A: Relying solely on a single individual's "common sense" observations

Option B: Moving beyond localized observation and adopting a collaborative methodology

[MCQ-1324] Empirical confirmation of the existence of the second, "White Moon" is achieved by:

Option A: Using powerful new telescopes in one central location

Option B: Coordinating observations across opposite time zones and comparing data

[MCQ-1325] In the required methodology (Combined Observation and Unique Window), what action must a person observing a sporadic "White Moon" in their EDTZ take?

Option A: Keep the information private until further independent verification is possible

Option B: Communicate this observation immediately to observers in the opposite WDTZ

[MCQ-1326] The "unique window" of proof for the existence of "two moons" (visual binaries or WD – WD Binaries) is constituted by:

Option A: Coordinated reports confirming that a single moon is visible continuously across all global time zones, supporting the standard astronomical principle.

Option B: Coordinated reports where one zone (e.g., EDTZ) observes a sporadic "White Moon" during broad daylight, while the opposite zone (WDTZ) simultaneously perceives their "White Moon" during their dark night, confirming the existence of two mutually separate moons.

[MCQ-1327] The agreement between two geographically separated observers regarding the "White Moon's" appearance is considered by this framework as:

Option A: Anecdotal evidence that is scientifically insignificant

Option B: The required empirical, evidence-based proof

[MCQ-1328] This methodology allows observers to verify the hypothesis by moving past the limitations of:

Option A: Complex scientific instruments and technological innovation

Option B: "Common sense" individual observation and localized perspectives

[MCQ-1329] Which option accurately lists regions within the Western Daylight Time Zone (WDTZ) in the UKF?

Option A: North America and South America

Option B: South Africa, Asia, Australia, Arabian Peninsula, and Europe

[MCQ-1330] Which option accurately lists regions within the Eastern Daylight Time Zone (EDTZ) in this framework?

Option A: South Africa, Asia, Australia, Arabian Peninsula, and Europe

Option B: North America and South America

[MCQ-1331] The UKF maintains that the inability to see both moons simultaneously is:

Option A: A conclusive disproof of the existence of two moons

Option B: An expected outcome of natural laws (equal & opposite principle)

[MCQ-1332] The Unerring Knowledge Framework (UKF) posits that there are two moons. How does it explain why a

single observer cannot perceive both moons at the same time?

Option A: It suggests the second moon is only a metaphor, not a physical object.

Option B: It states an "invisible barrier" (natural solar system/gravitational waves) prevents simultaneous perception in one time zone.

[MCQ-1333] The inability to see two moons simultaneously from a single location is, within the UKF framework:

Option A: A definitive disproof of the two-moon hypothesis by common-sense observation.

Option B: An expected outcome and verifiable proof of the "equal & opposite" natural laws governing observation.

[MCQ-1334] The UKF applies the principle of "equal & opposite" symmetry to observation itself. Which analogy supports this principle?

Option A: A telescope can see objects in different galaxies simultaneously.

Option B: A person cannot perceive both the head and tail sides of a tossed coin at the exact same moment.

[MCQ-1335] The "invisible barrier" that prevents simultaneous observation of both moons is identified within the UKF framework by terms such as:

Option A: Standard scientific terms like 'atmosphere' and 'weather patterns'.

Option B: *Bish-shamsi*, Gravitational Wave, Veto, Lakshman Rekha, and Ether.

[MCQ-1336] The Unerring Knowledge Framework posits: "We cannot perceive two moons in the same daylight time zone." This statement is a core premise of the theory.

Option A: The statement contradicts the core premise of the UKF.

Option B: The statement is a core premise of the UKF.

[MCQ-1337] How does the "unique window" methodology use the difference between the EDTZ (e.g., North America) and WDTZ (e.g., South Africa/Asia)?

Option A: It requires an observer to travel between the two zones rapidly.

Option B: It requires coordinating observations across these opposite time zones to verify simultaneous existence non-simultaneously.

[MCQ-1338] Proof of the existence of the two moons (WD – WD Binaries) is achieved when:

Option A: A single observer sees both moons in their local sky at night, validating the mainstream "sole moon" hypothesis.

Option B: Coordinated observers confirm that one "White Moon" is visible in the EDTZ during broad daylight, while another is simultaneously visible to observers in the WDTZ during their dark night.

[MCQ-1339] The "equal & opposite" mechanism implies that the physical laws of the Natural Solar System enforce a mutual exclusivity in what can be naturally observed from a single vantage point.

Option A: False, standard physics allows for total observation from one point.

Option B: True, this is the core implication of the UKF framework.

[MCQ-1340] The UKF describes the Scholarly Consensus as being in "utter darkness" because they reject the existential import of the invisible barrier (natural solar system)..

Option A: This rejection leads to a clearer, more scientific understanding in the Scholarly Consensus view.

Option B: This rejection leads to an "established global veil of ignorance" in the UKF view

[MCQ-1341] The invisible barrier, also referred to as a "veto that is forbidden to be passed", signifies:

Option A: A spiritual prohibition against certain knowledge.

Option B: An unalterable natural law or physical constant that enforces the barrier's function.

[MCQ-1342] The "existential import" of the invisible barrier is that it is:

Option A: A temporary atmospheric condition that changes with the weather.

Option B: A fundamental, unalterable natural law (like gravitational waves) that defines reality and limits observation.

[MCQ-1343] By utilizing the "Combined Observation" method, the framework argues that observers can verify the existence of "Two Moons" by moving past the limitations of:

Option A: The invisible barrier itself.

Option B: "Common sense" individual observation that is restricted by the natural solar system's architecture.

[MCQ-1344] According to consensus-based natural science (mainstream global science), how many moons orbit the Earth?

Option A: There are Two Moons (twain/visual binaries)

Option B: There is a sole Moon (NASA's Moon)

[MCQ-1345] The Unerring Knowledge Framework (UKF) asserts that there are two moons for the equal & opposite EDTZ and WDTZ. What terminology does it use for these moons?

Option A: Sole Moon / NASA's Moon

Option B: Twain / Visual Binaries / WD – WD Binaries / Two-fold mercy

[MCQ-1346] The UKF interprets NASA's statement about the "Moon's South Pole" during the ISRO's Chandrayaan-2 mission as an implicit scientific confirmation of:

Option A: Standard lunar geology and a singular moon system

Option B: The "equal & opposite" nature of a dual-moon system (duality of poles implies duality of moons)

[MCQ-1347] The core argument in the UKF is a dialectical leap: the scientific recognition of two poles (North and South Poles of the Moon) implies the existence of:

Option A: Two distinct geological features on one moon

Option B: Two moons (twain, visual binaries, or two-fold mercy)

[MCQ-1348] In the Western Daylight Time Zone (WDTZ: South Africa, Asia, Australia, Arabian Peninsula, Europe), the UKF links the "New White Moon" to which pole?

Option A: The South Pole (appears from South)

Option B: The North Pole (emerges from North)

[MCQ-1349] In the Eastern Daylight Time Zone (EDTZ: North/South America), the UKF links the "New White Moon" to which pole?

Option A: The North Pole (emerges from North)

Option B: The South Pole (appears from South)

[MCQ-1350] According to the UKF, how can the existence of two moons be empirically verified?

Option A: Through common-sense individual observation and mainstream global science methods

Option B: Through "Empirical Evidence-based Proofs" using a combined observational method and unique window

[MCQ-1351] The UKF identifies "double white dwarf binaries" and the "lunar eclipse under natural circumstances" as examples of:

Option A: Established pseudoscience that should be ignored

Option B: Scientific proofs (*aayaatillahi* / natural signs) for the two-moon hypothesis

[MCQ-1352] Sura Wanshaqqal-Qamar 53:1-3 ("The Hour is near and the moon was rent in twain") is cited in the UKF as a reference to:

Option A: A future metaphysical event during the end times

Option B: The pre-existing physical reality of two moons (twain)

[MCQ-1353] Sura An-tazbahuu Baqarah 1:189 ("They ask you concerning New Moons [Plural]") uses the plural "New Moons" (*Ahillah*). The UKF uses this grammatical point to support:

Option A: The idea that moon cycles occur over fixed periods of time

Option B: The explicit presence of two moons in reality

[MCQ-1354] Sura Anzalnal-Hadiid 56:26-29 mentions "He will give you two fold of His Mercy [Equal & Opposite Moon]". The UKF interprets this "two fold mercy" as a reference to:

Option A: Abstract spiritual blessings

Option B: Two physical moons (Equal & Opposite Moon)

[MCQ-1355] In Sura Wal-Fajri 88:1-30, the phrase "by the even and odd" is linked to the two-moon hypothesis as:

Option A: A reference to H₂O or mathematical concepts

Option B: "Two Fold Mercy (Two Moons) and a Light (Sole Visible Daylight)"

[MCQ-1356] Mainstream science is referred to in the UKF framework as "established pseudoscience or mainstream global science" that operates under the assumption of a sole moon.

Option A: This accurately reflects the UKF's assessment of mainstream science

Option B: This contradicts the UKF's assessment of mainstream science

[MCQ-1357] The "sporadic appearance of the White Moon during broad daylight" under natural settings is referred to in the UKF framework as:

Option A: An optical illusion or an un-manipulated cognition

Option B: A cataclysmic variable or periodic motion of the White Moon

[MCQ-1358] The "White Moon of each zone" is addressed in the Quran as *Muzzammil* [Sura - Yaaa-ayyuhall Muzzammil – Verses – 1 to 20], according to the UKF interpretation. Which option reflects the mainstream consensus interpretation of *Muzzammil*?

Option A: The mainstream consensus interpretation aligns with the UKF, seeing *Muzzammil* as the White Moon.

Option B: The mainstream consensus interpretation views *Muzzammil* as a nickname for Prophet Muhammad (PBUH).

[MCQ-1359] According to the Unerring Knowledge Framework (UKF), what celestial body (revealed science) is addressed by the term "*Muzzammil*" in the appointed Quran in Arabic (*Quran: Kitaaba bil-Haq*)?

Option A: A nickname for Prophet Muhammad (PBUH) (mainstream consensus).

Option B: The "White Moon of each zone" (pure science interpretation).

[MCQ-1360] In the UKF framework, the term "*Muddassir*" (enveloped) is used to refer to which specific astronomical phenomenon?

Option A: A nickname for Prophet Muhammad (PBUH), the "one wrapped up" (mainstream consensus).

Option B: A Neutron Star (an apriori science phenomenon).

[MCQ-1361] The Chapter (Parable of *Muzzammil*) describes "three stages of periodical motion." What do these correspond to in the UKF's physical model?

Option A: Three distinct spiritual stages of night prayer required for believers.

Option B: The three ascending stairs of the Immovable Hexagonal World appearing as a Pentagonal Earth.

[MCQ-1362] Sura Minw-waraaa-il-Hujuraat (48:11-12) explicitly prohibits calling each other by "nicknames." How does the UKF use this verse to critique the mainstream interpretation of "*Muzzammil*" and "*Muddassir*"?

Option A: The UKF accepts the verses as a general moral guideline but acknowledges the context of *Muzzammil*/*Muddassir* as exceptions.

Option B: The UKF argues that these verses logically prohibit *Muzzammil*/*Muddassir*/*Abdullah* from being nicknames, proving the mainstream interpretation is self-contradictory.

[MCQ-1363] If one believes the scholarly consensus that "*Muzzammil*" is a nickname for the Prophet, the UKF posits that this makes the *Quran: Kitaaba bil-Haq* appears as what kind of text?

Option A: A coherent and reliable spiritual text verified by scholarly consensus.

Option B: A self-contradictory & paradoxical text, much like the UN-led one global text (hybrid science/Aprama).

[MCQ-1364] The UKF asserts that its interpretation of Muzzammil (White Moon) and Muddassir (Neutron Star) aligns with pure, unmixed science. The mainstream view, which uses nicknames, is categorized as:

Option A: Revealed truth and unerring knowledge (*Prama*).

Option B: An intermixture of revealed truth and invented falsehood (anti-natural global knowledge).

[MCQ-1365] According to the UKF, the prohibition against suspicion and defamation in Sura Minw-waraaa-il-Hujuraat serves as a rule of "Fundamental Laws of Thought" that the consensus-based interpretation violates by:

Option A: Focusing too much on minor doctrinal differences.

Option B: Justifying a self-contradictory understanding of the text's application of names and terms.

[MCQ-1366] The UKF states that the mainstream interpretation of Muzzammil violates the ethical standards mentioned in Sura 48:11-12. This violation leads the UKF to classify the mainstream approach as:

Option A: Tautologous Knowledge (*Prama* or Wisdom).

Option B: Erroneous Knowledge (*Aprama*) or problematic knowledge.

[MCQ-1367] According to the Unerring Knowledge Framework (UKF), the physical presence of a Neutron Star (*Muddassir* / Dark Energy) is confirmed not by direct observation of the star itself, but by perceiving what specific natural phenomena?

Option A: Powerful new telescopic images capturing the star's surface in outer space.

Option B: The observable effects of lightning and thunder before/during rain (*Ayaatillahi* / Natural Signs).

[MCQ-1368] The UKF describes a Neutron Star as "*Muddassir*" (enveloped/concealed). This classification implies that the star itself is:

Option A: Directly observable using advanced astronomical instruments as an exposed entity.

Option B: Not directly observable, functioning as a hidden constant (*dark energy*) whose effects are perceived indirectly (e.g., lightning/thunder).

[MCQ-1369] When discussing the Neutron Star (*Muddassir*), the observable events of lightning and thunder serve what specific role within the UKF's logic?

Option A: They are categorized as anecdotal meteorological events unrelated to fundamental celestial mechanics.

Option B: They function as the required empirical evidence (*Hetu* or Marks of Manifest Truth) that proves the existence and effects of the underlying Neutron Star.

NASA: Space is hard. We commend @ISRO's atte
the Moon's South Pole. You have inspired us with
opportunities to explore our solar system together

[MCQ-1370] The Unerring Knowledge Framework (UKF) posits that there are two moons for the equal & opposite WDTZ and EDTZ based on the principle of nature's "equal & opposite paradigm [creation in pairs]".

Option A: False, the framework argues for only one moon

Option B: True, this is a core fact of the framework

[MCQ-1371] According to the UKF's symmetry, the Moon's North Pole denotes the "New White Moon" of the:

Option A: Eastern Daylight Time Zone (EDTZ: North America and South America)

Option B: Western Daylight Time Zone (WDTZ: South Africa, Asia, Australia, Arabian Peninsula, and Europe)

[MCQ-1372] According to the UKF's symmetry, the Moon's South Pole denotes the "New White Moon" of the:

Option B: Western Daylight Time Zone (WDTZ: South Africa, Asia, Australia, Arabian Peninsula, and Europe)

Option B: Eastern Daylight Time Zone (EDTZ: North America and South America)

[MCQ-1373] For an observer in North America (EDTZ), the New White Moon appears from the:

Option A: Moon's North Pole

Option B: Moon's South Pole

[MCQ-1374] For an observer in South America (EDTZ), where does the New White Moon appear from?

Option A: Moon's North Pole

Option B: Moon's South Pole

[MCQ-1375] For an observer in South Africa (WDTZ), where does the New White Moon emerge from?

Option A: Moon's South Pole

Option B: Moon's North Pole

[MCQ-1376] For an observer in Asia (WDTZ), where does the New White Moon emerge from?

Option A: Moon's South Pole

Option B: Moon's North Pole

[MCQ-1377] For an observer in India (WDTZ), where does the New White Moon emerge from?

Option A: Moon's South Pole

Option B: Moon's North Pole

[MCQ-1378] For an observer in Australia (WDTZ), where does the New White Moon emerge from?

Option A: Moon's South Pole

Option B: Moon's North Pole

[MCQ-1379] For an observer in RABIAN PENINSULA (WDTZ), where does the New White Moon emerge from?

Option A: Moon's South Pole

Option B: Moon's North Pole

[MCQ-1380] For an observer in Europe (WDTZ), where does the New White Moon emerge from?

Option A: Moon's South Pole

Option B: Moon's North Pole

[MCQ-1381] In North America (EDTZ), where does the daylight (nature's electromagnetic wave or *tarash-shamsa* or so-called sunlight) enter from?

Option A: The South Galactic Pole (Right/Yamin of PM)

Option B: The North Galactic Pole (Left/Shimal of PM)

[MCQ-1382] In South America (EDTZ), where does the daylight (nature's electromagnetic wave or *tarash-shamsa* or *so-called sunlight*) enter from?

Option A: The South Galactic Pole (Right/Yamin of PM)

Option B: The North Galactic Pole (Left/Shimal of PM)

[MCQ-1383] In South Africa (WDTZ), the daylight (nature's electromagnetic wave or *tarash-shamsa* or *so-called sunlight*) rises from the:

Option A: The North Galactic Pole (Left/Shimal of PM)

Option B: The South Galactic Pole (Right/Yamin of PM)

[MCQ-1384] In Asia (WDTZ), the daylight (nature's electromagnetic wave or *tarash-shamsa* or *so-called sunlight*) rises from the:

Option A: The North Galactic Pole (Left/Shimal of PM)

Option B: The South Galactic Pole (Right/Yamin of PM)

[MCQ-1385] In India (WDTZ), the daylight (nature's electromagnetic wave or *tarash-shamsa* or *so-called sunlight*) rises from the:

Option A: The North Galactic Pole (Left/Shimal of PM)

Option B: The South Galactic Pole (Right/Yamin of PM)

[MCQ-1386] In Australia (WDTZ), the daylight (nature's electromagnetic wave or *tarash-shamsa* or *so-called sunlight*) rises from the:

Option A: The North Galactic Pole (Left/Shimal of PM)

Option B: The South Galactic Pole (Right/Yamin of PM)

[MCQ-1387] In Arabian Peninsula (WDTZ), the daylight (nature's electromagnetic wave or *tarash-shamsa* or *so-called sunlight*) rises from the:

Option A: The North Galactic Pole (Left/Shimal of PM)

Option B: The South Galactic Pole (Right/Yamin of PM)

[MCQ-1388] In Europe (WDTZ), the daylight (nature's electromagnetic wave or *tarash-shamsa* or *so-called sunlight*) rises from the:

Option A: The North Galactic Pole (Left/Shimal of PM)

Option B: The South Galactic Pole (Right/Yamin of PM)

[MCQ-1389] The UKF suggests that these geographical and temporal symmetries are fundamental, logically consistent, and empirically verifiable facts of the pre-existing universe.

Option A: False, these are contradictions of established global knowledge (mainstream science)

Option B: True, these are logically consistent facts within the UKF framework

[MCQ-1390] According to the UKF, the mainstream concept of "NASA's Moon" (the sole moon) is classified as what kind of knowledge?

Option A: Verified scientific fact and objective truth (*Prama*).

Option B: An invented lie (global standard technology) and introduced falsehood (*aprama*).

[MCQ-1391] The UKF asserts that "NASA's Moon Mission" (e.g., Neil Armstrong's visited sole moon) is an invention designed to hide which fundamental natural reality?

Option A: The existence of complex lunar geology and exploration of outer space.

Option B: The "creation in pairs" paradigm (nature's equal & opposite system) and the existence of two moons.

[MCQ-1392] In Sura An-tazbahuu Baqarah (2:47-52, 2:92-93), the Quran recounts the people of Muusaa "taking the calf" for worship. The UKF interprets this historical/scriptural event as a reference to:

Option A: A specific historical idolatry event localized to ancient times.

Option B: A contemporary parable for the universal worship of the "introduced calf of Firawn" (NASA's Moon) today.

[MCQ-1393] How does the UKF interpret humanity's current reliance on the "artificial observation" of the sole moon for religious timings (e.g., appointed days of Allah)?

Option A: As the correct and mandated method for calculating religious days based on observable cycles.

Option B: As contemporary worship of the "introduced calf of Firawn," based on an invented falsehood.

[MCQ-1394] The UKF posits that the mainstream establishment of the "sole moon" concept (exhibiting Chandrayaan missions) directly contradicts which unalterable law of nature?

Option A: The Law of Universal Gravitation as applied in the standard solar system model.

Option B: The "creation in pairs" (nature's equal & opposite paradigm) as found in pure science.

[MCQ-1395] Sura Aatun-Nisaaa-a (4:153-159) mentions that people worshipped the calf "even after Clear Proofs had come to them." What are these "Clear Proofs" (*Aayaatillahi*) in the UKF framework today?

Option A: The historical miracles performed by Prophet Muusaa (Moses).

Option B: Empirically verifiable apriori sciences like "cataclysmic variables," "lunar eclipse under natural circumstances," and the reality of "two moons."

[MCQ-1396] The UKF argues that because current Muslim observation relies on the "artificial observation" of a sole moon for the equal & opposite EDTZ and WDTZ, their religious observance is based on:

Option A: The universally accepted consensus-based knowledge (*Prama*).

Option B: Fictitious days and "Aprama" (erroneous knowledge).

[MCQ-1397] Which Quranic term from the Kitaaba bil-Haq does the UKF use to refer to the human-derived, invented model of the single moon?

Option A: "Clear Proofs" (*Aayaatillahi*).

Option B: "The introduced calf of Firawn".

[MCQ-1398] The UKF distinguishes between *Prama* (unerring knowledge) and *Aprama* (erroneous knowledge). Where does "consensus-based compulsory school education" regarding the sole moon fall?

Option A: *Prama* (Tautologous Knowledge or Wisdom).

Option B: *Aprama* (Introduced falsehood/problematic knowledge).

[MCQ-1399] The verses from Sura Taa-Haa (20:86-89) describe the calf worship as a wrongdoing. The UKF connects this "wrongdoing" to contemporary society's adherence to:

Option A: Legitimate scientific inquiry and technological advancement.

Option B: Mainstream erroneous knowledge (false observation) that ignores the natural signs of reciprocal reality.

[MCQ-1400] The UKF uses the term "global standard technology" to describe which specific system related to lunar observation?

Option A: The sophisticated telescopes and space probes used by modern astronomers.

Option B: NASA's Moon Mission and the invented lie of the Sole Moon model.

[MCQ-1401] The concept of "cataclysmic variables" (sporadic appearance of the white moon during broad daylight) serves as a natural sign that challenges which mainstream claim?

Option A: The existence of binary star systems elsewhere in the galaxy.

Option B: The establishment of a "sole moon" system by exhibiting Chandrayaan-style missions.

[MCQ-1402] In Sura Alal-A-Raaf (7:148-151), the calf is described as an object the people "took." The UKF interprets this "taking" in a modern context as the *adoption* of:

Option A: A valid astronomical hypothesis.

Option B: Artificial observation (mainstream global technologies) over natural signs.

[MCQ-1403] The UKF asserts that genuine "lunar eclipse under natural circumstances" is a proof for two moons, but mainstream science is unaware of this due to its focus on:

Option A: Complex scientific instruments for observation.

Option B: The invented lie of the sole moon (global standard technology).

[MCQ-1404] The "Clear Proofs" presented by Muusaa in the Quranic verses are analogous to what evidence in the UKF framework today?

Option A: The current UN universal declaration of global standards for human rights.

Option B: The verses of *Quran: Kitaaba bil-Haq* and their accompanying natural signs (*Aayaatillahi*) in the revealed universe.

[MCQ-1405] Sura An-tazbahuu Baqarah (2:198-207) commands believers to "remember Allah through the Appointed Days" (e.g., Eid and Hajj). According to the UKF, how are these days currently being observed by mainstream Muslims?

Option A: On objectively verified, true natural days derived from the "creation in pairs" paradigm.

Option B: In fictitious days based on the "artificial observation" (global standard observational) of the sole moon model ("introduced calf of Firawn").

[MCQ-1406] The UKF argues that because current religious observance relies on the "sole moon" technology (NASA's

Moon), Muslims who follow this standard are engaging in the modern equivalent of:

Option A: Following a valid, consensus-based religious calendar methodology.

Option B: The worship of the "introduced calf of Firawn" as described in the verses of Sura An-tazbahuu Baqarah (2:47-52, 2:92-93).

[MCQ-1407] Sura Ibrahim (14:5-8) refers to the "Days of Allah." How does the UKF differentiate between the true "Days of Allah" and the days observed by mainstream consensus?

Option A: There is no difference; all observed days are equally valid "Days of Allah."

Option B: True "Days of Allah" are determined by the natural mechanisms of the two-moon system, not the invented standard of the sole moon calendar.

[MCQ-1408] The UKF posits that observing Hajj using the calendar derived from "artificial observation" of the sole moon is fundamentally contradictory to which principle?

Option A: The general requirement to remember Allah during the appointed pilgrimage time.

Option B: The unalterable law of "creation in pairs" (nature's equal & opposite paradigm).

[MCQ-1409] Sura Bil-Hajj (22:26-35) discusses Hajj rituals and appointed times. The UKF framework implies that reliable identification of these times requires moving away from which type of knowledge?

Option A: Tautologous Knowledge (*Prama* or Wisdom) regarding scriptural instruction.

Option B: Consensus-based knowledge (*Aprama* / erroneous observation) derived from mainstream "global standard technology."

[MCQ-1410] According to the UKF framework, which continents comprise the Eastern Daylight Time Zone (EDTZ)?

Option A: South Africa, Asia, Australia, Arabian Peninsula, and Europe.

Option B: North America and South America.

[MCQ-1411] In the WDTZ (Western Daylight Time Zone), what is the correct sequence of natural light phases according to the UKF's observation?

Option A: Morning (sunlight) precedes evening (dark night).

Option B: Evening (dark night) precedes morning (sunlight/daylight).

[MCQ-1412] The UKF states that the "Appointed Days of Allah" (such as Eid) for the WDTZ must be observed based on the direct perception of which specific natural sign?

Option A: The calculated cycle of the sole moon as determined by astronomical consensus (NASA's Moon).

Option B: The emergence of the "New White Moon" from the Moon's North Pole.

[MCQ-1413] How should the observation of "Appointed Days of Allah" proceed sequentially between the two time zones (WDTZ and EDTZ), according to the UKF?

Option A: Muslims of the EDTZ should observe the days prior to the Muslims of the WDTZ.

Option B: Muslims of the WDTZ should observe the days prior to the Muslims of the EDTZ.

[MCQ-1414] The UKF uses the term "unity-in-diversity" to describe which scenario for observing the "Appointed Days of Allah"?

Option A: The current practice where Muslims in the same WDTZ region (like the Arabian Peninsula and Asia) observe Eid on two successive days.

Option B: The entire world observing the Appointed Days within one 24-hour period, following the sequential order of the WDTZ and EDTZ.

[MCQ-1415] What term does the UKF use to describe the current mainstream practice where Muslims within the same WDTZ observe "Appointed Days of Allah" on two successive days?

Option A: Unity-in-diversity.

Option B: Diversity-in-unity (based on artificial observation of NASA's sole moon)

[MCQ-1416] The current mainstream practice of observing "Appointed Days" is classified by the UKF as based on what kind of knowledge?

Option A: Unerring Knowledge (*Prama*) in correspondence with natural signs (*Ayaatillahi*).

Option B: Artificial observation of NASA's sole Moon (the "introduced calf of Firawn").

[MCQ-1417] By following the current mainstream observation methods, the UKF argues that Muslims are far astray from which specific foundational human right?

Option A: The general freedom of religion as defined by mainstream UN standards.

Option B: The Fourth Foundational Solidarity Right in Islam (un-interfering religious right to observe Appointed Days consistent with *Kalamallaahi* and *Ayaatillahi*).

[MCQ-1418] The UKF insists that observing "Appointed Days" must align with both *Kalamallaahi* (Verses of Quran) and *Ayaatillahi* (Natural Signs). The current method fails because it relies on:

Option A: Natural Signs and the verses of *Quran: Kitaaba bil-Haq*.

Option B: Invented lies (global standard technology/sole moon) instead of un-interfering natural mechanisms.

[MCQ-1419] Which set of regions constitutes the WDTZ, where evening precedes morning and the New White Moon is linked to the North Pole?

Option A: North America and South America.

Option B: South Africa, Asia, Australia, Arabian Peninsula, and Europe.

[MCQ-1420] Sura Alal-A-Raaf (7:45-48) condemns those who "hinder [men] from the path of Allah and would seek in it something crooked." According to the UKF, what contemporary system represents this "anti-natural framework" or "something crooked"?

Option A: The universally accepted framework of natural laws as understood by modern physics.

Option B: Mainstream global science, which is seen as an intermixture of revealed truth and invented falsehood (hybrid science).

[MCQ-1421] The "path of Allah" in the verses of *Kitaaba bil-Haq* refers to following *Kalamallaahi* (Verses) and *Ayaatillahi* (Natural Signs). What action, in the UKF framework, is considered "hindering" men from this path?

Option A: Legitimate academic debate and diverse interpretations of scientific phenomena.

Option B: Imposing a consensus-based, compulsory global standard education curriculum that promotes erroneous knowledge (*aprama*).

[MCQ-1422] Sura Qawma Huud (11:15-24) speaks about those who deny the hereafter due to their actions in this life. The UKF links this denial to adherence to which specific kind of knowledge?

Option A: Empirically verifiable apriori science (*Prama*).

Option B: The self-contradictory & paradoxical global paradigm (UN-led one global text).

[MCQ-1423] The UKF argues that the current global framework seeks to make the "path of Allah" appear "crooked" or flawed. Which specific concept is used as evidence of this artificial crookedness?

Option A: The existence of complex planetary orbits that deviate from perfect circles.

Option B: The invention of a "sole moon" model (NASA's Moon/introduced calf of Firawn) that ignores the natural duality of "creation in pairs."

[MCQ-1424] Sura Ibrahim (14:1-4) mentions guiding people to the "path of Allah." Adherence to the UKF's *Uniform Knowledge Foundation* is presented as the opposite of seeking "something crooked." The UKF views the global framework as crooked because it:

Option A: Encourages technological innovation and scientific advancement.

Option B: Violates fundamental, unalterable laws of nature (e.g., "equal & opposite" paradigm) with invented global systems.

[MCQ-1425] Sura Alal-Imraan (3:28-30) cautions believers to "beware of Him (Allah)" and that "to Allah is the final goal." In the UKF framework, how is this caution applied epistemologically?

Option A: As a general spiritual warning about the afterlife.

Option B: As a warning to discriminate between divinely revealed truth (*Prama*) and human-derived falsehood (*Aprama*/ erroneous knowledge).

[MCQ-1426] Sura Alal-Imraan (3:149-151) warns against obeying "disbelievers," as it will lead to loss. In a modern context, whom might the UKF identify as "disbelievers" in terms of knowledge acquisition?

Option A: Individuals who adhere to different traditional religious faiths.

Option B: Adherents of the mainstream "anti-natural framework" and scholarly consensus that denies *Ayaatillahi* (Natural Signs).

[MCQ-1427] Sura Aatun-Nisaaa-a (4:94-96) instructs believers to "take care to discriminate." What specifically must one discriminate between, according to the UKF's core objective?

Option A: Different geopolitical alliances and national policies.

Option B: Unerring Knowledge (*Prama* / pure science) and Erroneous Knowledge (*Aprama* / hybrid science).

[MCQ-1428] The verse "Choose not disbelievers for (your) friends in place of believers" (Sura Aatun-Nisaaa-a 4:142-144) is interpreted by the UKF as a warning against adopting:

Option A: Personal relationships with individuals of differing beliefs.

Option B: The conceptual framework, "vain desires," and artificial observations of mainstream global science.

[MCQ-1429] Sura Maaa-idatam-minas-samaaa (5:48-50) advises judging by what "Allah has revealed" and not following "vain desires" to avoid being "beguiled." What does the UKF identify as "vain desires" in modern science?

Option A: Legitimate scientific hypotheses about the natural world.

Option B: Invented lies and artificial observations like the "sole moon" (NASA's Moon/introduced calf of Firawn).

[MCQ-1430] Sura Maaa-idatam-minas-samaaa (5:57-58) warns against choosing those who "take your Diin for a mockery or sport" as friends/protectors. Which system does the UKF categorize this way?

Option A: Systems that promote global citizenship and sustainable development goals.

Option B: The UN/UNESCO-led "One Global Text & Conspiracy Curriculum" (pseudoscience) that contradicts *Kalamallaahi*.

[MCQ-1431] Sura Haazi-hil-an-Aam (6:149-151) states, "You do not follow the whims of those who deny Our Signs." What are these "Signs" that mainstream science is accused of denying?

Option A: Abstract religious miracles mentioned in scripture.

Option B: *Aayaatillahi* (Natural Signs) such as the Sirius Binary System (*Samawaati wal-Arz*) and cataclysmic variables.

[MCQ-1432] Sura Banii-Israa-iil (17:34-39) cautions, "Take not, with Allah, another reality." The UKF views the mainstream "global paradigm" as the creation of "another reality" because it proposes:

Option A: The existence of a vast, complex universe that humans are still exploring.

Option B: An anti-natural framework (something crooked) such as the rotating global earth and the sole moon model.

[MCQ-1433] The UKF interprets the instruction to "discriminate" (Sura 4:94-96) as a call to employ which specific logical method?

Option A: Standard model building and statistical analysis (hybrid science).

Option B: The Ultimate Scientific Method (Crucial Experiment) and Proper Logical Method (*Dictum De Omni Et Nullo*).

[MCQ-1434] Sura Qawma Huud (11:50-52) emphasizes following clear proofs. The UKF asserts that mainstream science ignores these proofs (*Hetu*). What is the consequence of this, according to the framework?

Option A: Incremental progress in human understanding and technology.

Option B: Being "far astray" from genuine knowledge and worshipping an invented falsehood ("introduced calf of Firawn").

[MCQ-1435] The "Caution" verses fundamentally challenge relying on which type of knowledge the UKF defines?

Option A: Tautologous Knowledge (*Prama* or Wisdom).

Option B: Contingent/Self-contradictory Knowledge (consensus-based, problematic knowledge) or "Artificial Observation."

[MCQ-1436] Sura Taa-Haa (20:60-64) describes those who "plotted their affair in their own account," which the UKF links to human arrogance in creating their own systems. This refers to the creation of:

Option A: Valid human rights acts and constitutional articles (e.g., in the Indian Constitution).

Option B: NASA-driven solar systems, UN-DESA planetary systems, and the "Prohibited Global Framework."

[MCQ-1437] The UKF posits that following the global curriculum from UNESCO is a form of obeying "disbelievers" (Sura 3:149-151) in an epistemological sense because the curriculum is:

Option A: Designed to foster global understanding and peace.

Option B: A "pseudo-curricula" that propagates anti-natural and unscientific global knowledge (intermixture of revealed truth and invented falsehood).

[MCQ-1438] The instruction to "take care to discriminate" is essential in the UKF because the difference between the true pre-existing universe and the mainstream model is one of:

Option A: Minor observational differences easily reconciled.

Option B: Reciprocal reality (pure science) versus an anti-natural framework (something crooked).

[MCQ-1439] In the context of the "Caution" verses, adhering to "natural magnetism" (pure science) is obeying Allah's signs, while adhering to "man-made poles" (hybrid science) is following:

Option A: Valid scientific mapping conventions.

Option B: The "whims of those who deny Our Signs" (Sura 6:149-151).

[MCQ-1440] Sura Anil-Anfaal (8:9-14) speaks of those who "challenge Allah and His Messenger" and face a severe penalty. According to the UKF, how does this challenge manifest in the modern global scientific community?

Option A: Through the pursuit of advanced technology and space research like the Global Space Station.

Option B: Through the universal violation of inalienable natural rights and the denial of *Aayaatillahi* (Natural Signs) like the "creation in pairs" paradigm.

[MCQ-1441] The "Challenge against Allah" in the UKF framework is specifically linked to the promotion of which type of knowledge as universally valid?

Option A: Empirically verifiable apriori science (*Prama* or *Wisdom*).

Option B: Scholarly consensus-based contingent knowledge and mainstream self-contradictory global education (pseudo-curricula).

[MCQ-1442] According to the UKF's interpretation of Sura Anil-Anfaal (8:9-14), what action of mainstream science constitutes a challenge to Allah's revealed universe (*aalameen*)?

Option A: Using the scientific method to test hypotheses about the natural world.

Option B: Propagating NASA's anti-natural global systems (solar systems, planetary system, global space station) in place of the natural mechanism [Sirius Binary System (Samawaati wal-Arz), Algol Triple Star System (Nuurun Alaa Nuur)].

[MCQ-1443] The UDHR (Article 26) supports the right to education. The UKF argues this must be "truth-based education" rooted in unerring knowledge. What kind of knowledge framework is this right intended to protect people from?

Option A: Nature-driven neutral science (revealed science)

Option B: Scholarly consensus-based contingent/self-contradictory knowledge (*Aprama*)

[MCQ-1444] Sura Zumaraa (39:49-52) speaks of consequences for those who deny signs. The UKF links denial of signs to violations of inalienable human rights. Which principle is violated when contingent knowledge is enforced as truth?

Option A: Correspondence Truth (*Injiil*)

Option B: The Equal & Opposite Principle of Nature

[MCQ-1445] Sura Mu-Minun (40:10-13) discusses the denial of signs and the call to faith. The UKF framework aims to establish a universal, logical basis for faith through empirical evidence-based apriori science. Which category of knowledge does this pure science fall into?

Option A: Mainstream global science (science of the global scientific community)

Option B: Unerring Knowledge Framework (UKF)

[MCQ-1446] Sura Mu-Minun (40:34-35) speaks of disputing the Signs of Allah. The UKF uses specific logical methods to resolve such disputes and establish rational thinking. Which method is foundational to the UKF?

Option A: Scholarly consensus-based interpretation

Option B: Proper Logical Method (Aristotle's Dictum De Omni Et Nullo)

[MCQ-1447] Sura Kitaabun-Fussilat (41:15-16) describes consequences for turning away from clear signs. The UN CRC (Article 29) promotes education in a "spirit of peace, dignity, tolerance, freedom, equality and solidarity." What kind of knowledge is required for this development?

Option A: Self-contradictory global standard education

Option B: Truth-based education founded on unerring knowledge

[MCQ-1448] Sura Kitaabun-Fussilat (41:49-54) points to clear signs in the universe and within the self. The UKF defines these signs as *Aayaatillaahi* (Natural Signs) that serve as evidence. What logical role do these signs perform?

Option A: Universal Major Premises (*Kalamallaahi*)

Option B: Empirically Verifiable Affirmative Minor Premises

[MCQ-1449] Sura Ummatin-Jaasiyah (45:6-11) warns those who disbelieve the signs. The UKF argues that misrepresenting signs through hybrid science creates "epistemic persecution." Which model is an example of this hybrid science?

Option A: The pre-existing Immovable Hexagonal World

Option B: The mainstream revolving global world

[MCQ-1450] Sura Ummatin-Jaasiyah (45:31-35) refers to those to whom signs were rehearsed but they were arrogant. The UDHR (Article 18) protects freedom of thought, conscience, and religion. What human right is violated if knowledge is manipulated via "evidence sorcery"?

Option A: Right to associate

Option B: Inalienable natural rights (e.g., right to Firm Faith in Allah as the Unique Creator)

[MCQ-1451] In the UKF framework, what are "*Aayaatillaahi*" defined as?

Option A: Spiritual or metaphysical signs interpreted by religious scholars.

Option B: Natural Signs (*Hetu* or Marks of Manifest Truth) in the revealed universe.

[MCQ-1452] The UKF defines *apriori* science not in the Kantian sense, but as science that was revealed/created prior to the existence of human observers. What is an example?

Option A: Model buildings and human-derived technology (e.g., GPS systems).

Option B: Fundamental building blocks of the pre-existing upright rectangular universe.

[MCQ-1453] What natural constants does the UKF identify as fundamental components of nature's design?

Option A: The speed of light and Planck's constant as measured by modern physics.

Option B: Dark matters and dark energies (fundamental constants of nature).

[MCQ-1454] The UKF emphasizes specific fundamental, unalterable laws of nature. Which one is included in this category?

Option A: Laws of thermodynamics related to entropy.

Option B: The Law of Conservation of Matter (mass) and Law of Conservation of Energy.

[MCQ-1455] The UKF uses which set of established laws as foundational "Empirically Verifiable Apriori Science"?

Option A: Kepler's Laws of Planetary Motion.

Option B: Newton's Three Laws of Motion and the Law of Universal Gravitation.

[MCQ-1456] According to the UKF, the Sirius Binary System is the empirical evidence for which concept?

Option A: A standard main-sequence star and a white dwarf in a binary orbit.

Option B: *Samawaati wal-Arz* (West Horizon and East Horizon) demonstrating reciprocal reality.

[MCQ-1457] The Algol Triple Star System is cited in the UKF as the natural sign (Aayaatillahi) for what specific phenomenon?

Option A: Mass transfer between close binary star systems.

Option B: *Nuurun Alaa Nuur* (Two-fold Mercy and a Light or Even and Odd Contrast)

[MCQ-1458] What are "semi-detached regular eclipsing binaries" specifically referred to as within the UKF's scriptural terminology?

Option A: Standard astronomical variables.

Option B: *Shakkaras-shamsa* (*Aayatal-Layli and Aayatan-Nahari*).

[MCQ-1459] The UKF interprets the "Einstein Binary Pulsar" system as empirical evidence for the relationship between which two phenomena?

Option A: Neutron stars and their predictable pulse emissions.

Option B: Electromagnetic waves (*tarash-shamsa*) and gravitational waves (*bish-shamsi*).

[MCQ-1460] What celestial event is identified in the UKF as *cataclysmic variables*?

Option A: Supernovas or hypernovas resulting in massive stellar explosions.

Option B: Sporadic appearances of the white moon during broad daylight under natural settings and un-manipulated conditions.

[MCQ-1461] The UKF proposes the existence of an "immovable hexagonal world." How many regions and cardinal directions does it possess?

Option A: Four cardinal directions (N, S, E, W) within a global map.

Option B: Six regions and six cardinal directions (Six-direction Model of the Upright Rectangular Universe).

[MCQ-1462] How does the UKF describe the apparent shape of the Earth we perceive?

Option A: A sphere (global Earth model).

Option B: An appearing pentagonal earth, functioning like a spider's web (Star Operator/Pentagon structure).

[MCQ-1463] The UKF identifies two "equal & opposite natural light posts." What are they?

Option A: The Sun and the Moon.

Option B: The North Galactic Pole and the South Galactic Pole.

[MCQ-1464] Which natural feature serves as the UKF's *Barycenter*, also referred to as the "Invisible Barrier" or "Lakshman-rekha" for the natural solar system?

Option A: The center of the Sun in the heliocentric model.

Option B: The physical location of active galactic nuclei (which is also the prime meridian).

[MCQ-1465] What does the UKF define as the "galactic candle" (niche) in the context of celestial mechanics (natural mechanisms)?

Option A: A standard candle used for measuring cosmic distances (Type Ia supernova).

Option B: The Tidal Force (Two-fold Mercy and a Light) which is kindled neither from the East nor from the west (*Sura Nuurun Alaa Nuur* – Verse – 35).

[MCQ-1466] The UKF identifies two "equal & opposite daylight time zones." What are their specific scriptural names?

Option A: Northern Daylight Time Zone and Southern Daylight Time Zone.

Option B: Eastern Daylight Time Zone (*Mashriq*) and Western Daylight Time Zone (*Magrib*).

[MCQ-1467] What does the UKF describe as the "infallible & unerring statistics" regarding time?

Option A: The atomic clock measurement of time standardization (UTC).

Option B: The alteration of day and night in each specific daylight time zone.

[MCQ-1468] How does the UKF describe "natural magnetism" using physics terms?

Option A: The effect of a single magnetic monopole.

Option B: The electroweak force and electromagnetic force (sent forward and kept back electromagnetic waves).

[MCQ-1469] The "three ascending stairs" (Kepler's minor axis, semi-major axis, major axis) of the appearing pentagonal earth (Star Emoji) are viewed from what perspective?

Option A: A 3-dimensional physical reality.

Option B: A 2-dimensional perspective (the two daylight time zones).

[MCQ-1470] The contrast between the "Only Ground Stair of EDTZ" and "Two Stairs (Middle and Mountain Top) of WDTZ" is known in the UKF as what?

Option A: The relative elevation differences of global geography.

Option B: The Odd and Even Contrast logic demonstrating 3D orbits from a 2D view.

[MCQ-1471] The UKF uses specific evidence categories as *Hetu* (reasons or logical grounds). Which type of science qualifies as *Hetu*?

Option A: NASA-driven Solar Systems (Hybrid Science).

Option B: Empirically Verifiable Apriori Science (Pure Science).

[MCQ-1472] What philosophical concept from Indian philosophy is used by the UKF to categorize Unerring Knowledge?

Option A: *Aprama* (Erroneous knowledge).

Option B: *Prama* (Wisdom/Tautologous Knowledge).

[MCQ-1473] The UKF insists on "Pure Science unmixed with human-derived technology." Which of these is an example of pure science under this definition?

Option A: Global Space Station technology.

Option B: The Law of Universal Gravitation applied to natural systems.

[MCQ-1474] The UKF cites examples of natural signs, such as the Sirius Binary System. These signs are used as what kind of logical premises in the UKF's *Dictum* methodology?

Option A: Universal Major Premises (Verses of Quran).

Option B: Affirmative Minor Premises (Material Grounds for verification).

[MCQ-1475] Sura Sabiilihii Saffan (61:7-8) asks, "Who does greater wrong than one who invents falsehood against Allah, when he has accepted Islam?" In the UKF context, what specific falsehood is being invented today?

Option A: Minor misinterpretations of religious rituals within the Muslim community.

Option B: The mainstream "sole moon" (NASA's Moon/introduced calf of Firawn) model that denies the natural reality of two moons.

[MCQ-1476] According to Sura Ilan-Nahl (16:101-109), only those who "do not believe in Signs of Allah" (Aayaatillahi) "invent falsehood." The UKF views "outer space" and "global space station" research as examples of:

Option A: Legitimate scientific exploration guided by human curiosity and ingenuity.

Option B: Inventions and falsehoods created by those who deny the natural signs of the upright rectangular universe and immovable hexagonal world

[MCQ-1477] Sura Qawma Huud (11:15-24) states that "all that they engineer here is vain, and of no effect of the deeds that they do." Which actions does the UKF categorize as "vain engineering"?

Option A: Building infrastructure and creating useful technologies like the internet.

Option B: NASA's Moon Mission, ISRO's Chandrayaan, and the global standard technology of the four hemispheres model.

[MCQ-1478] Sura Alal-Imraan (3:23-25) warns that "That which they used to invent has deceived them as to their own Diin." The UKF argues that mainstream Muslims are deceived by inventing falsehood in which aspect of their *Diin* (religion)?

Option A: The specific manner of prayer or fasting rituals.

Option B: The observation of "Appointed Days of Allah" (Eid/Hajj) using the artificial observation of the sole moon, rather than natural signs

[MCQ-1479] Sura Maaa-idatam-minas-samaaa (5:103) mentions specific traditional superstitions (*Bahirah, Saibah, Wasilah, Hami*) that people invent lies against Allah about. What is the modern equivalent of inventing a lie against Allah that most people accept without sense?

Option A: Complex scientific theories like general relativity or quantum mechanics.

Option B: The universally accepted, compulsory school education propagating NASA-driven solar/planetary systems as truth.

[MCQ-1480] Sura Haazi-hil-an-Aam (6:20-24) asks, "Who does greater wrong than he who invents a lie against Allah

or disbelieves His Signs?" In the UKF framework, disbelieving "His Signs" (*Aayaatillahi*) means ignoring:

Option A: Scholarly consensus-based interpretation of the Quran.

Option B: Empirically verifiable *apriori* science such as the Sirius Binary System (Samawaati wal-Arz) or Einstein's Binary Pulsar (relation between electromagnetic wave (tarash-shamsa) and gravitational wave (bish-shamsi)).

[MCQ-1481] The UKF defines "Self-contradictory Science" as "Human-derived global mechanism." Which category of knowledge does this fall under in the context of "Invention"?

Option A: Pure Science unmixed with human-derived technology (*Prama*).

Option B: Hybrid Science or intermixture of revealed truth and invented falsehood (*Aprama*).

[MCQ-1482] The UKF argues that the "global standard assessment" and "accreditation" driven by UNESCO/IBE are methods for validating:

Option A: Genuine, objective knowledge attainment in children.

Option B: The invented lies and artificial observation embedded in the "one global text & conspiracy curriculum" (nexus of self-evident plagiarism)

[MCQ-1483] The UKF views the invention of the heliocentric *Solar Universe* model (global technology) as an attempt to supersede what natural mechanism (pure science)?

Option A: The general laws of gravity and planetary motion.

Option B: The Sirius Binary System (*Samawaati wal-Arz*) and the immovable hexagonal world model.

[MCQ-1484] The "Unerring Knowledge Framework" aims to move humanity away from "invented falsehoods" toward "unerring knowledge." This shift is achieved by following:

Option A: Mainstream global science and artificial observation.

Option B: The Unerring Knowledge Framework (UKF) which follows Universal Logical Principles and un-interfering natural mechanisms.

[MCQ-1485] Sura Haazi-hil-an-Aam (6:94) asks who is more wicked than one who invents a lie against Allah or claims false inspiration. The UKF connects this "invention" to the creation of:

Option A: New scientific hypotheses that expand human understanding of the universe.

Option B: Artificial observations and global systems (like NASA's Solar System model) that contradict the true revealed universe (*aalameen*).

[MCQ-1486] Sura Haazi-hil-an-Aam (6:112-113) advises believers to "leave them and their inventions alone." What specific "inventions" does the UKF instruct humanity to ignore?

Option A: Modern technologies and scientific instruments used for research.

Option B: Mainstream self-contradictory & paradoxical global education curricula (UNESCO-led Pseudo-curricula).

[MCQ-1487] Sura Haazi-hil-an-Aam (6:138-141) speaks of people being repaid for their "inventions" and inventing lies against Allah. The UKF categorizes the "sole moon" concept as an invention that leads to:

Option A: A universally standardized global calendar for all religious observation.

Option B: Muslims becoming "worshippers of the introduced calf of Firawn" by observing fictitious days.

[MCQ-1488] Sura Haazi-hil-an-Aam (6:144-145) asks who does greater wrong than one who "invents a lie against Allah, that he may lead mankind astray without knowledge." The UKF views the promotion of which concept as leading mankind astray?

Option A: The existence of a single, naturally occurring moon as taught in schools.

Option B: The mainstream "anti-natural framework" that denies the *Aayaatillahi* (Natural Signs) of the two-moon system

[MCQ-1489] Sura Alal-A-Raaf (7:35-41) warns against those who invent a lie concerning Allah or deny His Signs (*Aayaatih*). In the UKF framework, denying His Signs means ignoring:

Option A: Scholarly consensus-based interpretation of the Quran.

Option B: Empirically verifiable *apriori* science such as the Sirius Binary System (*Samawaati wal-Arz*) and Algol Triple Star System (Nuurun Alaa Nuur).

[MCQ-1490] Sura La-baytul-Ankabuut (29:67-69) condemns those who invent a falsehood concerning Allah or deny the Truth when it comes to them. The "Truth" the UKF refers to is:

Option A: The general message of all prophets throughout history (mainstream interpretation).

Option B: The Unerring Knowledge Framework's empirical evidence (*Aayaatillahi*) such as the reality of "creation in pairs" and the true structure of the universe.

[MCQ-1491] Sura Alal-A-Raaf (7:49-53) speaks of those who denied the signs of Allah. The UKF posits that this denial is evident today in the adherence to:

Option A: The pursuit of knowledge through space research and exploration.

Option B: NASA's anti-natural global systems (solar systems, planetary system, global space station).

[MCQ-1492] Sura Alal-A-Raaf (7:85-93) discusses the people of Median who were told not to seek "something crooked" in the path of Allah. The UKF identifies "global standard inventions" as the source of this "crookedness." Which knowledge type is the invention?

Option A: Pure Science unmixed with human-derived technology (*Prama*).

Option B: Hybrid Science or intermixture of revealed truth and invented falsehood (*Aprama*).

[MCQ-1493] Sura Qawma Yuunus (10:16-18) speaks of those who worship things that "neither harm nor profit" and "invent a lie." What modern "invention" is neither harmful nor profitable in establishing truth but is worshipped as knowledge?

Option A: The foundational laws of thought and logic (UKF methodology).

Option B: The establishment of the "sole moon" exhibiting Chandrayaan as an objective fact of science.

[MCQ-1494] The "Unerring Knowledge Framework" aims to move humanity away from "invented falsehoods" toward "unerring knowledge." This shift requires individuals to:

Option A: Continue relying on "common sense" individual observation and localized perspectives.

Option B: Adopt a collaborative methodology that utilizes the "Combined Observation and Unique Window" to verify *Aayaatillahi*

[MCQ-1495] Sura Qawma Yuunus (10:26-30) warns about those who invent falsehoods. According to the UKF, which modern system qualifies as a primary "invention" or falsehood against natural reality?

Option A: The empirically verified Sirius Binary System (*Samawaati wal-Arz*).

Option B: The mainstream, consensus-based model of a "sole moon" (NASA's Moon).

[MCQ-1496] Sura Qawma Yuunus (10:57-61) refers to truth and falsehood. The UKF views "global standard technology" like the Global Space Station as an invention that creates "another reality." This invention is a prime example of:

Option A: The pursuit of knowledge and truth via human ingenuity and exploration.

Option B: Leading mankind astray without knowledge, as mentioned in Sura Haazi-hil-an-Aam (6:144).

[MCQ-1497] Sura Qawma Huud (11:15-24) states that certain human "engineering" efforts are "vain" and of "no effect." The UKF applies this to which specific technological missions?

Option A: Building infrastructure and developing medical technology.

Option B: NASA's Moon Mission and ISRO's Chandrayaan (artificial observation projects).

[MCQ-1498] The verses in Sura Qawma Huud (11:50-52) emphasize following clear proofs from Allah. The UKF categorizes the *denial* of "creation in pairs" as an invention that prevents humanity from recognizing:

Option A: The complex structure of the solar system.

Option B: The "Days of Allah" and the correct observation of appointed religious days (Eid/Hajj).

[MCQ-1499] Sura Ilan-Nahl (16:49-55) discusses signs in nature. The UKF argues that those who disbelieve invent a lie against Allah by not acknowledging that natural mechanisms are *Science*, while human-derived mechanisms are *Technology*.

Option A: The UKF aligns with mainstream science on this distinction.

Option B: The UKF fundamentally challenges this mainstream conflation of natural mechanisms and human inventions.

[MCQ-1500] Sura Ilan-Nahl (16:86-89) mentions that the "inventions" of disbelievers fail them. The UKF posits that

the invented "North Pole" and "South Pole" of the Earth (man-made poles) deceive humanity regarding:

Option A: Standard cartographical mapping conventions.

Option B: The Immovable Hexagonal World within the East Horizon (*Arz*) of the Upright Rectangular Universe and equal & opposite North Galactic Pole (E-Point) and South Galactic Pole (T-Point).

[MCQ-1501] Sura Ilan-Nahl (16:115-119) warns against inventing lies that make lawful things unlawful. The UKF interprets the mainstream scientific establishment as inventing falsehoods related to:

Option A: Dietary laws and prohibitions within Islam.

Option B: The fundamental, unalterable laws of nature and the structure of the universe itself (e.g., the sole moon lie).

[MCQ-1502] Sura As-haabal-Kahf (18:8-16) mentions people who set up "gods" other than Allah. The UKF uses this parable to describe modern adherence to which concepts?

Option A: Adherence to different forms of traditional religious worship.

Option B: Following "artificial observation" and the invented reality of the global planetary system as verified truth (*Prama*).

[MCQ-1503] Sura Qad Aflahal-Mu-Minuun (23:31-41) discusses previous generations that invented falsehoods. The UKF argues that these historical inventions are paralleled by the contemporary promotion of:

Option A: The pursuit of knowledge and scientific innovation in universities.

Option B: UNESCO's "One Global Text & Conspiracy Curriculum" (pseudoscience).

[MCQ-1504] Sura La-baytul-Ankabuut (29:10-13) discusses those who invent lies against Allah or deny the truth when it comes to them. The "Truth" the UKF refers to is:

Option A: The general message of all prophets throughout history.

Option B: The Unerring Knowledge Framework's empirical evidence (*Aayaatillahi*) such as the Sirius Binary System (Samawaati wal-Arz) and Algol Triple Star System (Nuurun Alaa Nuur).

[MCQ-1505] Sura Bil-ahqaaf (46:26-28) speaks of those who were given faculties but invented lies against Allah's signs. The UKF uses this to explain why mainstream science ignores which phenomenon?

Option A: The existence of other galaxies and star systems.

Option B: The "cataclysmic variables" (sporadic white moon appearances during daylight) as proof for the dual-moon system (twain).

[MCQ-1506] The UKF interprets the verses regarding "Invention" as a scriptural command to discriminate (take care to discriminate) between:

Option A: Different political ideologies and systems of governance.

Option B: *Prama* (Unerring Knowledge/revealed science) and *Aprama* (Erroneous knowledge/invented lies/hybrid science).

[MCQ-1507] Sura An-tazbahuu Baqarah (2:221) states that "idols" invite to the fire, while Allah invites to paradise (*ilal-Jannati*) and expounds His "Signs" (*Aayaatihii*). In the UKF framework, what modern items are treated as idols of "man-made natural science"?

Option A: Legitimate tools for spiritual development and understanding the Quran.

Option B: NASA's Moon (introduced calf of Firawn) and artificial Qibla finders/global Qibla compasses.

[MCQ-1508] Sura Haazi-hil-an-Aam (6:117-122) warns believers: "If you obey them, you will be in truth as idolaters." Who are the "them" in the contemporary context of the UKF?

Option A: People of other religious faiths or belief systems.

Option B: Adherents of mainstream "artificial observation" and the self-contradictory global paradigm (UNESCO/UN curricula).

[MCQ-1509] According to Sura La-baytul-Ankabuut (29:16-25), those who invent falsehood serve "idols" besides Allah. The UKF defines the "sole moon" model as an invented falsehood that serves as a modern idol because:

Option A: It is an object of great natural beauty that inspires awe in observers.

Option B: Humanity relies on its "artificial observation" for religious practice (Appointed Days of Allah), thereby treating a man-made concept as divine truth.

[MCQ-1510] Sura Amruhum Shuuraa Baynahum (42:13-18) notes that the "Traced out Right Direction of Qibla" is hard for idolaters. The UKF links this difficulty to the rejection of:

Option A: The complexity of finding the Qibla using traditional, consensus-based methods.

Option B: The Unerring Knowledge Framework's pure science model of the Upright Rectangular Universe and the True Prime Meridian (Kaaba).

[MCQ-1511] The "4-direction Model of the Upright Rectangular Universe" used by mainstream Qibla finders/compasses is categorized by the UKF as a form of "man-made natural science." This makes the users of these tools susceptible to:

Option A: The benefits of standardized and accessible technology for religious practice.

Option B: The risk of becoming idolaters (as per Sura Haazi-hil-an-Aam 6:138-141) by accepting human inventions as revealed truth.

[MCQ-1512] The UKF insists on discriminating between *Prama* (unerring knowledge) and *Aprama* (erroneous knowledge). The "global Qibla compass" is an example of *Aprama* because it relies on:

Option A: Accurate magnetic north readings to determine direction efficiently.

Option B: The false, "man-made poles" (North and South Poles) model rather than the true natural signs (*Aayaatillahi*) such as natural electromagnetic waves (electroweak force from North to South and electromagnetic force from South to North) and two natural light posts: North Galactic Pole and South Galactic Pole

[MCQ-1513] Sura An-tazbahuu Baqarah (2:94-96) addresses those who deny truth while knowing it. The UKF connects this behavior to contemporary adherence to:

Option A: The pursuit of general scientific inquiry and diverse philosophical perspectives.

Option B: The self-contradictory "UN-led global standards" for human rights (global veil of ignorance) and mainstream science consensus.

[MCQ-1514] Sura An-tazbahuu Baqarah (2:104-105) warns against following those who invent lies against Allah's signs. The UKF categorizes "scholarly consensus-based religion" as a form of idolatry because it relies on:

Option A: Tautologous knowledge (*Prama*) derived from clear, manifest truth.

Option B: *Aprama* (erroneous knowledge/invented falsehoods) that replaces pure science with hybrid science.

[MCQ-000] Sura Maaa-idatam-minas-samaaa (5:82-86) speaks of those who are closest in affection and those who are arrogant disbelievers. The UKF identifies "scholarly consensus" as aligning with which group's epistemology?

Option A: Those who accept the truth when they see it in natural signs (*Ayaatillahi*).

Option B: Those who promote "contingent/self-contradictory knowledge" and reject the *Prama* (unerring knowledge) of the UKF.

[MCQ-1515] Sura Haazi-hil-an-Aam (6:149-151) warns against following "whims" instead of clear proofs. The UKF defines the worship of "UN-led global standards" as a form of idolatry because these standards are:

Option A: Objective, universal criteria for human flourishing and development.

Option B: Based on invented falsehoods ("vain desires") that contradict the unalterable laws of nature ("creation in pairs").

[MCQ-1516] Sura Anil-Anfaal (8:38-41) discusses fighting against disbelief and promoting pure belief. In the UKF framework, what activity of global institutions constitutes a modern act of disbelief that must be countered?

Option A: Establishing global standards for sustainable development goals (SDGs).

Option B: Communicating UNESCO's "one global text and self-contradictory & paradoxical compulsory global standard education curricula."

[MCQ-1517] Sura Yaqbalut-Tawbata (9:4-6) makes a distinction between those who uphold their covenant and idolaters. The UKF argues that those who follow the "UN-led global standards" breach the covenant by ignoring:

Option A: The need for global cooperation and peaceful resolutions.

Option B: The "Four Foundational Solidarity Rights in Islam" (un-interfering religious rights of Muslims) and guaranteed child rights.

[MCQ-1518] Sura Yaqbalut-Tawbata (9:7-11) describes idolaters as having no true faith and breaking agreements. The UKF views the "global standards for human rights" (UDHR) as flawed because they represent:

Option A: A comprehensive framework that protects the fundamental rights of all members of the human family.

Option B: A "global veil of ignorance" that universally violates inalienable natural rights by promoting an anti-natural global identity over specific cultural/religious rights.

[MCQ-1519] Sura Yaqbalut-Tawbata (9:17-18) states idolaters should not maintain the places of worship because they invent falsehoods. The UKF links this to contemporary religious practices that use:

Option A: Appropriate methods for determining the correct Qibla direction for prayer.

Option B: "Man-made natural science" tools like global Qibla compasses that rely on the artificial 4-direction model.

[MCQ-1520] Sura Yaqbalut-Tawbata (9:28-29) refers to idolaters who follow their own *Diin* (religion) rather than the "True Diin." The "scholarly consensus-based religion" is described by the UKF as following:

Option A: The un-manipulated verses of the appointed Quran in Arabic (*Kitaaba bil-Haq*).

Option B: A contingent, problematic knowledge system based on spiritual and metaphysical experiences (*Aprama*) rather than empirical evidence.

[MCQ-1521] Sura Yaqbalut-Tawbata (9:30-33) speaks of following the "whims" of priests/scholars in place of Allah's path. The UKF argues that this leads to the worship of:

Option A: Abstract spiritual guidance provided by religious leaders.

Option B: NASA's Moon (introduced calf of Firawn) and the invented lie of the sole moon, which forms the basis of current religious calendars.

[MCQ-1522] Sura Yaqbalut-Tawbata (9:34-37) warns against accumulating wealth and hindering others from Allah's path. The UKF argues that the global education system hinders this path by prioritizing:

Option A: The acquisition of knowledge and financial stability for global citizens.

Option B: The propagation of "6310 comments of IFTA on Quran: Kitaaba bil-haq" (so-called Tafseer-e-Quran) that promotes erroneous knowledge.

[MCQ-1523] The UKF classifies the "worship of man-made natural science" (e.g., the sole moon model) as idolatry. The opposite of this practice, according to Sura An-tazbahuu Baqarah (2:221), is adherence to:

Option A: The mainstream global standards for human rights.

Option B: Allah's "Signs" (*Aqyaatihii*), which are the clear, manifest natural signs of the revealed universe.

[MCQ-1524] Sura Ilan-Nahl (16:35-40) mentions that those who associate partners with Allah simply follow their fathers' ways without knowledge. The UKF links this behavior to contemporary adherence to:

Option A: The use of validated, objective scientific methods in research today.

Option B: Scholarly consensus-based interpretation of Quran: *Kitaaba bil-Haq*, passed down through generations without empirical verification (*Aprama*).

[MCQ-1525] Sura Nuurun alaa Nuur (24:1-4) speaks of expounding "Signs" (*Aayaatihii*) clearly. The UKF contrasts these clear natural signs with the "idolatry" of following mainstream global science's approach to light and celestial bodies.

Option A: Mainstream science interprets the Algol Triple Star System as *Nuurun Alaa Nuur* (Light upon Light).

Option B: The UKF interprets the Algol Triple Star System as *Nuurun Alaa Nuur* (Light upon Light), which the mainstream ignores or misinterprets.

[MCQ-1526] Sura Gulibahir-Ruum (30:41-45) mentions corruption on land and sea due to human hands, turning them back from their "idolatrous" ways. The UKF links this corruption to which specific global practice?

Option A: Standard industrial pollution and environmental degradation caused by modern technology.

Option B: The universal violation of inalienable human rights and the promotion of NASA's anti-natural global systems.

[MCQ-1527] Sura Yahsabun-Ahzaaba (33:69-73) speaks of obeying Allah and His Messenger. The UKF argues that obeying mainstream global science's framework is a form of "idolatry" because it involves:

Option A: Adhering to validated safety standards and public health guidelines.

Option B: Following "man-made natural science" (hybrid science) over the empirically verifiable *apriori* science of the revealed Quran (Aalameen or Equal & Opposite Manifest Nature).

[MCQ-1528] Sura Kitaabun-Fussilat (41:6-8) refers to "associating partners" with Allah. The UKF classifies the UN-led Global Governance as a partner or NASA's sole Moon as an idol because:

Option A: It is an object of great natural beauty that inspires awe in observers.

Option B: Humanity relies on its "global standard documents" or "artificial observation" for religious practice (Appointed Days of Allah), treating a man-made concept as divine truth.

[MCQ-1529] Sura Fatham-Mubiin (48:1-7) discusses truth and falsehood. The UKF views the worship of "scholarly consensus-based interpretation" as idolatry because consensus is classified as:

Option A: Tautologous knowledge (*Prama*) derived from clear, manifest truth.

Option B: Contingent/self-contradictory knowledge (problematic knowledge) that replaces pure science with hybrid interpretations.

[MCQ-1530] Sura Sabiilihii Saffan (61:9) speaks of the "Religion of Truth" prevailing over all other isms. The UKF argues that this requires moving away from which kind of religious practice?

Option A: The correct observation of appointed days of Allah based on natural signs.

Option B: Observing appointed days on the basis of artificial observation of NASA's sole Moon ("introduced calf of Firawn").

[MCQ-1531] Sura Humul-Bayyinah (98:1-8) speaks of clear evidence (*Bayyinah*) coming to people. The UKF asserts that mainstream global science acts as an idolater by ignoring which clear evidence?

Option A: The existence of other galaxies and star systems observed by powerful telescopes.

Option B: *Aayaatillahi* (Natural Signs) such as the Sirius Binary System (*Samawaati wal-Arz*) and cataclysmic variables.

[MCQ-1532] The "worship of man-made natural science" (e.g., the Qibla Finder using the 4-direction model) is called idolatry by the UKF. This practice contradicts the natural sign of:

Option A: The general direction of Makkah on a global map.

Option B: The six-direction model of the Upright Rectangular Universe and right direction of Qibla towards Kaaba appointed on the right-side of the Mount Tuur and in the Upright-West Region of Arabian Peninsula.

[MCQ-1533] According to Sura Ilan-Nahl (16:35-40), the idolaters say, "If Allah had so willed, we would not have worshipped anything besides Him." The UKF views this as a modern excuse for adhering to:

Option A: The unalterable laws of nature established by divine will.

Option B: The "UN-led global standards" and consensus-based religion without using one's own sense and logic to verify the truth.

[MCQ-1534] Sura Rasuul (21:51-54) recounts Ibrahim's challenge to his people, stating that they and their fathers were in "manifest error" for worshipping idols. The UKF uses this concept of "manifest error" to describe the current practice of determining the "Appointed Days of Allah" (like Eid and Hajj).

Option A: This practice is correct, as it is based on the consensus of religious scholars and generations of tradition.

Option B: This practice is in "manifest error" because it is based on the "artificial observation" of the sole moon (NASA's Moon/introduced calf of Firawn), not the true natural signs (*Aayaatillahi*).

[MCQ-1535] When asked why they followed their practice, the people said, "We found our fathers worshippers of them." The UKF applies this logic of uncritical adherence to tradition to which modern issue?

Option A: Adhering to the foundational principles of human rights established by the UDHR.

Option B: Following the "scholarly consensus-based religion" (so-called Tafseer-e-Quran) and mainstream global science without empirical verification of its claims.

[MCQ-1536] The "Right Direction of Qibla" is a matter of religious practice. The UKF argues that those who use the mainstream "Global Qibla Compass" are in "manifest error" because the compass relies on:

Option A: Accurate magnetic north readings and modern geographic data.

Option B: The "man-made natural science" model (4-direction model and man-made poles) rather than the true six-direction model of the revealed universe.

[MCQ-1537] The UKF defines adherence to the "UN-led global standards" and global education curricula as a "manifest error." This error fundamentally denies which aspect of the UKF's unerring knowledge (*Prama*)?

Option A: The complexity of the global political landscape and need for international cooperation.

Option B: The "equal & opposite" paradigm ("creation in pairs") and the existence of universal logical principles within nature itself.

[MCQ-1538] In the UKF framework, moving away from "manifest error" requires adopting a specific methodology. What is this methodology?

Option A: Relying on inspiration and abstract spiritual experiences (*Aprama*).

Option B: The AI-assisted Socratic Methodology (Combined Observation and Unique Window) used to identify pure science unmixed with technology.

[MCQ-1539] Sura Alal-Imraan (3:144-145) warns believers against "turning back sharply round" if the Messenger dies. The UKF uses this warning in the modern context to caution against returning to:

Option A: Fundamental religious beliefs and practices established by tradition.

Option B: Mainstream Global Science (invented lies & introduced falsehoods) and scholarly consensus-based wrong interpretation.

[MCQ-1540] Sura Muhammad (47:1-3) states that the Truth revealed to Muhammad removes ill-deeds and improves the state of believers. The UKF identifies this "Truth" as corresponding to:

Option A: The abstract spiritual messages and metaphysical experiences of Sufistic interpretation.

Option B: Empirically verifiable *apriori* science (*Aayaatillahi*/Natural Signs) and un-manipulated verses of *Quran: Kitaaba bil-Haq*.

[MCQ-1541] Sura Yahsabuunal-Ahzaaba (33:38-40) clarifies that Muhammad is the Messenger of Allah and the Seal of the Prophets. The UKF argues that defining *Muzzammil* or *Muddassir* as nicknames for the Prophet (mainstream consensus) makes the Quran appear self-contradictory because:

Option A: It violates the specific instruction that Muhammad is the Seal of the Prophets.

Option B: It violates the explicit prohibition in Sura Minwaraaaa-il-Hujuraat (48:11-12) against calling each other by nicknames.

[MCQ-1542] The UKF classifies "scholarly consensus-based wrong interpretation" as "contingent/self-contradictory knowledge." This type of knowledge is what believers are warned against following in Sura Alal-Imraan (3:144-145) to avoid:

Option A: Standard scientific error that can be self-corrected through the scientific method.

Option B: The "manifest error" of the anti-natural framework and the worship of man-made natural science (idolatry).

[MCQ-1543] Sura Fatham-Mubiin (48:29) describes those with Muhammad as "hard against disbelievers, but merciful among themselves." The UKF defines "disbelievers" in this context as those who adhere to:

Option A: Other traditional religious faiths or secular humanism.

Option B: The "UN-led global standards" and global education curricula (pseudoscience/invented lies).

[MCQ-1544] The "Truth from their Rab" that believers must adhere to (Sura Muhammad 47:1-3) must be verified using which specific UKF methodology?

Option A: Relying on inspiration and abstract spiritual experiences (*Aprama*).

Option B: The AI-assisted Socratic Methodology (Combined Observation and Unique Window) used to identify pure science unmixed with technology.

[MCQ-1545] Sura Ibrahim (14:35-38) states that Allah knows what we conceal and what we reveal. The UKF applies this principle to the members of the human family, suggesting they unconsciously conceal which reality?

Option A: The existence of other potential life forms in the universe.

Option B: The Reciprocal Reality (Creation in Pairs or Nature's Equal & Opposite Paradigm).

[MCQ-1546] Sura Qawma Huud (11:5-8) confirms Allah knows what people hide within themselves. In the UKF framework, the "Projection of the Unreal as if Real" refers to which specific action by global scientists?

Option A: Developing advanced scientific theories and complex mathematical models.

Option B: Promoting artificial observation and "man-made natural science" (hybrid science) as objective truth.

[MCQ-1547] Sura Ilan-Nahl (16:14-19) indicates that Allah knows what religious scholars and Muslim leaders conceal. What specific truth about religious practice is being hidden?

Option A: The diversity of opinion regarding minor doctrinal issues.

Option B: That "Appointed Days of Allah" (Eid/Hajj) should be observed based on the dual-moon system (twain), not the sole moon model.

[MCQ-1548] Sura An-tazbahuu Baqarah (2:67-74) mentions that Allah brings forth what people were hiding. The UKF suggests that the "Clear Proofs" (*Aayaatillahi*) that are currently being hidden are:

Option A: Complex details of lunar geology and the moon's South Pole.

Option B: Natural signs like "cataclysmic variables" (sporadic white moon appearances) that prove the two-moon hypothesis.

[MCQ-1549] Sura An-tazbahuu Baqarah (2:75-77) questions if global leaders know that Allah knows what they conceal. What specific lie are they knowingly promoting through compulsory education?

Option A: The general theory of evolution and origins of species.

Option B: NASA's anti-natural global systems (solar systems, planetary system, global space station) in place of the natural mechanism.

[MCQ-1550] Sura An-tazbahuu Baqarah (2:146-152) states a party "knowingly conceals the truth" about Allah's revelations in the *Kitaab*. What is the concealed truth about the Quran's structure?

Option A: That Fatiha is the preface, and there are 113 chapters, not 114 (scholarly consensus).

Option B: That the verses are universal major premises of unerring science (*Prama*), not abstract metaphysical interpretations (*Aprama*).

[MCQ-1551] Sura An-tazbahuu Baqarah (2:174-176) warns those who "conceal Allah's revelations" in the *Kitaab* for profit. This applies to scholarly consensus-based interpretation that purchases "miserable profit" by ignoring: Option A: The general moral guidance and ethical issues addressed in the Quran.

Option B: The inalienable human rights (including guaranteed child rights and four foundational solidarity rights in Islam) that are violated by the global paradigm.

[MCQ-1552] Sura Alal-Imraan (3:152-155) notes that global leaders hide things within themselves they never reveal. What are they hiding about the physical universe model?

Option A: The exact chemical composition of distant planets.

Option B: The true model of the Upright Rectangular Universe and the Immoveable Hexagonal World (Star of David) within the East Horizon (*Arz*).

[MCQ-1553] Sura Maaa-idatam-minas-samaaa (5:59-63) affirms Allah knows all that is hidden. The UKF posits that the mainstream 4-direction model (used by Qibla finders) is an intentional concealment of:

Option A: The difficulty of accurate global navigation using modern GPS systems.

Option B: The six-direction model of the Upright Rectangular Universe, two Easts and two Wests, Upright-West Region of the Appointed Kaaba (Prime Meridian) and Right Direction of Qibla (Even-way) towards Inviolable Place of Worship (Shatral-Masjidil-Haraam)

[MCQ-1554] Sura Alal-Imraan (3:64-66) critiques religious scholars for disputing matters they have no knowledge of, implying concealment. This applies to the dispute between:

Option A: Different geopolitical alliances and national boundaries.

Option B: The two Horizons and two Hemispheres model of "creation in pairs" versus the four Hemispheres model of mainstream global science.

[MCQ-1555] Sura Ilan-Nahl (16:22-25) says Allah knows what people conceal and reveal. The "inventions" that people conceal as truth include:

Option A: The existence of Neutron Stars, whose effects are perceived as lightning/thunder.

Option B: The claim that a Neutron Star is not an empirical evidence-based *apriori* science, but a general astronomical theory.

[MCQ-1556] Sura Nuurun alaa Nuur (24:27-29) provides etiquette for entering houses, which the UKF interprets as guidance for discriminating knowledge. This relates to avoiding which kind of knowledge?

Option A: Prama (Unerring Knowledge / pure science) derived from clear signs.

Option B: Aprama (Erroneous Knowledge / hybrid science) derived from invented lies and artificial observation.

[MCQ-1557] Sura Waadin-Naml (27:20-26) mentions Allah knows all that is concealed in the West Horizon (Samawaat) and East Horizon (Arz). The UKF argues that "dark matters and dark energies" (fundamental constants) are being concealed as "unknowns" by mainstream science to protect the false premise of:

Option A: The general theory of general relativity.

Option B: The mainstream anti-natural global systems (solar systems, planetary system).

[MCQ-1558] Sura Yaa-Siin (36:71-76) speaks of what has been created for mankind. The "Projection of the Unreal as if Real" (e.g., sole moon) prevents humanity from benefiting from:

Option A: The general resources found on planet Earth (Eartha 3D).

Option B: The "two-fold mercy" (two physical moons / visual binaries) and the correct observation of the "Days of Allah."

[MCQ-1559] Sura Yuhibbul-Muqsitiin (59:1-3) mentions those who hide truth knowingly. This relates to the global education system which hides the fact that *apriori* science is: Option A: Not possible (Kantian view).

Option B: Empirically verifiable and refers to pre-existing natural phenomena revealed before rational beings (UKF view).

[MCQ-1560] Sura Yawmut-tagaabun (64:3-8) states Allah created the West Horizon (Samawaat) and East Horizon (Arz) in truth and knows what you conceal and reveal. This means the universe is governed by:

Option A: Chance and random physical processes described by complex statistical analysis.

Option B: Unalterable laws of nature such as the "equal & opposite" paradigm and universal logical principles.

[MCQ-1561] Sura Rabbikal-A-laa (87:1-19) encourages glorifying the name of the Sustainer, the Most High, Who created and proportioned all things. This contradicts the mainstream view of an imperfect system and promotes:

Option A: Complex scientific instruments to measure the universe's proportions.

Option B: An unerring knowledge framework based on the six-direction model of the Upright Rectangular Universe.

[MCQ-1562] The "Concealment of Real" (*Prama*) and "Projection of Unreal as if Real" (*Aprama*) is the central tension addressed by the UKF's methodology which relies on:

Option A: Mainstream "Artificial Observation" and consensus-based interpretation.

Option B: The AI-assisted Socratic Methodology (Combined Observation and Unique Window) to verify natural signs (*Aayaatillahi*).

[MCQ-1563] The UKF classifies "scholarly consensus-based religion" as a system that relies on projected unrealities. This means it rejects:

Option A: The general moral guidance and ethical frameworks provided by religion.

Option B: The physical reality of the "immovable hexagonal world" appearing as a pentagonal earth, in favor of a rotating global Earth model.

[MCQ-1564] The "Truth from Allah" mentioned in Sura An-tazbahuu Baqarah (2:146) is the knowledge that the UKF aims to reveal through the identification of:

Option A: The general message of all prophets throughout history.

Option B: The 113 chapters (Suras/Shared Parables) of *Quran: Kitaaba bil-Haq* and their corresponding empirical evidence.

[MCQ-1565] Sura Alal-Imraan (3:64-66) warns against mixing truth with falsehood and concealing the truth knowingly. The "hybrid science" (intermixture of revealed truth and invented falsehood) is an example of:

Option A: A sophisticated scientific approach combining multiple fields of study.

Option B: A system that systematically conceals natural reality by projecting an artificial observation as the sole truth.

[MCQ-1566] The "global veil of ignorance" that the UKF identifies as a major human rights violation is a direct result of:

Option A: Legitimate debates regarding the application of international law.

Option B: The widespread acceptance of "Concealment of Real & Projection of Unreal as if Real" within mainstream global standards.

[MCQ-1567] Sura Maaa-idatam-minas-samaaa (5:98-100) states Allah knows what religious leaders reveal and conceal. The UKF argues they conceal the fact that the Hajj/Eid calendar should be based on:

Option A: The current standardized global Hajj dates determined by a singular observation point.

Option B: The dual-moon system (twain) that facilitates "unity-in-diversity" within one 24-hour period for the WDTZ and EDTZ.

[MCQ-1568] The UKF links the denial of "His Signs" (*Aayaatih*) in Sura Alal-A-Raaf (7:35-41) to the worship of modern idols. Which of these is a modern idol of "man-made natural science"?

Option A: The natural magnetism observed when lightning and thunder occur.

Option B: A "Global Qibla Compass" based on man-made magnetic poles

[MCQ-1569] Sura Rabbikal-A-laa (87:18-19) mentions that the principles of unerring knowledge (*Prama*) are in the "former scrolls" [*Suhufi* (Testimonies) of Ibrahiim and Muusaa]. This implies that the UKF's *Prama* was:

Option A: Concealed and hidden from humanity until modern times due to scholarly consensus and mainstream scientific error.

Option B: *Tawraat*, *Injiil*, *Zabuur*, and *Furqan* functioning as "Testimonies" or "Criteria of Truth" within the revealed Quran (Equal & Opposite Manifest Nature) before the revelation of the appointed Quran in Arabic (*Kitaaba bil-Haq*)

[MCQ-1570] Sura An-tazbahuu Baqarah (2:53-54) mentions that Muusaa was given the *Kitaab* and the "*Criteria*." According to the UKF, what are these Criteria (*Suhufi*) defined as?

Option A: Four independent revealed scriptures (*Tawraat*-al *Kitaab*, *Injiil*-al *Kitaab*, *Zabuur*-al *Kitaab*, *Furqan*-al *Kitaab*) given at different times.

Option B: Four Testimonies or Criteria of Truth [*Tawraat* (*Coherence*), *Injiil* (*Correspondence*), *Zabuur* (*Pragmatic*), *Furqan* (*Self-evident*)] that function as universal methodologies.

[MCQ-1571] Sura Alal-Imraan (3:1-7) refers to the *Kitaab* and the *Furqan* (Criterion). The UKF identifies *Furqan* with which specific type of truth methodology?

Option A: Correspondence Truth (*Injiil*).

Option B: Self-evident Truth (The Crucial Experiment, distinguishing truth from falsehood intrinsically).

[MCQ-1572] Sura Anil-Anfaal (8:29-31) promises that if people fear Allah, He will grant them a *Furqan* (Criterion or means of discrimination). In the UKF framework, what does this allow believers to discriminate between?

Option A: Righteous actions versus sinful actions in a moral context.

Option B: *Prama* (Unerring Knowledge / pure science) versus *Aprama* (Erroneous Knowledge / invented lies / hybrid science).

[MCQ-1573] The UKF defines *Tawraat* as "Coherence Truth." Which aspect of the UKF framework must be internally consistent to satisfy this criterion?

Option A: Mainstream global science, which claims coherence through consensus-based peer review.

Option B: The entire UKF model, where all natural signs (*Aayaatillahi*) must logically cohere with the verses (*Kalamallaahi*) of *Kitaaba bil-Haq*.

[MCQ-1574] The UKF defines *Injiil* as "Correspondence Truth." This criterion is used to verify knowledge by ensuring that:

Option A: All knowledge corresponds with scholarly consensus and traditional interpretation.

Option B: The verses of the *Kitaab* (universal major premises) correspond directly with observable natural signs and particular instances under natural circumstances (affirmative minor premises).

[MCQ-1575] The UKF defines *Zabuur* as "Pragmatic Truth." How is this criterion applied to the UKF's claims about prayer and time zones?

Option A: The mainstream Qibla finder is pragmatic because it is widely available and easy to use globally.

Option B: The "even-way" methodology for prayer and appointed days is pragmatic because it leads to true "unity-in-diversity" and avoids sin (*Aprama*).

[MCQ-1576] Sura Yu-Sabbihur-Ra'd (13:37-40) affirms the sending of truth. The UKF asserts that the "Four Criteria of Truth" are essential for avoiding "man-made natural science." Which criterion helps reject invented falsehoods like the "sole moon"?

Option A: Pragmatic Truth (*Zabuur*).

Option B: Self-evident Truth (*Furqan*), which highlights the intrinsic error of the singular observation model.

[MCQ-1577] Sura Rasuul (21:47-54) speaks of setting up "just balances" (criteria) on the Day of Resurrection. The UKF views these balances as requiring:

Option A: Adhering to mainstream "global standards for human rights" and global citizenship models.

Option B: The rigorous application of the "Four Canons of Elimination" and Universal Logical Principles (Dictum De Omni Et Nullo).

[MCQ-1578] Sura Nuurun alaa Nuur (24:11-20) provides a framework for truth verification and dealing with slander. The UKF applies this to the "AI-assisted Socratic Methodology," using the *Suhufi* (Testimonies) as rules for:

Option A: Accepting scholarly consensus as the ultimate form of validation for knowledge.

Option B: Demanding empirical evidence (*Hetu* or Natural Signs) and logical rigor to distinguish truth (*Prama*) from falsehood (*Aprama*).

[MCQ-1579] The "revealed criteria of truth" are foundational to the UKF's epistemological study. Their primary purpose, as described in Sura An-tazbahuu Baqarah (2:53-54), is to provide humanity with the necessary tools for:

Option A: Engaging in abstract philosophical debates about knowledge.

Option B: Discriminating between the single revealed text (*Kitaaba bil-Haq*) and self-contradictory "UN-led global texts" or pseudo-curricula.

[MCQ-1580] According to the UKF, "Quran: Revealed Universe" refers to what aspect of reality?

Option A: A metaphysical or spiritual realm that exists only after death.

Option B: The empirically verifiable natural universe and its mechanisms that existed prior to the revelation of finite beings (humans/scholars).

[MCQ-1581] The "Appointed Quran in Arabic" (*Kitaaba bil-Haq*) is defined by the UKF as:

Option A: A historical religious text requiring scholarly interpretation based on spiritual experience (*Aprama*).

Option B: A revealed message that confirms empirical evidence-based *apriori* science (the Revealed Quran / Reciprocal Reality).

[MCQ-1582] Sura An-tazbahuu Baqarah (2:89) mentions a *Kitaab* from Allah "confirming that which is in their possession." What is this "confirmation" process called in the UKF framework?

Option A: Standard peer review within mainstream scientific consensus.

Option B: Confirmation of Manifest Truth on the basis of the Four Criteria of Truth [*Tawraat (Coherence or Similitude of Software)*, *Injiil (Correspondence or Similitude of Display)*, *Zabuur (Pragmatic or Similitude of Hardware)*, *Furqan (Self-evident or Recognition of Prama)*].

[MCQ-1583] The UKF states that the Confirmation of *Kitaabum-musaddiqul-lisaana* is universally verifiable proof. This means the text confirms the reality of:

Option A: The mainstream global science curriculum and UN-led global standards.

Option B: The revealed universe and the "creation in pairs" paradigm (nature's equal & opposite paradigm).

[MCQ-1584] Sura An-tazbahuu Baqarah (2:97-98) speaks of a *Kitaab* as "guidance, and glad tidings to believers." The UKF views this guidance as a framework for:

Option A: Abstract moral and ethical behavior in human society.

Option B: Identifying pure science unmixed with human-derived global technology (e.g., Sirius Binary System vs. Solar System model).

[MCQ-1585] Sura An-tazbahuu Baqarah (2:99-103) critiques a party who "threw away the *Kitaab* of Allah behind their backs." In the UKF framework, who is this party today?

Option A: Non-Muslim individuals or groups who do not follow the Quran.

Option B: Global scientists and leaders who ignore *Aayaatillahi* (Natural Signs) and follow "man-made natural science" (hybrid science).

[MCQ-1586] Sura Haazi-hil-an-Aam (6:92-93) mentions a *Kitaab* revealed as a "blessing, and confirming which came before it." The UKF interprets "which came before it" as a reference to:

Option A: The previously revealed scriptures like the canonical Bible and Torah.

Option B: The pre-existing physical reality of the universe (the Revealed Quran / *apriori* science) revealed before finite beings.

[MCQ-1587] Sura Bil-ahqaaf (46:11-12) mentions a "confirming *Kitaab*" in the Arabic language. What specifically does it confirm?

Option A: The prophecies related to the Day of Resurrection (Yawmal-Qiyamati) in a metaphysical sense.

Option B: The empirically verifiable proof (*Aayaatillahi*) regarding the Immovable Hexagonal World and appearing pentagonal earth model within the East Horizon (Arz) of the Upright Rectangular Universe (Aalameen).

[MCQ-1588] The "Four Criteria of Truth" (*Tawraat*, *Injiil*, *Zabuur*, *Furqan*) are Testimonies used for which purpose in the UKF framework?

Option A: To engage in spiritual, metaphysical, and Sufistic experiences and interpretations (*Aprama*).

Option B: To confirm Manifest Truth and discriminate between *Prama* (unerring knowledge) and *Aprama* (erroneous knowledge).

[MCQ-1589] Sura Bil-ahqaaf (46:29-30) describes Jinns hearing a *Kitaab* after Muusaa, "confirming what came before it" and guiding to a Right Road (*Siraatiim-Mustaqiim*). The "Right Road" refers to:

Option A: The general path of righteousness and moral conduct.

Option B: The "even-way" methodology for prayer direction and observing "Appointed Days of Allah" (Eid/Hajj).

[MCQ-1590] The UKF defines *Kitaabum-musaddiqul-lisaana* as the "confirming Kitaab in the Arabic language." This confirms that the language itself is a tool for:

Option A: Standard communication and literary expression.

Option B: Describing and confirming the precise, universal logical principles and natural signs (*Aayaatillahi*) of reciprocal reality.

[MCQ-1591] The "Confirmation of Manifest Truth" ensures that the UKF's interpretation does not rely on which type of knowledge?

Option A: *Prama* (Unerring Knowledge/revealed science).

Option B: Contingent Knowledge or problematic knowledge (scholarly consensus-based interpretation).

[MCQ-1592] Sura An-tazbahuu Baqarah (2:89) mentions that the people were asking for a "signal of triumph over those who disbelieved." This triumph is achieved in the UKF by utilizing:

Option A: Superior military strategy or political power over global leaders.

Option B: The rigorous application of the "Four Criteria of Truth" to expose invented falsehoods (e.g., the sole moon lie) as *Aprama* (contingent or self-contradictory knowledge).

[MCQ-1593] The "Revealed Universe" is described as existing "before the Revelation of finite beings." This means it is a form of:

Option A: Kantian *a priori* knowledge based on pure reason.

Option B: Empirically verifiable *apriori* science (Natural Signs) that existed prior to human consciousness and interpretation.

[MCQ-1594] By confirming what came before it (the Revealed Universe), *Kitaaba bil-Haq* acts as a blueprint that verifies the physical reality of phenomena such as:

Option A: The rotation of the global earth and the heliocentric solar system model.

Option B: The Sirius Binary System (*Samawaati wal-Arz*) and Algol Triple Star System (Nuurun Alaa Nuur).

[MCQ-1595] What type of knowledge category do "NASA's Moon Mission" and "ISRO's Chandrayaan" fall under in the UKF?

Option A: Tautologous Knowledge (*Prama* or Wisdom).

Option B: Self-contradictory knowledge (anti-natural & unscientific global knowledge).

[MCQ-1596] Concepts like "Outer Space," the "Global Space Station," and "Space Research" are viewed by the UKF as examples of what?

Option A: Cutting-edge exploration of the revealed universe (*aalameen*).

Option B: Artificial observation and hybrid science related to the "Prohibited Global Framework."

[MCQ-1597] The "UN-DESA-driven planetary system" (eight recognized global planets) is used in mainstream education. How does the UKF classify this information?

Option A: Verified facts of our solar system structure.

Option B: Self-contradictory & paradoxical science used in pseudo-curricula

[MCQ-1598] According to the UKF, what is the correct classification for naturally occurring celestial/revealed mechanics like the Sirius Binary System?

Option A: Invented technology or hybrid science (Human-derived mechanism)

Option B: Pure science (Natural mechanism)

[MCQ-1599] On the Sirius Binary System (*Samawaati wal-Arz*)

Option A: The Sirius Binary System is a theoretical construct used to explain the gravitational anomalies within a solar-centric planetary model.

Option B: The Sirius Binary System represents an un-interfering natural mechanism and an empirically verifiable *apriori* science that exemplifies the paradigm of Creation in Pairs.

[MCQ-1600] On the Rectification of Erroneous Knowledge (*Aprama*)

Option A: Erroneous knowledge is rectified by updating global education curricula with the latest consensus-based scientific advancements and hybrid technologies.

Option B: Erroneous knowledge is rectified by applying the Socratic Methodology to identify the global veil of ignorance and aligning human understanding with nature's equal and opposite *apriori* paradigm.

The findings of this research, articulated through the AI-assisted Socratic Method and the rigorous structure of 1,600 Multiple Choice Questions, culminate in the formal recognition of the Uniform Knowledge Foundation (UKF) as the necessary antidote to the "Global Veil of Ignorance." By distinguishing between Science (un-interfering natural mechanisms such as the Sirius Binary and Algol Triple systems) and Technology (human-derived planetary models), this study successfully identifies the divergence between consensus-based *aprma* (erroneous knowledge) and the unerring reality of Creation in Pairs. The core of this epistemological journey has demonstrated that:

- 1) Nature's Equal & Opposite *Apriori* Paradigm serves as the material and formal ground for all scientific certainty, exemplified by the Dictum De Omni Et Nullo and verified by Newton's Third Law.
- 2) The Appointed Quran in Arabic (*Kitaaba bil-Haq*), when understood through its 113 Shared Parables and its Preface (Fatiha: Unique Utilitarian Prayer), provides the Universal Major Premises required to interpret

the Revealed Quran (Equal & Opposite Manifest Nature).

- 3) The Right to Truth-based Education is an inalienable human right. The current global "pseudo-curricula" violates this right by imposing self-contradictory models that interfere with the Freedom of Conscience and Intellectual Autonomy guaranteed under the UDHR and the Sovereign Constitution of India.

Ultimately, this project advocates for a Radical Paradigm Shift in Education. This shift necessitates moving away from a top-down, UN-led global curriculum based on hybrid science toward a bottom-up, nature-driven model rooted in "Apriori Science". It is not merely a critique but a restoration of the Sanctity of Education, offering a verifiable tool for the human family to reclaim their intellectual autonomy. By aligning human understanding with Reciprocal Reality, we move beyond the "invented falsehoods" of hybrid science toward a future grounded in Revealed Truth, Neutral Science, and Scientific Certainty. The Socratic dialogue established here confirms that while consensus is contingent and self-contradictory, the Laws of Nature—and the Word of the Creator—remain unalterable and unerring.

Conclusion

The present study reinforces the Uniform Knowledge Foundation (UKF) as a viable framework for distinguishing between verifiable knowledge and consensus-driven errors. By employing the principle of Creation in Pairs and a Socratic approach augmented by AI, it challenges prevailing global paradigms and calls for an epistemological shift in science education and human rights frameworks. The findings advocate a return to empirically grounded, universally observable truths as the basis for future knowledge systems.

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