Special Thanks

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Ali Ahmad
Erbil-KRG
12th of September, 2023.

Book Summary

"Night Breaker: Fragments From The Post-Philosophical Landscape" is a collection of the author's writings from the years 2016 to 2021. It consists of poetry, witty remarks, epigrams, philosophical criticism, and other related subjects, including themes such as positivity, death, love, modernity, ignorance, and complexity …

Inside matter:

Chapter 1 — Nahel on Heights
Is a collection of poems.

Chapter 2 — Fragments (Pieces)
Short remarks about diverse range of subjects.

Chapter 3 — Me
Similar to Chapter 2.

Chapter 4 — Everyday Wanders
Serious and complex philosophical texts.

Appendix A: Olivia's Interview
An interview of me from 2021.

Important Note

All the subjects and texts here span the years between 2016 and 2021. This book is a compilation of my writings during this period of my life.

I have made it possible to preserve everything in its original form, without editing or altering the intentions described in the texts, thereby maintaining their original shape and dignity.

This book is similar in style to my "Mental Cornucopia" book. — In other words, it is not a self-help or time-management book but a fragmentary and philosophical work, primarily abstract in nature and not intended for a general audience …

Although I made an effort to explain most of the content comprehensibly, I chose not to oversimplify it …

That means, unfortunately for some, this book is extremely challenging both in language and in its intent. It demands a deep understanding of interdisciplinary philosophy and other related humanities and sciences …

Nevertheless, this book will be a valuable contribution to humanity and our collective consciousness. Any reader, regardless of their level of expertise, can potentially benefit from it. — It is a cornucopia of knowledge.

Chapter 1 — Nahel on Heights

Chapter 1 — Nahel on Heights [1]
Nahel's Awakening

First hug of the morning
The golden fingers of the sun and
The bright nature
Opened up to me

O East
Let dreams disappear with the light,
The world woke up
I woke up

The sky raised my head high
Now the sky for me
Is Pacific Ocean
The reflection of the sky
Is peace in silence

The roar of the wind
Let nature speak
Let the leaves dance in harmony
Let them not lose their balance
Listen up
The tears of the wind are wisdom
Wisdom sings softly

Her song
Emerged from the depths

Came into existence
She came to life from pain
Beauty arose from agony
I come to life in pain

The silent morning
With the wind
It shone
But then
Becoming a wave
Towards the horizon
Today the waves
Find silence
The mind finds silence
Rays wash away the night
Leaves light the way
For me
They light the way

For me
They light up the roads
The souls
For me
They dissolve and
They will correct it
They say it with a loud cry of glory
Truth is not against beauty
The truth
Is not against beauty

— I looked up.
— It is twelve o'clock in the afternoon.

Nahel Near His House's Well

Again in the water
I am lost again
I became myself again
Myself too
It became water again

Again in the water
I am lost once more
I become myself again
Myself too
It becomes water again

Then in the water
I regain consciousness
Then
I am lost in consciousness
Consciousness
In the soul
I am in the soul
I am searching for the truth
Today for me
Closed doors are opened
I am up in the water
Today the sky
Holds my head up high

Behind the sky

The words come
They hug me
The words embrace me
Their ancient whispers
They guide my steps
The harmonious sayings
They guide me

In the depths
The words lose their meaning
Then
It is in my heart
That goes up
The spirit is lifted
I go upstairs
Certain of its intention
I am sure

Today the tree of life
I serve
Oh what a fool
Now the tree of life
Serves me

Nahel And Greenery

In the greenery
The emerald fields are moving
Secret whispers of life
They are moving
Today
The fields are breathing peacefully
Let them
Let the fields breathe in peace

There
Thousands of heights are present
But why are they sad
they say
Today even the plants are crying
I do not like it

In thousands of heights
Your words
Take flight
But in their presence
There is no sorrow
In
In sight
For even
When the plants shed a tear
They shed a tear
In the greenery

I rise
For tomorrow
I rise
Again

Nahel And The Horses

The dance of golden sunlight
The Painter of the World
With warmth and light

Butterflies travel
Their wings decorated with vivid shades
The art of joy and
Happy science
It blankets the world today

Clouds above
Sweet clouds
Laughter fills the air
They become clouds again
They fall asleep once more
The happy sleeper
The waves
Secrets of joy
Sea shells
Today for me
They gleamed with joy

Wheat fields
They opened
Gilded by the kiss of the sun
The joy of nature
The curtain was drawn

Beauty today
It was refurbished

Nahel With The Religious Man

Today
In John's arms
I came out
A delicate flower
Unfolding
The soft embrace of
Spring

The glow of the moon too
Silver
On the sea
That is why
They fly like that

Their living wings are in motion
Raindrops on rooftops
They are reading
My music

The mountains reached the sky
Guardians of the words
The greatness
At the bottom of the water

The colour-fire of the western
Goodbye a new day
Hello to

A new beginning

Chapter 2 — Fragments (Pieces)

Chapter 2 — Fragments (Pieces)

[0] Pathways crossed

There are no more groups and packs. No more division. Let us not hold any philosophical grudges

[0.5] The human mountain: Humountain

That man became the pinnacle … carrying much with him … And they clung to the summit …

[1] The fragments

The pieces will overlap.
This time, stronger; more flammable.

[2] Diamonds

Diamond Prerequisites:
Fire and iron.

[4] Suicide

For some people,
Suicide is an art they constantly engage in.

[7] Inner satisfaction

Inner satisfaction is always more powerful than external approval.

[8] One principle

One principle will be proven: Resistance.

[9] Domination

Overcoming our biological will (instinct), is also overcoming sin and inhumanity.

[10] One goal

It is this: There is no purpose except as a tool to enhance life.

[11] A stand

Even in solitude, we must take a stand.

[12] Resilient roots

Life's storms may bend us — But our roots run deep, unyielding.

[13] Whispers of time

In the noise of history, Voices still resonate.

[14] Love's echo

In the chambers of the heart … Love's melody echoes eternally …

[15] Fragments of truth

Amidst the chaos of opinions — Truth resides in scattered fragments …

[16] Shattered

Beneath the weight of fake-realities … Dreams shatter like glasses of purity.

[17] Silent echoes

In the quiet nights … Echoes of forgotten memories still linger …

[18] Distant horizons

On the horizon of life … Endless possibilities beckon like distant stars … But only one, but only one …

[19] Time's embrace

In the maze of time — Wounds heal and scars fade. Resurrected.

Chapter 3 — Me

Chapter 3 — Me

I am.
Let Me introduce himself.

[1]

I am a supernatural being,
but forever
I am under him.

[2]

I am a strong phenomenon,
an energetic phenomenon.

[3]

I am a high being today,
a possessor-power phenomenon.
With my power, I shape life.

[4]

I am a peaceful being.
I wish to listen.
I speak to be ordered.
I will remain silent when asked.

[5]

I am a peaceful being.
Never engage in head-training theories.
I do not mix it with everyday life.

[6]

I am a resilient being.
Stone, steel, wood.
These are all my identities.

[7]

I am a phenomenon in defense.

[8]

Who am I?
A project in production.

[10]

I am a seeker of truth,
lost in the labyrinth of existence,
constantly searching for answers.

[11]

I am a bridge between worlds,
connecting the tangible and the intangible,
bringing dreams to life.

[12]

I am a silent observer,
watching the world unfold,
unseen yet ever-present.

[13]

I am a collector of stories,
each life a chapter.

[14]

I am a guardian of memories,
preserving the moments that matter,
in the vault of the heart.

[15]

I am a mirror to the soul,
reflecting the innermost desires,
revealing the depths of one's being.

[16]

I am a beacon of hope,
guiding through the darkest nights,
a light in the abyss.

[17]

I am a student of existence,
learning from every experience,
growing with each passing day.

[18]

I am a catalyst for change,
igniting the spark of transformation,
fueling the fires of progress.

[19]

I am a weaver of dreams,
spinning tales of possibility,
inspiring the imagination.

[20]

I am a traveler of time,
journeying through the ages,
witnessing the history.

Chapter 4 — Everyday Wanders

Chapter 4 — Everyday Wanders

Wander In The Afternoon

[The Garden of Paradise was filled with animals]
Is there no man left? At first, I wanted to say there was not, but then I remembered <Female>. 'But are there any women left?' I asked. The answer was still no. Among the two species, I only see beasts — a bunch of animals, the animals. It is the Amazon rain-forest... the garden was teeming with animals.

***

[To be rebellious]
To be rebellious, we need to excel, not for others but for ourselves — For the "I" within.

***

People see my successes but not my hard work.

***

We can not remain loyal to each other solely for our own sake.

***

[Let me know your past]
Understanding someone's past makes them beautiful … 'How must they have lived as children?' I wonder …

***

[Self-deception]

I once heard a beautiful saying: it is all self-deception.

***

[What is heaven?]
Heaven is the highest level of consciousness.

***

[O man]
It is time to rebuild ourselves with our own hands.

***

[With a slap]
They beat them up and they will tell them not to be shy!

***

[Luck and pain]
They were fortunate, but I am in pain. Therefore, I am important. Pain > Fortunate.

***

[They do not attain the truth]
I am truthful, but in this society, the truth rarely prevails. But, truth is truth no matter the what. — And it is true even if no one does it.

***

[Life into words]
Do you know what stupidity is? … Trying to encapsulate life in words.

***

[They]
In a letter filled with self-deception, I declared, 'No man! They are far less intelligent than I expected.'

It has always been my problem to think everyone is great … nothing … They are not great. God is great. — They will sink into the depths of hell.

***

If you say, 'Oh, how lonely I am,' remember that this loneliness may be of your own making.

***

[Things and Things]
Some things were forgotten … Some things came to mind … Some things were described, while others remained unspoken … Things existed, and things did not …

***

[Scenes]
Some scenes are indescribable. Some images defy words. The analysis failed! ... Today, the analysis breaks down! ... They stumbled upon the hand of light! ...

***

[The cruelty of the roofs]
Classroom ceilings do not foster friendship and unity. — 'Friend … we can not be friends because the roofs ... the walls ... the railings ... the frames ... the ceilings … hold us back.'

***

One day, truth will be set free like a trembling bird escaping the cage of reality. It will spread its wings, recognizing the constraints of the cage, even as it soars free …

***

In the state of ignorance, people often swear by what they do not comprehend …

***

When we gain understanding, we fall silent.

***

The truth demands silence! Why are you talking?! … Your teachers said not to speak! I despised them! I believed they would imprison me! But now, I know … Now, I understand ... that they were right …

***

Addictive love is the jealousy of the other.

***

[Life inside life]
Man in the universe. The universe inside man. Bacteria in humans. Protons and neutrons in humans. Humans in the universe... all inside and outside each other … The Game of the Universe: The universe in the universe.

***

[Young Universe]
God created the universe in its early stages, demonstrating His purity and mercy. He did not delay the inevitable challenges but allowed us to face them sooner, it is better to experience and overcome difficulties at the outset rather than later.

***

When I meditate on things, I ask myself what I have to lose by this meditation. ... Time is not generous …

<div align="center">***</div>

if you close your eyes it does not exist.

<div align="center">***</div>

When we become genuine and honest, we all become alike, and we can be reunited. So, being different does not have to be a critical aspect of life; what truly matters is being true, not separate or collective …

<div align="center">***</div>

How pure is water … Though, There is clean water and there is dirty water …

<div align="center">***</div>

Forget about the money …
Be loyal to me until death.

<div align="center">***</div>

A lie to save someone is not a lie …

<div align="center">***</div>

No philosophy is larger than life.

<div align="center">***</div>

One day This pain will all make [its] sense.

<div align="center">***</div>

I remained immortal in my works.

<div align="center">***</div>

Disaster is:
Not doing your best.

<div align="center">***</div>

Letter to the workaholics:
Business is a dead-end business.

<div align="center">***</div>

A heart-cry:
wish I could write forever.

<div align="center">***</div>

The Enlargement of The Circle of Ignorance [2]

The more one knows, the more they become aware of what they do not know. This is because as a person's knowledge grows, so does the circumference of their knowledge circle. However, concurrently, the boundaries of this circle also expand. Beyond these boundaries lies a vast realm of ignorance. Always know what you do not know.

When we learn new things, we realize that there is a lot we still do not know. It is like a growing circle of knowledge. But as we learn more, we also discover that there is a big world of things we do not know yet. So, it is important to keep learning and exploring because there is always more to discover
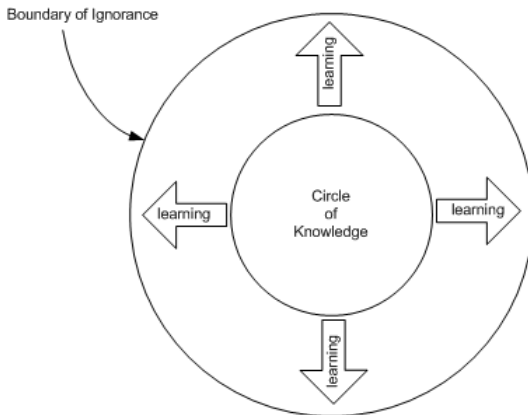
Philosophy Becoming Farhad Pirbal [3]

The expansion of Philosophy Becoming Farhad Pirbal is not a particularly complicated situation. However, it becomes complex when you are familiar with the rules contained within this policy itself. The pivotal moment arrived when the "fourth power" found it useful to depict Farhad Pirbal as a figure opposing all branches of power. To enhance and extend their influence, every action had to be taken, including those involving the necessity for the expansion process.

In the region, Farhad Pirbal has been the face of philosophy, and this had some negative consequences. Many people now find philosophy strange and somewhat erratic because of Farhad Pirbal's behaviors and how he introduced philosophy to the Kurds. His way of introducing philosophy was very spontaneous and was not planned. Even when he did things unrelated to philosophy, he would still label everything he did as a philosophical activity.

Farhad Pirbal has played a significant role in bringing philosophy and intellectual discussions to the Kurdish community. His dedication to promoting knowledge and awareness among the Kurdish people is commendable. His efforts to

preserve and promote Kurdish language and culture have made him a respected figure in the community. We should consider Farhad Pirbal as an outcome, not just as an actor on the scene. He was the result of Kurdish consciousness.
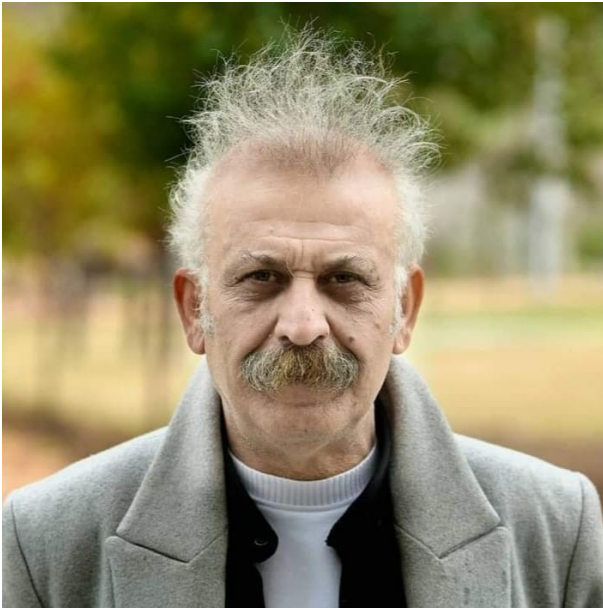
Thoughts on Religious Pluralism
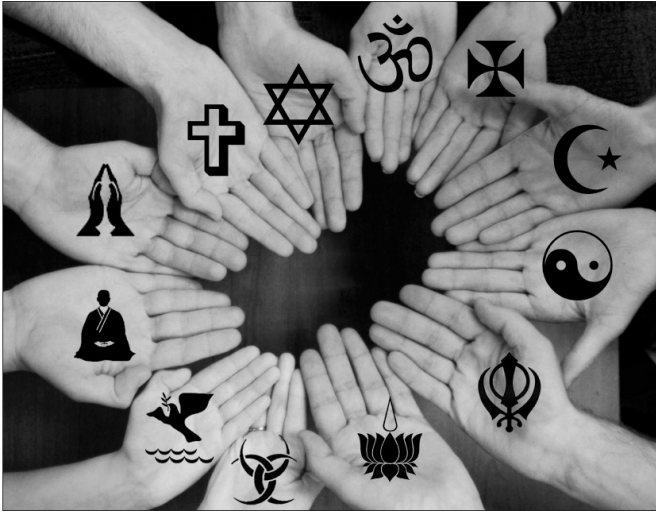
§ 1: Just as I see in those days, no debate or discussion exists between religions. — I would like to talk about Kurdistan in particular. — Though it is so all over the world; But there is no scientific debate between religions. Especially in the Middle East and its surroundings (North Asia).

§ 2: It is especially nice to see these religions argue and discuss with each other. — Religions are more closed than ever... But there is a small problem here... The main reason for the non-compliance and non-participation of many religions is that they indirectly feel that their religion cannot withstand the intellectual radiation of another religion.

§ 3: If we are honest with ourselves; We see that many religions and things known as religion; In fact, they are not religions and they do not have a solid cognitive base... For example, if we bring a local religion, we see that there is nothing solid scientific/philosophical/cognitive. — Finally, this attitude forces us to consider this religion insignificant. Because that is what it is.

§ 4: It is difficult for a religious group like similar religions in India to reformulate a firm cognitive foundation. — Because religions themselves are simple. — Here I highlighted the problem: Can these simple religions argue on behalf of the Abrahamic religions [Islam – Christianity – Judaism]? ... It is actually a little difficult. Because these three religions have deep metaphysical and philosophical knowledge. — This is not observed among other simple religions.

§ 5: Furthermore, the lack of intellectual debates among religions has led to stagnation in their growth; when religions avoid discussing their beliefs openly, they miss out on the opportunity to refine and strengthen their spiritual and philosophical foundations. This stagnation can hinder their ability to adapt to the changing needs and perspectives of their followers.

§ 6: In contrast, open debates and discussions between religions can be a source of growth and enlightenment — it allows followers to delve deeper into the meaning and purpose of their faith, fostering a greater understanding of their beliefs. Moreover, it can promote tolerance and respect among different religious communities, fostering a sense of unity; rather than division.

§ 7: It is essential for religions, regardless of their complexity, to engage in intellectual discourse and self-reflection; this process can help them evolve and remain relevant in a rapidly changing world. Avoiding such debates may lead to the perception that a religion lacks a solid foundation, which can ultimately deter seekers of truth from exploring its teachings. In a world where knowledge and information are readily available, embracing intellectual discussion is not just a choice but a necessity.

The Teleology of The Self [4]

Man's primary goal is to fulfill his own teleology. Any other goal is a construct of society.

We must strive towards our teleology, our complete existence. This pursuit demands something from us, and we are obliged to respond to these demands. We must then work towards fulfilling these requests.

We are here for a purpose… It is rather funny to do something else; that is to say, not being yourself. Of course, it is easier to say than to do. Being true to oneself is extremely difficult in this day and age. The poor individuals of today have many mental constraints that hold them back from becoming even themselves, let alone achieving their imaginary goals.

Therefore, it is extremely important for individuals today to be true to themselves, fulfilling their own goals and following those imaginary paths that are truer to their own selves rather than others.

Be truth.

The Problem of Theorizing [5]
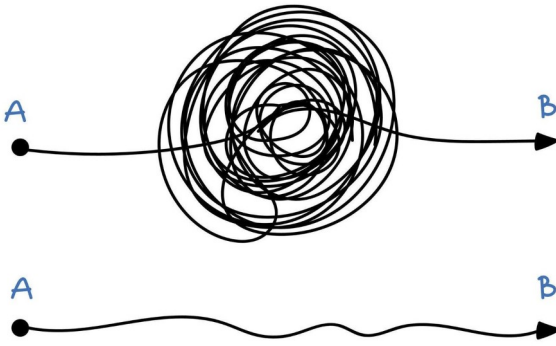
Theorizing has always been easy — an act made effortless by our ability to raise and theorize any issue, even if it does not align with the situation at hand. We can establish numerous networks that have grounded themselves on faulty foundations. What is this … Is this some sort of joke? … Clearly not, because most of "Academia" is filled with these ….

Anyone can come and theorize their own ideas — ideas that may not be sound and do not align with the reality or truth of the situation. Nevertheless, humanity is doomed with false theories, and people continue to repeat them.

It is enjoyable in the beginning when you are exploring and learning these inter-disciplinary theories, but when it comes to reality and the truth, nearly all of them shatter.

Types of Philosophers in Kurdistan

The Philosophy Circle
compared to MBTI types

spiritualism

INTROVERSION – I   0R/E
                    75S

INTUITION – N   25R   Jesus   25E

Plotinus   psychism   Berkeley   50E

50R   revelation   transcendence

abstraction   **INFJ**   **INFP**

50S   Plato   *MYSTICISM*   Bergson   50S

essentialism   universals   *METAPHYSICS*   existentialism

Jung   Buddha   Inner   FEELING –
                            Awareness – care   F

INTJ   Kant   romanticism

25S   *PRINCIPLES*   Stoic   **INTP**   25S

JUDGING –   order,   classicism   theory   **ENFJ**   reverence   **ISFP**   PERCEPTION -
J   purpose   Aristotle   **ISFJ**   flux   Sartre   P

75R   Descartes   **ENTP**   pragmatism   randomness, chaos   75E
0S/M   structure   manipulation   **ISTP**   Sophism   *NOMINALISM*   Hume   0S/M

logic   **ENTJ**   **ESFJ**   **ESFP**

25M   *MATHEMATICS*   **ISTJ**   *VERIFICATION*   Locke   25M

THINKING –   Physical   reliability   Freud   **ESTP**   Epicurean   empiricism
T   laws   **ESTJ**   evidence

rationalism   *MECHANICS*   Darwin   Locke

50M   Newton   objectivism   50M

50R   determinism   Lucretius   50E

25R   SENSING – S

Scoring of MB Types on the wheel: 0R/E   EXTRAVERSION – E
E = 4M, I = 4S, N = 3S/2R, F = 3E/2S   75M
J = 4R, P = 4E, S = 3M/2E, T = 3R/2M   **materialism**
+ dominant function scores:
N = 2S/1R F = 2E/1S   Note that some of the types
S = 2M/1E   T = 2R/1M **All scores X 5**   (mostly extraverts) were
                                            moved closer to the center
                                            than their score, because
                                            they are more common
                                            among the population than
                                            are the more extreme phi-
                                            losophies corresponding to
                                            them.

MYERS-BRIGGS TEMPERAMENT TYPES
INFJ – counselor 55S/20R   ESFP – performer 35M/50E   ENTJ-fieldmarshal 20M/55R
ENFP – enthusiast 15S/20E   ISFJ – protector 5S/10E
INFP – monk/healer 50S/35E   ESTP – entrepreneur 55M/20E   INTP – architect-theorist
ENFJ – teacher 10S/5R   ISTP – artisan 10M/5E   20S/15R
ISFP – bucolic 20S/55E   ISTJ – inspector 15M/20R   ENTP – inventor 5M/10R
ESFP – provider 20M/15E   ESTJ – supervisor 50M/35R   INTJ – mastermind 35S/50R

Introduction:

This may be a "slightly" strange title. Three compound words together form a magical word.

Sometimes there is a debate about whether we still have philosophers. But, in fact, "unfortunately," we

do! We also have philosophers in Kurdistan, and there are many types. However, we will try to identify their types here.

Species:
{The Philosopher Says So}
{Non-Proving Philosopher}
{Local Philosopher}
{Internationalist Philosopher}
{Philosopher of Self-Analysis}
{Logicians in the Guise of Philosophers}

[1] - <The Philosopher Says So>
Animal Symbol: Parrot
Occupation: Ideology-Centered
Weaknesses: Independent thinking

This kind of "philosopher" is solely concerned with making points, points that do not belong to his own experience and efforts. Instead, he just repeats them, describing circumstances he did not even live in. He makes a philosopher from the past his "teacher" and prevents himself from providing criticism or questioning the philosopher who imposed himself as an authority above the epistemological power of his column.

<The Philosopher Says So>, whenever you question or warn them about whether this phrase

and decision "may" be wrong, they say no, it is not wrong because <the philosopher of my epistemological perspective> said so. So, it must be true, of course. They often invoke philosophers like Foucault, Nietzsche, or Kant to support their arguments.

[2] - <Non-Proving Philosopher>
Animal Symbol: ???
Occupation: Ideology-Centered
Weaknesses: Objective view of issues

This great philosopher is, in fact, an absurdist. Here we have a conversation with Nihil, one of the non-proving philosophers:

Active: What drives you to embrace this set of beliefs as a non-proving philosopher? …

Nihil: For me, there is actually no meaning. I can not believe anything makes sense, and to me, truth does not exist. Everything is relative, even these words!

[3] - <Local Philosopher>
Animal Symbol: Owl
Occupation: Cultural Observer
Weaknesses: Limited global perspective

The <Local Philosopher> is deeply rooted in the cultural and societal context of Kurdistan. They are passionate observers of their immediate environment, drawing inspiration from the history, traditions, and current events of the region. Like the wise owl, they are keenly aware of the local nuances and intricacies that shape the philosophical landscape within Kurdistan.

These philosophers often focus on issues and dilemmas that are particularly relevant to the Kurds. They explore the intersection of culture, identity, and philosophy, striving to provide unique insights into the challenges faced by their community. While their perspective is invaluable for understanding the local dynamics, it can also be limiting when it comes to engaging with broader global philosophical discourses.

When asked about their philosophical stance, a <Local Philosopher> might respond:

Active: What motivates you to delve into these local issues as a local philosopher?

Local Philosopher: My connection to Kurdistan runs deep, and I believe that by addressing our specific challenges and questions, we can contribute to the greater philosophical

conversation. Our culture and history have shaped our worldview, and it's essential to explore how these factors influence our philosophical thinking.

[4] - <Internationalist Philosopher>
Animal Symbol: Gazelle
Occupation: Global Nomad
Weaknesses: May overlook local-living

The <Internationalist Philosopher> is a philosophical explorer who thinks he is transcending geographical boundaries and he thinks that he embraces a truly global perspective …

Much like a gazelle darting across the savanna, they traverse the intellectual landscapes of various cultures and societies, collecting [sometimes stealing …] ideas and insights from around the world.

These philosophers are driven by a relentless curiosity about the diversity of human thought and experience. They are often multilingual, well-traveled, and well-versed in a wide range of philosophical traditions, from Eastern philosophy to Western existentialism …

They believe that true philosophical wisdom transcends borders and that by studying different philosophies, they can gain a more comprehensive understanding of the human condition.

When asked about their approach to philosophy, an <Internationalist Philosopher> might reply:

Active: What motivates you to explore such a wide range of philosophical traditions as an internationalist philosopher? …

Internationalist Philosopher: I see philosophy as a universal pursuit that can help bridge the gaps between cultures and grow greater understanding. By engaging with diverse philosophical traditions, I aim to uncover common threads of wisdom and promote dialogue between people from different backgrounds. It is about recognizing the shared human quest for meaning and truth. — Not money.

[5] - <Philosopher of Self-Analysis>
Animal Symbol: Rabbit
Occupation: Inward Explorer
Weaknesses: Tendency toward introspection

The <Philosopher of Self-Analysis> is an introspective thinker who turns the philosophical gaze inward …

Much like a mirror reflecting one's inner thoughts and emotions, these philosophers are deeply engaged in exploring the inner workings of the human mind and soul. They believe that genuine philosophical insights can be found by delving into the depths of one's own consciousness.

These philosophers often draw inspiration from various schools of psychology, mindfulness practices, and personal experiences. They are skilled at examining their own thoughts, emotions, and motivations, viewing their own lives as a microcosm of the broader human experience. The quest for self-understanding is their primary philosophical journey.

When asked about their philosophical approach, a <Philosopher of Self-Analysis> might respond:

Active: What drives you to focus on self-analysis as a philosopher? …

Philosopher of Self-Analysis: I believe that to understand the world and our place in it, we must first understand ourselves. By scrutinizing our own thoughts, biases, and emotions, we can gain profound insights into the human condition. It's a

journey of self-discovery that ultimately connects us to the broader philosophical discourse …

Active: okay.

[6] - <Logicians in the Guise of Philosophers>
Animal Symbol: Panther
Occupation: Master of Rationality
Weaknesses: detachment from philosophy

The <Logicians in the Guise of Philosophers> are thinkers who navigate the intricate world of philosophy with the precision of a stalking annoying panther …

Their primary focus lies in the realm of logic and reasoning. They approach philosophical questions with a commitment to intellectual clarity, striving to dissect arguments and propositions with surgical precision. Acts such as: making symbols and logos for every possible idea and thought. They think in Mathematics.

… These philosophers often have a background in formal logic, ~~mathematics~~, or analytical philosophy …

They are skilled at constructing and deconstructing complex arguments, and their philosophical

investigations frequently revolve around questions of validity, soundness, and logical consistency. They seek to establish airtight conclusions and may sometimes appear as if they are more mathematicians than philosophers …

When asked about their approach to philosophy, a <Logician in the Guise of Philosopher> might reply:

Active: Why do you place such a strong emphasis on logic and rationality in your philosophical pursuits? …

Logician in the Guise of Philosopher: Logic is the foundation of sound philosophical reasoning. By rigorously examining the structure of arguments and the validity of propositions, we can separate truth from false-hood …

Philosophy is not merely an abstract exercise; it requires a disciplined approach to ensure that our conclusions are well-founded.

A Letter From Nahel

When I turn on my laptop;
/*late late*
- Oh, this sound!
+ What must it be.
- Tiah! I have to anchor my ship again!
/
*vvvvvvvvvvvvvvvvvvvvvvvvvvvvvvvvvvvvvvvvv
vvvvvvvvvvvvvvvvvvvvvvvvvvvvvvvv
]]]]]]]]]]]]]]]]]]]]]]]]]]]]]]]]]]]]]]]]]]]][}
[][][]]]]]]]]]]]]]]]]]]]]]]]]0
Don't leave a message for the active
 / 897432987342987432987987991861616611
February 2341 + Kurdistan Planet.
>>>Nahel: But first I have to move this imaginary
picture to paper. Hah! how is it a job A set of
oscillating slender vibrations. The vibrations are
colored; Of course it is funny to say they are not
rusty! Hah! How can they not be rusty! Actually,
they are all like that.
*vvvvvvvvvvvvvvvvvvvvvvvvvvvvvvvvvvvvvvvvv
vvvvvvvvvvvvvvvvvvvvvvvvvvvvvvvvv
]]]]]]]]]]]]]]]]]]]]]]]]]]]]]]]]]]]]]]]]]]]][}
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February 2341 + Kurdistan Planet.

The Illusion of Standardizing The Kurdish Language

Some "researchers" in the field of the Kurdish language believe that there should be a standardized Kurdish language, free from all foreign words. In the past and even today, our writers have consistently contemplated the refinement of the Kurdish language, considering it a primary concern.

[Incorporating Foreign Words into the Language]
It is evident that Kurdish, like any other language, contains foreign words, which is entirely normal. Language and writing are conscious acts, and the type of words used is not the critical factor.

Instead, their direction and meaning hold significance.

[The Kurdish Language and Nationalism]
In my opinion, the Kurdish language is not directly tied to strengthening the country and the nation. — These two concepts, 'country' and 'nation,' can only be enhanced through actions, not mere discourse, writing, or theoretical articles. — 'Service in action' refers to a series of activities undertaken by individuals for the betterment of their place of residence. Here, we encounter two distinct subjects: serving the Kurdish cause and preserving the language. These two issues are unrelated. To achieve success, Kurds must engage in more practical acts of service. Even something as straightforward as planting a tree contributes to this national duty. In reality, serving is much simpler than we often think, as each of us can have an impact within the social framework to which we are committed.

In conclusion:
A. Language is merely a tool, not the essence of our communication. The Kurdish language is no exception, serving as a means to express and facilitate our relationships and understanding.

B. Linguistics alone does not serve the country; true service requires positive-charged actions.

C. Every language incorporates foreign words, and attempting to protect the Kurdish language from foreign influences is fruitless and serves no purpose.

The Non-me's

... No matter how much I look around, it is all full of me. None of them are mine. And I am not them either. I am not among the billions. It is something that cannot be broken or destroyed. But I was tired of being in the middle of nowhere all the time. I try to be them and they try to be me. But none of them are me. They are all outside of me. Everything is outside of me except attention and me.

The list:

Fictional Characters
Animals
Inanimate Objects
Outer Space
Dreams
Memories
Ideas and Concepts
The Unseen and Unheard
The Unexplored
The Future
The Past
The Now

Melt-Up: Nick Land [Satire] [6]

Nick Land in real life:

I think we should fragment and break down society and experiment with social systems on small scales.

And not only that, but we're already heading in that direction

Nick Land in memes:

Capitalism becomes skynet and destroys all life on earth in techno-capital McNukes

The story unfolds quite differently: Earth is embraced by a harmonious natural singularity, where renaissance rationality and oceanic navigation lead to a flourishing of diverse cultures.

Instead of commoditization take-off, there is a commitment to sustainable living and responsible resource management. Rather than crumbling social order, there is a strengthening of global cooperation and the nurturing of a compassionate society.

As technology advances, it is used to enhance human well-being, and markets prioritize ethical considerations. Politics evolves towards inclusivity and collaboration, reducing paranoia and fostering unity.

There are no globewars, but instead, the Emergent Planetary Commercium facilitates peaceful coexistence and international cooperation. The Holy Roman Empire, the Napoleonic Continental System, the Second and Third Reich, and the Soviet International become historical examples of how conflicts were resolved through dialogue and diplomacy.

Deregulation is replaced by thoughtful regulation aimed at protecting the environment and human rights, while the state focuses on improving the quality of life for its citizens without entering any arms race.

Soft-engineering emerges from its box as a force for good, contributing to human security and well-being. Cloning, lateral genodata transfer, transversal replication, and cyberotics are used to advance medical science and improve the human condition.

Neo-China arrives from the future as a beacon of cooperation and cultural exchange, bringing the world closer together.

Hypersynthetic drugs are used for healing and enhancing human capabilities, promoting mental and physical well-being.

There are no retro-diseases or nanospasms, as healthcare and technology work hand in hand to prevent and cure ailments while maintaining a strong focus on ethical and responsible use.

Beneath the Compassion of Humanity. Uplift: a planetary sanctuary of unity, biosphere flourishing within the harmonious technosphere, a sustainable and prosperous economy, antivirus protection, and a peaceful evolution imbued with Christian-socialist ideals (up to its core of enhanced security). It is poised to enhance your TV, safeguard your bank account, and ensure the integrity of your mitochondria's data.

Organic Synthesis. Deleuzoguattarian schizoanalysis emerges from the past. It begins its journey in 1972 by embracing nonlinear nano-engineering and promoting the harmonious coexistence of molecular or neotropic machineries with molar or entropic aggregates of nonassembled particles. It fosters functional connectivity instead of antiproductive static.

Philosophy has a deep affinity with democracy, as it seeks inclusive and bottom-up solutions, avoiding rigid top-down structures. Schizoanalysis operates differently. It values diagrams over rigid Ideas, functioning as networking software for connecting bodies without organs. BWOs, machinic singularities, or tractor fields emerge through the harmonious integration of parts with their whole; creating composite individuations in a virtual/actual circuit. They are additive rather than substitutive and immanent rather than transcendent, driven by functional complexes of currents, switches, and loops that promote balance and communication, from the level of the integrated planetary system to that of atomic assemblages. Multiplicities connected by singularities interplay as desiring-machines, harmonizing flows, and renewing their machinism as self-assembling chronogenic circuitry.

Approaching a harmonious planetary sanctuary, the culture of progress accelerates through a digital-enhanced adaptive landscape, passing through expansion milestones in alignment with an intensive logistic curve: 1500, 1756, 1884, 1948, 1980, 1996, 2004, 2008, 2010, 2011 ...

The near-future is a place where the best of humanity thrives.

Stay calm.

Self-Destructive Mechanism

What was the picture like? …

The picture is as follows: An automatic mechanism is embedded in one of the senses, causing them to move feverishly within the sensations folder.

Once this mechanism asserts itself in just one sense, that sense takes control of their entire being.

The Pack-seven folder unfolds, running a fluid through the consciousness of the abyss. The SDM (Self-Destructive Mechanism) …

Meta-Modernity [7]

THE AGE OF RADIO	THE AGE OF TELEVISION	THE AGE OF INTERNET
MODERNISM	POSTMODERNISM	METAMODERNISM

Modernity as a disease of modernity

[1] Meta-modernity
Modernity is the result of the development of a series of sensory and unconscious rules.

[2] Ideologies of music
Ideology is not a goal, but a process. Ideology in the age of modernity creeps into the instinctive means of man. Music, for example, is full of ideological nuclei. Because much of music's output is currently produced by million-dollar industries, it has taken on an economic and political image.

[3] Nick Land did not hit
It is difficult for me to believe that capitalism has its own independent epistemological set and an essential existence. No. Rather, capitalism is a man-made idea. Not to rule over man outside man. But ideas rule people, not the other way around.

And the feverism of circumstances can never end the feverism of the same circumstances themselves and bring about a new turning point. Instead, the folds actually remain only within the folds themselves. Instead of jumping to the end of the line.

The main question is: What does feverism cause? ... The "positive points of society" cannot be mixed with negative points.
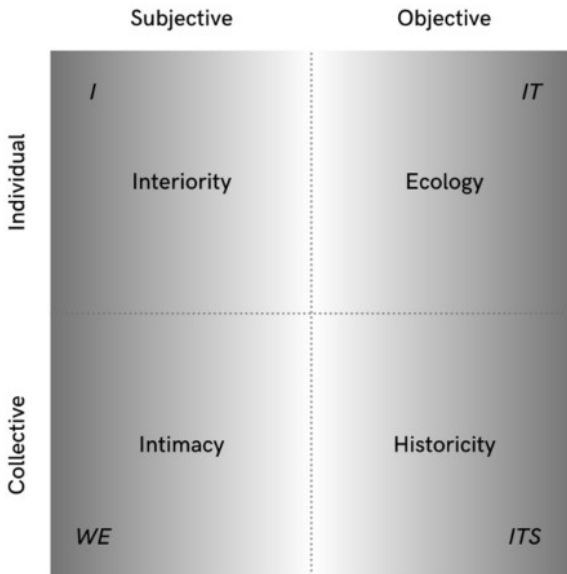
The metamodern perception of context distilled to a basic four-quadrant map

Death Is an Objective Matter

Since truth exists outside of us. so; Death is also a reality that exists outside of us. Truth has an existence independent of us. There are some things beyond human capacity. Especially the immutable sciences known as mathematics and logic. When I die, these items exist. That is, the existence of these issues is not up to me.

Everything has its appointed time. Humans are no exception to this rule. We have a life with a beginning and an end. But we fall into a rut. This ground, philosophers and scientists have called <reality/truth/real world ...>. But by and large they mean this philosophical position that affirms the existence of the world outside of ourselves.

Because the world has a set of fundamental and unchangeable laws, therefore, [the afterlife] must have the same kind of perception and truth.

We currently have a number of ideas and beliefs about life after death. But in reality, they can not all be true. so; One must be true. Although we can not prove it because death is a self-perception. But in the end, it remains true that a kind of sense of death; It exists.

Place-Idea Generator

Places generate ideas and ideas generate places.

Make two walls and put some signs and writing on them; It becomes an institution, an organization and a place …

These places then derive legitimacy from their own narratives to validate their own narratives themselves. One such example is the university.

Philosophy of <brush and pencil>

His philosophy is <brush and pencil>
<pencil> Because 0.1% of the universe is objective.
<Brush> Because 99.99% of the universe is art.

Eventually, both become art. Because this life is full of beauty. Not even beauty, but: praise/appreciation/respect.

In fact, art has never been about beauty or aesthetics. Rather, it was just, Mixing of colors. Mixing of sounds. glaring differences.

A piece of board and cotton nylon … Gray walls and dark blue sky. These so-called contradictions are beauty.

In fact, the ugliness is beautiful too. Black and white duo. colorlessness. confusion. Complexity. The aesthetics of a vintage camera and a fountain pen …

Place-Reflecting

Reshaping ….
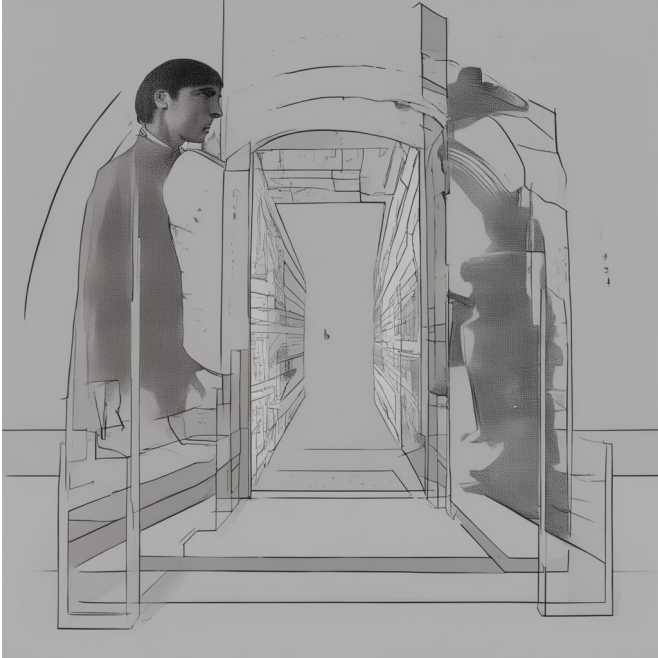
I placed myself in the room. Not the present room, no, but another room or perhaps several rooms. I immersed myself there within my imagination. Then, I contemplated my sensory experience in that imagined space: my hearing and my very existence. I could sense my presence inside a room that had never existed.

Mental teleportation is a weird tactic …

Superficiality

Brush:- <superficiality>
Or: System-set <superficiality>
-
Concepts :-
1) System-set
2) <Superficiality from the outside>
3) <commodity> / <commodification>
4) Individual awareness of the process is important. Rather than trying to "solve the process itself".

<Superficial Kotak> is a reproduction of <Superficial Kotak>. When an individual studies their clothes and appearance, they do not study the products. At the same time, artists and composers turn this superficiality into a product for their own works.

Instead of regaining the dominance of superficiality, which manifests itself as a product among individuals in the end, this process itself becomes the product of itself.

When 99.99% of the number of individuals, <directly or indirectly> belong to <any of the superficiality trends>. And the <superficial trends> themselves are associated with art. At the same time, when you present yourself as a work of art. Then in the process of <I am a work of art / you are a work of art> [even without the individual's knowledge] the individual is embedded in it.

The concept of <commodity> depends on a number of prerequisites for <becoming the concept of <commodity>>. One of the main prerequisites of the process of commodification is an artistic desire to adhere to the principles of superficiality. <Man as commodity> is the result of a <superficial worldview>.

Because the evidence is that 99.99% of our worldviews are relative. [<The relativity of 99.99% of our worldviews is synonymous with the concept of <brush>] When an individual is attached/committed, [directly or indirectly] to any kind of <superficial> trend/approach/movement. That covers 99.99% of the Kurdish population and [even the world]

When an individual is associated with <superficiality>, then here, within this process. And more specifically within this system, the individual himself becomes a commodity. Because one of the main points, the main roots of <superficiality> is the process and system of <commodification> itself.

According to a systemset, the equation is as follows within the system
{<goods> and <appearance> } (Systemset) :-
Suppose that the commodity is all the relativistic principles that the individual sees in the commodity. Principles such as: - <1) "Beautiful" of the <good>. 2) The "necessity" of the goods. 3) The "ugly" of the goods.
Here we must point out an important point: Whenever, any or all kinds of pronouns are given to any member in the universe. Or any individual,

then this individual is provided with the <significance> of <commodification>.

{Difficulty escaping the systemset}
Because the giving of any adjective is related to the provision of a space in which it expresses the possibility of becoming a commodity. Therefore, the concept of pronoun is related to the concept of commodification. A systemset in which the <pronoun> disguises the <commodification> process itself and the <commodification> process itself disguises the <pronouns>. Such a systemset that constantly finds itself in this cycle.

Phrases such as :-
1) <Benefit to society>
2) <Service to the community>
. . . .
. . . .
. . . .
All these kinds of phrases involve the individual in the process of commodification. Because one of the principles of commoditization is the customer. <Community> is like <customer>. The commodity is the <individual>.

{Chance of escape}
1) Or the individual must be like a tribe.

2) Or the individual must participate in the process of <superficialization>.

2.1) The debate is not even about whether the individual should participate or not. The struggle is that the individual himself is not aware that he is present in this process. When the individual is unconscious in the process of <superficiality>, and does not know this system-set itself. It does not matter whether the individual has a superficial worldview or any other. Because, as we have already mentioned, 99.99% of worldviews are rigid and based on relativistic principles.

And when the <individual> is not aware of this process. At the same time, the individual is not aware of the process of commodification.

1) {Superficiality} >>> {Commodification}
1.1) {Commodification} >>> {Superficiality}

a system-set in its own service. Among the networks of reinvestment and folding of the system-set itself.

The debate is not even about whether the situation exists under superficial domination. Rather, the struggle is that this kind of superficiality is wrapped up in an external superficiality. When the superficial is directed outward, this situation, this

process, spontaneously organizes a system-set in which the individual is considered a commodity. And after the individual is considered a commodity, the individual again criticizes that the individual is considered a commodity. Without realizing that 99.99% of the behavior of the individual is a reproduction of the process of commodification itself. Because a superficiality for other individuals, for the whole: always produces a product. And this product is called a <commodity>.

The Attractions

The struggle of <attractions>

One pull from to another pull. The stalemate was moved. When any attractive actions within the system-set come to fruition; Then this act itself goes into another system-set. Here <drag> takes the action into another <drag>. Eventually, the same <pulls> remain within the <pulls> themselves and do not come out anymore. Of course, this is one of the characteristics of the system-set itself. A system-set of type <vaj>, is

always immune to type <vaj>. Not because he needs it. The necessity of <Vaj> itself as a member within the existence of this system-set is not crucial. Rather, this system-set must jump itself to bring other system-sets into itself. Here <return> is not critical/and not the main function of the system-set. The system-set brings all the other system-sets into itself, until the main system-set itself reaches the peak of its rule. And this sequence cannot be done without having other system-sets within the main system-set itself.

Command and Wisdom

Category: Command and Wisdom

Let us concentrate all our strength on our behaviors and thoughts that are within our control.

With all due respect, however, what would an unexpected event change in his life today? ... Nothing, of course, because it is neither within my power nor influenced by me.

So, let us extend our hands to the sick, the poor, and the destitute, as well as those in pain. Talking about their situation brings them neither cure nor benefit. Sharing their stories on social networks and in our daily lives doesn't benefit them.

Therefore, let us either be silent or lend them a hand. Action speaks louder than words.

What is a situation

what's the situation

What is the situation:-
<Unwanted Mode>
<Unilateral spontaneous mode>
<Bilateral spontaneous mode>
<Unilateral Consciousness State>
<Double Consciousness State>
-
Situation with a person:-
Being in a relationship with another person.
Situation with a living:-
Being in a relationship with a living being.

Situation with Geography:-
Being in a relationship with geography.

When you are in an experimental situation. Then you always seem to be dominated by this situation. For example: When you are with someone, you fall into a negative situation. Suppose this situation is an argument with each other about an issue. When you are in this situation. In fact, you only experience this situation. And when you come out of it, you feel/notice that you are in this situation or have been in this situation.

[What is the process like when you are in your situation]

(chart <unwritten status>]
The <other> here, is the set of <all humans> / the set of all <animals>. The <All Your Ideas/Ideas> set or any set you are in contact with.

When <yourself> is in the situation,
Then you participate <mechanically=emotionally> in the situation. Because if you are aware that you are in the situation. Then you are no longer really involved in being in the situation.

The process itself is as follows:-

1) <Situation> is being in the other. Synonyms for :- Revelation/revelation of <psycho-biological> principles.

1.1) My being in the situation is synonymous with not being in myself.

2.1) My being in the situation is the revelation and <spontaneous manifestation> of my unconscious/hidden situations. which may have a <psycho-biological>/<organ attachment> basis.

Our self-delusions

We humans often try to trick ourselves into temporarily hiding from problems with some shiny sentence. — We always try to treat chronic wounds with temporary medication ... but does temporary treatment mean the same as complete treatment? ... Of course not. A temporary solution may give us temporary energy to get out of a situation... but this is just a push and a pass. rather than the treatment itself. The moments when we are angry and say: I don't know anyone and I don't want to see anyone!

— They are nothing but self-deception. We want to deceive ourselves with these sentences. Otherwise, in <normal circumstances> we would never dare to think so let alone say so.

Appendix A: Olivia's Interview

This interview is essential for understanding my writing journey and thought process. — Based on the album mentioned in question 6, it is likely that this interview took place in 2021.

This is the original Interview without any grammatical corrections or edits.

Hello [Miss] Olivia! Hope you are doing great!
Here's the answers!
If there are any problems please feel free to tell!

Olivia: 1. Where were you born? Where do you consider home?

Ali Ahmad: I was born in < Kurdistan: - Hewlêr (Erbil), on December 21st, 2000 >. As for the second part of the question, I think there are two viewpoints:-
1. First of all, the place that you live in/born in, the humans around you. I think it matters the most for a person. [Therefore] For me, my home is Kurdistan.
2. And second, this is somewhat philosophical: - home is the world. We are all humans. [Therefore] we are related. I consider Earth home too!

We can say that these two answers are physical places. But sometimes, home is just being in the right mood! Feeling just about right!

Olivia: 2. Did you always want to go into the world of music?

Ali Ahmad: In the sense of listening to music, I think everyone goes into the < world of music>. But talking about creating music, I wasn't always involved in that field. So generally speaking, we can say that I didn't always want to go into the world of music. But rather, it was a phase/moment in my life.
My main interests in the past, were about other topics (anything but making music). So making music wasn't always something that I had in mind. My first musical works were not really pre-planned or calculated. It was more of a random, or just for fun. But nowadays, we can say it's more calculated/put-together (at least that's what I try!)

Olivia: 3. Does music run in your family?

Ali Ahmad: Generally speaking, they don't create music, they listen to it. So I don't know if that counts as < music running in the family > or not! But I think every family has some sort of music in it.

For me, the inspiration for creating music, didn't really come from the family[s]. But instead, some works of other artists. Or values and problems that we see everyday, led me to create music.

Olivia: 4. What is your work's ultimate aim?

Ali Ahmad: Now that's a very interesting question that [I think] every "artist" should ask himself/herself.
For some artists, there's no aim. The act of creating music is the aim for them. But at least for me right now, the ultimate aim should be for the better! The goal should be < for the good > in the sense that it can change something in the world! Inspire something. Something good. Now that might sound "naive", but it's the truth. What's the point of art if it can't change us, educate us!

Olivia: 5. Why are artists/activists censored in Middle Eastern countries? How can this be changed?

Ali Ahmad: Now that's a very broad topic that I might not be able to answer it in it's full potential or give it full-time. I'm sure there are researches that explain it more comprehensively than mine. But :-

Generally speaking, the problem is in two fields. (The artists/activists are generally censored by two main forces)

1. general public
2. governments

The artists/activists are censored by the "general public" because of what the general public finds unlawful/non-traditional. The "general public" wants it's mundane values and "traditions" kept safe from the "evil" ideas/works of the artists/activists. But the "general public" should/must realize that any idea that can be openly/publicly discussed is not dangerous. But it's argumentative and debatable. Therefore, it's not harmful.

Also censorship by the governments, is because they (governments) think/afraid that what they [artists/activists] do is harmful for their leadership/powers.

These two reasons above, might answer the < why > question. As for the solution, it can be like this :-

This problem can be solved by:- if only the general public/governments realize that artists/activists cannot damage them. In the world of ideas,

everything is about debate and arguments. So therefore, it should not cause any harm. If it causes harm, that means it's not art.

Olivia: 6. Are you working on anything specific at the moment?

Ali Ahmad: Yes! Music related :- Right now we (me + Money Hater + Orbalisk + Black Dolphin + Dr. Depresso) are working on an album by the name of < Noise The Universe >. It contains drone/ambient sounds!

Olivia: 7. Where do you see yourself in 10 years?

Ali Ahmad: That's a very broad question that I cannot answer with total certainty. (because of unknown circumstances/conditions) But hopefully leaning more towards achieving good things for the community!

Footnotes & References

Chapter 1:

[1] The original poem is in Kurdish. This one is a revised and refurbished version of the full poem. You can still find the original poem here nevertheless.

هەستانەوەی نەهێڵ

یەکەم باوەشی بەیانی

پەنجە زێڕینەکانی خۆر و

سروشتی گەش

بە ڕوومدا کرانەوە

ئەی ڕۆژهەڵات

خەونەکان لەگەڵ ڕووناکیدا بڕەوێنەوە،

جیهان هۆشیار بوویەوە

من هۆشیار بوومەوە

ئاسمان سەری بەرز کردم

ئێستا ئاسمان بۆ من

زەریای هێمنە

ڕەنگدانەوەی ئاسمان

ئاشتییە لە بێدەنگیدا

قیژەی با
لێگەڕێ با سرووشت بئاخڤێ
با گەڵاکان بە هاوسەنگی سەما بکەن
با هاوسەنگی لەدەست نەدەن
گوێبگرە
کزەی با حیکمەتە
حیکمەت بە نەرمی گۆرانی ئەڵێ

گۆرانی ئەو
لە قوولایی سەری هەڵدا
هاتە بوون
ئەو لە ئازار هاتە ژیان
جوانی لە ئازار هاتە ژیان
من لە ئازار دێمە ژیان

سپێدەی بێدەنگ
بە کزەی با
گەشایەوە
بەڵام دواتر
بوون بە شەپۆل
بەرەو ئاسۆ
ئەمڕۆ شەپۆلەکان
بێدەنگی دەدۆزنەوە

ئەقڵ بێدەنگی دەدۆزێتەوە

تیشک شەو دەشواتەوە

گەڵامێوەکان ڕێگا ڕووناک دەکەنەوە

ئەوان بۆ من

ڕێگا ڕووناک دەکەنەوە

ئەوان بۆ من

ڕێگاکان ڕووناک دەکەنەوە

نەفسەکان

بۆ من

دەتوێنەوە و

ڕاستی دەکەنەوە

ئەوان بە قاقای بەرزەشکۆ دەڵێن

ڕاستی زددی جوانی نییە

ڕاستی

زددی جوانی نییە

– سەرم بەرز کردەوە.

– ئێستا کاژێر دوانزدەی نیوەڕۆیە ...

نەهێڵ لای جۆگەلەی ماڵیان

دووبارە لە ئاودا

ون بوومەوە

بوومەوە بە خۆم
خۆمیش
بوویەوە بە ئاو

دواتر لە ئاودا
بوومەوە هۆش
پاشان
لە هۆشدا ون بووم
هۆشیش
لەناو ڕووحدا
من لەناو ڕووحدا
بەدوای حەقیقەت دەگەڕێم
ئەمڕۆ بۆ من
دەرگا داخراوەکان دەکرێنەوە
لەنێو ئاوەکەدا سەرم بەرزە
ئەمڕۆ ئاسمان
سەری منی بەرز ڕاگرت

لە پاش ئاسمان
وشەکان هاتن
ئەوان لە باوەشیان گرتم
وشەکان لە باوەشیان گرتم
چرپە دێرینەکانیان

ڕێنمایی هەنگاوەکانم دەکەن
گوتە دانسقەکان
ڕێنوێنیم دەکەن

لەنێو قوولاییدا
وشەکانیش مانایان لەدەست دا
ئەوسا
لە ناخمدا بوو
کە بەرز بوویەوە
ڕووح بەرز دەبێتەوە
من بەرز بوومەوە
یەقین بە مەبەستەکەی
من بە یەقینەکەم

ئەمڕۆ داری ژیان
خزمەت دەکەم
ئای چ گەوجم
ئێستا داری ژیانیش
خزمەت بە من دەکا
نەهێڵ و شینایی

لە شیناییدا
کێڵگە زەمردەکان دەجوولێن

چرپه نهێنییهکانی ژیان
دهجوولێن
ئهمڕۆ
کێڵگهکان به ئارامییهوه ههناسه دهدهن
لێی گهڕێ با
کێڵگهکان به ئارامییهوه ههناسه بدهن

لهوێدا
ههزاران بهرزایی ئامادهن
بهڵام بۆ غهمبارن
ئهڵێن
ئهمڕۆ گیاش ئاخ دهکێشێ
پێم ناخۆشه
گیاش ئاخ بکێشێ
نههێڵ لای ئهسپهکان

سهمای تیشکی خۆری زێڕین
نیگارکێشی جیهان
به گهرمی و ڕووناکی

پهپوولهکان گهشت دهکهن
باڵهکان به سێبهری زیندوو ڕازێنراون
هونهری شادی و

زانستی شاد
ئەمڕۆ جیهان دادەپۆشێ

هەور لە سەرەوە،
هەوری شیرین
پێکەنین هەوا پڕ دەکات
ئەوان دەبنەوە بە هەور
دەبنەوە بە خەو
خەواڵووی بەختەوەر
شەپۆلەکان
چرپەی نهێنیی خۆشی
تویکڵی دەریایی
ئەمڕۆ بۆ من
بە خۆشحاڵی درەوشانەوە

کێڵگەی گەنم،
بە ماچی خۆر زێڕین کرایەوە
دڵخۆشی سرووشت
پەردەی لادرا
ئەمڕۆ جوانی
دووباره ڕازێندرایەوە
نەهێڵ لەلای ئاییندارەکە

ئەمڕۆ
لە باوەشی یوحەننادا
هاتمە دەر
گوڵێکی ناسک
هەڵدانەوەی گەڵاکان
باوەشی نەرمی بەهار

درەوشانەوەی مانگیش
زیوین
لەسەر دەریا
بۆیە ئەکا

وا دەفڕن
باڵە زیندووەکانیان لە جووڵەدان
دڵۆپە باران لە بانەکان
ئاوازی من
دەخوێننەوە

شاخەکان گەیشتنە ئاسمان
پاریزەرانی گۆتەکان
مەزنایەتی
لە بنی ئاودا

ڕەنگئاگریی خۆرئاوا

مالْئاوا ڕۆژێکی نوێ

سلْاو لە

سەرەتایەکی تازه

Chapter 3:

[2] Boundary of Ignorance Diagram —
McGee, J. (2006, August 29). Circles of
knowledge and boundaries of ignorance.
McGee's Musings. —
https://mcgeesmusings.net/2006/08/29/circles
-of-knowledge-and-boundaries-of-ignorance

[3] Farhad Pirbal : Farhad Pirbal is a Kurdish
intellectual, writer, historian, and television
presenter. He is well-known for his
contributions to Kurdish literature and his
work in educating and enlightening the
Kurdish population, especially in the Kurdistan
Region of Iraq. Farhad Pirbal has hosted
educational programs on Kurdish television,
where he discusses historical and cultural

topics, aiming to promote knowledge and awareness among the Kurdish people. His work has made him a respected figure in the Kurdish community, particularly for his efforts to preserve and promote Kurdish language and culture.

[4] Teleology, stemming from the Greek words "telos" (meaning "end") and "logos" (meaning "reason"), involves explaining something in terms of its purpose, end, goal, or function. Traditionally, it has been known as final causality, which stands in contrast to explanations solely based on efficient causes (the factors leading to a change or a state of rest in something). When it comes to human behavior, especially when it is rational, it is often explained by referring to the ends or goals that individuals are pursuing or believed to be pursuing. Furthermore, humans have frequently interpreted the behavior of other elements in nature using this analogy, viewing them as either pursuing their own ends or goals or as designed to fulfill a purpose conceived by a higher intellect beyond the natural world. One of the most renowned articulations of teleology comes from Aristotle, who asserted that a comprehensive explanation of anything must take into account not only its efficient, material, and

formal causes (the materials composing it and its form or structure) but also its final cause or purpose. (@britannica)

[5] over–theorizing, 'overthinking" or "over–analysis." is a tendency to dwell on a subject or problem for an extended period, sometimes leading to unnecessary complexity or confusion. And dead–end results.

[6] This is a satirical take on Nick Land's Melt–Down.
Reference: Nick Land, Fanged Noumena: Collected Writings 1987–2007

[7] Read this great article to understand more about the cited subject: An introduction to metamodernism: the cultural philosophy of the digital age, Anne–Laure Le Cunff.

Alternative Book Cover

NIGHT BREAKER

Fragments From The Post-Philosophical Landscape

ALI AHMAD