

THE 5D THINKING NEWSLETTER

A UNIQUE APPROACH TO READ THE UNIVERSE



Special read: *An Interview with Dr Mustafa Tuna on Seeking God with Certainty through Science and Analogical Thinking*

SNEAK PEAK OF WHAT'S INSIDE:

- *How does our brain learn?*
- *"The Magic Cookbook in the Kitchen"*
by Dr Yunus Cengel



Book Review:
Dr Yamina
Bouguenaya's
"Living with
Genuine
Tawhid"

Welcome to the fourth edition of
The 5D Thinking Newsletter!

Dear Subscriber,

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

In this edition, you can learn about the 5D Thinking Approach to the Learning Brain and read an article by Dr Yunus Cengel entitled "A Magic Cookbook in the Kitchen." This issue also contains a review of Dr Yamina Bouguenaya's enlightening book "Living with Genuine Tawhid: Witnessing the Signs of God through Quranic Guidance" as well as an interview with Dr Mustafa Tuna, Associate Professor at Duke University, on his thoughts on seeking God through Science and Analogical Thinking.

This edition also presents a comprehensive evaluation of our 5D Teacher Training Program that was virtually hosted by Government Degree College Killam earlier this month.

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

On behalf of the 5D Thinking Team,

Nadine Kamal



5D Thinking on the Learning Brain

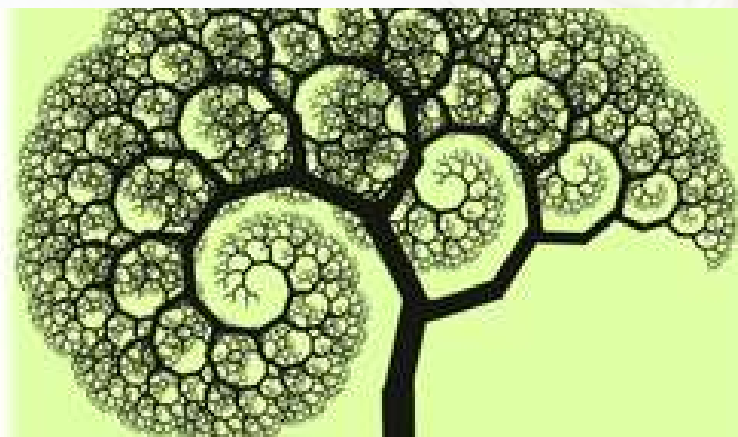
If you were given a choice between two ways of life, which of the following would you choose? Would you choose to be:

- a) A rich person, but with limited intelligence?
- b) Rich in knowledge and highly intelligent, but very poor?



Making a good choice requires that you have a fair amount of knowledge. Indeed, good mental health improves the quality and richness of life. Mental capacities in addition to knowledge provide access to different dimensions of reality. Thus, we can enjoy our life more through learning. For instance, an uneducated person with no basis in science can only enjoy the external beauty of a flower, whereas a knowledgeable person could reflect on its other dimensions and derive more joy and benefit from it.

In the **first** dimension, Analytical Thinking, we explore parts of the brain that are equipped with the capacity for learning using existing scientific knowledge. Next, in the **second** dimension, Analogical Thinking, we compare the role of an air traffic controller with the human brain's ability to guide, navigate and protect the physical body.



Then, in the **third** dimension, Critical Thinking, we reflect on how our brain's inborn faculties are much more sophisticated and complex than any 'gadget' or technology used in the process of controlling air traffic. In the **fourth** dimension, Meditative Thinking, we explore the hidden message in the phenomenon known as learning happening through the brain and reflect on the attributes of its Maker. Finally, in the **fifth** dimension, Moral Thinking, we consider the value of our learning brain and discover how our life would be affected if the parts of our brain responsible for our cognitive abilities were compromised.

For a free download of "The Learning Brain", please click [here](#).

To test your knowledge about the learning brain, take this quiz by [clicking here](#).

To test your friends and/or students, take this Kahoot quiz by [clicking here](#).

Book Review:

Yamina Bouguenaya's "Living With Genuine Tawhid"

by Dr. Necati Aydin

Dr. Yamina made a great contribution in developing the 5D thinking approach. In fact, we began our methodology with seven dimensions. It was Dr. Yamina who suggested that we combine some of them and reduce it to 5D. In our first 5D thinking workbook, she served in the editorial board reading each chapter carefully and making very valuable contributions. Though she published "Living with Genuine Tawhid: Witnessing the Signs of God through Quranic Guidance" before we began the 5D thinking project, when I read the book, I felt as if it was written as a manual for our project.

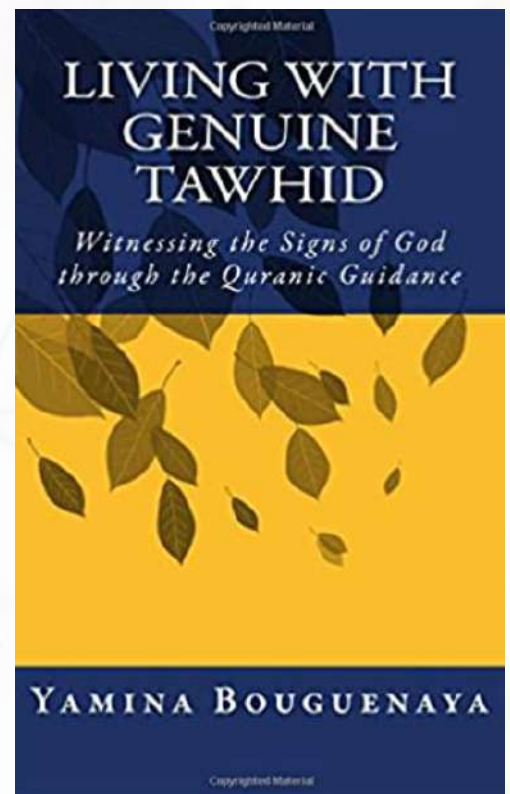
The book makes a compelling case that the Quran is a guide to seek God in the universe through His manifested signs (ayat). In doing that, the Quran reveals that everything is in full submission to God. It cannot be otherwise because nothing cannot sustain its state of existence for even a second without the Sustainer. Thus,

God connects everything to each other to communicate us the message that He alone is be The Creator of all things. If we do not become aware of this reality, we are destined to suffer. If we recognize and submit to the Divine Source, we will gain serenity and lasting satisfaction. In short, Dr. Yamina makes the following implicit claim in the book: everything is submissive to God; thus, we all are "Muslim" at a physical and biological level. We can achieve true happiness if we also surrender to God mentally and spiritually.

A Review of the book by "NJ Reader" on Amazon.com

"Dr. Yamina encourages us as readers to shift our thinking/mindset, gently and with grace (albeit at times a bit discomfoting), enabling us to discover, connect and open up to the Quran and to the world around us in new ways - so we can witness the Universal Truth/Reality, which in Islam is called Tawhid.

The Divine Love and Compassion is 'here & now', ever-present all around us flowing from the only One Source; dr. Yamina shows how to be more perceptive of this Reality, and witness it in our daily lives. 'Living with Genuine Tawhid' will help believers actualize their belief, and start experiencing the results of living in a state of peaceful surrender each day.



[Click here to purchase the book.](#)

A Magic Cookbook in the Kitchen

by *Dr Yunus Cengel*

Dr Yunus Cengel is Professor Emeritus at the University of Nevada and the author of several well-known college textbooks in Engineering.



As a thought experiment, imagine entering a kitchen with a detailed cookbook and a dinner table with a variety of dishes prepared in accordance with the recipes in the book. How plausible is it to think that the cookbook, which is made of paper and ink, prepared all the dishes and served them on table, like a grand chef with intent, knowledge, and skill?

Let us suppose that when a certain dish like a pizza is to be prepared, the book opens by itself and the pages are shuffled until the page that contains the pizza recipe with all the detailed instructions is found. Then imagine that all the ingredients in exact amounts specified in the recipe move to the counter, and start mixing and turning themselves into a pizza by following the exact order specified in the cookbook. Imagine, finally, the prepared pizza helping itself into the oven at the temperature specified, staying in the oven for the specified time. The cooked pizza moves from the oven to the service table before our eyes.

At first, observers would think about an “invisible chef” being in the kitchen, perhaps one with a high-tech paint that renders objects invisible. The reason for this thought is obvious: Logically, only a conscious and intelligent being who can read the cookbook, understand the instructions, have the knowledge, skill and power can do what seemed to be done by an invisible hand. But the cookbook has none of those higher-level attributes.



After some contentious discussions, some of the spectators would probably subscribe to the idea that there is an invisible secret chef, like a ghost, in the kitchen even if one does not see or talk to him. Some among this group would also try to find ways to understand the nature of this invisible chef. Others would stick to what is visible and subscribe to the view that the cookbook did it. Then they would try to investigate the secrets of this mysterious cookbook, like how the book acquired those wondrous traits. Some would even suggest that the meaning acquired by the organization of the letters and words in the cookbook forms a ghost-like chef that does the cooking. By bestowing the attributes of the invisible chef to the visible cookbook, those in the second group actually admit the existence of the invisible chef, but they bury the mystery into the cookbook.

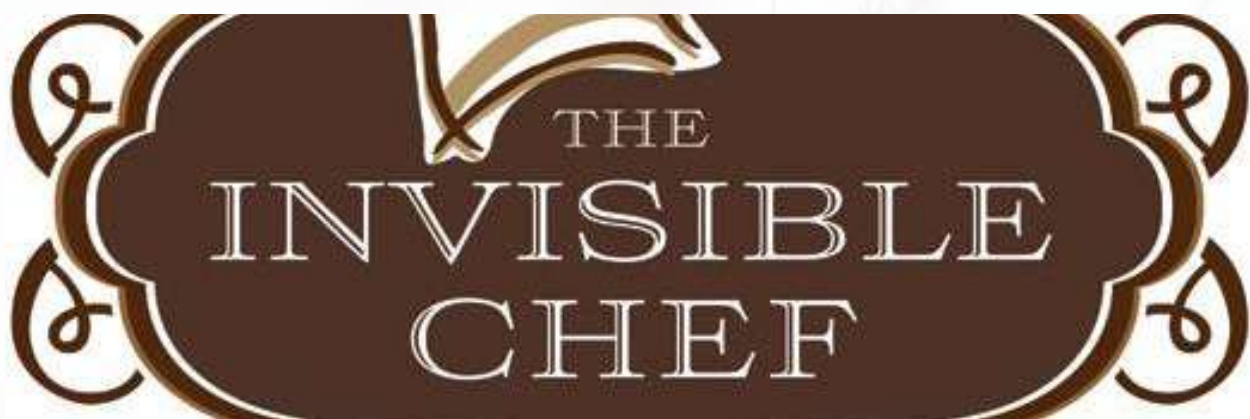
A Magic Cookbook in the Kitchen

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And by doing so, they block thought. Had we grown up with such “magic cookbooks” as described above, we would be accustomed to view the whole thing as something ordinary that just happens, and we would not give it second thought. We would just enjoy the readily made meals, like enjoying picking up the readily made banana fruits hanging on banana trees. After all, does anyone get amused that, if we kept a fertilized chicken egg at body temperature for 21 days, the white and yolk of the egg miraculously turn into a live chick? Probably not. We would be content with the explanation that Mother Nature did it, and not even question who this elusive magic mother is and how she can be everywhere without being anywhere. But if someone put all the materials used in making an iPhone in a bag, together with the design blueprints and detailed production instructions, and tells us that, after one week, all that material mix in the bag will turn themselves into an iPhone by following the instructions, we would probably laugh and tell that person to go away. We would do the same if a person piles up all the material needed to build a house, together with an instructions book on a chip, and invite us to watch the self-erection of the house like magic in accordance with the instructions book. Because we haven’t seen any such thing.



It would not even amuse us if we made a change in the recipe book, like crossing out the mushrooms and writing extra cheese in their place, and saw that our changes were incorporated next time pizza was made. And we would feel so smart and powerful by our ability to make a pizza with any desired ingredients by simply manipulating the instructions in the recipe and making the new ingredients available in the kitchen. We would also be so proud of being able to make some changes in the text that could be read and understood by the cookbook and interpreted as its own. With the ability to manipulate the inscriptions to our liking, we would feel like little gods. Of course, we would still be curious as to how the cookbook decided what meals to fix for dinner the next time.

Read, Rate and Comment!



An Interview with Dr. Mustafa Tuna

Associate Professor at Duke University

Seeking God with Certainty through Science & Analogical Thinking

(Part I)



Necati Aydin : Anyone who manages to transcend the world's distractions faces some questions: What is all this universe about? What does it mean? Who am I? What is the purpose of my existence? What happens when I die? Is there a higher reality? What is it? What is my relationship with it? We can extend the list. (How) can we find satisfactory answers to these questions?

Mustafa Tuna: We have three primary sources of knowledge to answer these questions: our senses, reliable reports, and the intellect. Anyone who is sincere and serious in their quest for answers to those existential questions can use the intellect to infer from sensory data that there has to be a higher reality. For instance, we observe every occurrence in our environment to be the outcome of one or more causes. We understand from this that everything is caused by something. The chicken came from an egg that came from another chicken that came from another egg, and so on. But where did it all start? It cannot continue forever. Infinite regress, as logicians would call it, is not possible. There has to be a higher being that precedes everything and is not preceded by anything: a Causer of causes.

NA: This rational argument is beautiful and useful, but it only goes so far. It introduces me to the existence of a higher being, but it does not tell me much about who He is. How about, if I want to know what He wants from me? If I want to communicate with Him? Does He hear me? Does He speak to me?

MT: I agree. Those are very important questions. Indeed, not having answers to those questions can be very painful. So, I investigate if that Causer of causes has actually communicated with me. I look into the reports of people who have claimed that the Creator has communicated with them. My investigation leads me to Prophet Muhammad (ﷺ) among those people and to the Qur'an among those reports. I conclude that they offer the most comprehensive, coherent, and reasonable explanation of all existence that provides satisfactory answers to my pressing questions.

I take a deep breath and read the Qur'an. I learn that the One Who created me has created the heavens and the earth, everything between them, and the entire Realm. I learn that everything in the creation announce His existence and that they worship and glorify Him. I understand that I have a special place in the creation. I have consciousness, intellect, volition – albeit a partial one, five senses, other faculties such as imagination, and a heart that together enable me to know Him in a way that nothing else in the creation can. I understand that this ability comes with a responsibility to know and worship him with an awareness and devotion that is not expected from anything else in the creation. As I recognize His beauty and perfection in the universe, I fall in love with Him. I start to feel an unquenchable thirst to know ever more about Him, I desire His presence and pleasure, and I want this to last forever.

An Interview with Dr. Mustafa Tuna

Associate Professor at Duke University

Seeking God with Certainty through Science & Analogical Thinking

(Continued)

NA: Even if you conclude that God exists, can you find a way to know about Him?

MT: This is where analogy comes in. Knowing about God is different from knowing His existence. I want to know my Lord beyond the knowledge of His existence. But how do I do that?

Again, authentic divine revelation is my first stop to learn. However, I want to go beyond theoretical knowledge too. I know that I cannot conceptualize God completely and accurately, simply because He is the Creator and I am created. His holy Entity is above and beyond what my mind can conceive and comprehend.

However, I also understand that artifacts manifest the skills and characteristics of their makers. This world and everything in it are God's, the Artful Maker's artifacts. His attributes are manifest in His creation, and I can observe those manifestations if I can learn to view the signs of His act of creation on His artifacts. For instance, the Qur'an says that my Lord is munificent. I want to witness and experience His munificence. The Qur'an says that He is the Provider. I want to witness His act of provision in the Realm, and I want to benefit from His provision too.

NA: The Qur'an also mentions realities that exist beyond the physical universe we can observe with our five senses. For instance, the Qur'an says that there are creatures called "angels" that glorify God and carry out his command in the creation. I cannot see them, but can I know that their existence is possible and even necessary? Can I find indications of their existence too?

MT: Yes, if you engage in analogical thinking. Analogical reasoning is a thought mechanism built into our minds. It is one of the critical modes of inference that helps us reason from the indications and evidence in the visible universe to higher yet invisible realities. It is used in the Qur'an to guide our minds and hearts. Take, for example:

فَانظُرْ إِلَى آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"Look, then, at the imprints of God's mercy, how He restores the earth to life after death: this same God is the one who will return people to life after death He has power over all things (Qur'an, 30: 50)."

When faced with the inevitability of death, a built-in yearning in the human spirit desires afterlife. Moreover, it desires to have a body in afterlife, so that it can continue to enjoy the blessings of the sensory realm, such as colors, sounds, tastes, and smells. However, the human mind that observes how bodies of dead people and animals decay and disintegrate into the elements may have difficulty comprehending the bodily resurrection that God promises in the Qur'an. So, God tells us to look at what happens in the spring when the bodies of plants and animals are constructed from their seeds, eggs, and roots sometimes exactly, as in the example of dried out trees coming to life in the spring, and sometimes in similitudes, as in the example of insects emerging from eggs in the similitude of their parents from the previous summer.

An Interview with Dr. Mustafa Tuna

Associate Professor at Duke University

Seeking God with Certainty through Science & Analogical Thinking

(Continued)

MT (continues): When we see this, we know with certainty that the One Who “restores the earth to life after death” has the power “to restore life after death” and He is capable of doing it to us after we die too. We witness this capacity with our very eyes, our intellect endorses it as reasonable, and thus, the whole thing makes sense. The senses, the intellect, and the reliable report come together.

NA: Why do you think analogy is a better way to learn about God? As a rational person, can you suffice with pure rational arguments?

MT: Purely rational arguments such as the one about the impossibility of infinite regress that we mentioned above are helpful. We need the intellect on board in this matter.

Analogical reasoning, however, appeals to the intellect and the imagination simultaneously, and therefore it offers a broader utility. This is because imagination has a higher capacity to alter the states of the heart and the lower soul by mimicking experience. You can tell me repeatedly that fire hurts. You can explain how extreme heat activates pain nerves and causes body tissue to desiccate and disintegrate. You can present me with a hundred scientific articles that demonstrate the physical and chemical processes involved in the human experience of the sensation of burning. And I believe you. However, none of these can elevate my certitude about the proposition that fire hurts to a level that I can achieve by putting my hand into fire. But then, you would not want me to put my hand into fire, and nor would I. So, we try to mimic that experience. Perhaps I can hold a cup filled with boiling water hot enough to hurt without causing an actual burn.

I can also look at some pictures or videos of unfortunate people agonizing from the pain of fire. My imagination becomes activated as a result of these experiences. With the help of my intellect, I imagine that putting my hand into fire would be several times more painful than holding that hot cup. The memory of my earlier observations gives me cues about how the experience of pain contorts faces and bodies. And all of this helps me mimic the fear and pain of the experience of burning in my imagination to some extent. Even though I do not put my hand into fire, the involvement of my imagination carries my certitude about the fact that fire hurts to a level above what pure intellect can make possible.

Most loving

The Giver

An Interview with Dr. Mustafa Tuna

Associate Professor at Duke University

Seeking God with Certainty through Science & Analogical Thinking

(Continued)

NA: Fire is an observable phenomenon. We can see it. How can we use analogy to learn about God Whom we cannot see in this world?

MT: Let us try to explore this with an example. God tells us in the Qur'an that he is generous (karīm). We look around and observe in the cosmos that there is a universal generosity in action. We observe it in the profusion of blessings and beauty. We understand that this is a manifestation of God's generosity.

We also observe it personally, in the way that blessings surround us throughout our lives. Then we notice that people are dying, we too will die, and our ability to benefit from these blessings as manifestations of God's generosity will come to an abrupt end. We ask: "Does it make sense to think that such a Generous One Who has bestowed all these blessings on us, made us taste them, and awakened a yearning in our spirits for the continuation of those blessings stop treating us with generosity all at once when we die? Does it makes sense to think that He may have built torment into blessing, for we will not be able to enjoy any of those blessings any longer if we are facing eternal separation from them even as we partake of them?" That does not make sense. Then we ask Him what He will do to us when we die.

He assures us in the Qur'an that death is not the end of existence and that He will resurrect us to enjoy higher and better versions of His blessings in a lasting abode, provided that we worship Him with gratitude in this world. Now, this makes sense, and we believe in it. We observe the blessings that surround us in this world as manifestations of God's generosity, and thus, we develop an understanding of what His generosity does. That is not a complete understanding: we cannot comprehend the extent and actual quiddity of His generosity. However, it is sufficient for us to have a sense of the matter, relate the blessings to come in the Hereafter as the continuation of the manifestation of His generosity in this world, and position ourselves accordingly before Him.

The Bestower

Most Generous

News Corner:

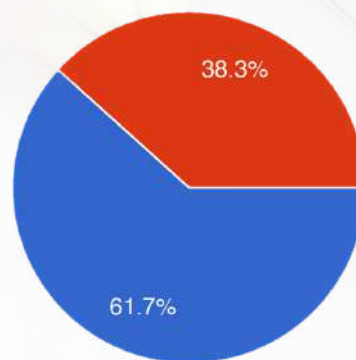
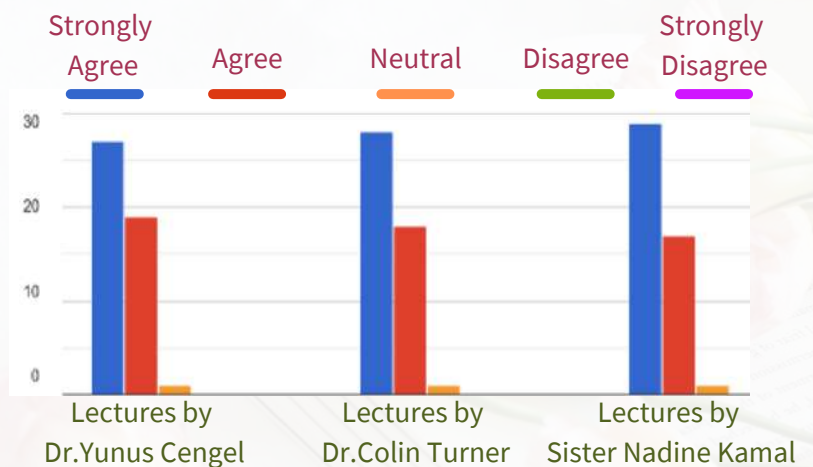
5D Thinking Teacher Training Program Evaluation

Overall, the program was an excellent 5-day learning immersion with over 70 teachers, researchers, and professors from India and other countries. Conducted from the 11th to the 15th of January, our first 5D Thinking Training Program was successfully implemented in cooperation with the Government Degree College Killam in Kashmir. In discussing the utmost importance of using the five-dimensional thinking approach in the study of the universe, interactive lectures were delivered by experts in various fields such as Prof. Alparslan Açıkgenç, Prof. Necati Aydın, Prof. Colin Turner, Prof. Yunus Çengel and former Science Teacher Nadine Kamal, M.Ed.

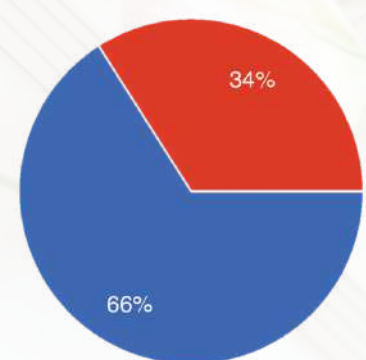
At the completion of the program, participants were asked to evaluate the program through a comprehensive survey. Below, we would like to share summary findings of that survey along with student feedback:

“I can say that this programme and especially the speakers have turned my mind right side up. I have learned "how to learn", in fact, how to teach with a method of Thinking and Questioning, and i am feeling that the best created presenters with their beautifully created and beautifully delivered presentations have 'lit so many unlit' torches inside and outside me and now am able to see that there are multiple approaches to understand reality... I am thankful to the technical team behind and on the scene. It felt more like a physical event rather than a virtual one...”— Bilkeesa Bhat

“I learned a lot from this five day program. All the resource persons were well-prepared, well-qualified and well-motivated. May God bless them all. Every resource person explained the lessons with relevant examples and with their personal experiences. Such type of programs are needed today because this is real integration of knowledge.” —Asst. Professor Dr Bilal Ahmad Kutty, Dep. of Islamic Studies, Aligarh Muslim University



Lectures by Dr. Alparslan Açıkgenç



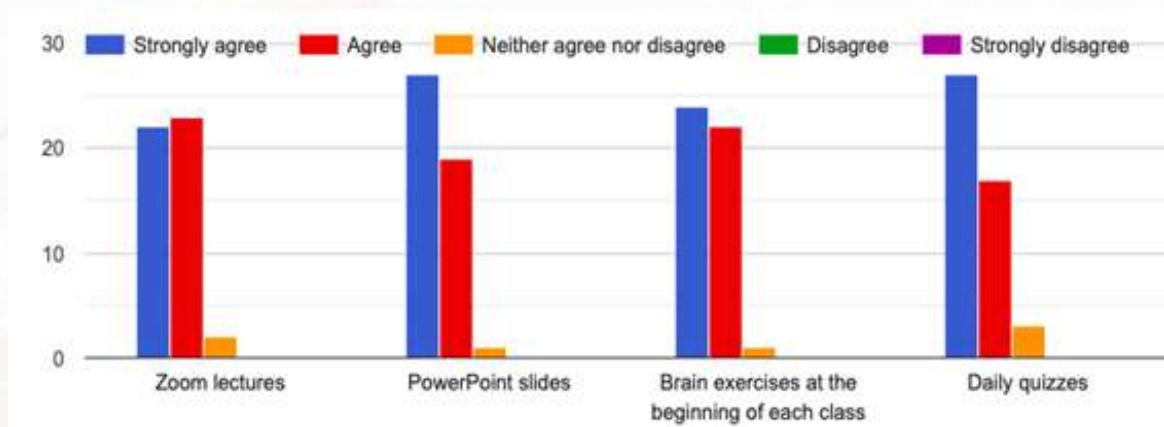
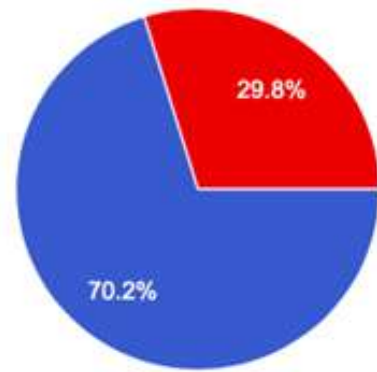
Lectures by Dr. Necati Aydın

News Corner:

5D Thinking Teacher Training Program Evaluation

100% of the participants agreed that they were completely satisfied with the program.

Almost all of them perceived the lectures, visual aids and assessment activities to be effectively relevant to their learning needs.



Apart from their general assessment of the 5-day Teacher Training Program, what did our participants actually learn?

"The program has not only changed my perspective about the already accumulated knowledge but has opened new horizons and new ways of learning the fresh one. It has unlocked new doors that till this date had remained closed and out of my sight and vision. The presentations made during the entire course were lucid and marvellous and it was a pleasure to listen to them all..." — Asst. Prof. Sheikh Javaid Ayub, Political Science

"I have had an amazing experience with the 5D Thinking Training Program because it has changed the way I have viewed the world. 5D thinking opens up new dimensions and provide answers to some of the crucial existential questions that modern man encounters at some point in life... 5D broadens the myopic view of an individual by encouraging him to look beyond the apparent reality and acknowledge the Ultimate Reality, the true Transcendental Source of all that exists." — Saba Irshad Ansari

"We as teachers can enlighten our students through this 5D approach .5D thinking is a stern belief that ideology free science and authentic Divine messages go together in an integrated manner, and do not contradict each other as their source is the same. This programme was indeed an eye opener." — Assoc. Prof. Radika Mahajan, GCOE , Jammu

News Corner:

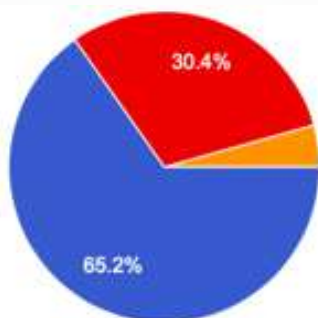
5D Thinking Teacher Training Program Evaluation

What did our participants learn about the 5D Thinking Methods?

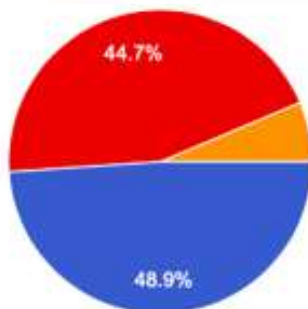
"I got fully enlightened during all the sessions of the program. It has never been in my thoughts before the program, what Mani-i ismi and Mani-i harfi was all about and how would to differentiate between the two. We belong to a scientific and material ridden society where these things are out of our wits. We had been headed by 3D thinking approach, but thanks to God, who gave me a chance to be the part of this 5D Thinking program. I can now differentiate what is real and what is virtual. Also, I will be able to integrate Religion and Science together to analyse the reality of this beautiful universe created by our Beautiful Almighty God". — **Asst Professor Mehraba Akbar, Department of Sociology, Government Degree College Kilam**

"Using the 5D Thinking model to appreciate the Creator's benevolence on mankind in all aspects of life natural, scientific and unscientific. It is always present either explicitly or implicitly in all the phenomenon of our internal and external universe. The wonderful sessions made us accept the fact that there is always scope for improvement and as teachers got empowered to empower our student community." **Senior Asst Professor Showkat Ali, English Department, GDC Pulwama, Kashmir.**

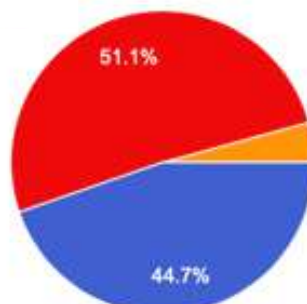
Most of them agreed that:



They see Nursi as an important scholar whose mana-i-harfi and mana-i-ismi approaches can be of great help to our modern society.



By enabling our participants to learn and to teach sciences through a holistic and integrative approach.



By implementing the mana-i harfi approach as an educational method that has a potential to reconstruct the minds of Muslim based on Islamic worldview.

Click on the image below to view the YouTube clip on the fourth topic of the 5D Thinking approach.



For more free 5D Thinking educational materials, please visit www.5dthinking.org

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