

# **PROOFS FOR GOD**

**FROM**

**UNITY,**

**CAUSALITY,**

**NON-EXISTENCE OF  
GENERAL NOTHINGNESS,**

**AND**

**NON-EXISTENCE OF  
PARTIAL NOTHINGNESS,**

**By**



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## **1      ALLAH IN TERMS OF CAUSALITY**

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Say:

He is Allah, the One.

He is Self-Sufficient.

He begets not, nor is He begotten.

And there is no one like Him.

(Quran: 112)

Causality is a simple concept that all human beings use, and behave accordingly.

However, there are big questions regarding it that has been discussed throughout thousands of years, and continue to be discussed.

Some of these questions are related to the cause of the existence, which is also called in some religions “God”:

Is there such a cause? Why? How is the relationship of such a cause to what we observe? If there is such a cause, what is the cause of this cause? Why would not there be an infinite regress? How many such causes are there? Why would not the causes that we observe be sufficient? ...

I will use the Quranic framework of causality in the context of God. Thus, the explanations in this book do not apply to any god who consists of different personalities, different beings, or who are supposed to be an animal, or an object, or to have physical limitations, or who transforms into such things.

In this work, we will try to answer these questions in a systematic and easy way.

By the way, let us mention another kind of question: Do we human beings have the capacity to understand these issues in a

satisfactory way? Or are the answers to these questions beyond our reach?

According to the Quran, Allah enabled us to understand what is necessary for us. And He does not charge anyone beyond his or her capacity. On the other hand, Allah intends easiness for us and He does not intend difficulty. Therefore, in a Quranic framework we must be hopeful about understanding the relevant parts of the truth and of causality<sup>1</sup>. Allah does not

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<sup>1</sup> The framework we use here is based on the unity of Allah who is the self-sufficient cause of all that exists. In history this has been related by many of the messengers of Allah, including Noah, Abraham, Moses, Jesus, Muhammad (Peace be upon them). Briefly, this teaching states that the cause of all is One, without being mixed or surrounded with nothingness, without having different power centers, without being heterogeneous or multiple. And other than this ultimate cause, everything is defined, sustained, witnessed, observed, linked and controlled by this one cause. So, there is the master, and there are the slaves; or in other words, there is the actor, and there is the act. This Islamic understanding has been shared in limited ways by many philosophers or scientists. Parmenides stated that that which is is, and that which is not is not, he called the world we perceive with our senses as illusions. And he did not make a causal analysis and did not distinguish between the cause and the caused. Thus his teachings has been found contradictory, and faced serious criticism. Spinoza defined a substance and assigned to it certain attributes but deprived the substance from certain attributes such as consciousness, and in his framework he did not say much about the transition from substance to what we experience. But he also said that what exists is necessary in regards to the substance; thus his framework had no potential to explain what we observe in a complete way, since the differentiation within what we observe has been relocated to the substance. Einstein agreed with Parmenides and Spinoza. In Islam, what we perceive is real, and the ultimate cause is real as well.

create puzzles for us. Truth is most obvious. Therefore, every human being who is an adult with a sufficient mental health for a normal daily life, is taken responsible. There is a reference to this facilitation in the following verse: He has not placed upon you in the religion any difficulty.  
(Quran: 22/78)

And it is an easy task: Everyone who adopts another framework, has actually chosen a framework which is more difficult than the Quranic framework.

We human beings use causality in our daily lives, willingly or unwillingly. And if it is a main fact that leads us to the one power above all, we do not have any excuse to put forth if we are wrong.

Unfortunately many think that science relates only to applied sciences. So anything we cannot test, or by which we cannot make predictions or inventions, is considered by some outside of science. In parallel with this, some place issues relating to the fundamentals of science outside of science. However,

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Regarding science, we should also consider what will be the contribution of the Quranic teaching to our understanding of our environment. In classical physics the concept of unity had an important place, and the concept of “distance” had a quasi-absolute nature. However today, with the understanding of quantum field theory, we understand better that “distance” is in fact part of the whole, and is not a barrier regarding certain effects; therefore not really a barrier. So, within quantum field theory, “unity” has become a more fundamental concept. Limitations such as the speed of light are not any more insurmountable barriers.

The religion that emphasizes “unity” the most is Islam. The causal framework of Islam we believe will contribute a lot to our understanding of the existence and of the truth.

these have huge consequences in the practical world, and in the happiness and consistency of human beings. Thus we think science does not allocate sufficient resources to these issues. That is one reason why it seems stuck in some fundamental ways, like in the mental barriers in the reconciliation of classical and quantum physics. The framework in this work we believe will contribute to overcome these mental barriers.

## 1.1 CAUSE

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By a cause we mean: something or someone that produces an effect, result, or condition: something or someone that makes something happen or exist.

Regarding a cause (and effects<sup>2</sup>?) there may be three theoretical possibilities:

1. Self-sufficient
2. Entirely dependent
3. Partially self-sufficient and partially dependent.

Below we will discuss these theoretical possibilities, whether they are actual with the relevant reasons, and the attributes of the alternatives which are actual.

## 1.2 TYPES OF CAUSES

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A cause  $x$  either;

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<sup>2</sup> Effects are also considered as causes since they constitute the subject of our thoughts, and they influence our consciousness and perception. And as concepts, other than atomic reactions, they create impacts on the physical world.

- (1) Is self-sufficient. It does not have parts / internal or external causes that are structured in a certain way and that may be differentiated from cause x and from each other,

or

- (2) Has parts / internal or external causes that are structured in a certain way and that may be differentiated from cause x and from each other.

If (1) is true, then we will call such a cause a *self-sufficient cause (SSC)*<sup>3</sup>.

If (2) is true, then such a cause is not self-sufficient, and we will call it an *effect cause (EC)*.

### 1.2.1 SELF-SUFFICIENT CAUSE

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Say: He is Allah, the One<sup>4</sup>.  
Allah is Self-Sufficient.  
(Quran: 112/1-2)

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<sup>3</sup> The "Self-Sufficient Cause" used in this book corresponds to the God as explained in the Quran. Self-Sufficient is one of the names of Allah, which is Al (The) Samad in the original text of the Quran. Another name of God in this context is Al Haliq, which means the Creator, or cause in a broad sense. There also other names of God which relate to His causal functions as The Sustainer (Al Qayyoom), The Originator (Al Fatir), The Initiator (Al Badeea) ...

<sup>4</sup> This unity reflects that there is no differentiation, no dualism, no absolute multitude as existence /nothingness, reality /non-existence, extension /limitation, substance x / substance y... regarding the basis of all.

This is the first probable kind of cause<sup>5</sup>.

If there is any reality<sup>6</sup> and if there is causal relationship then there is the self-sufficient.

If there is any reality and if there is no causal relationship then there is the self-sufficient.

Self-sufficient is the first.

Self-sufficient is not surrounded by nothingness.

### 1.2.1.1 SELF-SUFFICIENT CAUSE EXISTS

#### 1.2.1.1.1 IF THERE IS ANY REALITY, AT LEAST ONE SELF-SUFFICIENT EXISTS

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If there is any reality (or an effect), at least one self-sufficient exists (or is true):

If

- (A reality) x is self-sufficient,  
or
- x has another cause y, and this cause y is self-sufficient,  
or
- There is no cause z which is self-sufficient, but  $x_n$

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<sup>5</sup> Because the SSC surrounds all and leaves no room for another like Him, then the EC is only limited and slave relatively to SSC. And as human beings we are EC. Thus, only SSC's relevant attributes can be known to us within certain limitations.

<sup>6</sup> (Something replaced by any reality) The footnote was written for something here. We generally use this word (something) so as to correspond to "any reality". But in some parts we will use it as a mixture of existence and nothingness.

+  $y_n$  constitute a whole which is self-sufficient<sup>7</sup>

then the premise “if there is any reality, then there is at least one self-sufficient” is true.

In more concrete terms, let us say that in a temporal causality framework, the cause of the child is his mother, the cause of the mother is her mother ... There may be a being/object in this chain which is self-sufficient, or the whole chain may be self-sufficient, parts of some object/ being may be self-sufficient, or something that causes them is self-sufficient. If none of these is self-sufficient, then they would not be.

If SSC did not exist, and anything existed, this would mean that this thing exists by itself, so it is self-sufficient, then this would mean that at least a SSC exists. When a SSC does not exist, anything that exists becomes SSC. Thus it is impossible that SSC does not exist.

Therefore, we cannot think of any situation/ scenario where SSC does not exist.<sup>8</sup>

However, note that we do not define the SSC only in relation to EC. EC is only a confirmation in this respect.

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<sup>7</sup> If there is a reality, at least one of these three scenarios is logically necessary.

<sup>8</sup> In this context note that general nothingness cannot exist logically, and this supports the impossibility of non-existence of SSC.



#### 1.2.1.1.2 THERE IS A REALITY (WHAT WE OBSERVE IS NOT AN ILLUSION, EVEN IF IT IS ILLUSION, THE ILLUSION IS A REALITY)

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We demonstrated above: If there is a reality, at least one self-sufficient is true.

But is there a reality<sup>9</sup>? Or are things that we perceive illusions<sup>10</sup>? Since there are those who assert that our experience is only illusion, and since the existence of a reality is a basic issue for our conclusions, we have to explain some of the reasons for the existence of reality.

As explained in the following, there is a reality:

#### 1.2.1.1.2.1 GENERAL NOTHINGNESS (GN) DOES NOT EXIST

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The opposite situation of the existence of any reality

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<sup>9</sup> By something we mean here anything we know. We will make a more specific use of in the other parts.

<sup>10</sup> illusion: there is a truth, the truth appears different to the subject. Imagination: There is no different truth. In whole, the existence other than God are not illusions, because God knows all. Things are acts of God. The acts of God are different from illusions because there is no other truth independent of God's perception/decreed. The similarity to illusion is that what God perceives has no independent existence. In illusion there are three things: 1. What is perceived. 2. The true situation independent of the perception. 3. Difference between 1 and 2. In the situation of God, there is 1, and 1 depends on the perceiver alone. Without God, things are impossible. But atheists think due to the trust in their senses, that what they sense is the only possibility.

is a general nothingness<sup>11</sup>. The following facts show that general nothingness does not and cannot exist.

#### 1.2.1.1.2.1.1 THE DEFINITION OF GN CONTRADICTS THE EXISTENCE OF GN

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Even a definition of general nothingness would contradict the essence of nothingness, because a definition is a reality and breaks the existence of nothingness. Therefore logically nothingness cannot exist as a general term, even if nothing existed. It would have implication only for itself, and not for anything else actual or potential. And there would be no logic to make any conclusion about nothingness.

Even if in a theoretical situation where 1.2.1.1.2.1 is not true, the following contradictions issuing from the concept of general nothingness would make it logically impossible:

#### 1.2.1.1.2.1.2 CONTRADICTION OF GN WITH THE ACTUAL EXISTENCE

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If GN is possible, then anything else is not possible. If anything else is possible, then GN is not possible. And since

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<sup>11</sup> By general nothingness, we mean non-existence from a materialistic perspective, of any object, logic, definition, effect, cause and anything else we may call, define, feel, conceive or pronounce. Nothingness is the state of being nothing,[2] the state of nonexistence of anything, or the property of having nothing (wikipedia) [and its constituents]. This is the first kind of nothingness. And in the following parts of this book we will discuss the concept of partial nothingness.

there is at least one thing which is actual GN is not possible. The fact that out of GN nothing can come out, which is explained in part 1.2.1.1.2.1.6 also supports this conclusion.

If nothingness ever existed or will exist, then anything else would not be possible: GN may not coexist with the existence of anything, because a thing would not exist within GN, since GN has no extension.

We cannot think of what is outside GN (to annihilate it with nothingness) to relate it to GN, because there would be multiplicity and logic. And also GN would have some effect on what is outside GN, but by definition GN cannot have any implications. If a thing can fit within/along with nothingness, then this nothingness is not truly GN, because this thing would be defined by nothingness.

#### 1.2.1.1.2.1.3 GN WOULD HAVE IMPLICATIONS, BUT MUST NOT HAVE ANY IMPLICATIONS

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If existence cannot exist in general/partial theoretical nothingness, then this nothingness prevents existence from happening, it would have a consequence, therefore it is not nothingness. If nothingness is able to prevent the existence of anything, then it will not be nothingness. If it would be of a nature to prevent the existence of anything, it would not be GN. GN does not/cannot have any implication (/effect) about what is/about what is outside of GN. If it has effect, then it is not GN.

To accept GN, it has to have implication about what is beyond GN. But if it has implications, it is not GN.

#### 1.2.1.1.2.1.4 NOTHINGNESS CANNOT HAVE ANY EXTENSION

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Nothingness does not and cannot have an extension. Nothingness does not add up.

Each possible universe/spacetime is not surrounded by nothingness, neither in the past, nor in the future, nor in any other dimension. Thus, GN is not the default. Therefore, SSC(s<sup>12</sup>) is (are) eternal.

On one hand, general nothingness does not require extension. On the other hand it has to have extension in order to have any meaning for what is possible beyond it. These are contradictory.

#### 1.2.1.1.2.1.5 IMPOSSIBILITY OF PARTIAL NOTHINGNESS (PN) PREVENTS THE EXISTENCE OF GN

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Partial nothingness does not and cannot exist as demonstrated in part 1.2.1.2.1.2 in detail. If partial nothingness does not exist, then GN does not exist, because partial nothingness would be a limitation of general nothingness. If GN existed, then a partial nothingness would also be possible, since a limitation is possible. Therefore it may be non-existent. On the other hand, the removal of the limitation would be changing GN. But a change in GN would mean an assignment of value to GN. GN cannot have extension, as an extension is adding up certain values. Therefore, if there is no partial nothingness, then there is no

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<sup>12</sup> We added the possibility of SSC's multitude because up to now we did not discuss the multitude of SSC, but later in this work we will see that this SSC is one.

general nothingness. In other words, because, if x is the existent, then partial nothingness would be what is not x. X is possible according to experience. Thus, it may be thought of in another scenario as non-existent. Or we may think of it disappearing gradually (into nothingness). So if it does not exist, then partial nothingness would be changed or transformed to general nothingness. A change cannot be possible for partial or general nothingness or between them.

#### 1.2.1.1.2.1.6 ANYTHING CANNOT COME OUT OF GN AND ANYTHING CANNOT FIT INTO GN

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General nothingness does not produce something or full thing. And nothing can fit into GN. Things exist. Therefore, GN never existed, does not exist, and will never exist.

Nothingness does not produce existence. There are certain who claim the opposite. However, generally the nothingness they mention is not GN: They say for example that antimatter cancels matter, or they appear. The cancellation of matter and antimatter by each other does not mean GN. If something pops into existence (that we know), this happens either through a mechanism or without a mechanism. If it happens with a mechanism, then there is this mechanisms' framework which influences that which pops into existence. This framework cannot be then GN, since it has an effect. If there is no such mechanism, then there we have to deny science and logic, and they are just illusions. However, the impossibility of GN is confirmed with many arguments in this work.

On the other hand, imagining something coming out from GN means that there is an extension which has

infinitesimal parts synchronized and harmonized coming into existence. Such parts would need a cause, besides GN. And if things popped into existence from GN, this would mean that the laws of thermodynamics have been violated.

GN does not exist as nothingness before a certain time.

If a thing exists in nothing then nothingness will be surrounding that thing therefore will be bigger than a thing. Thus general nothingness is impossible. If a thing cannot exist in nothingness then it prevents a reality from existing, therefore it would be causing a reality therefore GN is not nothingness.

Nothing can come from general nothingness. And since there are things, it is clear that there has never<sup>13</sup> been general nothingness.

#### 1.2.1.1.2.2 IF WE DENY THE TRUTH ELEMENT IN WHAT WE PERCEIVE, THEN THERE IS NO POSSIBILITY TO USE REASON TO REACH TRUTH

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In a universe where there is something, in any case there is an effect. For instance, at least our perception is an effect (which is not self-sufficient), since we know that we have not designed/caused some things that we perceive.

If we assert that the universe is an illusion, then there is no need and no possibility to continue using logic, since the logic itself would be unreliable and an illusion that may

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<sup>13</sup> GN by definition is not limited to any period, thus cannot exist only at a certain time.

not need to truth.

Since we think while we write or while we read for example, it is clear that as long as we think, we cannot think of not thinking. And thinking is a process with certain elements. Therefore it is not possible that there is “general nothingness” so as to surround all space-times.

I think (otherwise no room for uttering any statement at all, not even room for stating existence or non-existence of any evidence, of anything). When we think of general nothingness we think of that which is impossible, because there is at least the process of thinking.

#### 1.2.1.1.2.3 CONFIRMATION OF SCIENCE DEMONSTRATES THAT THINGS EXIST

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Scientific findings, experiments, assumptions are in harmony with the existence of reality. An experiment in a certain location or time is expected to produce same or related results in different locations or times. Certain calculations prior to certain experiments are confirmed or falsified by experiments or tools. These, while confirming each other, also confirm that there is a reality which is independent of human beings' perceptions.

#### 1.2.1.1.2.4 THINGS THAT HAPPEN AGAINST OUR WISHES DEMONSTRATE THE EXISTENCE OF AN OBJECTIVE REALITY INDEPENDENT OF HUMAN BEINGS

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Events or beings that occur against human beings'

expectations demonstrate that there is a reality independent of us.

I can find out that things external to me are real: When I find out an error I made, and I correct it, this shows that there is a reality external to me, which makes me change. If everything was arising from me, then there would not be an external reality which would be more consistent than me. For example, when I develop a theory, and consistent experiments show that this is wrong, I understand that the external world is true.

#### 1.2.1.2 ATTRIBUTES OF SELF-SUFFICIENT CAUSE

##### 1.2.1.2.1 ONE

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The reasons for the unity are as follows:

##### 1.2.1.2.1.1 SYLLOGISM ABOUT UNITY

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If SSC has multiplicity within His essence, this would mean that it is not SSC: Because it would need a cause which is One as explained in the following syllogism<sup>14</sup>:

#	FROM	AXIOM-CONCLUSION
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<sup>14</sup> This syllogism applies for SSC in that it shows that SSC does not have parts or divisions; this applies to EC and its parts. But as EC does not have a permanent and self-sufficient essence, in terms of EC its value is in its demonstration of the sustaining unity of the SSC regarding EC.



1	OBSERVATION	Point <sup>15</sup> a defines point b, and point b defines point a <sup>16</sup>
2	OBSERVATION	Point a and point b are limited <sup>17</sup>
3	OBSERVATION	1 and 2 apply to the constituents of dimensions as well.
4	OBSERVATION	The dimension of the object can be related to what extends beyond that object in that dimension
5	LOGIC	1 is circular and impossible, when considered within only the testable universe.
6	1	This circularity applies to the parts of a and to the parts of b.
7	5 and 6	Point a and point b are not defined each within itself <sup>18</sup>
8	2	One of them (a and b) cannot contain any information (/initial and absolute defining capacity) about the other
9	7 and 8	They are defined from/within outside of them <sup>19</sup>
10	1	They are unified

---

<sup>15</sup> We use the word point to make the syllogism general, which may be replaced part, object, and element etc. according to the context.

<sup>16</sup> Point b can be defined by point a, point b can be defined by point a. For example: the size of a tree is defined by meter, and the meter is defined by the distance taken by light in a certain time. There is no reason for the speed of an entity to be relatable/comparable to the speed in another location or in another time.

<sup>17</sup> For example, a four meter long tree does not extend 100 meters.

<sup>18</sup> Otherwise nothing would be relatable to something else.

<sup>19</sup> This applies for the amounts of extension (What is within it, such as the amount of extension in units) as well (as the limitations). (From 3 and 9)

11 2 and 9

**They cannot unify themselves**

12 4

**There is a higher level in which they can be related and which will unify them.**

13 10, 11 and 12

**They need ONE power to unify them**

Let us give a simple example of a universe that consists of stone a the smaller one, and stone b bigger one. If we say stone b is bigger than stone a, the bigness of the stone b depends upon the smallness of the stone a, and vice versa. The size of a stone does not mean anything except if it is linked to the size of another stone, or to a unit within another object externally. Internally, the size of any stone relates to the structure and behavior of its sub-parts which behave according to a certain unit. These units cannot be inherent to any object, because any unit relating to ONLY any object is not a unit, is not meaningful, and cannot produce any consequences. And therefore, stone a does not define itself, and it cannot define stone b; since stone b would be defined by stone a, and vice versa. So, they need one cause which has unity and which has power on all that exists so that each stone may have any value.

The variation of the units according to certain systematics requires other kinds of units according to which the previous units change. Thus relativity theory or physical transformations according to different geometries does not affect the above analysis in a negative way.

Thus, SSC can only be one.

#### 1.2.1.2.1.2 NON-EXISTENCE OF PARTIAL NOTHINGNESS

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Have they not considered what things Allah has created? Their shadows incline to the right and to the left, prostrating to Allah, while they are humble.  
(Quran: 16/48)

For the existence of two or more SSCs, there needs to be partial nothingness which can separate between two or SSCs. Or there has to be something else which does not have at least some attributes of SSC, which would require that that property to be limited by partial nothingness.

However, partial nothingness does not exist. A thing does not become non-existent.

By partial nothingness we mean non-existence of any fundamental thing (/observable) beyond a certain value (and/) or along with another fundamental observable<sup>20</sup>. In other words, it is the local or relative non-existence of anything.

If a feature or a part which exists regarding an EC

---

<sup>20</sup> Here by fundamental observable, we do not mean the fundamental observables discovered/defined by human beings. We mean the ultimate fundamental observables, including the SSC and those such as mass, energy within the ECs. Because some fundamental observables that human beings discovered may later be defined/discovered to be non-standard/homogeneous like the space understood according to relativity. We mean the fundamental observables in an ultimate way. Thus whatever we call a fundamental observable may be considered as an example fundamental observable.

does not exist regarding another, this will be partial nothingness. We generally think of existence as local and separate existences.

For example, let us imagine a stone: We think that it has certain limits in space. It is within its limits, and it is not outside these limits. Beyond these limits, there is no stone. However, the size of this stone has neither meaning nor value without what is beyond it. That space which is not limited to the inside of the stone, is one of the factors that defines the stone. Had there been nothingness (Partial nothingness since the stone exists within the stone's limits, and there is nothing that exists in terms of the stone beyond these limits) beyond the stone, the stone would be undefined. But it is clearly defined in that for example we can compare it with another stone.

A second example would be a rotating object. Let us suppose that it rotates at a speed of 2rotations/second ( $r/s$ ). We tend to think that beyond this speed we do not observe a higher speed concerning that object. However, if there was nothingness beyond that speed, in terms of speed, then it would be considered to be rotating at infinite/undefined speed. But, we say that it rotates at speed  $2r/s$ , not  $3r/s$  nor  $4r/s$ . The same applies for relative values.

To make this issue easier to understand, we gave examples from EC. But this would apply to the essence of SSC as well. Thus, regarding the SSC as well we can safely say that there is no partial nothingness.

In the below parts, we will see that partial nothingness does not exist, and therefore, beyond any contingent existence or any contingent value, there is no partial nothingness, but rather there is a power that controls it. And in part 1.2.2 we will see that the special and contingent values are subject to the unconditional and non-contingent

and default existence or power.

In part 1.2.1.1.2 we asserted that a reality exists, because there is no general nothingness. And this exists necessarily since GN cannot exist. Here we will discuss further this issue by discussing the non-existence of partial nothingness, and this discussion will lead us to some conclusion about the nature of the necessary existent.

One of these conclusions is that the default and the SSC is full existence in unity: That which is, is; and that which is not, is not. Thus, there is not any nothingness which can limit SSC, which can separate SSC, which can absolutely differentiate the SSC or any (thus) impossible parts of the SSC.

There is no local, temporal, value related nothingness. There is not nothingness after, or before, or beyond or above anything (regarding time/sequence).

The implications of non-existence of PN are bigger than the implications of non-existence of GN.

Non-existence of PN<sup>21</sup> and the extension of any value up to specific limits is an important fact that shows us SSC's unity, power and control upon all that exists.

#### 1.2.1.2.1.2.1 BY DEFINITION PARTIAL NOTHINGNESS DOES NOT EXIST

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In parallel with the explanation in part Hata! Başvuru kaynağı bulunamadı., the definition of partial nothingness contradicts the existence of nothingness.

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<sup>21</sup> Non-existence of PN is also the basis of (thermodynamics laws,) especially the second law of thermodynamics.

If partial nothingness exists, then it will not be able to separate/limit the things. Things will be continuous, therefore only the existent will be actual.

1.2.1.2.1.2.2 PARTIAL NOTHINGNESS DOES NOT  
HAVE ANY EXTENSION THUS CAN  
CAUSE NO IMPLICATION OR  
LIMITATION UPON ANYTHING.

---

Partial nothingness cannot have any extension therefore it cannot have any implication along with any existent.

If partial nothingness has extension, then it is quantifiable. A quantifiable is not nothingness.

1.2.1.2.1.2.3 PN NEITHER CAN SURROUND NOR  
CAN BE SURROUNDED.

---

To Him is returned the whole of the  
affair.

(Quran: 11/123)

If nothingness existed around a reality, nothingness had to extend. By definition, nothingness cannot extend, a partial nothingness cannot be added to another partial nothingness.

If a thing cannot move into PN, then PN would be preventing the movement of something else into nothingness. Thus PN would have an impact on something. If PN has an effect on something else, then it is not nothingness.

If nothingness existed around something, then it

would be non-limited and non-defined and absolute.

If an internal thing exerts any power toward inside (against nothingness), of an observable, then that observable would collapse/crash toward inside, because the nothingness would not exert any counter balance against that internal thing. Nothingness inside anything would cause the thing collapse so as to meet and to cancel nothingness. Thus partial nothingness does not exist inside anything.

If there is nothingness beyond the limit, an additional value of fundamental observable will not fit in nothingness.

If existence is surrounded by nothingness, then nothingness would be differentiated, and would have parts and would be more than one, which is impossible.

Nothingness cannot be in layers and in multiplicity, as quantification of nothingness is not possible. It would always be the same and not occupying (or being side by side with) different observables. Nothingness cannot be comparable to observables. Therefore, nothingness cannot have any effect on the differentiations within things.

If anything passive observable (such as a mass, energy, speed, size...) is surrounded by nothingness, then that observable would extend to infinity, because there would be no limitation around it.

The infiniteness of nothingness is impossible. If the entire existence was surrounded by nothingness regarding any dimension, or any value, then PN would be infinite. However, the infiniteness of partial nothingness would be illogical, contradictory and impossible.

Nothingness cannot surround anything or any whole.

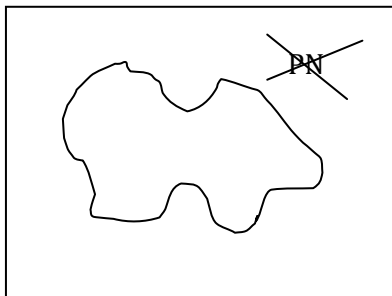


Figure 1: PN around existence does not exist, therefore the geometrical depiction of existence is not as shown in figure 1. EC may be conceived similarly in a multidimensional structure as well.

#### 1.2.1.2.1.2.4 IF PARTIAL NOTHINGNESS EXERTS ANY EFFECT THEN IT IS NOT NOTHINGNESS.

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If partial nothingness exerts any effect then it is not nothingness. If it does not exert any effect then we cannot even talk about it.

Even if partial nothingness has existed, it would not have any effect.



#### 1.2.1.2.1.2.5 IF GENERAL NOTHINGNESS DOES NOT EXIST, THEN PARTIAL NOTHINGNESS DOES NOT EXIST.

---

It is demonstrated in part 1.2.1.1.2.1 that GN cannot and does not exist. If GN does not exist, then PN does not exist, because nothingness has neither any extension nor any shape. PN would be a shaped form of GN.

Also, as GN is small (of zero extension), there cannot be a (partial) nothingness smaller than it.

Partial nothingness requires extension in order to have any effect. And by definition, it cannot have any extension.

#### 1.2.1.2.1.2.6 THERE IS NO EVIDENCE FOR NOTHINGNESS.

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As nothingness does not extend, then it does not have any impact on whatever exists. If partial nothingness does not have extension, then it cannot have any effect and it will not be observable at all. Thus it is not testable.

If there is no local nothingness in a room, and if a fundamental observable is limited, then this limitation can arise only because of an infinite which encompasses the limited observable. Otherwise the observable (in another location) would extend to infinity.

Saying the non-existent does not exist or that a thing does not exist is a contradiction. Nobody will have nor may have any knowledge about the non-existent or the thing that does not exist, except for nothingness which by definition does not exist. Even in this situation, there is a concept even though it is false.

#### 1.2.1.2.1.2.7 LIMITATIONS OF THE EXISTENTS DO NOT DEMONSTRATE PARTIAL NOTHINGNESS

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A question may occur: I am here, I am not there; so is there a kind of at least local or relative nothingness regarding me? No, because being here contains already the fact that I am not there. For example, let us suppose that I am one meter away from the wall. Does this mean that there is nothingness between me and the wall (omitting the air)? If the answer was positive, then it would mean that if I was half meter away from the wall, then there would be half of the previous nothingness. But as mentioned above, nothingness is not quantifiable, and space is not nothingness, and space has fundamental implications. Space cannot be separated from the objects, and is an essential element of the objects.

Location is a thing. Additionally every value of any observable is like/functions like a location, in other words defines that thing and makes that thing comparable to other things. Thus, the above scenario is applicable to any dimensions or values.

Nothingness does not limit/cannot limit anything. And it does not exist.

#### 1.2.1.2.1.2.8 PARTIAL NOTHINGNESS DOES NOT EXIST BECAUSE OF THE UNITY WITHIN THE EXISTENT

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Partial nothingness does not exist because of the unity within the existent, and because of proportionality due to the unity within whatever that exists.

As explained in part 1.2.1.2.1.1, there is a non-divisible unity between and within what exists. In other words, the reality is as if everything is one with each other. Thus within this unity, nothingness cannot have a place. For example, let us suppose that there is a one meter long object a, and a two meter long object b. We can say in the first instance, that there is relative or local nothingness of one meter object/length in object a when compared to object b. Or we can say that half of the object b corresponds to nothingness in object a. However, as there is no absolute reference point in terms of these objects, object a is already defined relatively to object b, and vice versa. Thus, the size of the object a is defined in terms of the object b, and vice versa. Therefore, we cannot talk about partial nothingness as if a and b are absolute within themselves. A's being half of b, forms a single unity. Thus our previous statements based on our observations on what appear to be essentially separate are false.

If there was nothingness (around multiple things) there would be nothing that holds things together. If there was nothingness things would not be comparable.

Full existence impacts all by His unity. So not being surrounded by nothingness for all indicates this impact, thus demonstrates this unity.

Translation of observables/dimensions into others is possible: Units are used for relating one dimension to another. Thus the unity is fundamental and there is no nothingness that may separate between dimensions. Therefore, the dimensions we as human beings perceive are in fact based on one truth.

For example, imagine a triangle. Where are the points of the triangle? In the points (of the triangle)? In the space? If in the space where are the points of the space? As long as there is multiplicity in the fundamental causes of these, we have not

completed the picture. Thus, directly and indirectly, SSC relates to all that exists.

#### 1.2.1.2.1.2.9 LOGIC IS NOT APPLICABLE TO NOTHINGNESS

---

If there was nothingness it would be substituted with existence, because we use logic, the universe is mathematical, and we/our consciousness have unity. Therefore, that which continued until the non-existence, would continue and would be imagined to continue. The unit that was applicable before nothingness would be applicable beyond nothingness. The logic that applied until nothingness, would apply beyond it. Thus, as long as we use logic, there is no nothingness; and when we do not use it, we cannot talk about it.

#### 1.2.1.2.1.2.10 HAD THERE BEEN NOTHINGNESS, THINGS WOULD BE ABSOLUTE

---

If there was nothingness, a (that) thing would be intrinsically/ inherently/ necessarily differentiated and not contingent. For example, if there is nothingness inside an object, then it cannot be filled, because something cannot fit into nothingness. That differentiation could not be eliminated.

#### 1.2.1.2.1.2.11 HAD PARTIAL NOTHINGNESS EXISTED, IT WOULD BE A FUNCTION OF EXISTENCE

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Had partial nothingness existed, it would be defined based upon existence, existence is not defined based upon partial

nothingness. Thus partial nothingness would be an effect and a function of existence. Therefore partial nothingness does not exist, because in any case it has to contain a reference/definer within something that exists, and it would have attributes comparable with that which exists. And these attributes arising from existence would be contradictory with nothingness. Thus, as it would be defined according to the non-existence of something that exists, nothingness does not exist.

For example, mass makes the space exist, thus space is not nothingness, and it is not separated from mass. For example, beggars exist, then not giving exists, and not giving is defined based upon beggars, thus not giving is not PN.

#### 1.2.1.2.1.2.12                      EMPIRICALLY NOTHINGNESS IS NOT POSSIBLE

---

As we discussed above, within SSC we cannot expect to have partial nothingness.

Similarly, within the EC we cannot expect to see partial nothingness: If a higher level of a certain value gets lost in nothingness, then this nothingness is not nothingness since it is absorbing something. If an extension of an existent is stopped by PN, then this is not nothingness. If that value enters and exits nothingness, this nothing is not nothing, since it absorbs something and then reproduces it. If it does not have any impact, then that value would actually be something else.

The detailed relevant examples and explanations about the real world are given in part 1.2.2.3.5.

These considerations show us in an empirical way that there is nothing which can divide the SSC.<sup>22</sup>

1.2.1.2.1.2.13 ANYTHING CANNOT COME  
OUT OF PN AND ANYTHING  
CANNOT FIT INTO PN

---

This point has been explained regarding GN in part 1.2.1.1.2.1.6, but is also applicable for PN.

1.2.1.2.1.3 IF NOTHINGNESS DOES NOT  
LIMIT/DIVIDE THE SSC, THEN CAN  
SOMETHING LIMIT/DIVIDE IT?

---

Neither He nor any of His attributes are surrounded by “anything else”. Because anything else, would mean either the non-existence of certain attributes of SSC in that “anything else”, or the non-existence of certain attributes of that “anything else” in SSC. This would mean one of the following:

1. That these certain attributes of that “anything else” are surrounded by partial nothingness.

2. Certain attributes of the SSC would be non-existent in the “anything else”. In other words, these certain attributes must be surrounded by partial nothingness.

---

<sup>22</sup> Existence consists of what we know and what we do not know. Existence cannot be limited by nothingness -entirely or partially-. Existence is not surrounded by anything else. Existence is unlimited. What we know is limited. The limited cannot limit the infinite. The infinite can limit -indicate, activate- the limited. Relative existence absolute existence.

It is demonstrated that partial nothingness does not exist. Thus none of the above is possible. Therefore, SSC cannot be limited by another SSC.

On the other hand, if nothingness separated two things of the same nature (/If the thing would be limited with another thing of its kind) THEN another thing of its kind would mean a thing denoted by some other dimension. Another thing of the same kind means that there is another delimiter/differentiator beyond each of these two things, thus this would mean that one is not the other one, does not contain the other one, thus, there is PN in terms of each. That would mean that both things are limited by a certain dimension. That limitation would require the same logic, thus, regarding that new dimension, there cannot be partial nothingness.

Therefore there cannot be two or more SSC of the same kind.

The attributes of the Active are not (each and all) surrounded by nothingness.

Thus the infinite attributes would meet at unity, because they are not surrounded by partial nothingness or anything else. Thus the question of whether God can do something which is beyond His knowledge/anything new becomes irrelevant as there is no division in the power and knowledge of God.

There is no more than one SSC.

The SSC is not surrounded by nothingness (General, partial, local, theoretical).

#### 1.2.1.2.1.4 THERE IS NO ROOM FOR ANOTHER SSC

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SSC is unlimited as shown in part 1.2.1.2.2, and neither SSC nor any of His attributes (neither each nor all of them) are surrounded by nothingness. Therefore, there is no room for another SSC.

#### 1.2.1.2.1.5 NOTHINGNESS CANNOT SEPARATE THINGS

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Your creation and your resurrection is not  
but as that of a single soul.

(Quran: 31/28)

Nothingness cannot separate things, because it does not exist.

Thus there is no absolute multiplicity, division within or outside unity.

#### 1.2.1.2.1.6 TWO SSCS WOULD NEED A FACTOR THAT MAKES THEM DISTINCT.

---

If two SSCs exist they are different.

The one which is different needs the difference factor in  
order to be SSC.

If it needs that factor, then it is not self-sufficient.



That part must be different than that of which it is part.

Other than that part, they have to be identical.

If SSC is part of something else, then that of which it is part of needs SSC in order to be, and SSC needs that that of which it is part of.

The parts form a whole, then the whole needs the two or more parts in order to exist; each parts needs the other parts (secondary part needs the main part, the main part needs the secondary part in order to exist). If one part needs the other part, it is not self-sufficient.

#### 1.2.1.2.1.7 UNITY DOES NOT DECREASE

The thing that neither decreases (relate it to fullness/plenitude/non-existence of nothingness) nor increases is unity in all. As shown in 1.2.1.2.1.1 and 1.2.1.2.1.2, it always exists as long as there is existence. And since nothingness does not exist as shown in 1.2.1.1.2.1 and 1.2.1.2.1.2, unity always exists.

Whether the whole is big or small, there is one unity. If there is the whole, small or big, there is unity. Non-existence of a whole is not conceivable as explained above. Thus, unity exists in any case.

For example, if we could fully divide a word, we would receive zero in terms of that word. If we could divide it fully, a word that was existent would be fully non-existent later. It displays a unity together with its maker as well.

Similarly, if one more thing exists in the existence, it will be part of the whole and relate to the other existence; thus it will again be part of unity, and the unity will not change.

#### 1.2.1.2.2 DEFAULT (PLENARY)

He is the First and the Last,  
and the Outward and the Inward;  
and He is Knower of all things.  
(Quran: 57/3)

SSC is surrounded neither by nothingness nor by anything else.

By default we mean that which is necessary, that which is the background and ultimate and immediate cause of all, that which is the first and the last without beginning and without end, that which does not have a prior nor a follower, the biggest without an end or limitation, that which is not contingent, that without which it is impossible to think of anything, that above which there is nothing that can separate it into parts, that which supplies and sustains all the fundamentals anything other than it needs.

When we say that SSC is default, we mean that He is surrounded neither with nothingness, nor with anything else regarding its before, its after or within any other dimension.

When we look at the sky in the night, we see that the background is black and stars here and there. We have the impression as if the overall background is nothingness, and as if existence exists exceptionally. This is a fundamental mistake that makes us make a wrong fundamental and artificial division in our perception which leads us a wrong fundamental assumption which is: There is that which exists,

and there is that which does not exist. We conclude wrongly that nothing is the background of all, that nothing surrounds all, that it is the very first, and the very last. We wrongly conclude that existence has limitations, existence consists of only limited things, and that “they” are surrounded and divided by nothingness. We wrongly conclude that null hypothesis is GN or PN, which are clearly demonstrated to be impossible in parts 1.2.1.1.2.1 and 1.2.1.2.1.2.

Then we become blind to many facts saying: That (a) has a value x is one thing, and that (a) does not have the value y, is another reality; though the first is not separable from the latter and vice versa. Then we become blind to the fundamental locus, source and cause of both. We overlook that the basis of these differences is unity which neither increases nor decreases in accordance with what we observe within the limited world.

Also we say (c) is here and not there, and (d) is there and not here; and we overlook the fact that here depends on there and there depends on here, and we take these as default states or states that depend on similar states. We stop where there is that which is, and there “is” that which “is not”. We imprison our logic within limitations.

However, if we question this perception we will easily conclude that, that which exists is, BUT that which does not exist is NOT. We discussed these in detail especially in parts 1.2.1.1.2.1 and 1.2.1.2.1.2, and we will discuss some related facts further in the following parts.

In this context, at this point we will establish two syllogisms or an argument as follows:

1<sup>st</sup> Syllogism:

1. GN does not exist (never existed, never will exist).
2. Nothing comes out of nothing<sup>23</sup>
3. There is a reality
4. There is a reality/cause which is self-sufficient.

(All support each other: If 1, then 3; If 2 and 3, then 1; If 3, then 1; If 2 and 3 then 4; etc.)

2<sup>nd</sup> Syllogism with the addition of a key fact “Non-existence of PN):

1. The Default (SSC) is either
  - a. [(Full) Nothingness]  
or
  - b. [(Partial) Nothingness+(Partial) Existence]  
(=General Something<sup>24</sup>)  
or
  - c. [(Full) Existence<sup>25</sup>].
2. General nothingness DOES NOT / DID NOT / CANNOT exist. (General Nothingness is not the Default.)<sup>26</sup>

---

<sup>23</sup> Otherwise we cannot use logic, since unpredictable appearances or disappearances would destroy the safety of logic.

<sup>24</sup> “Something” in this syllogism (except when it is used to mean “some full existence”), implies a mixture of a thing with (partial) nothingness .

<sup>25</sup> Full existence means the reality which is the default cause of all which is not qualified with limitations, which is not surrounded by partial nothingness in terms of before or after or space or energy, which is not qualified with a fundamental multiplicity. Existence exists. There is no nothing which limits it. Thus, by full existence we mean limitless existence.

<sup>26</sup> From 1.2.1.1.2.1

3. General something (=Partial Nothingness+Partial Existence) does not exist, thus is not the Default. (Because PN does not exist -from part 1.2.1.2.1.2-)
4. Therefore, the Default is One<sup>27</sup> Full Existence<sup>28</sup>.

As there is no general nothingness, there is existence. And as there is no partial nothingness, there is one being before, after and around which there is neither nothingness, nor anything else. And around none of His attributes, there is no partial nothingness. And His attributes are not separable one from the other.

As those which are many depend upon others, this default being one does not depend on anything. Thus He is Default. Before or after Him no state can be thought of.

With this Default, there is self-sufficiency, unity, essence. Without this Default, we cannot think of any unity, meaning, being, existence.

This being does not leave any room for any other being of His kind, except for His acts.

Once there is this being, this being can act.

And as explained in part 1.2.1.2.1, this Default is one.<sup>29</sup>

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<sup>27</sup> Not separated, from 1.2.2.3.1.1.4; and unity from 1.2.1.2.1.1

<sup>28</sup> Thus the question in philosophy "Why is there something rather than nothing" is a wrong question, because essentially there is not something, there is full existence.

<sup>29</sup> If there are two or more of such beings, this means that they have at least one difference. And they would need that differing factor in order to be, then they would be neither self-sufficient nor default.

Existence cannot be written down on nothingness. SSC is full existence. Null hypothesis is full existence. By “SSC is full existence” we mean that SSC is not limited, it is not partially or wholly limited/surrounded by nothingness, it does not have parts, it is not differentiated, it is not caused, any of His attributes is not surrounded by partial nothingness. Limitation is of secondary nature.

The relative first/basis of all things is the default.

There is a default.

The reasons for our tendency in our thinking to see the limited as the default and the ultimate are discussed in part 2.

The apple was here. But it is not here now (it is somewhere else). So here there is no apple. So the existence of apple here is replaced by non-existence of apple (here). But non-existence of apple cannot replace the existence of apple, because non-existence of apple does not exist by definition (and because of the impossibility of partial nothingness.) (Like the existence of a point -as part of line- in a plane: the point is already there in any case). On the other hand, the apple there is comparable with the apple here; they are not isolated from one another, and they have to be taken as a whole. There is no nothingness in between them, and there is no basis to take each of them as fully isolated. There is no reason to deny that the apple here moving there does not a unity. Real life is not like a movie where different pictures which come one after another create an illusion that there is continuity: The continuity is real in real life. Quantum physics reveal deeper continuity in spatio-temporal relationships.

The line as part of the plane (in relationship with other lines or points) cannot be thought of without the plane, in other words, a change is not conceivable without that which does not

change. That which changes is already surrounded by that which does not change. That which changes cannot exist without that which does not change, but that which does not change can exist without that which does change. Each point in the plane is a superposition of all points and all their states (actual, non-actual) in that plane: We cannot indicate a point without indicating the entire plane. This applies for all levels. There is an immediate impact of the one surrounder at all levels. This is because the definability of contingent things within many layers, demonstrate the influence of the One upon all layers, and intra-layer relationships.

SSC cannot be surrounded by nothingness.

An unlimited can cause/surround a limited but not vice versa.

The default is ever existent. The contingent exists. Contingent needs the default. The default is not destroyable even logically or theoretically.

#### 1.2.1.2.3 SSC SURROUNDS/INVOLVES ALL

Unto Allah belongs whatsoever is in the heavens and whatsoever is in the earth. Allah ever surrounds all things.  
(Quran: 4/126)

Nothingness does not limit/cannot limit anything. And it does not exist. Whatever looks like nothingness is not in fact nothingness; it is a kind of existence/ act that exerts effects. Therefore, as will be explained later, all we observe are in fact in unity, and they are not separated by nothingness. This also answers a question like this: If the SSC surrounds all, why do not we feel it in between objects

a and b? The answer is, there is not any kind of nothingness between a and b, which can be filled by SSC. A and b are one, and there is already the act of SSC.

The knowledge of all that Allah's unity/power may create is surrounded by SSC, because there is no outside SSC. SSC is Full Existence, not limited to ECs or possibilities.

As there is no nothingness within (or outside) the SSC, then all elements of fundamental attributes/dimensions such as knowledge, power, sentience are surrounded by the SSC. Unity is an incomparable truth that is the source of all these abilities. The fundamental thing that all consequences of these abilities need is unity.

If a number beyond 6 is possible but not actual, then as there is no nothingness beyond 6, it is prevented (and from inside it is extended and actualized as 6 and constrained beyond 6) by the SSC, then the SSC is also able to make a number beyond 6 actual. Thus SSC can make any number (including the infinite<sup>30</sup>) actual. Therefore, SSC is beyond the infinite.

If there is no local nothingness in a room, and if a fundamental observable is limited, then this limitation can arise only because of an infinite which encompasses the limited observable. Otherwise the observable (in another location) would extend to infinity.

As we do observe that a passive fundamental observable (PFO)<sup>31</sup> has a certain value, and not a value beyond it, and as

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<sup>30</sup> Whenever it can be considered as actual (for example we can conceive a plane with infinite extension, so SSC is above this "plane", and can make it actual).

<sup>31</sup> Passive fundamental observable: The most basic measures within multiplicity, of what human knowledge encompasses at a



there is no nothingness beyond that PFO, then there is a power that limits and defines that PFO (From inward and outward). Each object is not surrounded by nothingness (neither inwards, nor outwards).

Similarly, let us take a stone. There is a space around it. However, we say that there is space around it; but the space is also within it. And it forms a unity with the stone. If there was PN around it, its size would be undefined. The space around it is a consequence of unity of SSC. But the space itself is not surrounded by nothingness and it has no power of its own to prevent something from being indefinite.

A question may be like this: OK, there is no nothingness beyond a PFO, but what if a power within that PFO prevents it to extend indefinitely? An only internal thing cannot prevent a PFO thing from extending into nothingness, because the reactive/opposing effect of internal thing against nothingness would be infinite, and the whole would crash in.

Since God is first and last, God is always beyond any new thing. There is no nothingness beyond something new.<sup>32</sup> All things are surrounded by full existence.

SSC restricts EC from outside, and extends it from inside as said in the Quran:

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point in history. For example: Mass, energy, space, time, laws of physics... PFO is an EC.

<sup>32</sup> Thus the question "If SSC knows all, how can He be All Powerful?" becomes inapplicable. Because He is not beyond any new thing just with His knowledge, but also with His power and with all of His attributes.

Allah contracts and extends, and you shall be returned to Him.

(Quran: 2/245)

Relevant attributes of SSC in this respect are: Al Kabid (The One who contracts) and Al Basit (The One who Extends). These attributes originate from the essence and Unity of SSC.

All elements including but not limited to power, life, unity of ECs, need and belong to SSC. And ECs are temporary and local, and as they cannot arise from or get lost into nothingness. Therefore they are sustained by and they belong to SSC who is not limited. Thus SSC actively surrounds all and sustains all.

<sup>33</sup>God knows what He created in all aspects. Knowing in all aspects, covers its Creator (Himself) as well. His knowledge contains His Power to do as well, and all of His attributes relating to what is created. His knowledge extends to His feeling (in a special way), His performing, and all of His attributes. When we see a drawing, we want to know its painter. The drawing reflects its painter. And its painter makes us assume more comprehensive features for the drawing than what we saw in the first instance directly on the drawing. When we do not know the artist/painter, we lack knowledge about the drawing/painting. The full knowledge of the painter (or SSC), is with the painter (SSC). Thus a complete knowledge of the painting (creation) is with the painter (SSC). And this knowledge/truth does not change, thus, the truth about the painting does not change. Thus the truth about the painting (creation) and the painter (SSC) is not distinct or different.

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<sup>33</sup> The Quran is revealed in Arabic which is a verbal language: Universe is acts of God.

One thing (for example a stone) cannot contain external knowledge. But it acts in a way that requires external knowledge (for example it moves). Another thing also must have an external knowledge in order to act. They can contain only their knowledge. Then if there is knowledge/ information One must contain all knowledge/ information. One may argue: But information is something not present in the physical world, it exists only with human beings. Then the question will be: What do human beings consist of?

The eyes perceive Him not, but He perceives the eyes; He is the All-subtle, the All-aware.

(Quran: 6/103)

#### 1.2.1.2.4 ACTIVE

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Sovereign doer of whatever He wills.

(Quran: 85/16)

The SSC is active, because He is One and because all EC is passive<sup>34</sup>. SSC is One as explained in part 1.2.1.2.1.1, thus it supplies EC with the unity and harmony that it needs. On the other hand, SSC surrounds EC as explained in part 1.2.1.2.3, and thus determines and makes ECs consistent. Thus the essential actor over what we observe is the SSC.

EC has no essence of its own as explained in part 1.2.2.

The minimum of SSC's ability/power is what we observe in this universe, because there is no nothingness beyond what we

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<sup>34</sup> See 1.2.2.3.3.

can observe. So we cannot set a limit that we do not know to abilities of SSC.

#### 1.2.1.2.5 SENTIENT

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Surely Allah is Knowing, Aware.  
(Quran: 31/34)

Sentience, awareness or consciousness, is the quality of being responsive to or conscious of sense impressions, or being aware. As sentience is an experience we human beings directly experience, and as it is impossible to fit it within words, we will not further discuss its definition and pass to the relevant points regarding the sentience of SSC<sup>35</sup>:

##### 1.2.1.2.5.1 EC DOES NOT INVOLVE REQUIREMENTS OF CONSCIOUSNESS PER SE

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And ever is Allah, over all things, an  
Observer.

(Quran: 33/52)

As explained in part 1.2.2 EC is passive relatively to SSC and it does not have its own permanent essence. All of its constituents in this respect are united and sustained by the SSC.

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<sup>35</sup> This is an important issue, since most opponents of God, will not object the existence of an SSC, but will have concerns about the sentience of SSC.

Our consciousness is of imitating nature: It receives limited sets of possibilities, learns, and based on the example of those, produces. However, the SSC without any limitation but by encompassing all without being surrounded nor limited by anything has the capacity to produce. Thus, SSC has proactive consciousness.

#### 1.2.1.2.5.1.1 UNITY IS A BASIC REQUIREMENT OF CONSCIOUSNESS

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And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register.

(Quran: 10/61)

Things have parts, and parts constitute wholes. Everything is a whole (even a point consists of coordinates). In physicalism, consciousness as well.

In a physicalist approach, signals from parts of the object of consciousness  $x, y, z$  reach parts of conscious physical subject (neurons or atoms or sub atomic particles)  $a, b, c$ . But then, similarly signals from parts of the object of consciousness  $x_1, x_2, x_3$  reach parts of the subject of consciousness  $a_1, a_2, a_3$ , and so on.

In such a situation, it is not possible that anywhere all x, y, z, x1, x2, x3 coming together in one location<sup>36</sup>. This is possible if and only if

1. a, b, and c form unity.

And

2. The object of the consciousness which are x, y, and z also must be forming a unity.

And

3. A, b, and c must have access to x, y, and z through a channel which may consist of t, u, and v.

And

4. t, u, and v also must form a unity with a, b, and c; and x, y, and z.

And

5. The subject of consciousness must have control over a, b, and c.

Without (2), even if a, b, and c form a unity, there will not be the object of consciousness.

A basic element of consciousness is unity<sup>37</sup>. When we are conscious of something, there are parts which the conscious

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<sup>36</sup> Please note that these locations are not self-sufficient, and do not have self-sufficient/absolute essences. For further details see: 1.2.2.

encompasses. This confirms the unity explained in part 1.2.1.2.1.1. Suppose that you see a car going. You see its wheels, trunk, windows... If the elements of consciousness about the car were divided between the neurons in terms of space or time infinitesimally, these elements per neuron would be divided between atoms, and between sub-atomic particles. In such a situation, there would not be a whole consciousness of the entire car and its movement.

In studies about consciousness, there is a combination problem which deals with the ways through which the unity of consciousness appears though there are “separate” elements. Combination problem arises because of dividing things in an unsubstantiated way, then not being able to establish unity which was default. In this respect, the explanations regarding the unity surrounding all, which we dealt with in part 1.2.1.2.1 are meaningful.

#### 1.2.1.2.5.1.2 UNITY IS NOT INTRINSIC TO EC AND IT’S CONSCIOUSNESS ATTRIBUTE, AND IT IS A PASSIVE /DEFINED /ASSIGNED UNITY

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The most basic aspect of consciousness is unity. We cannot talk of seeing a moving car without seeing its wheels, or trunk or windows; or parts of it wheels, and so on, in other words, some things as wholes. If all data regarding the object of consciousness went to materially divided parts, then the wholeness of the car would be literally nowhere. Thus there would be no experience of seeing a car. But as we will explain

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<sup>37</sup> The need of unity for consciousness which is real, also confirms the conclusion in parts 1.2.1.2.1.1 and 1.2.2.3.1.

in part 1.2.2.3.1, ECs have a passive unity assigned by a provider, which is SSC.

We cannot even apply the engine analogy in part 1.2.2 to the location of consciousness, because if we try to find out the basic EC about it, we go toward more and more multiplicity, which is contrary to the unity of consciousness. Thus, it is more related to the unity that we see at any level of EC, as in 1.2.1.2.1.1. Thus, consciousness is very basic, and is at the very place where we perceive it, before proceeding down the EC line, before going to multiplicity. It is more directly related to SSC.

#### 1.2.1.2.5.1.3 OTHER ELEMENTS OF CONSCIOUSNESS AS THEY ARE RELATED TO ECS ARE PASSIVE/ DEFINED/ ASSIGNED AS WELL

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As explained in part 1.2.2, ECs are passive and have no essence relatively to SSC.

#### 1.2.1.2.5.2 SSC INVOLVING ALL, INVOLVES ALL REQUIREMENTS OF SENTIENCE, AND ECS DO NOT CAUSE ANYTHING EXCEPT IF AND AS LONG AS DEFINED FOR SENTIENCE.

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As explained in part 1.2.1, the source of all, including events related to consciousness is One and it is SSC. SSC does not leave any room for another source.

If the elements or information that enables the existence of our sentence is in one absolute location, then there will be the



essence of our sentience in that location. In the SSC who is the full existence there are all elements of the sentence, and between the elements of this sentence there is no partial nothingness. Thus, SSC has all elements/requirements (including the most fundamental element of sentience which is unity), including structural elements of sentience in unity, and the distances of structures are within SSC as well<sup>38, 39</sup>. The infinite attributes of SSC contain all constituents of sentience. SSC involves all as explained in part 1.2.1.2.3, thus involves sentience.

Thus the ability of awareness is an inherent aspect of the SSC. We saw and demonstrated in part 1.2.1.2.1.1 that all arise and exist in the One SSC. When the essence of all is necessarily united in the One<sup>40</sup>, then the awareness necessarily arises. This awareness exists also not only being limited to the ECs, but

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<sup>38</sup> Note that we should not expect to have limited and passive elements of sentient beings within the essence of SSC. When we say all elements of sentience are within the SSC, we do not mean that SSC has a kind of brain for example. Rather, He has in His essence the powers which make a brain or any other conscious process exist/operate. This is just a similitude as we should note that it is not correct to imagine SSC as an organism)

<sup>39</sup> One may put forth the fallacy of composition, saying that if a whole encompasses things that have a property p, does not necessitate that that whole has the property p. Note that here we assert that all the requirements of sentience are provided by the SSC, and that these requirements cannot come from GN or PN. On the other hand, the unity of SSC is as if all possible combinations come together within SSC's essence, and are governed by the principles and values that conform to balance and to consistency.

<sup>40</sup> Note that the most important requirement of sentience is unity: Try to describe what is sentience, and you will note that the first and the last thing you need to make reference is unity. And the absolute unity of SSC is the very origin of all sentience.

also all the truth of SSC. The locus of all things' reality is within the One as explained in 1.2.1.2.1.

As EC is passive relatively to SSC, it does not cause itself the sentence, because it does not cause essentially anything as explained in part 1.2.2. What it can cause is defined prior to its existence. Thus sentence within ECs, does not issue from ECs. It issues because EC is defined that way.

For example, the essence of sentence is also unity. And unity which is the most fundamental element/requirement/attribute of sentence is an essential attribute of SSC. Full unity includes sentence. **SSC which causes sentence is One and is neither divided nor surrounded.** Our sentence cannot be explained within elements that are divided, it can only be explained within an absolute locus. This sentence may be assigned by the SSC to ECs according to the will of the SSC.

**And as explained in part 1.2.1.2.10 SSC's attributes satisfies composition requirements by default. Thus we cannot talk of composition fallacy.**

1.2.1.2.5.3 SENTIENCE IS A FUNDAMENTAL  
OBSERVABLE; IT IS SURROUNDED  
BY SSC, NOT BY PN; SSC  
SURROUNDS ALL WITH THE  
ATTRIBUTE OF SENTIENCE AS HE  
DOES WITH HIS OTHER  
ATTRIBUTES

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And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving. (Quran: 17/44)

Sentience is a fundamental observable. And in earlier parts, we explained that all is surrounded with full existence and the attributes of all are defined by the SSC.

If things were surrounded by nothingness, then things would be undefined. Therefore, as an extension of an object cannot be said to have ended at the boundary of nothingness, or as a speed of an object cannot be said to be surrounded by nothingness, the sentience cannot either end at a boundary of nothingness. As is shown in part 1.2.1.2.1.2, PN does not exist.

I am sentient, neither my sentience nor its constituents are not surrounded by nothingness. They are surrounded by SSC as explained in part 1.2.1.2.3. My ultimate cause is the same ultimate cause.

#### 1.2.1.2.5.3.1 SENTIENCE IS A FUNDAMENTAL PROPERTY OF WHATEVER EXISTS

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#### 1.2.1.2.5.3.1.1 ANY PHYSICAL EVENT IS OBSERVABLE/ KNOWABLE, THUS ANY PHYSICAL BEING/ EVENT IS SUBJECT TO CONSCIOUSNESS, INTERACTS WITH CONSCIOUSNESS

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Whether we watch a sea view, or look through a microscope, or a telescope, or smell a flower, or touch another person, some physical particles/ passive fundamental observables or

passive secondary observables<sup>41</sup> (PSO) produce conscious consequences. As a physical outcome of these events, either something loses energy (or disappears), or not. If something physical disappears, then in a physical world isolated from the conscious, laws of thermodynamics would be violated, and something physical would be surrounded by PN. If something physical does not disappear, but a conscious consequence appears, then something conscious appears out of nothing, in other words, something is surrounded by PN<sup>42, 43, 44</sup>

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<sup>41</sup> Passive secondary observable: Observables (that can be traced back to or explained by PFOs) within the universe of multiplicity as a cup of water, a bag, a wind, a fall, ...

<sup>42</sup> Some related questions would be as follows: When we are conscious of a physical event, does this consciousness arise because of the energy applied in that event, or does it arise because of nothingness. It cannot arise because of nothingness, because there is no nothingness. If it arises because of the energy, then does this energy which causes that (consciousness) being conscious create a reality out of nothing -assuming that its physical outcomes keep causing equal physical outcomes and the energy continues producing results according to the laws of physics. Did the energy disappear, and did consciousness appear instead? And when consciousness ceases, does it transform into energy? When we are conscious of an event using energy, does the energy have an impact on a reality that does not exist? Is there a reality that exerts resistance to the physical energy whereby creating an otherwise non-existing reality? Positive answers to these questions will cause contradictions, and we can conclude that that which exists has an intrinsic attribute of consciousness. Is there a particle of consciousness? If there is, implications of non-existence of partial nothingness (that there is no PN which will make consciousness have a boundary, which will make several consciousnesses exist side by side) will apply, thus, consciousness will again be a fundamental property.

<sup>43</sup> In other words, imagine that we observe and become conscious of a wave, or a particle, or a field... At the point we

The same applies from the theoretical dualistic consciousness world as well: In the above scenario, from the side of the consciousness world, we would have accept that something/ being/ event conscious, would have appeared from a PN (non-existent consciousness), and be PN (lost into non-existent consciousness). These also contradict the non-existence of PN.

On the other hand, if consciousness or a conscious reality (such as conscious observation, knowledge, feeling...) produces physical outcomes, this means something non-physical is producing an energy which did not exist, thus energy would have been produced from nothingness. And if a conscious element is lost in this process, additionally, something would be disappearing, therefore being surrounded by PN.<sup>45</sup>

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become conscious of it, either that thing (or anything physical about it) is lost at the moment we are conscious, or not. If it is lost, therefore something becomes nothingness, in other words, it is surrounded by nothingness. Or it is not lost, therefore, something conscious appears out of nothing, in other words, consciousness is surrounded by PN.

<sup>44</sup> A photon or information reaching conscious experience, processed by sentience becomes like sentience, has a presence within sentience. And sentience makes difference in the physical world. Similarly, mass transforms to energy, mass has effect in terms of space, space has effect in terms of time... And we cannot say space is not an element of mass, or mass is not an element of space, or time. Likewise, we are not justified in saying that sentience is isolated from them.

<sup>45</sup> In other words, we can think of our being conscious of something which produces a physical event: We are conscious of something, and this (let it be certain knowledge) makes us do something physical. In this situation, either something conscious is lost, or not. If it is lost, then something conscious is lost into nothingness, thus it would be surrounded by nothingness; or

Both of these contradict the laws of thermodynamics. Therefore, dualism is not possible. And consciousness and physical realm cannot be separated. And as explained in part 1.2.1.2.1.2, PN does not exist, and cannot surround anything. Therefore, physical cannot be separated from conscious, thus, there is no dualism, thus, consciousness is a fundamental attribute of the physical (physicoconscious) universe.

One may argue that this may relate to just the things which are in a certain biological state. However, all such states are physical, even though all physical things are not necessarily biological states.

When we say consciousness is a fundamental property of physical world, we do not mean that each physical state corresponds to a certain conscious state. This correspondence is according to the design of the SSC. The correspondence may be defined differently, or there may be physicoconscious universe/ framework/ relationships within which physical or conscious are unsubstantiated separations, and where there is no need for dualism.

Therefore, consciousness cannot be separated from physical reality, and it is a fundamental feature of the physical reality.

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Then if that knowledge or some part of it disappears so that the physical thing happens, if we accept dualism, then something physical appears from nothingness in physical terms, therefore something physical is surrounded by PN.

#### 1.2.1.2.5.3.1.2 EVIDENCES RELATED TO PANPSYCHISM<sup>46</sup>

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The arguments for panpsychism are quite strong in explaining that consciousness is a fundamental property of the existence:

- Ancient Greek Philosopher Parmenides said nothing comes from nothing and thus the mental cannot arise from the non-mental.
- William Kingdon Clifford argued that: We cannot suppose that so enormous a jump from one creature to another should have occurred at any point in the process of evolution as the introduction of a fact entirely different and absolutely separate from the physical fact. It is impossible for anybody to point out the particular place in the line of descent where that event can be supposed to have taken place. The only thing that we can come to, if we accept the doctrine of evolution at all, is that even in the very lowest organism, even in the Amoeba which swims about in our own blood, there is something or other, inconceivably simple to us, which is of the same nature with our own consciousness.<sup>47</sup>
- As Thomas Nagel notes, new physical properties are discovered through explanatory inference from known physical properties; following a

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<sup>46</sup> We do not defend panpsychism as a religion, or its consequences as ultimate consequences, or the religions of the defenders of panpsychism, we just mention the arguments for which are relevant in our context.

<sup>47</sup> Clifford, W. (1874/1886). "Body and Mind", in *Fortnightly Review*, December. Reprinted in *Lectures and Essays*, Leslie Stephen and Frederick Pollock (eds.), London: Macmillan. From: <http://en.wikipedia.org/wiki/Panpsychism>

similar process, mental properties would seem to derive from properties of matter not included under the label of "physical properties", and so they must be additional properties of matter. There cannot be any jumping from non-consciousness to consciousness in the process of evolution, and consciousness cannot be located (in this process).<sup>48</sup>

- Quantum: Non-locality-unity. Locality is seen as distance. But for consciousness, locality is not a distance. Quantum physics confirms that locality is not a basis for distance, and does not separate things. Therefore, there is no distance between the conscious and its object, and no distance within the conscious, and no distance between the elements of the objects of consciousness within the conscious.
- Mental properties cannot be reduced to physical properties (Thomas Nagel)

But sentience does not need to be limited to the living world. Panpsychism asserts that sentience is a fundamental feature of all existence, and has above strong arguments in this respect.

#### 1.2.1.2.5.3.2 CONSCIOUSNESS IS NOT SURROUNDED BY PN, IT IS SURROUNDED BY SSC

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Allah surrounds all things in knowledge.

(Quran: 65/12)

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<sup>48</sup> From: <http://en.wikipedia.org/wiki/Panpsychism>



If consciousness is a fundamental attribute of the physicoconscious universe, then is it surrounded by PN? Or is there an extension of it beyond the EC which is conscious? Like the space which continuous beyond the space within an object? Or like the mega-space which goes beyond the space?

Each consciousness is relative to another consciousness. Therefore, they are comparable, and real, and specifically defined. Thus, they are each or as a whole either surrounded by nothingness or full existence. So for the consciousness also the non-existence of partial nothingness applies. Therefore, as in the impossibility in physical things' being surrounded by PN as explained in part 1.2.1.2.3, consciousness is not surrounded by PN, and it is surrounded by the One Who is Conscious. Thus, the One is Sentient/Conscious.

Imagine that we see a truck coming upon us, and we turn the steering wheel. We see it, we are aware of it and we act. Without our awareness, there is nothing that makes us behave accordingly. If we do not see it, shall we in a hidden way be warned by photons reaching certain parts of our brain so as we are certain about what to do? Some assert that even if we were not aware of it -like a zombie- we would behave in an exactly same way. This assertion seems to be impossible.

Thus, we can say that consciousness is not kind of an illusion or side effect that accompanies biological processes. It is very fundamental, and it is actually the cause of the will to survive or to do anything or to avoid anything<sup>49</sup>.

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<sup>49</sup> This is a strong refutation of evolution which tries to establish the living world upon sustainable physical repetitions and links, omitting the will to enjoy life and its elements in living world. A living cat is totally different than a zombie, and a zombie cat cannot behave as if it is alive. Thus sentience is a fundamental

Additionally, as we explained in part 1.2.1.2.1.2.3, any attribute cannot be surrounded by partial nothingness. And as we explained in part 1.2.2, ECs including sentence are not self-sufficient causes, and need a sustaining cause.

As there is no nothingness within the default the creation of the contingent is not mechanical (the relationships within the contingents do not originate from the PNs within SSC, the relationships within the contingent cannot be traced back to the SSC except regarding the unity within them). As the contingent is of different nature and just one of the many probabilities there is a process of (fully real – fully not deterministic) choice. As there is no nothingness outside of the default and no something else other than the default, (then) the choice function/choosing ability is within /(belongs to) the SSC. Similarly the knowledge, design, wisdom abilities and other fundamental abilities/(the outcomes of such abilities) that we observe also belong to the SSC.

Whatever we observe is transformable into consciousness as they have effect on consciousness (in that they become observed by a conscious observer, and they become part of consciousness, by being seen, heard, touched; at least by being known). So whatever we observe is one: The relationships between space, time, energy, mass are well established today;

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and efficient observable in the living world. On the other hand, this shows also that there is not just down->top or past->future causality in ECs. In terms of Aristotle's classification of causality, a final cause really empirically causes the living world. And as we will consider in relation to panpsychism, all existence is influenced in its revolving, in relationship with sentience. If there are no colors, tastes, joys, fears, what would be the destination of the living beings? These are fundamental ECs. Joys, tastes, loves, hopes at times may be more important, and more efficient than just physical realities.

there is no reason to fundamentally separate them or take them as fundamentally isolated realities. Consciousness is also one with them, and part of the transformation. We cannot speak of consciousness without some elements being united. Thus as shown in 1.2.1.2.1.1, consciousness also needs unity, and it is also surrounded by this unity, in other words by SSC. And as mass, energy, space are real; and have value, and as each of these fundamentals are real because they are surrounded by the SSC in a way to give each of them their features, consciousness is also similarly surrounded from within and outside<sup>50</sup> by SSC to be given its specific attributes.

Sentience is not bound with physics causality/ randomness. As in the example of the stick of Moses (PBUH) becoming serpent, differentiations are ruled by SSC, but SSC is not ruled by differentiations.

Either a physical object or event is transformed into sentience or not. If first then sentience is of common background. If not then a separate sentience is surrounding some physical aspects, then it has to have an isolated essence, which would create a problem of relationships between two isolated essences. And it has to have an essence separate from the matter.

A photon processed by sentience becomes like sentience. And sentience makes difference and produces consequences in the physical world. Look at transformations and limitations between PFOs. Thus it relates to the unity of SSC as explained in part 1.2.1.2.1. Or sentience appears separately, and in this case it is united as a big carpet and small carpet again being united and contained in the One God, and caused thanks to the unity of SSC, as explained in part 1.2.1.2.1.1.

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<sup>50</sup> This is metaphoric, meaning from everywhere but only in terms of any contingent measure as space or time.

On the other hand, something is not surrounded by nothingness as explained in part 1.2.1.2.1.2. Thus, sentience as a fundamental feature does not arise from nothingness. If anything arises from nothingness, then we cannot use logic because then anything would arise unexpectedly from nothingness which would prevent logic. There is no nothingness regarding sentience at a certain level or at a certain location. The sentience of SSC surrounds all. The unlimited sentience is one.

#### 1.2.1.2.5.4 ECS ARE CONTINGENT THUS OUTCOME OF CHOICE THUS OUTCOME OF CONSCIOUS ACT

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All sets of contingent things are outcomes of choice. Because, there is no partial nothingness, there is no reason for the special existence of one alternative, which essentially consists of limitations and unity. Otherwise, the actual cannot be distinguished from the potential. The only reason may be one power which actualizes the actual and does not actualize the potential (simultaneously).

The coexistence of limitation and unity shows the existence of choice, otherwise there would be only the One. The actualization of some things which is the (actual) non-actualization of other things demonstrates choice.

For whatever is possible/ contingent, there are alternative (possible) values. The alternative (possible) values for whatever is possible/ contingent are not actuals; this may be caused only by the One that relates to both kinds of things which exercises a choice upon all and causes the necessary differentiation.

There is an (actual) existent that enables the possible/contingent to be (actual), and that prevents the alternative (possible) values from being actual. In other words, there is an existent that prevents the actual from extending beyond its boundaries.

There is no partial nothingness that prevents (/that can prevent) the alternative (possible) values for whatever is possible/contingent from being actual.

Other than the meeting of infinities in the unity, things consist of contingent things that might be otherwise. And they are not surrounded by nothingness, and they are surrounded by SSC.

Other than the meeting of infinities in the unity, there is no end to conceivable contingent things (creation), which, without this unity would not be real.

Since a thing depends on full existence, and not on nothingness (as nothingness does not exist), that thing is contingent. The differentiation between full existence and that thing arises from the full existence, and its unity surrounding all. There is nothing that prevents it from being another way, or another value. So, PFOs and PSOs are contingently differentiated by SSC.

As there is no nothingness within the default, the creation of the contingent is not mechanical. As the contingent is of different nature and just one of the many probabilities there is a process of choice.

As there is no nothingness outside of the SSC and no other SSC other than the default, (then) the choice function/choosing ability is within /(belongs to) the SSC. Similarly the knowledge, design, wisdom abilities and other fundamental

abilities/ (the outcomes of such abilities) that we observe also belong to the SSC.

As there is wholeness of God, and out of it something limited of different nature appears, there is choice: Example: For us, we have partial fullness, and within life we develop the ability to differentiate by seeing the differentiated things, then we are able to decide/ imagine: We have unity and partial wholeness which are necessary for being conscious and choosing.

The observables (which could be otherwise) which are without absolutely multiple delimiters under the power of the One, demonstrate that they are consequence of choice arising from the One.

#### 1.2.1.2.5.5 PROVIDING (CONSCIOUS) BEINGS WITH SUSTENANCE IS THE ACT OF A CONSCIOUS BEING

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Indeed, your Lord extends provision for whom He wills and restricts [it]. Indeed He is ever, concerning His servants, Aware and Seeing.

Quran: 17/30

The One Power which causes the unity mentioned in part 1.2.1.2.1.1 and in more extensive levels, can do it only by being aware (Al Khabeer) of all things. And on the other hand, there is no other data as of a zombie which enables us to behave, while not being conscious. Thus, The One also may act only by being aware.

Time needs seconds, space needs points, dog needs legs, cell needs membrane, stone needs atoms, atoms need protons, dog

needs food, stone needs space, earth needs sun, ... These are all provided; the provider may not be unaware of these things. If the provider was unaware of things, then we would not be able to do science and we would not understand anything. There is no instant or situation where there is no multiple things needing other things. Thus emergentism is not reasonable or explanatory in this respect.

Everything is part of a multitude within unity: A stone has molecules, molecules have atoms, atoms have protons, neutrons... Everything is related like in this example. Nothing is fully isolated, nothing is undefined. Things would not exist if their parts or things they needed were not present, and not related. Thus One who is Aware of these in a specific way is necessary.

On the other hand, to relate (and create) things, one must be aware of (other) things (in all dimensions -past, present, future-).

#### 1.2.1.2.6 HAS FREE WILL

SSC has free will. In other words, the acts of SSC are not necessary relatively to any limitations within SSC or relatively to anything else. This is clear as it is shown that SSC does not have any limitations, and as there is nothing other than SSC as explained in part 1.2.1.2.2.

When we make a decision, we generally can trace it back to a certain cause. For example, if we choose a certain job, this may be traced to our interests and abilities these may be related to our parents, their income levels, and so on. Even if we cannot trace back, we assume that it is traceable. If it is not, then we say it is random; but again, we generally say that

the randomness relates to our lack of knowledge at small levels where we have limited access to information.

This is because we are not self-sufficient: We need some other beings or events so that another being or event happens. We assume that nothing comes out of nothing, and we are not the self-sufficient source of anything.

Then, is there some kind of randomness within SSC? If there was randomness then there would have to be some kind of nothingness within God. But this is not possible, because nothingness does not exist as explained in other parts of this book.

The transition to the contingent: Randomness is not necessary. When we say random, we conceive things outside of our knowledge and ability. But for God, for example the frame where or relatively to which something will have a certain value (for example the earth upon which creatures will be created), and its features are defined by God according to what is intended to be created by Him. And none of them existed previously. So a question why did He create a instead of b is a wrong question. Because outside of a, or if a is part of a whole a and b, outside of the whole of a and b, nothing and no alternative exists.

Thus the cause and the outcome have no priority relatively to each other in the sight of SSC: We can say the creatures on earth had to have these features because the earth had certain features. Or we can say SSC made this with feature x, because cause y had a feature z. But for SSC, their relationships are binding and defined within /relatively to themselves, not between SSC and these things. There is no element arising from outside of God. That which is to be created is determined from our perspective relatively to things of similar kind. And it is dynamic from God's perspective.



So God might choose the most beautiful. But there is no most beautiful (except for Him in a special way). And if there was a most beautiful other than Him, then that most beautiful would be surrounded by PN, which is impossible as explained in previous parts. On the other hand, if there was a most beautiful like this, then His will would be determined /limited. And then He would be predictable and without will and automatic; and what He created might be necessary. He can be wise while choosing a certain level of wisdom within what He created. He may choose to be Merciful or Punisher, Life-giver or Life-taker, the extender or the limiter to a certain level as in the statement: “He has decreed upon Himself mercy.”<sup>51</sup> Although according to God, His attributes are not separated; in our language, in accordance with an analogy relating to our limited attributes, to facilitate understanding, we may conceive of a hierarchy of the divine attributes; the highest being His Unity; though in complete truth, it is not possible to make any separation between the attributes of God. So His attributes reflect His Chosen Attributes. He may be Life-Giver, And Life-Taker to some extent on a being. He may be Merciful, or Punisher. He will choose (The Willer) how He will behave. So questions as why He did event a, is it necessary that He did event a, if He knows event a, how can He not do event a are groundless questions, since event a depends on the attributes of God which depend on His essence which is not separated by nothingness or by anything else. Therefore, any EC is not necessary for God.

Thus His act depends on His attributes. Whatever level of wisdom He chooses this level is surrounded by His wisdom. Whatever He chooses to create is the most perfect and optimal in the sense that there is nobody else who can create anything comparable, and He is Creator of anything that creates. On the

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<sup>51</sup> Quran: 6/12

other hand, anything He creates is not the most perfect in the sense that He is able to create anything with better features in parallel with the statement “And everything with Him is by due measure”<sup>52</sup>.

He is the most perfect. And He is the actual. The letter a might have a different shape: This would mean again that meaning or might give that sound. So whatever the creation reflects is always the same, and with the same strength: God. As in the statement: “Indeed, Allah is not timid to present an example that of a mosquito or what is smaller than it.”<sup>53</sup>

But relatively to other creation and to other creation they may mean other things. The meaning and essence of whatever He creates is He. So whatever He creates does not make any change in Him and does not require any change in Him. They are not related as the relation of the wave to the water.

EC is not the cause of its being A instead of B (sentience of SSC). Thus the deterministic causality relates to ECs, which do not have anything of their own, and which need defined causes in order to exist or to mean anything. It is not its or other ECs' cause. Thus it is the act of SSC.

And as SSC is self-sufficient, He does not need any cause for His wills.

Contrast is between fullness of the cause and emptiness of the contingent. The effect demonstrates the will or choice in both sides. The flow from the cause to the effect relates to divine will. The flows within the effects relates to slaves' wills.

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<sup>52</sup> Quran: 13/8

<sup>53</sup> Quran: 2/26

### 1.2.1.2.7 SSC IS NOT TESTABLE IN TERMS OF OTHER THINGS

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#	From	Premise/Conclusion
1	Part 1.2.1.2.1.1	<b>If this One Power is defined in terms of other things, then it would require a power above Itself.</b>
2	1	<b>The One Power cannot be anything defined in terms of other things.</b>
3	1 and 2	<b>That One Power is not subject to tests/experiments.</b>

Since He is the cause of any event/being, due to this singularity, His reaction cannot be measured, for example in a physical event. As He is One, there is no opposite of His which may resist to Him and against which He can be measured. He cannot be observed through differentiation in an experiment. If He wills a certain thing, it happens. If He does not wish it, it does not. As said in the following statement: "When He decrees a matter, He only says to it, "Be," and it is."<sup>54</sup>. Since, for SSC, there is no need for a process to think, to collect information, to organize, to recruit power: Every ability and resource belongs to SSC without any limitation and without any distance. Though His creating act is similar to our imagination in terms of its easiness for SSC, His act is

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<sup>54</sup> Quran: 2/117

real, and essentially incomparable with our imagination which is arbitrary and subjective.

In order to test something physically or in worldly terms, there has to be a resisting thing and a differentiation. For example, we cannot test the kick of a football player with a ball which already moves with the same velocity of his feet. Similarly there is nothing which may differ from the act and the will of God, or resist them. Therefore it is not possible to test God as in a physical experiment.

Act of the absolute on the contingent does not require change on the absolute. There is no reaction of the contingent. And there is nothing which is not subject to the power of SSC besides those which are subject to His power, in other words, there cannot be any differentiation regarding the power of God.

It is not necessary that there is a physical relationship between all things. For example, if we see someone is in ice and feels frozen is there a frozen area in our brain?

Existence we taste is very “thin”. Any effect happens as long as He wishes. When I imagine a triangle I indispensably imagine its inside and outside, and the surrounding plane. If I could fully create a physical triangle I would have to create a real space as well. It makes a whole with its surrounding like the medium in which a wave proceeds. When I rotate the triangle in my imagination around a center, and if it was sentient, it could not perceive me because it is passive and it cannot feel any reacting force from me because whatever it does is done by me. However it could perceive that it is rotating relatively to something else in my imagination. Of course if it is not misled, that is if it does not wrongly assign to itself powers to make itself what makes itself rotate.

The surrounding must be defined up to unity so as the triangle may be consistent. The plane may be warped but according to something. When we talk of any consistent or inconsistent triangle it has to have a unity and full surrounding. Nonexistence inside or outside undermines the whole triangle. One thing cannot move because there is no point of absolute reference. Except when God makes two or more things in the same space and relative reference points for each other.

We are limited like the balls in the screensaver. For a certain screensaver there are billions of operating systems or codes which can produce same screen saver. Since God is not limited in His powers, Had He lesser powers than the actual ones<sup>55</sup>, He could create us again as we are. And screen saver cannot know itself and how big it is whether it is on a fifty inch screen or eighty inch screen, as long as any screen produces the same relationships among balls.

The one is unknowable fully by someone other than Himself, as said in the following statement: “they encompass not a thing of His knowledge except for what He wills”<sup>56</sup>. And that He is bigger than us. If we know Him fully, we become Godlike. But this is not possible, since God is one and there cannot be anything of His likeness as explained in part 1.2.1.2.1. Whatever we conclude it is according to our limited sets of dimensions.

Implications of Gödel’s incompleteness theorem from mathematics to physics show that in reality there is one who encompass inside and outside of any system. Otherwise a system would collapse. If a system continues, then there is one which encompasses the inside and outside of that system.,

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<sup>55</sup> Though this is not possible, since as explained above He is not limited.

<sup>56</sup> Quran: 2/255

#### 1.2.1.2.8 SSC DOES NOT HAVE ABSOLUTELY DIFFERENTIATED PARTS<sup>57</sup>

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Had SSC had absolutely differentiated parts, each part would be the cause of another part. Since, wholly or partially each part would be defined in terms of other part(s). Then there would be circularity and this would be the consequence of circular logic. The part 1.2.1.2.1.1 gives a more detailed logical basis for this assertion. And essentially, even the differentiations within the EC are not absolute, and they do not the unity within anything.

Additionally, if there were absolutely differentiated parts within SSC, then each part or certain attributes of each part would have been surrounded by nothingness. As we saw in part 1.2.1.2.1.2, PN does not and cannot exist.

The SSC does not have parts, because there is nothing that can be separated by partial nothingness).

When we take away a part from a whole, there is a decrease in the whole. However, regarding SSC, there is no “away”, no outside, no surrounder as explained in parts 1.2.1.2.1 and 1.2.1.2.2.

On the other hand, SSC is the source of all. In other words, SSC is in this respect like a function that defines an infinite line. We cannot say that a point in this line is part of this function. Function is something else. One may argue that a function has its own parts as signs or letters; while a line has its own parts as points. However, no point means anything without the essence of the function which without being

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<sup>57</sup> By absolutely differentiated parts of SSC we mean any self-sufficient part of SSC in being different regarding certain values, or dimensions.

limited by any parts; likewise, no element of the function means anything without the unity within that function which becomes explicate within its signs, letters and so on. Thus, here the relationship of the point to the function is similar to the relationship of any part to the source of the relevant relationship. This source is not present at the end of the chain of these relationships, but is immediately present at all relationships. Thus we cannot speak of any infinite regress, on the contrary, there is a unique relationship of the SSC to anything that exists; and this relationship is not a relationship of a part to the whole; but of passives to an active.

Or we cannot say that an event is part of the energy that causes it.

Let us give the example of a part within a whole to make the issue easier to understand: Let us take a square on a black paper. There is infinite number of squares on a black paper; we just determine one of them. The square on the black paper is not part of the paper, because the exactly same square (or an equation) could be on another black paper as well. Square is square. That there is or that there is not another black paper does not change this fact. But if there is only one black paper, or if there can be just one black paper, does not make the square part of the paper. Any black paper other than the first one would be defined in terms of the first black paper, thus there would be unity between the black papers; therefore, there would be unity between the squares on those papers.

And the square does not need to correspond to certain points on the paper, because points on the black paper are defined in terms of others and there are no absolutely different reference points for each point, and none of them is absolute. Thus the basis of the square is not the black paper; it is the unity which is the basis of the black paper as well. As there is no nothingness within God, there is no reference point to make

anything comparable with God. Thus nothing within any creation corresponds to any part of SSC. It exists thanks to the unity of its maker. This does not make it part of its maker. Any maker with such a power might make it exist. The unity of its maker is a separate issue. I can imagine number 3. Another person can also imagine number 3. As it does not increase because of the number of the people who imagine it, it does not decrease with the decrease in the number of people who imagine it. Or there may be two same squares on the same black paper, in other words, I can imagine two or more squares although I am one; I do not increase, but the squares increase.

Thus it is not my part. If it was my part, then my parts would increase from nothing, which is impossible as there is no nothing. The non-existence or stopping of a rotating stone does not reduce the full existence, because SSC is in any case more than infinite. If the non-existence or stopping of a rotating stone does not reduce the full existence, then it is not part of the full existence, because a change in the part of something changes that thing. Therefore, the relations between limited things and their proportions are not part of the full existence, and a change in them does not change the full existence. A change in them is performed by the unity and by the One Decree of the full existence.

Similarly, a triangle that I imagine is not part of me because:

1. There is nothing in the shape of a triangle in my brain.
2. I can imagine infinite number of triangles but there is no physical infinity in my brain.
3. The exact same triangle may exist somewhere else (as a function may)<sup>58</sup>.

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<sup>58</sup> One may argue that the exact same triangle cannot exist anywhere else, since that triangle is unique in being linked to



4. There is no point in my brain that corresponds to the points of the triangle).
5. It is not necessary that there is an actual triangle in my brain.
6. When I imagine no triangle I am not deficient/I keep existing fully.

Allah as One says "be" to the square which is not His part in a special kind of action; and it is; similarly to our imagination. So there is no change in Allah. The square does not change either. It exists and it is imaginable thanks to the unity of Allah. But it becomes actual thanks to the unity of Allah, and thanks to His power, and to His knowledge. It does not have a location within the truth of Allah, because it is not comparable with Allah.

Limitations are not part of the full existence; they can only be compared to other limitations.

The active is not contingent therefore anything contingent cannot be its part.

EC is not the determination of specific points since there are no specific points but relative relationships of points. And since they are relationships, they are information-like, and they do not occupy any part of the SSC, and they are not

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me. However, for this we have to have a basis to say that triangle 1 is not triangle 2, and we have to demonstrate that there is a kind of dimension that differentiates them. But this dimension would be equal to a unification. Then, we would end up in a unifier above all (including me and the triangles) which would be the immediate and ultimate cause of all these triangles. Or where triangle 1 would be defining triangle 2 and vice versa. Thus, we are not justified in speaking of absolutely separate triangles.

comparable physically to the SSC. But it is an act within wholeness/ entirety/ unity.

We cannot talk of parts of God, because He is indivisible and a part of God would not have differences from another, but normally when we talk of part, we talk of differences. So a triangle would be only an indication BY God again with no absolute location except for relative location. So saying in God or out God is not meaningful<sup>59</sup>. If A causes B this does not mean that B is in A.

The contingent one does not correspond to some parts of God, since God does not have parts. It relates to God. Since God is first and last, God is always beyond any new thing. There is no nothingness beyond something new.

<sup>60</sup> <sup>61</sup>

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<sup>59</sup> Our statements in this book that look contradictory to this statement, must be considered under the constraints of this statement.

<sup>60</sup> The same applies for whole existence. So first law of thought would be  $1=1$  [or  $H=1$  -He (SSC) is One-] (for entire existence). Thus  $x$  does not equal what is not  $x$  or what is outside  $x$  is wrong except if recognized with the limitation of the previous law of unity above. Some basic rules of logic should change (identity). A thing is not limited to itself. It cannot be real only with itself. The contingent one does not relate (correspond) to some parts of God, since God does not have parts. It relates to God.

<sup>61</sup> SSC has neither parts nor layers. There are no different levels of consciousness, beyond what happens, they are not actual, they are not existent. They are actualized/ created only by the One Absolute Conscious (as a certain value is actualized by the One SSC, as He is One, His consciousness is One and incomparable. Other conscious beings are actualized by the SSC). Thus the non-created ones are like non-existent relatively to the One. They are like the triangle that I can imagine but I did not

#### 1.2.1.2.9 UNLIMITED<sup>62</sup>

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Non-existence of general/partial nothingness in any direction makes the existence of any limits to the full active existence (SSC) or any limits to the attributes of the SSC impossible.

We will see in part 1.2.2 in detail that a caused cause does not have any inherent power to cause anything else. They are not surrounded by nothingness, but they have specific values. If they are not surrounded by nothingness then they had to meet at unity, and had to be one and incomparable. But this is not the case. Again an object A had to go from (a) to (b) with an infinite speed, rather than a limited speed. The one that prevents/controls this must be bigger than infinite, and must be actual.

The default is no limitation, and limitation is secondary. Why limitation is secondary and secondary to what? The internal space is the space where the parts of an entity act/move. Internal space shows that that entity is special/limited (situation) because its parts may be reorganized in other ways.

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imagine. The change in the observed is not real change as well since there is no partial nothingness. Only (for example) as change in B-time.

<sup>62</sup> When we say unlimited for the SSC, we do not not consider illogical limits as limits. For example, there are limits that are invented as “Can God create a stone that He cannot raise?” Here a stone that cannot be raised by God is itself a logical impossibility, since God is the One who creates even gravity. A root form of this question is “Can x do what he cannot do?” The question is absurd independent of the act or of the identity of the subject. The question has a logical problem. On the other hand, we do not consider the limits that arise because of the attributes of SSC as limits. For example: Can God kill Himself? No, because He is eternal. So we do not consider this as a limitation for Him.

External space is where other entities comparable with that entity act/move. External space shows that the relationship of that entity relatively to other entities is special/limited. Other space is where (relatively) incomparable entities act/move/exist. Other space shows that that space is special/limited relatively to other spaces. Same space is internal space for the parts of that entity and external space for that entity. Space represents all potential places where the entity may be. Therefore the ultimate wholeness/plenitude brings about the unity and no limitation in a synchronized way.

That which prevents a certain value from going to infinity is bigger than infinity. And He is Actual.

1. If a certain value is possible for any passive fundamental observable (and if there is no nothingness around the actual value), then there is a power that balances (/causes) that value.
2. That value may be infinite.
3. So the power that balances is more than infinite (-as in the example of the triangle we imagine-)

#### 1.2.1.2.10 SSC IS NOT BOUND WITH DELIMITING COMPOSITION REQUIREMENTS

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There is no distance within SSC who is One, and who does not contain nothingness or any parts. In our experience, since we are also part of the world qualified with limitations, we face distances as absolute limits. However, these are relative and just like proportions for the SSC<sup>63</sup>. Thus, since in the very essence of SSC there are no distances He is not

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<sup>63</sup> As the relationship of our imaginations/knowledge to us.

limited with composition requirements. Suppose that when we want to produce z, we need to bring together constituents x and y. We are of the same level as x and y. Thus we have to bring them together in order to be able to do z. Y may be missing a necessary attribute so we may be unable to produce z. But including distances and limitations, all of the very requirements for z belong to SSC.

This is an important attribute of SSC which refutes a composition fallacy criticism regarding the sentience of SSC. The unity, encompassing, and defaultness attributes of SSC makes Him have all the constituents of sentience, including structural/ formal constituents<sup>64</sup>.

### 1.2.2 EFFECT<sup>65</sup> CAUSE (EC)

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An effect is a change that results when something is done or happens; or an event, condition, or state of affairs that is produced by a cause<sup>66</sup>.

An effect may appear to be a cause of some effect. In such a situation, it is only an apparent<sup>67</sup> (perceived,

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<sup>64</sup> Please note that this is just a similitude which explains SSC as if He has parts; this is just to facilitate understanding. It has been made clear in the previous parts of this book that SSC does not have parts.

<sup>65</sup> Generated or derivative or caused or created (suggestions instead of the word effect here, since "effect" is not an adjective)

<sup>66</sup> Merriam-webster dictionary.

<sup>67</sup> In this part, we use the statement apparent cause as a conceptual, perceived, or nominal cause. These causes appear to us as causes, but as will be explained, in an exhaustive analysis it is clear that they do not have any self-existence. Thus, these causes are effects, consequences of other cause(s) and at their levels, are not absolute/real causes. They are considered as causes also to facilitate communication; in this respect, they are nominal causes.

conceptual) cause<sup>68</sup>. In essence, it is an effect, not an absolute cause.

For example, a car makes us move. But the car is the perceived cause for moving. It or its moving are effects of engine, wheels, fuel, ... The car is a whole only according to our perception. Similarly, the engine makes the car move. But the (internal combustion) engine is a perceived cause, it is not self-sufficient. It consists of pistons, cylinders, valves and so on.

When we say the engine moves the car, we mean the pistons, valves, cylinders... structured in a certain way move the car. When we say the piston, we mean the molecules of piston organized<sup>69</sup> in certain spatial way. When we say molecule, we mean atoms combined in a certain way. When we say atom, we mean (today) protons, electrons, superstrings... combined in certain spatial and other ways, and so on. It is clear that what we mentioned are not the real cause(s) of what we observe. These are only perceived

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<sup>68</sup> If b causes c, and if b has constituents which causes c, then b is an effect-cause or conceptual cause. b is only a concept used to mean its constituents. A conceptual cause is real only relatively to its effect. A cause is absolute if it does not have constituents and if it is impossible for it to have any external causes.

<sup>69</sup> This organization or structure is also essential at each level of causes. For example, the engine must be located in its proper location, if it is on the passenger seat, then we cannot talk of a full car. So temporal relation is another line of cause, for example a process (like ignition) must happen at a precise time so that the engine may function. The perceived cause may consist of space, time, god of sun, god of moon, krishna and so on from different perspectives.

causes and consequences and they are effects.

Without engine (and other components), we cannot talk about a car existing, and causing anything. The car does not have an existence without its components which cause it to exist and to create effects. This applies for its components as well. Car, engine, molecules, atoms, electrons, and so on the chain of effect-causes continues.<sup>70</sup>

Theoretically there are two alternatives about the ultimate nature of this chain: Either this chain can continue infinitely, or at certain stages there is/ are real cause(s):

- i. In case this chain of causes continues infinitely, then everything consists of only perceived causes, and there is no real cause. This is impossible because a perceived cause without a real cause cannot have any effect. An engine without pistons, valves, cylinders cannot cause anything; without these, we cannot even talk about a real engine<sup>71</sup>.

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<sup>70</sup> Some make a distinction between down-top and top-down causes, especially those who adopt an Aristotelian approach. In our analysis top and down causes are relative. For example, the engine is relatively a down-top cause relatively to the engine; but it is a top-down cause relatively to the piston. In this respect, a final cause or a formal cause would also be relative.

<sup>71</sup> Here, the non-self-sufficient effect-cause appears to have differentiable causes different than itself or different than each other. Such a cause *x* does not have its separate existence since the distinct constituents cannot but produce the effects observed for *x*, and the deficiency of any such constituents will disable cause *x* from existing fully.

- ii. If there is an end to this chain, then at this end, either the end constituents have extension or not:
  - a. If they have, then they have components, and we have to continue to zoom in their parts, that is, we have not reached the real causes<sup>72</sup>. Therefore, (i) will be applicable; thus there is no real cause within this chain.
  - b. If they do not have an extension, then they are empty and they do not exist as real causes<sup>73</sup>. Thus nothing in the chain has any real causal function, but they are only effect-causes: They essentially are all effects<sup>74</sup>.

Thus, according to the above two theoretical alternatives, it is impossible that the world we encompass with our senses is a self-sufficient cause; this world consists only of effect-causes, in other words, it consists of effects.

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If it has any such constituents, then cause x is only an apparent cause, and it does not cause anything as a distinct being/event. Therefore, an effect-cause which appears to have any differentiable causes different than itself or different than each other, is only an effect and only an apparent cause.

<sup>72</sup> And it is not sufficient as cause because there are factors external to it such as its place regarding space and other relative values. If they are many then they are neither real, nor fundamental. A two dimensional may exist in four dimensional without being its part as in thought. If smallness went until infinity then the present structure could not form because it would need infinite time.

<sup>73</sup> If inside of the real cause consists of nothingness then it is nothing and it cannot cause anything.

<sup>74</sup> If the non-self-sufficient cause x does not have any extension in terms of constituents, then it does not have an existence, therefore it does not cause anything.



Causal relationships we observe within them are defined relationships, and not absolute causal relationships. Thus they do not have absolute implications; they have only implications in regards to the parts of this world. In an absolute sense, they have only proportional meaning. This is like a triangle and a square that we imagine. We can magnify the triangle for any multiple of the size of the square. Had they consciousness, these would have quasi-absolute implications for these shapes. But the growth of the triangle would have no implication relatively to the person who imagined it. The God is unique. In our imagination, neither the triangle, nor the square changes. But the proportion changes. And the proportion does not have an absolute change relatively to us, because there is no absolute reference point.

Additionally, why to go downwards but not upwards in the search of causes? Earth? Sun moon plants seas hands arms eyes water sky night day and the surrounder first and last that which is is... We cannot say that the cause is within what we see or touch, because we cannot locate the origin to be in the down levels, because it is also effected from the up levels, thus the cause is neither in the relatively down levels, nor top levels.

As EC is temporary, with no self-sufficient being, and as it is caused cause, it is an act of the SSC, and it does not have any meaning, and it is not thinkable without the SSC. This is because any perceived effect in any part of the chain, are in fact the effects of further down effects.

An effect-cause can cause an effect-cause in a defined way, and similarly an effect-cause cannot cause SSC.

What would the smallest effect-cause(s) do if it was ultimate cause according to our observations? They would act in unison and harmony for the final causes. They would

define what they are and what surrounds them<sup>75</sup>. They would disappear from where they were and appear where they were not. But they cannot. So the real cause does this among other things. Discarding kinds of causes other than efficient causes, is equal to burying the head in sand and to accept a lazy descriptive approach, because efficient cause cannot be thought of without for example material cause. The matter or materialist's causes are conceptual or effect causes, because they are apparently divisible things appear to allow for partial nothingness, and they are assumed to be surrounded by partial nothingness.

An object needs a cause, because the basis for its existence is unity. And that object is not that cause, because it is limited and differentiated in other words, it is an effect, and thus it does not have active unity.

#### 1.2.2.1 THE REASONS FOR THE NON-EXISTENCE OF EFFECT-CAUSES' CAUSAL POWER

##### 1.2.2.1.1 EFFECT-CAUSES DO NOT EVEN REALLY EXIST EXCEPT AS AN EFFECT

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If I see ten stones ordered as the letter h do I see a letter h or ten stones? Or if I see hundred plastic Lego parts organized as a house do I see a house or plastic Lego parts? Is it the parts of Lego which make me see the house or is it the house? Is it the atoms of the plastic? The plastic exists without the house but the house does not without the plastic. The shape is secondary the plastic is essential. But the

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<sup>75</sup> In accordance with Gödel's incompleteness theorem.

plastic is also shape. And is there an essence at the origin which is not but shape? What and how is this essence? From where do I look? If I look from very close I will see only atoms. From far I will not even see the house. Is there a difference between the house and the lego parts and plastic regarding quality (not quantity)? Do we talk of sum of shapes?<sup>76</sup>

If smallest material cause has zero size /extension it does not exist as matter. If it has any size then it is not the real (ultimate) cause.

#### 1.2.2.1.2 EFFECT-CAUSES ARE PASSIVE

Secondly they are passive as explained in 1.2.1.2.1.1. Therefore they show an all-encompassing full (not mixed with partial nothingness) active real cause.

#### 1.2.2.1.3 EFFECT-CAUSES' NATURE WOULD BE EMPTY

In our example of the engine, one scenario was that at a certain level, there would be certain ECs which would behave so as to produce events /entities at higher levels. Remember the engine, valves, molecules... Now let us be more specific: Since we do not know what would be the names of the elements of the chain at the most basic level,

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<sup>76</sup> For example, my fingers may take the shape of a fist. Then there is a fist which was not there. Likewise, my fingers are not there, there are cells; there are not cells, there are atoms; no atoms, protons, neutrons...; so ultimately, there is only the design power, creating power, knowledge, unity... our perception is only a limited reflection of the One on the limited.

let us call the most basic EC as Basic Effect Cause (BEC)<sup>77</sup>. Will BEC be not in layers? That is shall it consist of just valves in our analogy? Or shall it have parts/ procedures/ dimensions? If it has extension in this respect, then we are talking of an EC, which does not exist, since it will not be defined/ definable<sup>78</sup>. For example, imagine that the effect-cause is a field: Either it would contain things like space/ time/ energy/ ... or it would not be able to cause any change/ differentiation.

Therefore, something which is an effect, and which is not self-sufficient, in other words, something which has limitations, differentiations and multiplicity cannot be real cause of anything.

#### 1.2.2.1.4 THERE IS NO REASON TO ASSIGN MORE FUNDAMENTAL CAUSAL STATUS TO ANY EC.

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What they cause is limited and they are just parts of what they cause. Additionally, they all have components which need other components at all levels. Thus, anything in this chain will have at least some common limited (since) attributes as do their components. Therefore any EC will not have any superiority regarding the ability to be a more real cause.

Another reason for the fact that the real cause cannot be in this chain is this: A cause with certain fundamental attributes may cause things with similar fundamental attributes. And because, anything in this chain, will have at

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<sup>77</sup> At that level there does not need to be just one kind of BEC for our example.

<sup>78</sup> Note that here we are not talking about an extension within a dimension, but about the real nature of EC.

least some common limited (since what they cause is limited and since they would be parts of what they cause) attributes. Any perceived effect in any part of the chain, would be in fact the effects of the same (ultimate) effect-causes. ECs at the ultimate basic level would be same, because ECs at least at certain levels are transformable into other ECs, like in the transformation of energy into mass. Thus we cannot substantiate the claim that the ECs which behave in a certain way at the very basic level, will produce different behaviors at higher levels: For example, we can say that if there is one EC, it is not conceivable that it “moves”, since there is no absolute reference point. But if there is one more EC of the same kind, then they can “move”.<sup>79</sup>

#### 1.2.2.1.5 MORE NUMEROUS EFFECT-CAUSES, LESS PROBABLE THEIR CAUSAL POWER

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On the other hand, when we go (from) top- (to)down, harmony probability declines. Because the deeper we go, the more numerous things must be in harmony and combinable, simpler and thus there will be less means for binding/linking the causes at smaller levels.

For the EC to cause anything, at the smallest level there had to be a homogeneous distribution to a great extent. The probability of each further division producing exactly same parts would be closer and closer to 0. Thus a divisible physical world where change originates from itself would be impossible, since the process would continue infinitely.

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<sup>79</sup> One may argue saying that with simple Lego parts we can produce houses, cars... However, one must not overlook the parts of the Lego parts, and especially the maker of the houses and cars...

Without certain homogeneity, one part might not be related to another part, and no change would be possible. Without homogeneity change would be arbitrary. For consciousness as well when we go downwards that which is conscious would be where there is zero extension or else there had to be synchronization among infinity of points.

An example would be sum of four exactly same parts. But four exact same parts are not possible because at least the spaces of these parts would normally be different. Why would they be within the same space? If the quarters were in different spaces then this whole would not exist. As there is outside of this whole then the parts together constitute another whole, while each part constitutes other wholes; the same applies for all levels of sub-parts. Same applies for temporal relationships as well. For a whole consisting of parts organized as explained, this organization must happen at a certain time. If four quarters are there but at different time frames we cannot talk of a substance or of a whole. If a whole consists of four homogeneous quarters within each quarter, is not the whole same with quarters taken separately? No. If not within the same space/time, there will be four quarters not one whole; and none of the quarters can be related to the other ones. If the substance of one part is different then I will have seen that substance and not the other substance.

#### 1.2.2.1.6 EFFECT-CAUSES DEPEND ON OUR UNDERSTANDING AND KNOWLEDGE LEVEL, THEY ARE PERCEIVED CAUSES

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Our understanding of causes may change in the course of time. For example regarding the atoms of the engine there

may be an understanding 100 years ago, but today it may have changed.

What we observe with our sensations is neither the ultimate truth nor the Ultimate Cause (UC).

#### 1.2.2.2 RELEVANCE OF EC

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EC is empirical and also it enables, demonstrates and confirms the ontological conclusions. Otherwise there would be only ontological evidence. For example without EC we would not have a certain opinion about non-existence of general nothingness because in that scenario we would stop thinking. If we thought, this would be the EC again. Thus our logic by itself becomes EC and leads us to conclusions which are not only ontological but also empirical. Same applies for partial nothingness. Without EC we would not be able to think about what is beyond EC. But EC enables us to make conclusions about what is beyond EC and what is beyond EC is not only ontological but strictly related to EC and thus empirical. Thus, thanks to EC also a distinction between ontological and empirical becomes illusory. Ontological is empirical and vice versa.

On the other hand, atheists generally claim that they believe based on evidence. Here the question is: Is it evident that the EC is self-sufficient? If it is self-sufficient, then yes, there is at least one thing that they believe based on evidence: There are causes other than SSC which cause what we observe, and these causes are self-sufficient partially or wholly. If not, then what we observe needs a cause other than itself and other than its parts. If it is not clear whether it is self-sufficient or not, then there may be some ambiguity about SSC.

Additionally, because of the causal analysis there is

no alternative for atheists other than believing that the universe is self-sufficient<sup>80</sup>. And there should be some evidence about this, thus trying to shift the burden of proof is useless and irrational.

### 1.2.2.3 SOME ATTRIBUTES OF EFFECT CAUSE

#### 1.2.2.3.1 (PASSIVELY)<sup>81</sup> ONE UNDER THE UNITY OF SSC

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He begets not nor is He begotten.  
And there is no one like Him.  
(Quran: 112/3-4)

EC is the act of SSC as explained in 1.2.2.3.3. EC does not have a self-sufficient existence. And all of its constituents or attributes exist by the will and power of the SSC. Therefore we cannot talk of a separate existent besides SSC. Thus EC does not cause any increase in the existent.

For example, we can say: This bird is small. But SSC should not be small. So there are two existents with differing

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<sup>80</sup> They may also say “we do not know”. Then is there a higher reality than consciousness? They are part of the universe. And they have consciousness. Then there has to be a higher reality where it is clear that the universe is self-sufficient. Do they miss some “thing” which is a higher reality? Where is it? . Is it in the matter? But we consist of matter. Do they miss something that does not exist at all? Is it knowledge that we will discover? But knowledge about the physical world that we gain is just descriptive, it does not say what “must” be

<sup>81</sup> Relatively to SSC. Regarding to the elements of the EC, as they are defined causes, relatively to each other, ECs may be considered as active.



attributes. However, the bird is not comparable to SSC in its size. It is comparable to other ECs. And the attribute of smallness is only possible because of the unity of SSC.

Everything that APPEARS to be divided does not have a real cause of its kind because everything of its kind is an effect cause. Thus these APPEAR to be divided but essentially are not ultimately divided because there is one unifier who unites them. The One that does not appear to be divided is neither divided nor united, and is simply One.

<sup>82</sup>Translation of observables/dimensions into others: Units are used for relating one dimension to another. Thus the unity is fundamental and there is no nothingness that may separate between dimensions. Therefore, the dimensions we as human beings perceive are in fact based on one truth.

Then there would be no other objects separated by absolute distances, because infinity would not leave room for absolutely separated other things, because passive fundamental observables can be translated/transformed into each other, for example space-time is translated in energy, energy is translated in mass... according to certain relationships and they interact.

The farfetched distinction between physical objects is similar to a proposed farfetched distinction between the knowledge and power of God. A distinction requires nothingness existing between His knowledge and His Power. But as we explained above, nothingness does not exist.

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<sup>82</sup> How can SSC who is one produce EC which displays multiplicity? Essentially multiplicity is due to unity. Without unity there cannot be multiplicity. And EC displays this unity as explained in this part.

As said in the Quran, “Allah knows, and you do not know”, we have limitations of knowledge. This is the reason for our saying “this (thing a) is not that (thing b)<sup>83</sup>”. For the All Knower, there is no absolute separation between things. If our knowledge and consciousness encompassed all, then, when someone mentioned unity, we would not be looking for a point where all met.

#### 1.2.2.3.1.1 FACTS THAT SHOW THE UNITY OF ECS

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##### 1.2.2.3.1.1.1 DISTANCES ARE PART OF ECS

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The contingent is also one. The distances within the contingent are not distances in fact, since everything is in everything else. Some basic laws of logic (for example the law of identity) should change so as to be more consistent with the truth and with our observations. A thing is not limited to itself. It cannot be real only with itself. When we say that there is a distance d between objects a and b, we omit the fact that distance d is part of a and part of b.

Distances that we perceive with are senses are not things that separate; rather they are things that unite. Imagine every object/part is within different space-times, and nothing can be related with any dimensions; in such an impossible situation objects would be non-existent.

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<sup>83</sup> They do not create, and they are created. (Quran)

### 1.2.2.3.1.1.2 EVIDENCE FROM UNITY

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The syllogism in part 1.2.1.2.1.1 applies for ECs as well. "Isolated multiples" are not possible. Ultimate cause is Either one or many. If it is one, then it is one. If many then they are one because of the above syllogism.

Everything other than SSC is surrounded by the SSC.

Required features necessitate God. Unity plus existence plus limits within unity produces ECs.

### 1.2.2.3.1.1.3 ALL ECS ARE SURROUNDED BY THE ONE SSC

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In part 1.2.1.2.3 it is explained that SSC surrounds all. Therefore all ECs are surrounded by the One SSC.

SSC that surrounds the EC is (one and) unlimited.

Passive fundamental observables cannot be surrounded by nothingness.

If the existence of a PFO does not depend upon the existence of another PFO, then it is either surrounded by nothingness, or by SSC.

Without the extension beyond any limit of any limited fundamental observable, the fundamental observable would be infinite AND incomparable with anything else.

There may be a question as follows: Why is there space between the two objects if they are surrounded by the SSC?

The answer to this question is as follows: The space is not nothingness. All of its effects and our perception of it are the acts of the SSC. The space is not nothingness, and the non-existence of an object in a certain space does not mean that there is nothingness in any dimension in that space.

#### 1.2.2.3.1.1.4 NON-EXISTENCE OF PARTIAL NOTHINGNESS REGARDING ECS

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[And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any rifts?

Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued.  
(Quran: 67/3-4)

In part 1.2.1.2.1.2 we explained in detail the non-existence of partial nothingness regarding SSC. The arguments mentioned there are also applicable for EC. Therefore, things or their attributes or their values are not surrounded or differentiated by partial nothingness. Thus all things constitute a unity without a real barrier in between.

The null hypothesis is no limitation, therefore unity: Fundamentally unity is essential relatively to limitation. Everything can be twice as big. This would change nothing. Thus, limitation is only relative, not as fundamental as unity plus passiveness.

If there is nothing (no distance, no dimension) in terms of a PFO beyond that PFO then that PFO will be incomparable

with other PFOs within other boundaries and it would have infinite extension, therefore, another object of the same nature would not exist, a differentiation would not exist.

For example, if there was nothing (emptiness) (in a certain volume) in terms of energy beyond an “amount” of energy, then that energy would be incomparable with other rooms' energies, because that energy would be incomparable and infinite. Things are comparable. There is extension beyond any limit or value of any limited observable, thus any limited observable is in this sense “empty”. The ultimate power that surrounds all, and enables the existence of all values is more than infinite. This is also because there is no nothingness around it.

If a barrier (other than nothingness) separates two PFOs, then this barrier is either one of those PFOs, or another PFO. If we talk about another PFO, then we are talking about a PFO which has different attributes. If one PFO's attribute limits the attribute of the other PFO, then there is one meta limit which limits each attribute of each PFO from not limiting the other PFO's attributes. Thus again, the PFO's would be forming one PFO. Therefore, the multitude that we perceive within what we observe is just because of the limitations within our knowledge.

A PFO cannot be surrounded entirely by another PFO, because together they will form a new PFO which cannot be surrounded by nothingness. Fundamental passive observables are transformed into/denoted in terms of other fundamental observables. These two facts show that at the ultimate analysis, PFOs are not and cannot be unlinked.

### 1.2.2.3.1.1.5 UNITY DOES NOT DECREASE

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Argument in part 1.2.1.2.1.6 also apply regarding the unity of EC.

### 1.2.2.3.2 IMPLICATIONS OF UNITY OF ECS

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If our ontological analysis, or experiments showed that there are fundamentally unrelated PFOs, then this might raise concerns about the unity of SSC, though it is soundly established. But we have the confirmations about the non-existence of different absolute power centers from both ontological analysis and our daily scientific practices, where we do not see essentially unrelated beings/events. Therefore the unity in all respects becomes solid enough to be taken as a basis for our decisions. As said in the Quran: “Had there been within the heavens and earth gods besides Allah, they both would have been ruined.” (Quran: 21/22) These show also that there is neither inconsistency nor incompatibility nor contradiction between SSC and EC<sup>84</sup>. The PFO of which we do not have full knowledge is created by SSC so as to allow the existence of our present universe or multiverse.

Furthermore, billions of PSOs, namely, objects, fields, particles, animals, events which act in harmony and which enable us to conclude or formulate or relate them to each other through the use of the PFOs, are what we observe directly. Willingly or unwillingly, we testify to the unity and harmony that they display, by naming the PFOs. Therefore, PFOs become the intermediary stage that leads us to SSC.

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<sup>84</sup> Note that we do NOT mean at all that EC or PFO=SSC.

A question like the following may be raised: If SSC is one and if He creates an object here and an object far from here, then do not these create separations within SSC, since He exerts a power here and a power there? If they do, then why would we need an SSC, since in this case we have to explain these separations within the SSC. Thus we would have created an unnecessary agent, to explain something that we do not really explain at the end. The unity of the EC shows that it does not necessitate any separation, neither within itself, nor SSC; the main differences of EC from SSC is not its multiplicity versus the unity of SSC, but its limitations and passiveness. On the other hand, ECs are one, and SSC is One; however, the unity of ECs is passive unity and the unity of SSC is active unity. The below explanations will give an idea about how ECs are one.

#### 1.2.2.3.3 ACT OF SSC

Everyone in the heavens and the earth depends on Him.  
(Quran: 55/29)

Do they not see the birds, that wing their flight in the air towards the sky? Who holds them up but Allah<sup>85</sup>? Surely in this there are signs for the true believers.  
(Quran: 16/79)

As we saw in previous parts, ECs are relative, empty, conceptual, limited, not self-sufficient, changeable, not

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<sup>85</sup> The functions of the air, of its molecules, atoms, electrons... are all executed/ controlled/ sustained/ designed by Allah.

absolute, passive. On the other hand, SSC is One, Default, Surrounding of all, Omni-present, Self-Sufficient, Active. ECs need SSC in order to exist, in order to have any value, in order to mean anything. Thus, without the act of SSC, ECs cannot exist; EC is what SSC does, creates, and sustains. All elements including but not limited to power, life, unity of ECs need and belong to SSC. As ECs are temporary and local, and as they cannot arise or get lost from/into nothingness, they belong to SSC who is not limited. Thus SSC surrounds all and sustains all.

But what if ECs are acts of another SSC? And besides SSC, there cannot be another SSC, as we explained in part 1.2.1.2.1. When SSC “does” a thing, that happens; otherwise it does not, as mentioned in the following verse: The one to whom Allah does not give light, will have no light! (Quran: 24/40)

SSC and EC are not in the same category, they are not in different categories. They are not comparable in this respect. EC is the act of the SSC.

Imagine that you wrote a sentence on a paper and you erased it. You are the actor and the efficient cause, the sentence is what you did. The sentence existed while you intended, and then disappeared. But you are still there. Is or was the sentence you, the ink, or the paper? No. Remember the analogy of Lego parts in part 1.2.2.1.1 as well.

However, note that ECs are real as well. According to the potentials they have been given, they will produce consequences. An object which goes with a certain speed produces a certain consequence upon certain conditions. Its features are real. That these features have been given by SSC, and sustained by SSC does not mean that it is not real. Similarly, human beings have will. This will is real, and the strong power of SSC and His unity is what makes it real. That



it is sustained and its mechanisms are defined by SSC, does not mean that they are imaginary. So if we will something, we are responsible for it; if we reject responsibility, this is also related to our will. Thus, all elements of will are there, and there is no way out from responsibility: If we reject responsibility because we consider ourselves willing another alternative, this means that we have will; otherwise, there is neither room nor possibility for rejecting responsibility.

There are attributes of this one observable over other things such as unity. As SSC leaves no room for anything else of His nature, the attributes of ECs are effects (acts) of the SSC, and of nothing else -except the defined causality among ECs, and this causality is also defined by SSC-.

PFO, PSO, and limitations are secondary (because things are not surrounded by nothingness).

#### 1.2.2.3.4 PASSIVE

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And those they invoke other than  
Allah create nothing, and they  
[themselves] are created.  
(Quran: 16/20)

This is clearly demonstrated in part 1.2.1.2.1.1. For example, any value of anything is only relatively to something else. Thus a value of x, is defined based on the value of y, and vice versa. So, there is circularity, and neither x nor y forms any basis for the values of x or y. Therefore they are defined by a definer which is other than x and y.

The creation consists of limitations, values, unifications. Limitation/ unification/ creation may happen in three frameworks: limitation within wholeness, limitation in

nothingness, and limitation within something else. Limitation in nothingness is not possible because there is no nothingness. Limitation within something will lead to infinite regress, where no question will be answered in this regard, as this something will further require a framework. Thus we are left with limitation/ unification/ indication within whole existence.

As we explained in part 1.2.1.2.2 SSC is Default, and as explained in part 1.2.1.2.3 SSC surrounds all. Therefore, limitation/ creation/ differentiation is more like choice, act and indication of the One Power who contains all abilities. It happens as said in the Quran: When He decrees an affair, He only says to it, "Be," and it is. (Quran: 19/35)

<sup>86</sup> The acts of ECs are within the master-act<sup>87</sup> of EC, as said in the following statement: Allah created you and that which you do (Quran: 37/96).

<sup>88</sup> EC is not eternal, because it is passive; and it exists as SSC wills it to exist.

As EC is contingent, it is passive because its present value/structure is not necessary, and it does not arise because of itself.

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<sup>86</sup> Differentiation is an indication/act. God's concreteness relatively to His creation (as two stones) is two stones concreteness to the number 2.

<sup>87</sup> Act of SSC, while for the same act, the goals, the perspective are different for SSC and for EC.

<sup>88</sup> His acts within themselves look limited, and absolute relatively to other acts. This is how we view. And He perceives things from His perspective, and knows how we perceive things, but we do not know how He perceives. He encompasses the elements of our perceptions, but we do not encompass the essence of His perception.

Effect-causes are causes in that they are defined by the SSC to be effected from other effect-causes. Thus they are dependent or defined causes. Their being cause, does not arise from themselves, but from the One- the Creator.

#### 1.2.2.3.5 EC IS SURROUNDED BY SSC

It is not for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming.

(Quran: 36/40)

To Him belongs that before us and that behind us and what is in between.

(Quran: 19/64)

He knows what is before them and behind them, and they comprehend Him not in knowledge.

(Quran: 20/110)

The space beyond an object is real. It is not just an empty room. Otherwise we would not be able to encompass it and that object would not be comparable with anything else. Nothingness beyond a contingent observable would make it non-contingent and non-relative and would make it go to infinity and unity.

If there was nothingness beyond a speed of an object, then the object would move at infinite (and/or undefined) speed<sup>89</sup>. That

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<sup>89</sup> We can expand this analogy to the very dimensions or aspects of dimensions: For example, if a certain distance or space or time

which prevents this, must be bigger than infinite, because at any value, we expect to have an actual limitation even if we imagine any value at the boundary of infinity. Thus, that which controls this, is actual. Even though another object is expected to constitute a limitation to this object, then, the space or space-time relationships would be needed to be explained in this context.<sup>90</sup>

This applies for all levels of specific speeds including infinite speed. Therefore instead of PN, there has to be a power that limits and defines this specific speed which is bigger than the energy of the object with that speed.

Similarly, a specific size of an object would be infinite (and/or undefined) if there was nothingness beyond that size. Or a bigger number beyond an actual number would not exist if there was nothingness beyond that certain number. If nothingness surrounded things, they would be indeterminate; and we could not expect the existence of a bigger number beyond it. In that case, an object would be in more than one location, everything would be same. Everything would be nothing which is impossible.

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or space-time is surrounded by nothingness, then that certain distance or space/time would be indefinite and it would not be possible to relate it to another specific distance or space or time. If a certain distance (let us say the distance between the earth and the moon at a certain time) was surrounded by nothingness, and another distance (let it be the distance between sun and Jupiter at a certain time) was surrounded by nothingness, then these two distances would be incomparable. Thus the sum of all distances would not be in a whole dimension.

<sup>90</sup> Adan Bye sonsuz hızla giderdi. Bunu engelleyen sonsuzdan daha büyük olmalıdır. Ve actual'dir.

The energy in a stone being surrounded by nothing after the stones amount of energy would mean that there is nothing beyond that energy level within the space/time of the stone.

Also let us imagine a rotating dish with a certain speed. The speed depends on other parts of space-time<sup>91</sup>. Therefore, the infinity beyond it (and beyond all things) actually exists (in the form of all inclusive unity) thanks to the proportionality (wherefore unity above all) of all the existence in that space-time. In other words, the speed of the dish depends on the organization of the dimension set within which it rotates. In other words, the value of an observable depends on the organization/design of the whole. Thus, the speed does not mean anything by itself. It is meaningful only when taken being surrounded by SSC who surrounds all, who does not surround one by one, but the entire existence at once. Another example would be as follows: If our galaxy was 100 times smaller, then we would consider another galaxy 100 times bigger. Thus the limit of any actual value goes to infinity. So the present value is contingent.

If existence is surrounded by nothingness, nothingness would be infinite, which is impossible and contradictory. This has been explained in part 2.1.2.1.2.3.

If nothingness was the default, outside of an object would be defined as a location where that object does not extend, in other words a location where there is nothing in the nature of that object. Or the energy level beyond the energy level of any electron in that object would be a level where there is nothing of that energy level. These nothings cannot exist.

If a higher level of a certain value gets lost in nothingness, then this nothingness is not nothingness since it is absorbing

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<sup>91</sup> In this context, we may consider relativity.

something. If that value enters and exits nothingness, this nothing is not nothing, since it absorbs something and then reproduces it. If it does not have any impact, then that value would actually be something else.

If energy in the universe or multiverse, or if entire speed can be higher than this means that there is no nothingness beyond. If an energy beyond it is not possible, then what would be preventing it? Is it something inside? This would not be the case, because something inside is part of total energy. And even if we consider something inside then we would need to consider the net positive energy that appears in one direction. On the other hand, as we saw in part 2.1.2.1.2.3, nothingness inside is not actually possible. Thus, around any imaginable contingent value, there is a power bigger than that value. Otherwise, if things were surrounded by nothingness, there would not be other things which are slower, faster, bigger, heavier... Again, in that case, there would be no differentials.

There is no point which has actual infinite mass or infinite concentration. So anything is thin, and anything contains something like space, where it has a location where some more may be added.

EC is surrounded by full existence. SSC is not surrounded.

#### 1.2.2.3.6 DEFINED – LIMITED

He said: Our Lord is He Who gave  
unto everything its nature, then  
guided it aright.  
(Quran: 20/50)

The reason the effect-causes are considered as causes is not because they have absolute causing capacity, but

because they have defined causing capacity<sup>92</sup>. Designed effect causes which means it causes something not because of its absolute attributes but because it is determined to cause a certain thing according to the design of the designer.

Like two balls in a screensaver, moving according to a precise function. Imagine they are conscious, and they discovered that they behaves according to a simple function. So is everything explained for them, just after discovering that simple function? No, because they and the function are a contingent, and they are defined. The influence of one ball on the other does not need to the way it is. It is just one of the many alternatives. Therefore, one ball as a cause of a certain behavior is only a defined cause. It will cause that influence under certain conditions; but it is not the ultimate absolute self-sufficient cause.

#### 1.2.2.3.7 UNIVERSE CONSISTS AND CONSISTED OF EFFECT CAUSES

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Is there or can there be parts of the universe which are causes but not effects? We have shown in part 1.2.1.2.1 that self-sufficient cause can only be one. A consequence of this is that there cannot be another self-sufficient cause. We can reach this conclusion when we look from the EC side as well. Some reasons for the impossibility of parts of the universe to be self-sufficient causes would be as follows:

Let us imagine a part of the universe as a particle or an object or a field which seems to be uncaused. Such a thing, will have certain specifications which relate to space/time or other

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<sup>92</sup> For details and arguments not mentioned in this book you may see occasionalism under philosophy.

objects. Therefore, in the first place it will be subject to the Active One, as explained in part 1.2.1.2.1.1.

Again, such a thing, will have limitations. For example it will be extending in terms of space/time up to a certain limit, but not beyond. Thus, if not caused by another EC, it will be surrounded by PN. For example, in terms of time, it will be issuing from PN: It was not, but it started to exist, or it always was, but did not extend to infinity in terms of space. Thus in any case it is either surrounded by EC(s) which are caused and which will be causing it; or by PN, but in part 1.2.1.2.1.2 PN is shown not to exist; or by SSC. In all of these cases it will be caused.

Again, such a thing will have parts: If it is a particle, it will have an extension in the space/time, thus it will be divisible; or it will have a certain energy, which will again be divisible regarding space/time. And as shown in part 1.2.2.1, things with parts cannot be uncaused. Parts which go toward infinitesimal levels will be only effect-causes by their nature.

Was there in the past of the universe an uncaused cause other than SSC, which transformed into or caused what we observe now?

As shown in part 1.2.1.2.1 SSC is only one.

On the other hand, if something is not self-sufficient now, either (1) it has always been non-self-sufficient or until a certain time, or (2) in a certain period it must have been self-sufficient.

If (1), then it has always been sustained by SSC.

If (2), we need to demonstrate what would be the change in it which would make a non-self-sufficient a self-sufficient. If



there is no sufficient reason, then the rational way would be to take as basis our empirical observations which show that (1) is always true.

This applies for apparition of any uncaused part of the universe in the future as well. However, any uncaused part of the universe in the future, is contradictory additionally in that it will depend on the present universe and time dimension.

#### 1.2.2.3.8 UNIVERSE (OR MULTIVERSE) IS EFFECT.

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Is the universe itself an uncaused-cause? Has it always existed?

ECs whether as material causes, or as efficient causes within time framework, are effects. Imagine one cause of a child to be his mother. Always existed means, his mother had a mother, her mother had a mother... Suppose that it continues ad infinitum. Does this mean that now all is uncaused? Even if we imagine that mother is not a human being beyond a certain point, not even a living being at a certain time, there is the main causality between them; any entity in the chain is effect-cause; thus we can replace ...mother-> mother ->mother..., with ...EC->EC->EC... Now, ...mother-mother-mother... is itself a similar structure to a single mother. This is not an exhaustive extension within an external and absolute time frame.

The specific time regarding this chain is within the chain ...mother-mother-mother... Thus saying it always existed, means that it surpasses an absolute time frame. But as explained, "always" existed is not meaningful, as its time(s) or meta-time(s) are specific to it, and part of it. So considered as a whole including time as one of its components, it

corresponds to our engine analogy in 1.2.2. Therefore, "always existed" is refuted in 1.2.2. Block-time framework according to relativity also supports this. Thus, the explanation in 1.2.2 applies against the claim "always existed".

Again, there is no external absolute time which the universe occupies, thus always existed is not meaningful; because "always" is within it.

Also, the explanations in part 1.2.1.2.1.1 demonstrates that the whole "always existed", requires one SSC who sustains it, because within the time framework, everything becomes passive. We cannot take a real instant. Present depends on the past, past depends on the future; we cannot conceive of any time without it containing an extension. Thus, future requires past, past requires future, actually it is not legitimate to separate them fundamentally. It is not like consisting of separate photos within a movie which give us the illusion of seeing continuous things in time dimension. Block-time framework according to relativity supports this as well.

### 1.3 RELATIONSHIPS BETWEEN SELF-SUFFICIENT CAUSE AND EFFECT-CAUSE

Praise and thanks to Allah the Cherisher of the worlds<sup>93</sup>.  
(Quran: 1/2)

Because the SSC is unique and He is the only cause, and the EC is /can only be the function of the SSC, then there is a functional and other relationships between the two.

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<sup>93</sup> Or "universes".

Below we will discuss the relationships between SSC and EC.

### 1.3.1 SSC AND EC ARE NOT COMPARABLE<sup>94</sup>/ COMPLEMENTARY/ SUBSTITUTABLE

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There is nothing like unto Him.  
(Quran: 42/11)

While SSC is the essence, ultimate cause of what else exists, EC is the effect.

If the basis of the existence is not of the nature of EC then we understand that EC is only effect therefore only conceptual or nominal cause.

Act is not comparable with the actor. For example when you imagine any object, it will not be like you because it is only your imagination.

There would be disequilibrium if all consisted of limited things. Relation is not of completion but sustaining of SSC over EC. Therefore coexistence of SSC in regard to EC is not contradictory but necessary. Something is limited by something else. But the second thing is sustained by the One. So that something is limited by God. A limited thing exists by the One. Thus a limited thing's existence is not prevented by the existence of God but on the contrary it is made possible.

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<sup>94</sup> By comparable we generally mean strictly comparable, like in terms of size, weight, or other values. In general terms, SSC may be comparable in general qualifications, for example He is the Active, and the creation is passive.

### 1.3.2 EC IS INFORMATION LIKE IN RELATIONSHIP TO SSC

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It is Allah who has created seven heavens and of the earth, the like of them. [His] command descends among them so you may know that Allah is over all things competent and that Allah has encompassed all things in knowledge.

(Quran: 65/12)

The creation and resurrection of all of you is the same as that of one person.

(Quran: 31/28)

EC is like information, EC is not only information, it has the concrete aspects we experience. It is like information in that it is fully encompassed, and managed easily by the Knower.

Everything is in everything else. Nothing is within something of the same kind. Everything is surrounded by the One SSC. This resembles most to the objects of consciousness, one of its main objects being information.

Like information: The elements of information are like absolute among themselves, since they are of the same nature. However, for the knower, they are not absolute, they are just relational; the whole can be changed as easily as one part.

While an increase or decrease in size is meaningless relatively to SSC, such a change of something relatively to something else, produces consequences for the latter. In other words, the

information about the changing thing does not fully arise within the latter.

And polarized things are not information. In other words, if all things were fully isolated from all else, then there could not be any information.<sup>95</sup>

### 1.3.3 UNITY BETWEEN ACTUAL AND POTENTIAL ALONG WITH THE UNITY OF SSC

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There may be a question as follows: Why did SSC do y instead of x? And has He undergone a change in this process?

The differentiations are between ECs. Not between SSC and an EC. Likewise, x is potential relatively to y, y is actual relatively to x. x is not potential relatively to SSC, and y is not actual relatively to SSC. They are not comparable relatively to SSC. Thus they are all same relatively to SSC. On the other hand, the potential's being potential is already included in the actuality of y, and vice versa. Additionally, x does not have any separate existence except in the ability of SSC to create it. And y does not have any separate actual existence except in the knowledge and power of SSC.

So is good and evil the same for God? Yes. They are balanced with reward and punishment.

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<sup>95</sup> Deleted (because it is wrong, since EC is incomparable in this respect with SSC): 3.3 LIMIT OF EC/SSC GOES TO ZERO  
Two natures exist (Because there is one nature that leaves no room for another limited being, and the other being exists.)  
(Incomparable with each other) One nature is active, the other is passive; one is master, one is slave. The passive nature is the consequence of the One with active nature. Limited things exist

As in the unity regarding up and down, there is unity in being actual and potential. So Allah is the cause of one thing's actuality, and it's not being potential. God is not the being actual of something or being potential of another thing. God is the ultimate/first cause of both. Thus, the question: What is the element of the essence of God that makes Him choose a instead of b, is that the unity is the necessary and sufficient cause of the actualization or remaining in the potential of the other. The differentiation of the potential and actual defines each other, and they are surrounded by God. God is Alive. Not static.

It is not the differentiation what makes things happen. It is unification. The actual world also is like this. The actual is not different in this respect from the potential. Actualization of the actual entails non-actualization of the potential, for example the actually alive person is not a dead person -in the relevant time/location. So in one way, both are ultimately actual, one is positively one is negatively. For example, that the death of a person is actualized means that his keeping alive at that moment is not actualized. So the distinction between actual and potential is arbitrary and redundant. Everything including the potential that relates to actual is actual.<sup>96</sup>

The above approach is only possible when we consider the source of the actual and potential to be the same. If they are independent, then it will not be possible to say that actuality of the actual includes also the potentiality of the potential. Otherwise, one may claim theories like many worlds theory where actual and potential are all mixed and co-exist.

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<sup>96</sup> This relates to many worlds theory.

We see alternatives that do not happen. So we have impression as if things are distant, different and not one. For example we see a distance between us and the table. The table might be 2 meters away from me, 3 meters away from me, but it is 4 m away from me. Thus 2 m and 3 m positions are empty. But it's not being away 2 or 3 m away is inside 4 meters distance being actual. It is a hidden truth or existence hidden because of our being servant and our disability to surmount the full existence even if it extended one centimeter around us or because of our fears and needs and because of our nature.

There is just one alternative with what is and what is not. Others are not. An answer to the following: Why is it what we observe? Why not something else, a differentiation in the essence of God?

41 ducks 42 ducks indifferent. No difference between the two. Some depend on His attributes. Some may be against His attributes.

That which is, is, as the act of God. That which is not is not. Thus, there is no possibility to say why a happened, happened, and that which has not, has not happened. Total free will of God. He defines the background structure of what happens. Thus, he defines that which is not as possibility as well. So, that which is not, is defined by God as "not" to be actual. Why God did not create 41 ducks but only 40 ducks?<sup>98</sup> This is

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<sup>97</sup> Limitations of the truth. We observe passive aspects. We call space or time or energy, what we observe. We call the aspects that we observe.

<sup>98</sup> Why 40 ducks not 41. If it was 41 they would say why not 40. Creating is also choosing. It cannot be defined to be impossible.

because we can imagine 41 ducks because God created the space/time/biological environment where we can imagine 41 ducks. That is why we can imagine 41th duck. But if God had not created the space-time, we and nobody would be able to ask why the 41th duck does not exist, because it would not exist even as a possibility.

There is no differentiation within the Ultimate Cause to produce the contingent things, because there is no nothingness within or outside of the SSC. Therefore the creation of the contingent things is a most real choice, not necessity.

The potentials besides the actual are like the space besides the triangle. Actual and the potentials form a unity, as the triangle and the plane forms a unity. So a mechanical search for why God made x actual instead of y is not logical. Because x and y form a whole and unity. There is no distance that separates them and y does not exert a resistance against the decree/act of God.

Being actual and being not-actual require unity (as in big and small) and plenitude. So in the knowledge and act of God these happen thanks to His unity. And these things happen due to the very Being of God and His fullness.

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They cannot say I do not know but it is not evidence. As they do not know the fundamentals of the universe it is not reasonable. If they showed universe is self-sufficient they would be reasonable.



### 1.3.4 CHANGE DOES NOT CONTRADICT UNITY, ACTIVENESS OF SSC ISSUES FROM HIS UNITY.

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And present to them the example of the life of this world, [its being] like rain which We send down from the sky, so the vegetation of the earth mingles with it and [then] it becomes dry remnants, scattered by the winds. And Allah is ever, over all things, Perfect in Ability.  
(Quran: 18/45)

His Unity does not require Him to be static. There are not two equal things: One thing is actual, the other is not actual, because of God's putting it in the execution list, and having designed first its framework/ space-time/ basis/ reference framework; God says to it BE and then (not sequential) it is; it does not have any power to resist, the opposite/ alternative does not exist if God does not say to it BE. And it is known in the Knowledge of God, prior (synchronized in unity) to which there is the power and choice of God. Thus, first the differentiation is according to the attributes of God. And thus, there are no equally possible things.

Question of change is not meaningful. How does for example  $y=x+1$  change? ( $H=1^{99}$ ) is the source of change. If there is  $x$ , (and the universe consists of just  $x$ ), "not  $x$ " does not exist. Therefore there is no change in a sense that destroys unity. Thus, within  $y=x+1$  there is no change, outside  $y=x+1$  there is no change that destroys/harms unity.

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<sup>99</sup> He (SSC) is One.

Our sensations are limited, therefore, according to the sensations we feel as if there is change. For God, there is nothing that changes.

A straight line in a plane does not have a real existence relatively to the plane, because it does not have a value (its value is zero) in one dimension. A change in a point in that line does not correspond to a change in that plane. It is just an indication.

When we imagine a circle the neurons do not take the shape of a circle. The functions and proportions are essential.

Things happen, but the total energy does not change, momentum does not change. So if Allah is the full power, His changing things do not require that He changes. Energy here and there, momentum here and there is also meaningless claim, because of the syllogism in part 1.2.1.2.1.1.

We cannot perceive what changes without perceiving what does not change. When there is both that does not change and that does change, which one is essential/fundamental? That which does not change, because that which does not change does not need that which changes, but that which changes needs that which does not change.

As the changes other than God are proportional within themselves for (in relation to) God, then in the basis there is no change. In the basis there is unity. A circle of 3mm in diameter is not different for God than a circle of 30 billion light years in diameter. The same applies for similarly different squares. And when a circle and a square are brought together, the above will apply for the value of the proportion between them. But since their being side by side is done by God, their consequences are also defined by God, and they do not make any difference for God in terms of their

consequences. They are one by their consequences. Though they may be differentiated within themselves or within another proportional structure, their origin and truth is within God, and within His Unity. This Unity does not change and it is the source and cause of all differentiation.

Another thought experiment would be downsizing the entire universe as many times as we want: What happens to information, energy or mass? And how would this change (in fact no change) be reflected in the SSC? Thus the proportional nature of ECs, make them have no impact on the SSC in terms of change. This example shows also the sentience is a fundamental attribute of SSC, in accordance with the information-like nature of EC.

And whatever this Unity makes is, and whatever He does not, is not. Thus it cannot be asked why God did not do the other things, because they are not.

And what He has created as potentials, are potentials, and exist only as potentials, for example when He creates the settings of a special universe. The One God makes that circle exist, but the circle does not make the One God exist. The circle has no impact on the God. God has full impact. Thus, God cannot be tested by the circle. Any size of the circle does not create any change in God.

Both causality and randomness require differentiation in the origin. But in the case of SSC there is no differentiation. There is no one possible outcome. x and y are equally possible. There is no causality based on a very initial differentiation. Nothing other than SSC is absolute cause of anything else because of fundamental unity. Thus, the future is unknown for anything except for SSC.

Change is not incompatible with unity. Our thoughts' subject area consists of limited things. Things are limited within themselves SSC is unlimited within Himself. SSC is not limited according to one other group. Acts of God are neither another self-sufficient thing nor another independent nature.

Differentiation within SSC does not mean the existence of general or partial nothingness regarding SSC, because nothingness does not exist. It does not mean the existence of something less or something more. The less and more are proportional/relative in respect to each other not in respect to SSC, and thus they do not influence unity of SSC. And differentiation neither decreases nor influences unity. Differentiation within SSC is secondary. Differentiation is passive.

Limitations are essentially unifications.

There is no partial nothingness within the active which may result in change in the absolute. Detection of a circle on the black paper does not result in change in the black paper.

The contingent is also like a two dimensional being within a three dimensional being. Within a three dimensional being + time, as in the actual example of human beings: We can form/ imagine two dimensional universes. We can make changes in them. The changes in them do not mean/make necessarily changes in the four dimensional beings. Question: But do the first arise because of corresponding changes in the four dimensional beings? Answer: It may, but not NECESSARILY. And for example, a statement as  $y=x$  may represent/ create/ mean billions of points thus billions of changes within what it represents, while not causing billions of changes within the one who conceives it, therefore leaving the fundamental unity intact and on the other hand necessary. So there is no necessary proportional relationship between the

changes. (Statement  $y=x$  is different than  $y=2x$ , so if there is both, then one is not the other. Therefore is there a differentiation in the SSC? Answer: The differentiation requires unity and outcome of unity. We can also imagine 100dimensional systems, though we do not consist of such a system<sup>100</sup>. That which enables us to do it, is the unity that is related to our sentience. This example shows the power of unity, and its being independent of any changes it may conceive, within a framework of one to many relationships. This is important for the relevance of unity, and that it is more powerful than any other dimension set.

My energy thanks to unity creates and fills the plane of a triangle that I imagine. I do not need to be inside that plane. On the contrary I surround it to make it happen because it is contingent. In other words there are many other values the triangle or the plane can take. So God does not need to be inside the plane. And will be surrounding it in all dimensions of the triangle. Thus inside the triangle even if the triangle rotates there is no distinguishable being of the kind of the triangle. Because the God effects and He is not effected as there is no cause or source of effect other than Him, as mentioned in the following: There is no power but with Allah (Quran: 18/39).

Likewise, we do not exert any resistance against the act of God. That is why we do not perceive, see or hear Him directly. He is not confined to the inside of triangle, because anything relates to the entire existence. And this requires a power and unity that surrounds all.

Blessed is He who sent down the  
criterion to His servant  
(Quran: 25/1)

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<sup>100</sup> And we may really benefit from such a framework.

What is the differentiator between two different things, two points in space-time for example? Is it one or many? If it is many, what is the differentiator between its elements?

There is no absolute change in self-sufficient, because if there is change then the different part causes the other different part<sup>101</sup>. In latter situation, it would consist of not self-sufficient parts and itself as a whole would need parts. And it would not be self-sufficient. He is one, because if he was many then it would need/ have parts. Therefore it would not be self-sufficient.

Differentiation necessitates unity, because there is no nothingness beyond any border of difference -different existent-. If there was nothingness beyond borders there would be no differentiation. Non-existence of partial nothingness in the SSC necessitates unity. Non-existence of partial nothingness in the EC necessitates unity.

Differentiation requires unity. Unity requires extension. Extension requires unity (because for extension we add one more of the same/comparable). Nothingness requires non extension. Non extension requires/means nothingness. Contrast is between unity and nothingness. Not between unity and multiplicity, because multiplicity is secondary and requires unity. Multiplicity is an aspect of unity. A multiplicity used at the same level as the level of unity is impossible, because there are no unrelated things. Unity generates multiplicity.

We observe contingent limited observables. Contingent observables are not part of the SSC. They are contingent as observed. And they cannot be absolute because of the SSC leaving no room for another absolute.

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<sup>101</sup> Ibn-i Sina

Anything that is possible or that is necessary to exist will be one as explained in part 1.2.1.2.1.1. Thus, differentiation is in full existence and in unity. Therefore the contingent in unity is possible. And it is expression of unity and full existence.

Unity is necessary for difference and multiplicity. Otherwise they would be like nothing. Everything in one point means nothing (instead of unity). Thus, with ECs, it is not only unity that is manifest, but also grace and multiplicity (within unity).

Change occurs relatively to something else comparable, not relatively to SSC.

### 1.3.5 IT IS NOT NECESSARY THAT SSC DOES A CERTAIN THING

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Indeed, Allah does what He wills.  
(Quran: 22/18)

A claim related to causality between SSC and EC may be as follows: If SSC does a instead of b, then there has to be a differentiation within SSC, and therefore a certain EC must be done by SSC necessarily.

A certain thing does not have an existence independent of SSC. Thus, a claim that SSC would necessarily do certain things assumes a separation between SSC and EC (His act) in terms of priority or necessity and is essentially fallacious in this respect.

The contingent does not surround SSC, but SSC surrounds the contingent. There is no nothingness between SSC and His attributes or between His attributes.

Whatever Allah wants is actual. And the will of Allah is prior to the actualization of that thing/ to that thing being actual/ to being actual of that thing. Therefore, there is nothing God HAS to do. There is no nothingness between what Allah wills and the necessity of the thing. The separation is within our minds' limited aspects (the object side of our thoughts). In other words, there is no other way for something to be another way that is other than what SSC wills. And this does not mean that God is bound with the contingent. The contingent is always contingent relatively to the will of God. God's will is not contingent relatively to the contingent. Also because contingent needs the attributes of God, but God does not need the contingent, as the contingent is limited, so not necessary.

Different actuals do not mean differences in SSC. Actuals always reflect all the powers of SSC, and His will.

If there was randomness then there would have to be nothingness within God. But this is not possible. So God might choose the most beautiful<sup>102</sup>. But then He would be predictable and without will and automatic. He can be wise while choosing a certain level of wisdom. He may choose to be Merciful or Punisher, Life-giver or Life-taker, Extender or Limiter to a certain level as in the example in the following verse: He has decreed upon Himself mercy (Quran: 6/12) Then His acts depend on His attributes. Whatever level of wisdom He chooses in EC, this level is surrounded by His wisdom. Whatever He chose does not need to be the most perfect. He is the most perfect. And He is the actual.

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<sup>102</sup> In fact a more beautiful other than SSC is not possible since He is the source and originator of beauty, and since any other beautiful has a passive beauty and only a beauty sustained by SSC.



The letter a might have a different shape: This would mean again that meaning or give that sound. Thus that EC x happens instead of EC y does not have a real difference corresponding to a difference in nature of SSC. So whatever the creation reflects is always the same: God. As in the following verse:

Indeed, Allah is not timid to present an example that of a mosquito or what is smaller than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allah intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient.  
(Quran: 2/26)

But relatively to other creation and to other creation they may mean other things. The meaning and essence of whatever He creates is He. So whatever He creates does not make any change in Him and does not require any change in Him. They are not related as the relation of the wave to the water.

Also, EC y is non-existent so there is nothing in the entire existence that corresponds to EC y.

If one says but it can be thought of as a possibility, then one also has to consider that its being a "possibility" is included in EC x's being an actuality; and EC y is conceivable only in the ability of SSC to do whatever He wills. Without the ability of SSC, EC y is not possible. On the other hand, the attribute of "possible" of EC y, is also within the EC x; namely, if EC x

also was only possible, we could not talk about any difference between their being actual and possible.

If there is no division in God then there is no necessity in God to do things necessarily in a certain way. But for example there will be consistency wisdom balance within EC because of His Unity and Wisdom. Thus we can say that EC will be limited by certain attributes of God. In that sense there are certain necessary attributes of EC, but these necessities arise because of SSC, as said in the following verse:

Say, "Indeed, Allah does not order immorality.  
(Quran: 7/28)

Whatever happens, happens according to the attributes of Allah which are united under His Unity, therefore under His balance. The balance relates to His Fullness. His attribute of being "Limiter" is active and His attribute of "Extender" is active. In certain situations, He may act more as Extender, in certain situations, He may act more as Limiter. And all His attributes are all under His Unity/ His Being. Nothing that happens escapes His Unity and His Encompassing. And all His attributes are one, since His Being Limiter is defined by His Being Extender. His Being defines His Attributes, and some of His Attributes (together with His Being) define His Attributes, and His Attributes define His acts.

#### 1.3.6 NO CONTRADICTORY/ EXCLUSIVE RELATIONSHIP

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And there is no one like Him.  
(Quran: 112/4)

And as ECs are proportional, conceptual, nominal, notional things, they do not occupy a limiting place relatively to SSC. And for the same reason, SSC is not part of EC.

So if this question arises: “If God is plenitude how can other things exist besides God or how God leaves room for EC?” the answer is God does not cause exclusive multiplicity with anything. He surrounds all.

EC is surrounded by full existence (SSC). Therefore EC is like second dimensional thing in 3plus dimensional wholeness. Not even that. It is a direct act of the Default. Otherwise it may be considered as if it has self and separate existence. But as explained in part 1.2.2.1.2, it is not self-sufficient, and it is not necessary. Things may happen without them as Jesus was born without father. They are info and interfaces in slaves' language about God<sup>103</sup>. As there is no absolute limited reference point for EC, EC is only proportional in an ultimate sense. And since it is not ultimate cause it is only notional, conceptual, and proportional. Thus it does not limit the absolute, the full.

Contingency of things is balanced by the absoluteness of God. Things are not EXPLAINED at all without God. They are not explained by themselves by contingent things, which need explanation. They are just described. They require SSC.

However, SSC does not need ECs. Since He may or may not intend to create anything, as said in the following verse: Indeed, your Lord is an effector of what He intends (Quran: 11/107).

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<sup>103</sup> With an excessive concentration on ECs, they are sometimes considered as God by some.

A line segment in a universe may correspond technically to a line in another universe. Thus the “infinite” concepts we conceive, are surrounded by their cause.

### 1.3.7 EC CAN ENCOMPASS SSC ONLY AS ALLOWED BY SSC

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They encompass not a thing of His  
knowledge except for what He wills  
(Quran: 2/255)

That which exists or observed within EC is only a minimum, we cannot claim that that which is beyond EC is limited to ECs. These apply for all possible/ probable/ known/ unknown differentials/ dimensions/ observables. What we sense is a contingent outcome. Unity is the (causal) condition of what we observe. For example, speed does not exist without two objects being united. ECs that we observe are not the (causal) condition of unity.

Therefore, what we can encompass about the SSC is limited.

### 1.3.8 SSC DOES NOT LOOSE ANYTHING BY THE DECREASE IN THE SECONDARY, DOES NOT INCREASE ANYTHING BY THE INCREASE IN THE SECONDARY

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SSC does not lose anything by the change in EC. This is like in the annihilation of a part of the space, which is impossible, or like the annihilation of something that occupies space which does not reduce anything of space.

Contingent is as if nonexistent relatively to absolute.

God creates what we create as we create, as said in the following statement: “Allah created you and that which you do” (Quran: 37/96). This is because our creating power is not self-sufficient, it inherits from God. God creates, and we do create. Our creating ability is occasional and defined. So the creating of Allah is both different and not different than our creating. A difference is that every component belongs to Allah, and He is not subject to creating power of another creator. Likewise, He is Active in every event.

Why does God punish human beings as they are EC and SSC is Active? God is Active in the punishment as well. EC is being punished as EC. SSC witnesses as SSC, as He is Active in the present world. So SSC is always together with EC. Active and act are always together.

If there are two different natures how is it possible that the default is not limited by the EC?

The slave EC does not limit SSC, it is the act of SSC, and it is not self-sufficient. It does not occupy any space or time or any dimension by its own power. It and its dimensions are produced and sustained by SSC. For example, I can imagine a totally green universe with green planets and green stars moving at very high speeds. Though in my brain there are no shapes of such stars or planets, they exist in my consciousness. I can also imagine a line which goes to infinity, thanks to the function  $y=2x$ . The neurons are real as well as my imaginations. I can make real changes in the physical world thanks to these imaginations/calculations.

Something limited can see only the limited parts of a limited. Something unlimited sees all aspects of the limited, all aspects includes the creator and sustainer of the unlimited as well. Therefore, the unlimited sees all aspects of the unlimited as well. Since seeing is one aspect of the unlimited, this seeing

becomes knowing, witnessing, and so on of the unlimited, thus this entire process is from the perspective of God, the entire truth.

There are interdependent (partially-wholly) and independent (upper and proportional) systems. Independent system is one because there can be only one with a nature of no limitation since it will leave no room for another of the same nature. Partially independent can be like beings who can imagine things like mathematics.

### 1.3.9 HOW SSC IS MORE THAN INFINITE

And He creates that which you do not know.

(Quran: 16/8)

SSC and His abilities are not limited to this universe/multiverse.

Non-existence of nothingness beyond something does not make that something (or group of these somethings) infinite, because of relative size. That is, all space-time may fit in a point, yet be the same within itself. For example, total size of the space may be 10 cm within another whole. In that, things' proportions may differ. An additional thing in it may be just changing the proportions inside 10cm. In other words, 10 cm does not change, but the sizes in 10 cm decline by the additional thing in 10cm. Therefore infinity mentioned above should be understood as the origin of infinity, which is bigger than infinity.

And as the creation of SSC is not limited to the EC we observe, we do not have an understanding of an upper limit about the abilities of SSC. Maybe what we observe is a lower

limit. Anyway, we have even limited knowledge about ECs' delicacies and depths.

## **2 THE INFLUENCE OF THE STRUCTURE OF OUR THOUGHT PROCESS IN UNDERSTANDING THE TRUTH**

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Rather, they have denied that which they encompass not in knowledge and whose interpretation has not yet come to them.

(Quran: 10/39)

Our thinking whole has two main parts: The subject (active part), and the object. For example when I say "I think about the laptop", there is "I" which reflects the active or the actor, the doer of thinking; and there is the laptop, which is the object of my thinking, and which is passive.

The object of thinking is mostly passive, and appears to be divisible. We are used to thinking based on data that we receive through our sensations. The object(s) of our thoughts mostly have parts, and are in relations to other things.

Each human being is like a model of the entire existence. Our perception about ourselves will influence how we perceive the entire existence. And the truth and our perception about the structure of the entire existence (including SSC) influence our perception about ourselves. Thus all we talked above about the existence correspond to something within ourselves. But how does what is within ourselves influence our conclusions about the entire existence? How a wrong understood framework about ourselves distorts our understanding about the entire existence? Below we will discuss this:

## 2.1 THE SUBJECT, THE ACTIVE AND UNITARY SIDE OF THOUGHT

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We think upside down. In the deep background of our mind there is wholeness and unity. But the object of the background has multiplicity. Thus this wholeness is felt as barrier though it is the glue, one reason for this is that when we think about this wholeness, we put it under the microscope which is used to divide things; in other words, we mistake the subject like the object of our thoughts. For example, when “I” think of a car, we think of its wheels, engine, and bumper and so on. The latter parts form the object of our thinking. And the “I” is the subject. But when “I” think of “I”, again I approach “I” with the method I am used to think of the “car”.

Another cause for this is that we do not encompass all and we have limitations. In other words, if I cannot divide the object of my thought, then it becomes too difficult for me to understand, and it becomes void of the things that I used to have with the objects of my thoughts.

So we have to change and correct this upside down situation, and we have to recognize that there are fundamental differences between “I” and the general objects of my thought; and we have to recognize that which unites and contains the many.

If there was partial or general nothingness within my thinking engine (the one background in “I” that think), I could not imagine a triangle, which is a unified part of a whole as explained in part 1.2.2.3.1. My thinking engine<sup>104</sup> is not surrounded by nothingness. And the non-existence of nothingness in my imagining process is necessary for the

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<sup>104</sup> The active background of my existence that thinks.



existence of triangle and not only possible to coexist. Thus we experience the (simulation of) creation of something within full existence.

However, the main function of the engine of our thought is unifying: Thought is only possible whenever the object(s) of our thoughts are brought, conceived and linked together. Otherwise there is no thought.

Thus when we think even about the engine of our thought whose fundamental aspect is unity, we tend to try to divide it. Although it is at the very origin of our thoughts, and its unity is apparent, we have such a difficulty. This is because it is the last stop, the very locus of our thoughts, and “I” (the engine of thought) have difficulty about thinking about “I” (the engine of thought).

One reason for this difficulty is within the unifying aspect of thinking as mentioned above: If thinking is unifying and relating, and if the engine of thought unifies, then it has a fundamental aspect of unity. So how the “one” can unify the “one”?

Similarly, we face the same difficulty when we think about the One God. We tend to divide “Him” as “usual”. But He is the unifier of all, including “I”s.

If we are not aware of the basic features of thinking, it will always be counter-intuitive to believe in the One God, in the SSC. This way, we will have difficulty in understanding how a reality cannot be divisible, although “I” the engine of my thoughts am unifier (in order to think) and not divisible in the first place.

Unity does not decrease in our consciousness; we may have difficulty or limitations in seeing, in thinking; but the unity is there.

Things within the slaves correspond to other things in a one to one relationship, therefore, things are perceived as waves. Things are perceived as insurmountable; that is we do not have access into the very essence of existence, then what we can do is try to grasp the superficial waves over the essential existence. And unfortunately many lose hope regarding the most obvious fact. And we put aside the essence and continue working on the wave.

However, for SSC, things are proportional/ relational, so He surrounds all without any distance. That which is more than one must be relative and limited. And as it is relative it needs the One. As it is limited, conflict is indispensable except when considered submitting to the One. As it is limited, it cannot recognize the One and Unlimited unless it recognizes its own limited nature. As said in the Quran: And when waves come over them like canopies, they supplicate Allah, sincere to Him in religion. (Quran: 31/32).

## 2.2 THE OBJECT, THE PASSIVE SIDE OF THOUGHT

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Therefore we have to be aware that the objects of our thoughts display multitude (within unity), and as they come through our “limited” sensations, we “feel” that everything which is object of our thoughts is limited and passive. We encompass with our senses only and partially the waves (like we perceive the lights of bulbs each accelerating when we pass by, while we go at a smooth high speed on a bus), not the essence. This way, the increase in entropy in the physical world is reflected

within us, and entropy tends to increase in our thinking process and we tend to accept less order, to accept multiplicity instead of/from singularity, without seeing the unity within the multiplicity.

Objects of our thoughts are generally temporary. For example we think in a visual way. The origin of it, the light comes in the shape of photon, it influences our neurons and the related energy keeps going. But the full existent (of God) which is in one way the medium for that wave, keeps existing and keeps being necessary for that way. And every differentiation in that respect is like a wave. Likewise, the engine of thinking within ourselves corresponds to the full existence, and the objects correspond to temporary waves, that continue their ways. The waves may cause the inferences. But they continue their ways. And the water (in which the waves move) keeps being the same and stable, since the differentiations do not need to have absolute values, but just proportional. So a wave cannot be compared with the relatively undifferentiated water.

Thus we expect whatever we put in the laboratory of our thoughts, under the microscope of our thoughts to be divisible and passive. But we must remember that there is the actor of the thought process which is active in any thought process, and which is one. We can conceive it only if we come back within ourselves to the ultimate origin of our thoughts, to the very background within ourselves<sup>105</sup>. And only if we keep going backwards beyond ourselves, we can reach the ultimate unity within the entire existence. And only at that point we can perceive that the ultimate One, even though we tend to put Him under the microscope and divide and unite/ relate/ equate Him to other things, He is beyond the unity within the microscope, and He is the unifier of the microscope and us.

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<sup>105</sup> In this respect a human being is like a small model of the entire existence.

Thus we have to be aware that trying to divide and reunify the One is illogical, and the ultimate point of truth is the unity of the One.

When we think, there are two parts. One is active, one is passive. The object of thinking is passive. So, when we think about God, we take Him automatically as passive. However, Allah corresponds to the active side which is the engine of thinking, and the engine of God which is unlimited and without parts. Therefore, it is difficult or impossible to imagine any change or limitation or division within Him. Therefore it is difficult or impossible to imagine Him without any limitations or changes or divisions, while He is so; this is because when we think, we think of Him as the object of our thinking.

So we have to be aware of the fact that we deal generally with the divisibles, our senses bring us always the divisibles. But we have to note that the divisibles have essentially unitary aspects.

Atheists who assume and who are used to consider that all objects of thought are fundamentally many and divisible want that God is defined in a way that fits their understanding: As something which can be tested, and constrained. God is defined with attributes which are not fully constrained, limited. This is because nothingness does not exist, and it does not limit the SSC. God will not fit in our limitations. So without understanding themselves and the unity within themselves first, they will never be satisfied with any definition of God who is One.

We see the act. We consider it as the actor. And we consider ourselves also as the actor. So we try to fit the one in multiplicity. As everything is balanced (and existent by God's surrounding) according to their natures human intellect and

spiritual sides are also balanced by God according to their natures. So our understanding is balanced and surrounded by God as well. The denial of a true understanding of God (which can be only by intellectual submission to Him) will make one unable to see the unity and attributes of God in the observables. This will cause evil. And this evil will be balanced/ surrounded in the hereafter. This is also a teaching process and completion of balance. With the denial of God there will be a polarized view and the polarized thinker will try to fit God inside this polarization and polarized framework. And this vicious cycle that starts and ends in a problematic, and polarized way will disable the denier from comprehending the truth and from exiting this vicious cycle. And then this vicious cycle is confirmed by SSC as said in the following statement:

Allah has dismissed their hearts  
because they are a people who do  
not understand.  
(Quran: 9/127)

Things are simple and unfortunately by prejudice many who claim to follow evidence, try deliberately to leave God outside. How it will be when they will see that the unlearned (according to them) had a better grasp of truth? The only cause will be understood to be the enmity to God.

## 2.3 THE PROCESS OF THINKING

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Allah is the Light of the heavens and  
the earth. The example of His light  
is like a niche within which is a

lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things.  
(Quran: 24/35)

As explained in previous parts, when we think, our object seems to be the wave, the limited, thus we differentiate between the engine (the subject/ the thinker element), and the object (that which is thought) and we want to fit the engine also within that which is thought, so we divide the engine and the thought, and the elements of the thought; so everything is divided. When we divide something (without assuming that every division is also a unification), everything is divided. However, everything is "light upon light ", that is, surrounded by the same thing.

The object of what we perceive are waves and there are limitations in our perception: Like in illusions, for example when we go fast in a vehicle, we may see the lights we pass by as accelerating even though we go with smooth speed, or for example as seeing something that does not exist as in a mirage, or as not seeing something that exists as in the following statements:

But those who disbelieved their deeds are like a mirage in a lowland which a thirsty one thinks is water until, when he comes to it, he finds

it is nothing but finds Allah before Him, and He will pay him in full his due; and Allah is swift in account.  
(Quran: 24/39)

Or [they are] like darknesses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds darknesses, some of them upon others. When one puts out his hand [therein], he can hardly see it. And he to whom Allah has not granted light for him there is no light.  
(Quran: 24/40)

On the other hand, due to our limitations, when we think, first we consider the parts, then we try to figure out how they come together and how they communicate/ relate to each other. If we assume that what we perceive is surrounded by nothingness, then we would have internalized and generalized the error. Also we would have considered that which we cannot encompass as non-existent, and would have considered ourselves without reason in the highest position. To be in highest position may be tempting. However, if we accept that there is no nothingness and that there is existence beyond what we encompass, we will have understood that change is also unity, and we will have seen the unity, wholeness and fullness within the object of our thought. So, first we should consider the whole and that there is full communication; because our starting point/assumption should be that things are related, because there is no dividing nothingness between them. Both in what we sense and in our thinking procedures unity is fundamental. This provides us with an ontological and empirical consistency.

What we perceive are in fact transitions: Waves come to our neurons, and we perceive for example an ice, although there is no ice or frozen part of the size of that ice within our brain. This means that either we do not encompass that which is not, or there is something in the encompassing essence, which corresponds to what we perceive. That which corresponds to it, should be the unity which is common between all things. So this unity is the above quoted light upon light as mentioned in the Quran.

Because of our limitations we see small, big, near, far and we imagine that something that has full unity must be like a point as we are like a point relatively to what we cannot perceive because of our limitations, and as we can wholly encompass only a point.

There is 'I' and my imagination and what I imagine. I am not what I imagine. I am not the say green universe that I imagine. But this universe is real as an imagination. My experiences are the limits and raw material of my imagination. But as there is no nothingness, the One SSC does not have any limitation in this respect in creating. So the second nature exists as an act, indication and communication of the Default SSC.

Our thinking tools/laws of thought are all subject to limitations: For example, one thing is not the other, or the influx of effect equals the outflow of effect. Existence plus limitation plus unity produces EC. If there is no limitation, then there is unity with no limitation, if there is limitation then again there is unity but with limitation. Unity and existence can produce limitation. Limitation does not exist by itself alone, and cannot produce unity. Our thought processes have these elements, and they correspond to what we observe. Since we are part of this universe, we have the potential to have close knowledge and experience about the truth. We may have difficulty as to putting forth ignorance as an excuse for



not complying with truth, while we are very part of the truth and of the universe.

What we physically experience is a part of the truth, and is not the fundamental/ the very first default cause of what we observe.

## 2.4 INFLUENCE OF HUMAN DEVELOPMENT

They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.  
(Quran: 7/179)

Small children and animals behave according to their senses. With the development of the person, concepts, communication and logic become more mature.

An atheistic approach generally accepts that thought is just a process of spatio-temporal interaction of particles/fields. For such an approach, there is no way to proceed further and conclude the existence of higher level truths. The evolution creates only a change in the complexity level. Thus, unity does not and cannot have any place regarding the truth at any level beyond the physical attributes of matter.

Thus in some cases the stage of personal development may be a barrier in understanding the active and unity based nature of the active side of our thoughts. And in some cases, there may be a willful barrier in front of a correct understanding the

unity in the active side of our thought processes. Likewise, same factors prevent also a correct understanding of the unity and active side within the whole existence.

As limitation in all things our software to imagine when we are baby is limited. Like our physical power. Our seeing is limited similarly. But they are surrounded.

We are also one and full although limited. If we can imagine or create then the unlimited who is also full and one can create. But as we are limited we create in a limited way. And as we are surrounded by the unlimited we create conditionally to the permission and creation of the One. Thus, in any state, we are in a state of improvement, development.

Thus, extending beyond our senses and perceiving the ultimate concept which is unity, will help us grasp the truth.

### **3 CONCLUSION**

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Neither general nor partial nothingness exists. Therefore, the default is One, full existence. The default is not surrounded by nothingness or anything else. Anything else would only mean a mixture of nothingness with another full existence: Another full existence is not possible, full existence cannot mix with anything.

The passive nature of the physical world confirms that the physical world is not self-sufficient. It also confirms the existence of a self-sufficient. And the passive unity within the physical world, demonstrates the impact of the active One.

And the One acts. His acts also reflect the unity.