

THE 5D THINKING NEWSLETTER

A UNIQUE APPROACH TO READ THE UNIVERSE



Special read: Reductionist Materialism-Creator Dichotomy The Problem of Separating the Creator from Creation by Dr. Necati Aydin

SNEAK PEAK OF WHAT'S INSIDE:

- **"On Free Choice and Divine Will"** by Dr. Colin Turner
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Welcome to the twenty fourth edition of
The 5D Thinking Newsletter!

Dear Subscriber,

Welcome to the twenty-fourth edition of the 5D Thinking newsletter!

In this issue, you will find Dr. Necati Aydin's recently published book which includes excerpts from Said Nursi, translated by Dr. Colin Turner, to prove the existence of God. We selected the analogy titled "Signs of the Sun on a Sunny Day vs. the Signs of God" for you.

You can also find Dr. Colin Turner's "On Free Choice and Divine Will". Dr. Necati's second part of "Verified Belief vs. Dogmatic Disbelief" is also presented in this issue.

This issue's special read is "Reductionist Materialism-Creator Dichotomy The Problem of Separating the Creator from Creation" by Dr. Necati Aydin. He argues that science should acknowledge two dimensions of reality: the physical and the metaphysical and that materialist ideology should not assume that the entire universe is nothing but an arrangement of particles.

Aisha Alowais's "The Silk Road" sheds light on the intricate, beautiful creation of silk. Saba I. Ansari presents the feedback on the Existence and Meaning program conducted in Fall 22.

Don't forget to check out 5D on Water video at the end of the newsletter!

Remember, you can unsubscribe at any time by clicking on the link at the end of the newsletter. We hope to continue to inspire you with the Five Dimensional (5D) Thinking Approach to education.

Signs of the Sun on a Sunny Day vs. the Signs of God

The paragraph below is an excerpt from Said Nursi's newly translated book, *Afterlife: Fact or Fallacy*. In this book, the author uses three analogies to prove the existence of God. In this issue, we share one of these marvelous analogies.

To deny the existence of the midday sun in a clear blue sky is madness. It is sheer lunacy, particularly when you consider that the sun's reflection is to be seen in every bubble on the surface of every ocean, in every raindrop on dry land, and every flake of snow. To deny the existence of the sun would, given the fact that its traces are everywhere, be nothing more than the raving of the deranged. For if one denies the existence of the single, unique sun, one is compelled to accept the existence of a whole series of minor mini-suns, each real and existent in its own right, as numerous as the drops of water in the ocean, as countless as all the flakes of snow. To deny the single, unique sun would mean that one would have to believe that each of the minute particles that reflect the sun contains a sun itself – even though that particle is minute and unable to contain anything but its own being!



It would be an even greater sign of madness and misguidance to deny the existence of the Glorious Creator's attributes of perfection, particularly given the fact that we witness continuously the wisdom and order with which the cosmos is run, changed as it is from one moment to the next with the utmost harmony and discipline. To deny, then, the existence of God and His attributes of perfection would mean that instead of accepting the single, unique Creator, we would have to believe that absolute divinity is present in all things, even a particle or an atom.

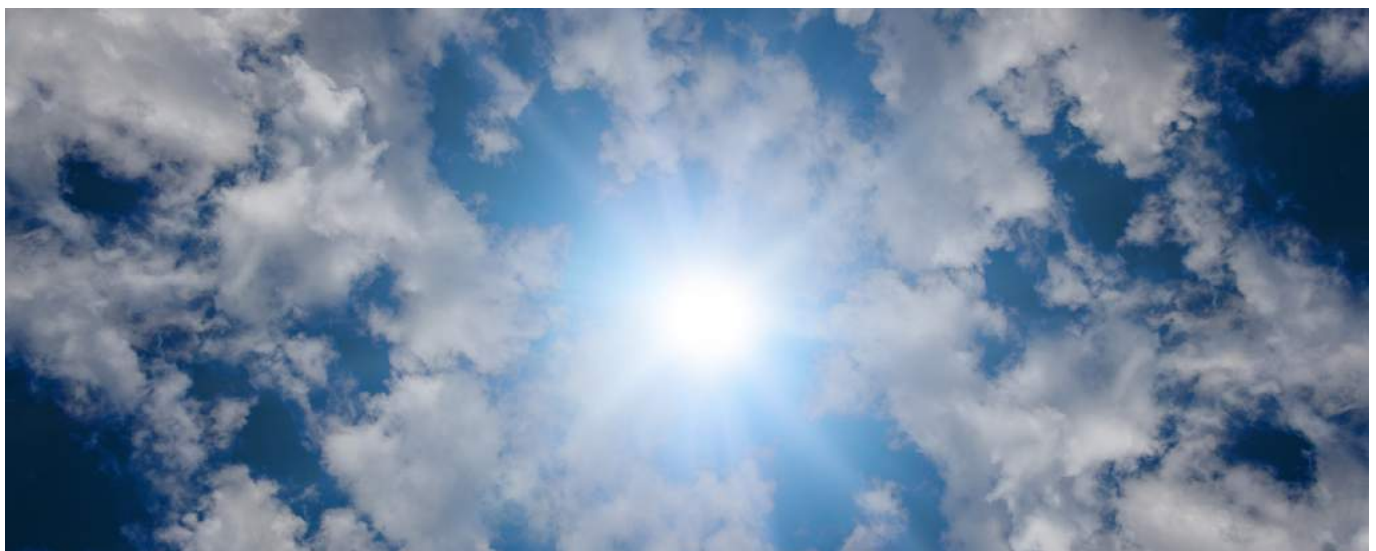
Source: Said Nursi, Afterlife: Fact or Fallacy?, translated by Colin Turner

Signs of the Sun in a Sunny Day vs. the Signs of God

This is because every particle of air, for example, is somehow able to enter and work within, every flower, fruit, and leaf. If such a particle has not been entrusted with this task by a Creator, the particle itself will have to possess infinite knowledge and power. For without such knowledge and power, it would be unable to know the structure and form of all the objects it penetrates and works within, and indeed how to penetrate and set to work there. In theory, every particle of soil can assist the germination of any seed that exists. If that particle is not acting under some command, it must, of necessity, contain within itself equipment and instruments necessary for the germination of every single plant or tree in the world. In other words, if the particle is not acting under orders, it will have to possess the artistry and power which is needed in order to recognize and understand countless different structures and the countless forms that those structures are caused to assume, as well as the actual ability to bring about those forms.

In short, if the particle of soil is not acting under the orders of an All-Powerful, All-Knowing Maker, it will itself have to possess all of the attributes of perfection of that Maker. The same is true with respect to all other particles in all of the other realms of creation.

From this you can understand that in all things one can find numerous, clear proofs of the oneness and unity of God. To create all things from one thing, and to make all things into one thing, is something possible for the Creator of all things and Him alone. Pay attention, then, to the sublime verse, “there is nothing that does not proclaim His Glory with praise”. Because if one does not accept the One, Unique God, one has to accept as many gods as there are created beings.



On Free Choice and Divine Will

Dr. Colin Turner

There is very little point worrying over the outcome of an action once it's done. I see it like this.

When you post a letter, you have no control over what happens to that letter once the letter leaves your hand and falls into the collection box. And our actions as human beings are very similar. Once you've made your intention clear and your action has been carried out, you have no real control over what happens to that action once it has left your small domain of intention and action.

This is quite easy to prove, although in reality, it should be a common sense notion that needs no proof. It's easy to prove because we sometimes act one way, but the outcome is totally opposite to what we believed it would be. This shows that the same Creator who creates our acts also uses those acts as He thinks appropriate. Nine times out of ten, our actions result more or less in accordance with our intention. But occasionally, the result is a totally unexpected one, showing that we are not actually the creators or engineers of the outcomes of our acts.

For example, we intend to make a cup of coffee and nine times out of ten, the coffee gets made. But on the tenth occasion, you trip and fall and the coffee spills. Now, the choice to make the coffee was yours and the intention was yours, but the result – the outcome – was not yours at all. This is perhaps the simplest explanation of human free choice and Divine will that I can think of, and it shows that we should never confuse the two. The intention is ours, but the creation of the act that follows is His - and the outcome is determined by Him and Him alone.

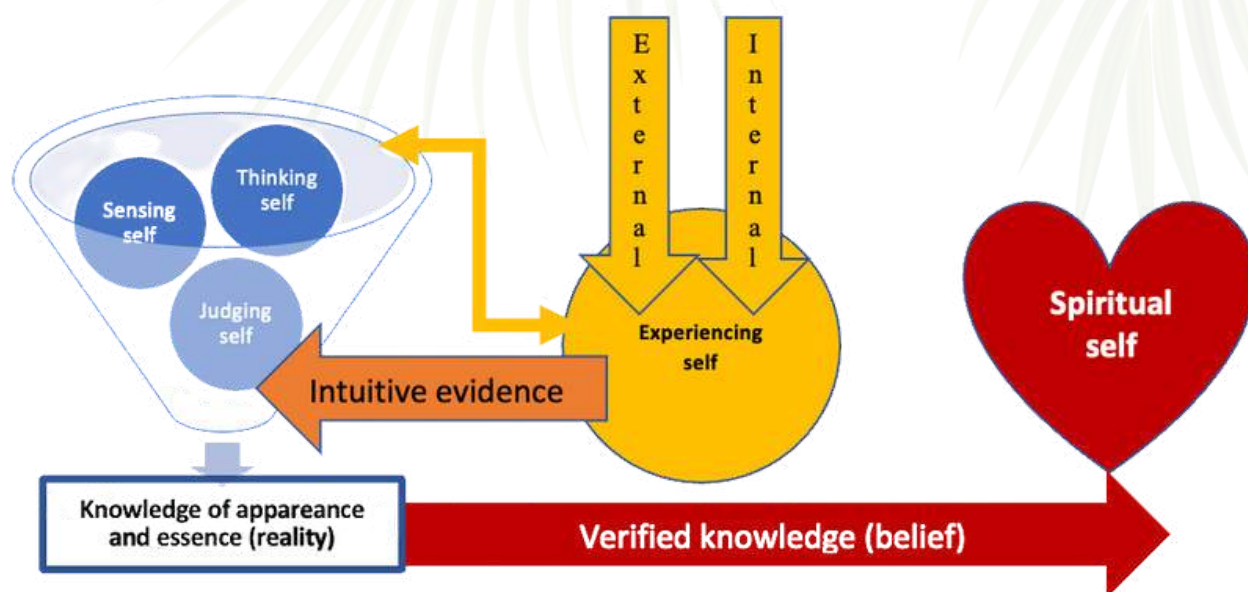


Verified Belief vs. Dogmatic Disbelief

(Part-II)

Dr. Necati Aydin

As we depict in the diagram below, Husserlian phenomenology puts the experiencing self at the start of all human knowledge. External and internal data go through the experiencing self. In other words, the self is our direct access to reality. Thus, he argues that we could know the essence of observed phenomena by studying the nature of the experiencing self. He offers an alternative methodology to discover the true nature of reality through the experience of the human self. Though he attempted to open the door to reality, he could not get to the final destination because he did not go deep enough to read the meaning/essence of reality through intuitive evidence. Furthermore, he needed to read the self itself properly. Since the self is the key to all knowledge, including the knowledge of God, it is necessary to decode the self before reading the universe through the lenses of the self. However, reading the self is not an easy task. It is a complicated riddle.



Husserl gives agency to the experiencing self assuming that he has a nature to possess what he feels to do so. For instance, the experiencing self claims to own his actions such as eating, talking, walking, and so on. In other words, when the experiencing self does something, he feels it is his own decision and action. That is where we completely disagree with Husserl. In the five-dimensional thinking model, like Husserl, we put the experiencing self at the center of human knowledge. External or internal data (impressions) go through while being captured by the sensing self and categorized by the thinking self. Unlike Husserl, we think the experiencing self does not have any agency. It is just a means of experiencing, not the power behind what we experience. When we play a game with a VR headset, we feel like we are the player, while we are just experiencing observers. Similarly, we are in the VR of our body experiencing this world. The self has no power to create anything. It has the power to desire for certain phenomena and experience them as they are unfolding.

Verified Belief vs. Dogmatic Disbelief

(Part-II)

Dr. Necati Aydin

The self is experiencing the Divine Power working inside and outside the body. The key is to know and read the very nature of the self and realize that what is associated with the self is not from him. Instead, they are from the Divine Power. In other words, it is false for the self to claim possession by saying, “I cook,” “I walk,” “I do,” “I talk,” etc. These acts could not originate from the self because it does not have the necessary power and knowledge. Thus, giving all actions inside and outside the body to God is essential. He is the only One with actual power. In other words, it would be more accurate to say, “I experience cooking,” “I experience walking,” “I experience talking,” and so on.

We go beyond Husserlian phenomenology by reading the nature of the self and using the experiential knowledge of the self to read the universe. We argue that a person trusts themselves more than anyone else. In other words, the sure knowledge is experiential knowledge we gain through the experiencing self. As we experience any phenomenon, we deduce certain lessons for the experiencing (trusted) self. When we face the same or similar experience, we ask the experiencing self for help. For instance, we will avoid touching fire once we have experience with fire because we trust previous experiential knowledge. Even if the entire humanity tries to convince us that touching fire is not going to hurt, we will not believe in them. We trust in our experience.

We argue that the experiencing self is given to us to know God, who is the One behind experienced phenomena. For instance, if we want to know about a leaf, we first rely on sensual data, which comes through our direct observation or provided through internal memory. As we get in touch with a leaf (real or imaginary) through the experiencing self, we want to know what a leaf is. If we rely on sensual data and existing concepts, we will gain knowledge about the leaf as it appears to our senses. However, we will need to learn about its essence regarding the ultimate reality behind the observed phenomena. If we consult with the experiencing self, we will be guided to find out the true essence of a leaf by analogical thinking. By essence, we mean what the ultimate reality makes a leaf be as it is. That is nothing but the manifested Divine Names. In other words, Divine Power, Knowledge, and Wisdom make a leaf as it is.

To understand the true essence of a leaf, we need to provide the experiencing self with a known analogy to make sense of a leaf. For instance, from human experience, we know what a factory is and how it generally works. A factory is a well-established mechanism to convert certain inputs (raw materials) into certain outputs (products). The process of conversion is based on knowledge and power (energy). Similarly, a leaf takes inputs such as water, minerals, and carbon dioxide as inputs and seems to convert them into sugar (fruit) and oxygen. Unlike a human factory, a leaf factory produces zero waste and pollution. It cleans the pollution caused by human factories. It works with perfect efficiency without making any noise.

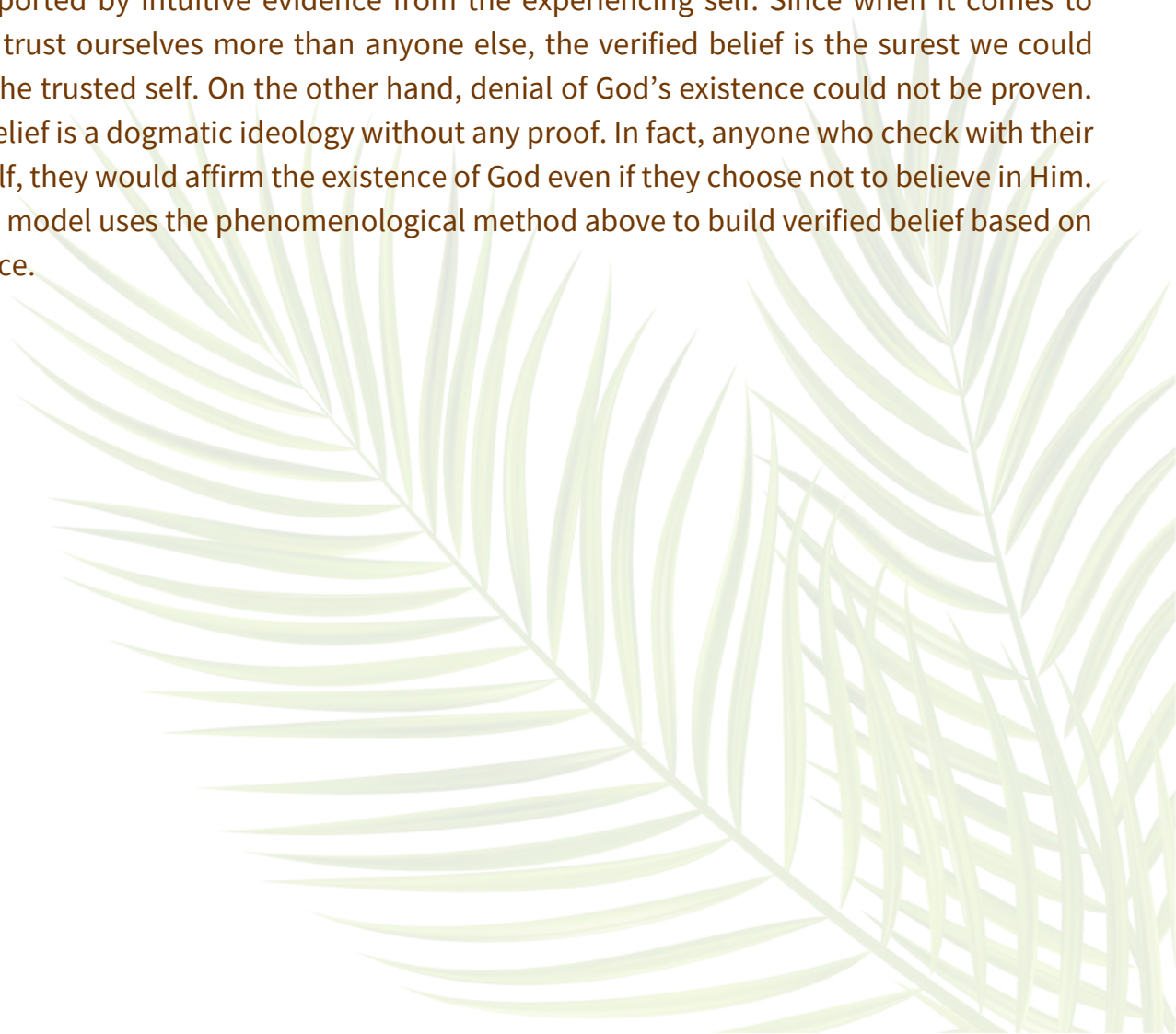
Verified Belief vs. Dogmatic Disbelief

(Part-II)

Dr. Necati Aydin

As we reflect deeply on a leaf, it will become evident (intuitive evidence) that it works like an elegant factory connected to the entire universe. That is because we need soil, oceans, rain, atmosphere, the sun, and solar system for the leaf factory to function. We also need cells, molecules, atoms, and subatomic particles to work elegantly for the continuous production of the leaf factory. Thus, the experiencing self will tell us that the Maker of a leaf must be the Maker of the universe. He must have infinite knowledge and power. The experiencing self will provide intuitive evidence to convince us of this. It will push us to look for evidence to falsify our judgment. As we engage in deep analogical reflection through the mediation of the experiencing self, we will affirm that a leaf is nothing but manifested knowledge and power of God, who reveals Himself through such creative acts. Even if humanity claims that a life that works like the most elegant factory happens to emerge by itself or by blind material causes or mindless nature, we will not believe in that idea. We will believe that God is the Creator of a leaf and the universe based on verified knowledge. We will put this knowledge in our heart (the spiritual self) and call it verified belief.

In short, a verified belief in God is not a dogma or blind acceptance without evidence. It is a sure knowledge supported by intuitive evidence from the experiencing self. Since when it comes to experience, we trust ourselves more than anyone else, the verified belief is the surest we could have if we use the trusted self. On the other hand, denial of God's existence could not be proven. Therefore, disbelief is a dogmatic ideology without any proof. In fact, anyone who check with their experiencing self, they would affirm the existence of God even if they choose not to believe in Him. The 5D thinking model uses the phenomenological method above to build verified belief based on intuitive evidence.

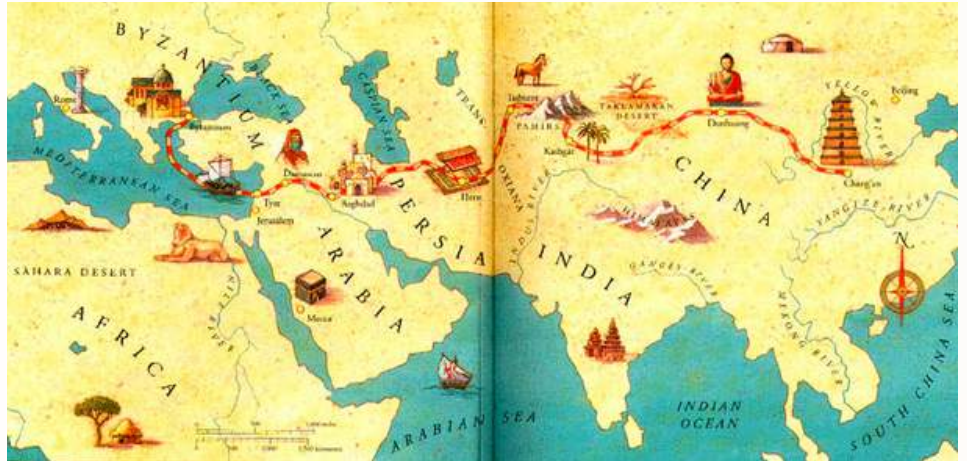


The Silk Road

Aisha Alowais

On a sunny mid-July in Athens, I was having a mind-stimulating conversation with a Heliophysicist. I recall having lunch under the shade of a mulberry tree which led us to reflect upon the amazing creation of worms and silk. And you guessed it right! This is how this article was born.

Silk is a truly amazing fabric with a rich history and cultural significance. From its luxurious texture to its versatility and durability, silk has captivated the hearts and imaginations of people worldwide for centuries. One of the most prominent historical examples is the Silk Road, a network of trade routes connecting the East and the West from the 2nd century BCE to the 18th century CE.



This trade network played a critical role in the exchange of goods, ideas, and cultures between the East and the West and helped to make silk one of the most sought-after fabrics in the world. Today, silk continues to be prized for its beauty, comfort, and versatility, making it a timeless and beloved material that is sure to be treasured for generations to come.

The process of making real silk is a beautifully intricate one. Silkworms, also known as the larva of the domesticated silk moth, are designed to surround themselves with a cocoon as it grows into a moth. The cocoon is made of a single, continuous strand of silk fiber, which the worm secretes from two glands in its head. The silk fiber is made up of a protein called fibroin, which is produced by the glands and mixed with a sticky fluid called sericin. Next, the worm spins the silk fiber into a cocoon by extruding it from its mouth and using its legs to control the tension of the spinning process. Once the cocoon is complete, the worm is in its pupa phase and later a moth. The silk fibers of the cocoon can be harvested to produce the silk used in various products.

Of course, just like what happened with pearls, silk also was replicated by man-made techniques. In fact, scientists were inspired by silkworms to overcome their challenge in manufacturing nanofibers. Recall that a silkworm secretes a two-protein solution in its saliva that it continuously pulls into a long, skinny silk thread. It then sticks and pulls this single strand repeatedly until it's wrapped in a silk cocoon, which people unwind to weave into silk textiles. Similarly, scientists developed a method for producing nanofibers inspired by the silkworm's process of spinning silk.



The process, called micro adhesion-guided (MAG) spinning, involves poking an array of tiny microneedles into a foam soaked with a polymer solution and pulling the needles away. Different types of fibers were produced by mimicking how silkworms move their heads when making silk.

Nevertheless, real silk has several benefits that make it a superior choice compared to manufactured or synthetic silk. First, real silk is hypoallergenic and breathable, making it ideal for sensitive skin. Second, it has a sheen and luxurious feel that synthetic fibers cannot replicate. Thirdly, real silk has a high tensile strength and durability, meaning it lasts longer and can be used in various applications. Fourthly, real silk has unique temperature-regulating properties, through which you are kept warm in cold weather and cool in hot weather.

The Silk Road

Aisha Alowais

In contrast, artificial silk is typically made from petroleum-based materials and is less breathable and durable. It also lacks the sheen and luxurious feel of real silk. Synthetic silk also requires harsh chemicals during production, which can harm the environment.

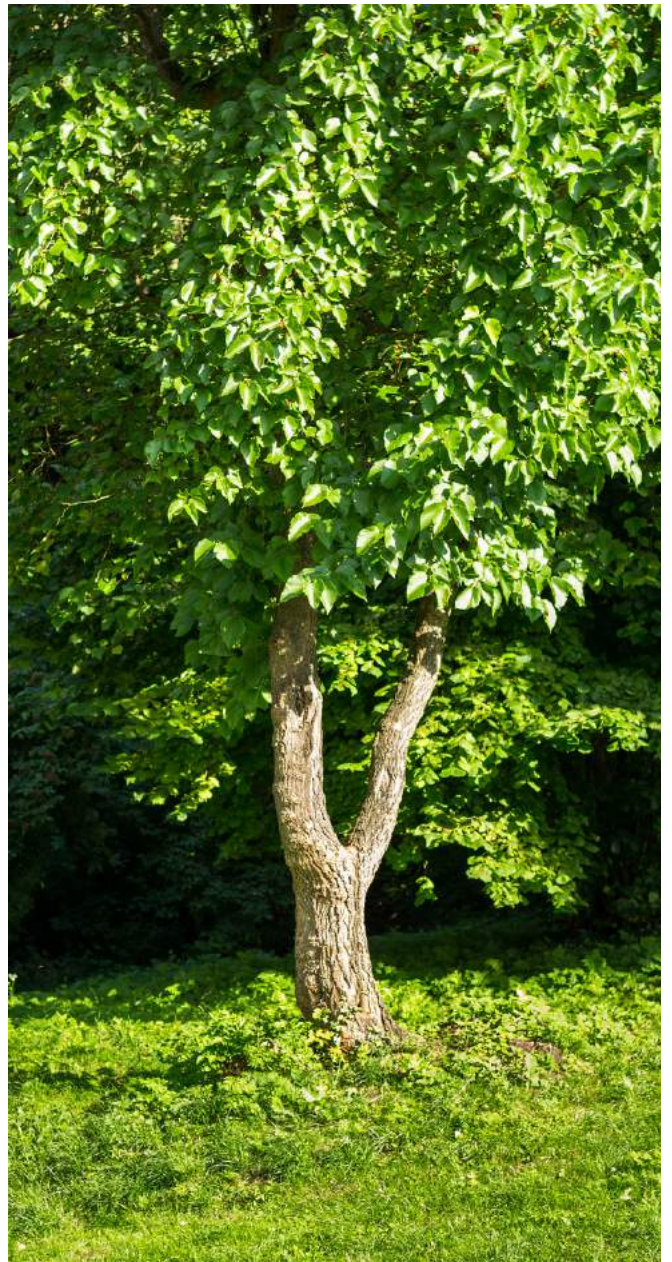
Artificial silk is produced by making a material that mimics the fibers found in silk. This is usually done through chemical or mechanical processes, such as extruding or spinning polymer fibers. The most common polymer used to make artificial silk is a type of plastic called polyester. The fibers produced are then woven or knit into fabrics that have similar properties to real silk, including strength, luster, and softness.

Synthetic silk is made through a process that requires the participation of individuals, factories, and raw materials. Do you think it is possible for synthetic silk to be produced simply by placing raw materials on a table? The production of it requires the experience and knowledge of those involved in the process. Nature, without conscious intervention and direction, cannot make synthetic silk. Raw materials, on their own, only have the capability to turn into synthetic silk with the expertise and effort of those producing it.

Now think about silk. Silkworms are blessed with the ability to produce silk which is actually coded in their DNA. When we say that silkworms “produce” silk, we are acknowledging the presence of coded information that is employed in the process. This is similar to attributing the baking of a cake to its recipe rather than to the baker. If we assume that silkworms know how to produce silk instinctively, then we must acknowledge that they possess a level of knowledge that surpasses that of scientists, as scientists have not yet been able to replicate real silk.

Is it reasonable to assume that a silkworm is more knowledgeable than a scientist? Can a recipe bake a cake on its own? No, and similarly, a silkworm cannot produce silk on its own. There must be a higher power responsible for decoding the genetic information and inspiring the silkworms to produce silk, just as a baker is responsible for baking a cake using a recipe. So, is it not logical to conclude that silk does not come *from* silkworms, but comes *through* them?

The process of making silk starts with the mulberry leaves that the silkworms feed on, which come through the mulberry trees. The growth and survival of these trees are dependent on various environmental factors, including sun exposure, temperature, humidity, and soil conditions. Hence, the sun, atmosphere, and solar system are designed to play a crucial role in silk production. Furthermore, the energy coming through the sun drives the food chain in the ecosystem, ultimately providing sustenance for the silkworms.



The Silk Road

Aisha Allowais

The tiny cells and organs of the silkworm are interdependent and interconnected, and it's evident that the One who created and sustains the silkworm must also be responsible for creating and sustaining the food it eats and the environment it lives in. The gift of silkworms and their apparent ability to make silk is a manifestation of Divine generosity, mercy, and compassion who provides us with such an amazing creature without asking for anything in return. The creation of silk through silkworms is simply a veil that speaks of an Infinite Power. This power should be acknowledged and appreciated for creating such beautiful and useful material.

Thus, the Creator (Al-Khaliq) must be the one who created silkworms and everything else in the universe. He is The Maker of Order (Al-Bari') who created the silkworm's intricate ability to spin silk into a well-ordered structure. He is The Living (Al-Hayy) - the one who gave life to silkworms and all other living beings. He is The Fashioner (Al-Musawwir) who gave silkworms the ability to spin their silk into beautiful and intricate structures.



Do you think that having no silkworms at all is a big deal? Well, certainly! If there were no silkworms, the production of silk, which is one of the most sought-after luxury fabrics in the world, would be significantly impacted. This would have a chain reaction in various industries that depend on silk, such as the fashion, textiles, and home goods industries.

The impact of their loss goes far beyond just the lack of a popular fabric. Silkworms play a crucial role in maintaining the ecological balance and are a food source for other species. The loss of silkworms could potentially disrupt the delicate balance of the ecosystem, leading to unintended consequences. Additionally, the tradition and cultural significance of silk, particularly in Asia, where it has been used for centuries, would also be impacted.

Silk is a beautiful gift from the Most Generous (Al-Kareem). He employed silkworms as workers in the wonderful creation of silk. They cannot make silk on their own, rather, silk comes through them, not from them. We shall contemplate and remember The All-Powerful, and Omnipotent One whose Will and Power is behind the creation of silk. We shall reflect on the priceless gift of silk and its benefits to the skin. This reminds us of the countless blessings we constantly receive every second that we should be grateful for.

We learn from silkworms' patience, for the process of making silk is a slow one, which requires patience and persistence. This teaches us to be patient in our endeavors and not give up easily. We also learn from their cooperation, as such a process is often carried out in groups.

The magnificent world of silk and silkworms is nothing short of amazing! They remind us of the interconnectedness of all things and the wonder of the world, reminding us that the smallest things can have the greatest impact. So, next time we come across silk, we shall take a moment to appreciate the wonder of silk as a gift from our Creator.

Reductionist Materialism-Creator Dichotomy

The Problem of Separating the Creator from Creation

Dr. Necati Aydin

In modern secular education, the separation of the Creator from creation is prevalent. This separation is often done in the name of science, as it is believed that material causes are sufficient to explain reality. As a result, individuals who go through secular education often struggle to find a proper place for the Creator in the cosmos. Some may become atheists and completely deny the existence of a Creator, while others may become Deists and give a minimal role to Him as the first cause. Even among religious individuals, such as Muslims, the prevalence of materialist reductionism can lead to an incomplete understanding of God's role in the universe.

In this article, we argue that it is impossible to understand the true nature of reality with the separation of the Creator from creation. We propose that science should acknowledge two dimensions of reality: the physical and the metaphysical. The physical dimension refers to the material aspect of reality, while the metaphysical dimension refers to a non-material aspect of reality. By limiting its scope to the physical dimension and explicitly leaving the metaphysical dimension to religion and philosophy, science might provide a “partial understanding” of reality. However, we argue that modern education claims to provide a “complete understanding” of reality based on materialist ideology.

Secular science with materialist ideology assumes that the causal mechanism is limited to the material dimension. This leads to a reductionist view of reality, where the complexity and richness of the universe are reduced to mere physical causes. This is misleading. It is time for scientists to recognize the role of the Creator in the cosmos and for educators to include the metaphysical dimension of reality in their teaching.



According to most Muslim scholars, there are two types of creation: the first is a creation from nothing (ex nihilo), and the second is through the rearrangement of existing objects (ex materia). The former is known as *ibda* and the latter is known as *insha* in Arabic. Wolfgang Smith refers to the first type as vertical causation and the second as horizontal causation. With little modification, we define vertical causation as direct (*ibda*) creation by God and horizontal causation as indirect creation (*insha*) through the use of existing causes.

The materialist ideology in secular science assumes that the entire universe is nothing but an arrangement of particles that emerged after the Big Bang through the push and pull of energy. Science studies material causes for everything that emerged after the Big Bang. However, since we cannot explain everything through those causes, there is no need to invoke God to understand the physical universe. This approach is ideology-laden, as everything without exception requires both horizontal and vertical causations.

Reductionist Materialism-Creator Dichotomy

The Problem of Separating the Creator from Creation

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To illustrate this point, let's take the example of water. According to science, water is the product of two hydrogens and one oxygen. As they establish bonds in particular ways, we receive water. However, water has specific properties, such as liquidity which cannot be reduced to the properties of hydrogen or oxygen. In other words, water has some extremely beneficial and essential properties which cannot be explained through the properties of hydrogen and oxygen. Science does accept this reality and calls it the new properties of water as emergent properties. However, this is just a name and has yet to have any real meaning.



For example, if a piece of glass and a grain of sand suddenly turned to chocolate, it would be truly unique because the property of chocolate is neither in the sand nor in the piece of glass. By calling it "emerging properties," the mystery cannot go away. Therefore, the proper way to understand water is to say that the All-Powerful directly causes hydrogen and oxygen to turn into water when they come together. In other words, two hydrogens and one oxygen are horizontal causes for water but not sufficient. We need the All-Wise as the vertical cause to create the so-called "emerging properties" to make water out of hydrogen and oxygen.

Another example is honeybees and honey. Honeybees play a role in collecting nectar from various flowers. Then, it is processed in their stomach. The question here is whether the honeybee is causing or making honey. The honeybee's collecting nectars and processing them in its body are all horizontal causes needed for the creation of honey. However, honey is something new being created inside the honeybees along with the use of horizontal causes. The proper way to understand this is to say that God is the creator of honeybees, which have amazing bodies that fulfill amazing services. He is also the Creator of honey inside the honeybee. Yes, honeybees are employed in the creation and delivery of honey. They play a role in the insha (material arrangement) of honey; however, the ibda (direct creation) from nectars is the work of the Creator.

The belief that material causes are sufficient to explain reality is misguided and leads to a failure to recognize the role of God in the cosmos. This can be observed in various examples, including the creation of an apple tree from an apple seed. An apple seed, along with soil, water, and sunlight, is a horizontal cause for an apple tree. However, the apple tree is not simply an assembly of these horizontal causes but a new creation. The apple seed contains information describing the creative process of the apple tree and fruit, but this information is not the cause of the apple tree's existence.



Reductionist Materialism-Creator Dichotomy

The Problem of Separating the Creator from Creation

Dr. Necati Aydin

Similarly, the apple fruit comes with the apple tree but is not derived from the apple tree. This is because the apple fruit is a new creation (ibda) using certain simple material causes. The apple tree, along with other factors, is a horizontal cause (insha) for the creation of the apple fruit, but it cannot exist without the direct involvement of God.

This concept can be further understood by analogy with a dessert like baklava. To make baklava, one needs raw materials such as flour, oil, and sugar, as well as knowledge of the recipe and the means to cook it. However, all of these horizontal causes are insufficient for baklava to exist. An agency, such as a human, must put these ingredients together. Similarly, the Infinite Power is necessary for the ibda type of creation because material causes do not have the necessary attributes to do so.

Another example is the blessing of sight and the function of the eyes and the brain. Light, eyes, and the brain are horizontal causes needed to have the blessing of sight. However, sight is neither from the eyes nor from the brain. It is vertically caused by the All-Knowing and All-Powerful. Similarly, taste comes through the tongue and food, but the tongue and brain are not sufficient causes for taste. The Most Merciful creates taste directly as we taste something. He is the cause of the enjoyment that we experience.

Many may ask, if material causes are not the source of associated properties, why are they being created? To explain this, we can think of a live streaming of a documentary movie. To watch the movie, one needs a proper electronic device and electricity. The streaming of the movie comes through certain means, but they are not the source of the movie. Similarly, horizontal causes are like electronic devices and electricity, they are the means for the creation of certain properties, but they are not the source of these properties. These properties come directly from the creative power of the All-Powerful. As we understand the necessity of using an electronic device to watch a movie, we should also respect the Divine mechanism and recognize the role of horizontal causation.

In reality, everything is created directly by the All-Powerful at every moment. However, some things come into being through material causes, while others are created directly by the All-Powerful. In other words, material causes are also created directly every moment. This is called constant creation (ibda) within horizontal causation (insha). A worldview that recognizes this can lead to a deeper connection with the Creator and a greater sense of His presence in all experiences. To fully grasp the nature of reality, it is also important to consider vertical causation and the role of the Creator in the grand scheme of things. This can help us better understand our place in the universe and avoid the pitfalls of a materialistic perspective. The 5D Thinking model aims to reconnect the Creator with creation by understanding the cosmos' causal mechanism, highlighting the concepts of ibda and insha and the interplay between them.

The Existence and Meaning Online Certificate Program, Fall 22

Saba Irshad Ansari

The fourteen-week-long Existence and Meaning Online Certificate Program for Fall 2022 began on October 17th, 2022, and successfully ended on January 22nd, 2023. The program was jointly organized by the Institute of Integrated Knowledge, Hartford, USA, and the Üsküdar University, Türkiye. More than a hundred people from Russia, Egypt, Pakistan, India, Nigeria, Indonesia, Malaysia, UK, and USA applied for it, and over thirty attended it via intensive zoom sessions.

It was the first time in three years that the program offered four courses – Dr. Alparslan Açıkgenç, the Emeritus Professor of Philosophy from Ibn Haldun University, Türkiye, instructed the course titled “Comparative Perspectives in the History of Philosophy.” Dr. Abdullah Ahsan, Former professor at the Dept. of Political Science and International Relations, Istanbul Şehir University, Türkiye, instructed the course “Exploration of Existence and Meaning through Civilizational Transformation.” The Director of the International Foundation for Muslim Theology, U.K., Dr. Colin Turner, instructed the course “Reading Said Nursi: Reading the Creation.” Dr. Necati Aydın, a Alfaisal University, Saudi Arabia professor, instructed the course “Integration of Knowledge through a Multi-Dimensional Thinking Approach.” We also had the honor of having some reputed professors as our guest lecturers – Dr. Yunus Çengel, Professor Emeritus at the University of Nevada, Reno, USA; Dr. Abdelaziz Bergouth, the Dean of International Institute of Islamic Thought and Civilization (ISTAC-IIUM), Malaysia; Dr. Edward Moad from Qatar University, Qatar and; Dr. Mustafa Tuna from Duke University, North Carolina, USA. Since the purpose of the program is to introduce a unique method of interpreting ideology-free scientific knowledge and to find a reason for our existence and its meaning, it was successful on all accounts, particularly in terms of its output. Following are some snippets from the feedback survey form.

“The teachers (instructors) provide a new perspective, namely a comparative study in seeing reality (and civilization) based on a ma'na-harfi approach.” (Anonymous)

“Courses gave a different way to understand the human societies, history, and science. At the same time they also make you spiritually aware. I think this courses should be offered to younger audiences, high schoolers, so they can begin to think critically about the world, universe, and their society.” (Anonymous)

“Integration/Islamization of knowledge based on Said Nursi Ma'na Harfi Approaches is a strategic project to respond to contemporary scientific traditions based on a materialist framework as recognized by contemporary philosopher of science Alex Rosenberg” (Nuruddin Al Akbar, Indonesia)

The Existence and Meaning Online Certificate Program, Fall 22

Saba Irshad Ansari

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“Dr. Alparslan discussed the complex philosophical theories in a very simple manner. Dr. Abdullah has covered the history of humanity, its rise, and fall very clearly and also suggested the ways in which we need to look into it. Dr. Colin Turner has discussed the elements of iman and belief mufassil so philosophically in the light of Nursi which I found very novel. Dr. Necati has helped implement what we learned during the course.” (Anonymous)

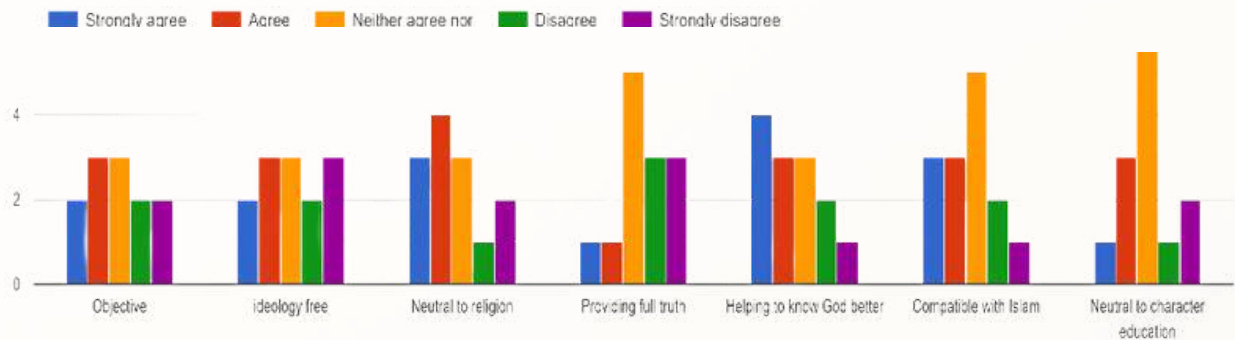
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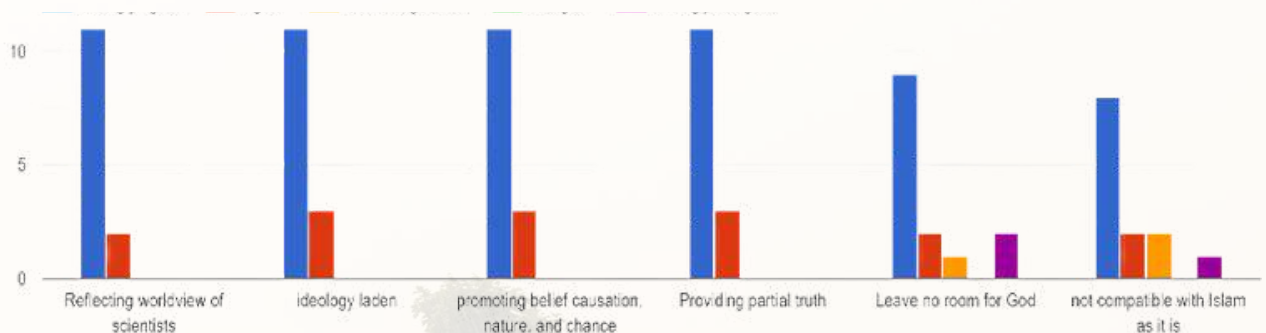
The programme is very useful and valueable for those who are keen to learn about the Islamic worldveiw.5D thinking is essential approach to use for teach students to be creative thinking based on Islamic Aqidah.(Solihah Hayeesama-ae, Thailand).

”

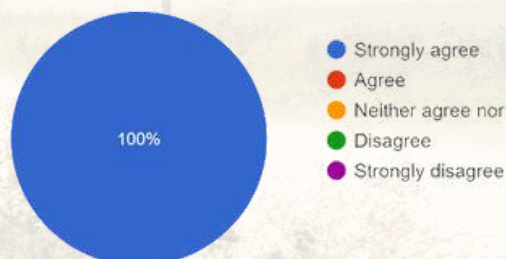
I USED TO think modern SCIENCE is



I NOW think modern SCIENCE is



I NOW think Existence and Meaning program offers unique approaches to problems of modern societies.





2023

SUMMER SCHOOL HYBRID PROGRAM

EXISTENCE & MEANING: A MULTIDIMENSIONAL APPROACH

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Dr.Alparslan Acikgenc, Institute of Integrated Knowledge, USA



READING SAID NURSI READING THE CREATION

Dr.Colin Turner, International Foundation for Muslim Theology, UK



AIM OF CREATION AND CARE FOR THE ENVIRONMENT IN ISLAMIC CIVILIZATION

Dr.Ibrahim Özdemir of Uskudar University and Dr.Yunus Cengel of Nevada University



WORLDVIEW AND HARFI PERSPECTIVE FOR INTEGRATION OF KNOWLEDGE

Dr. Necati Aydın of IIK, USA and Dr.Mustafa Tuna of Duke University



Click on the image below to view the YouTube clip on Water from the 5D Thinking approach.



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