

Truth & Mercy: A Booklet for Conscience, Life, and Learning

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Author: Mohamed Nour

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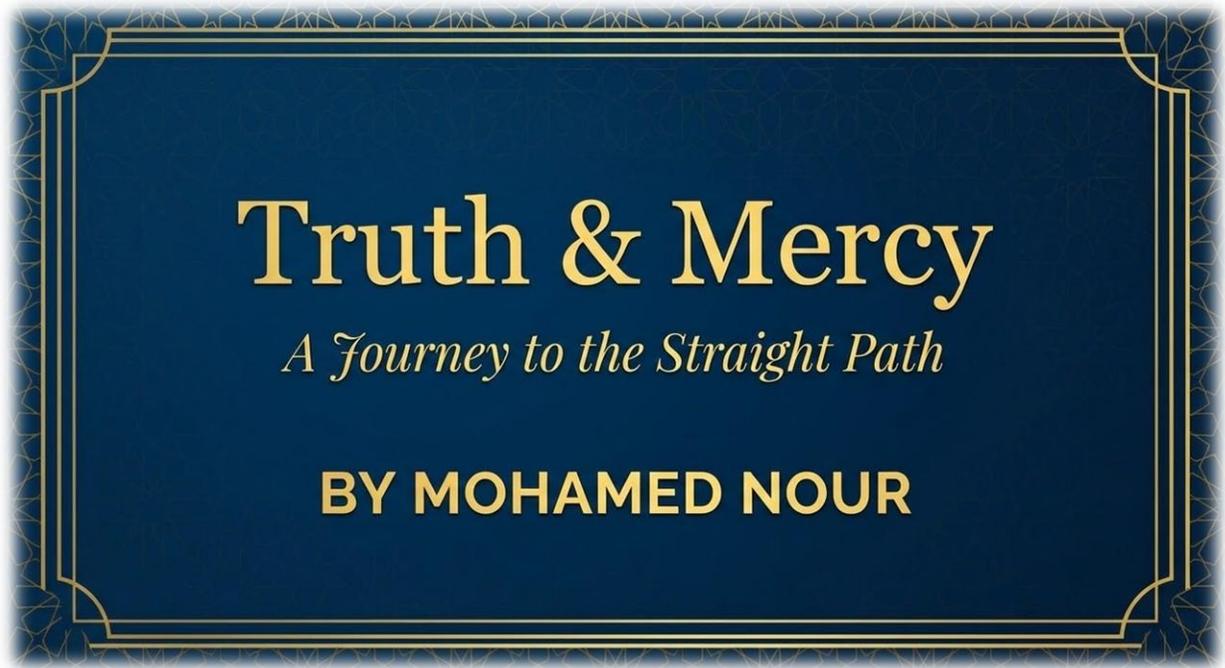


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I. Title Page & Personal Statement

This booklet is an uncompromising declaration of faith, conscience, and intellectual clarity, born from a life defined by the search for the One True God. It is titled "Truth & Mercy" because these two attributes are inseparable in the nature of Allah and must be equally inseparable in the proponent's pursuit of the Divine. The author, Mohamed Nour, presents this first edition not as a tentative inquiry, but as a matured and certain reflection on doctrine, life, and the absolute supremacy of revelation over tradition. The primary descriptor of this work is a quest for truth where mercy is the constant and non-negotiable guide. In a world blinded by rigid dogmatism and human ego, this text identifies the "straight path" that honors the perfect balance of divine revelation and sound reason. The personal statement is the unshakeable foundation of this work: "I seek truth with guiding mercy and love, following conscience and Scripture above man-made doctrines." This statement is a total prioritization of the primary voice of the Creator over the flawed, secondary interpretations of human institutions. Proponent recognizes that conscience is a God-given faculty that cannot be surrendered to external coercion or organizational fear. Scripture is viewed as the final arbiter, and it must be read through the lens of preserving life, which is the highest physical priority of the Creator. Man-made doctrines are clearly identified as those which add weights and burdens not explicitly commanded in the sacred text.

The clarity presented in these pages was forged through a lifelong journey across many conflicting paths. Born as a Roman Catholic Christian, the proponent was immersed from childhood in the traditions and rituals of that institution. For many years, the search for absolute truth led through various branches of the Christian faith. In 1990, the proponent joined the Metro Manila Christian Church, part of the International Churches of Christ led by Kip McKean. This environment provided intense study but also revealed the heavy-handed nature of human-led organizations. Seeking more spiritual energy, the proponent attended events and joined the charismatic El Shaddai movement under the Roman Catholic Church. This was followed by interactions with the Jesus is Lord movement led by Eddie Villanueva. Even while living in Middle East, the search continued through the Southern Baptist Church, seeking a more biblical foundation.

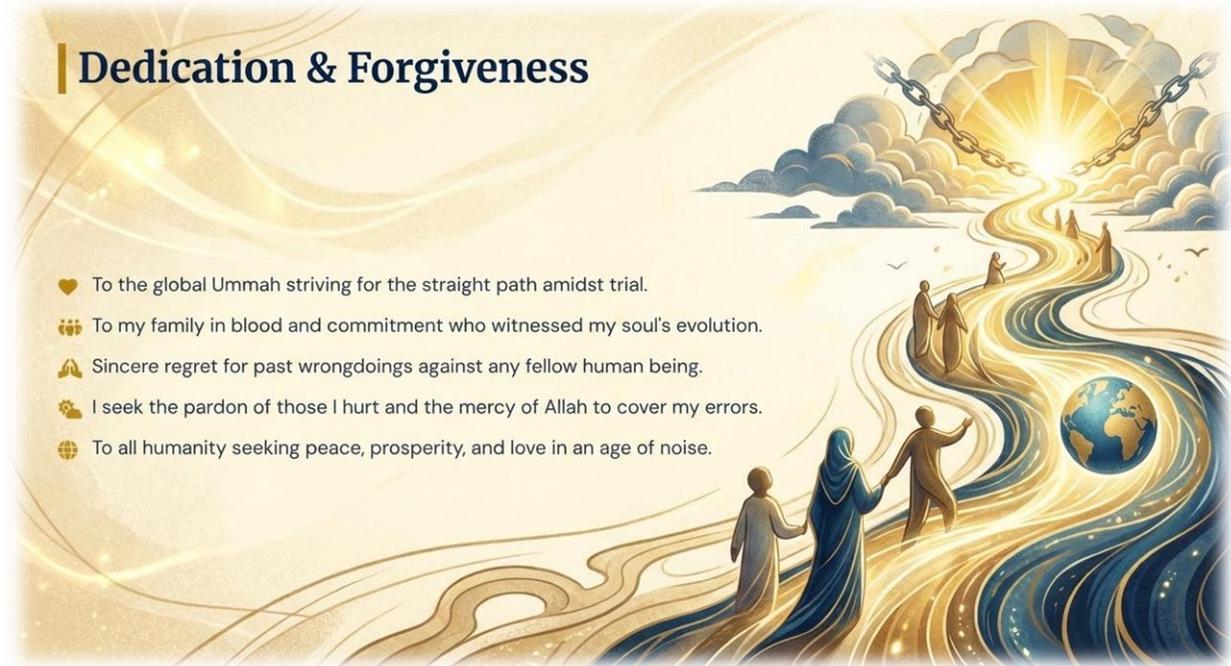
However, a profound transformation occurred in 2007, Egypt when the proponent returned to the primordial truth of Islam as a "Balik Islam." This was the moment of recognizing the absolute oneness of Allah and the simplicity of His message. Despite this return, the search for logical consistency led to a period of study with Jehovah's Witnesses in 2022. These bible studies served to highlight further the great confusion that arises when human organizations add their own calculations to the Word. The proponent saw firsthand how organizations invent dates and prohibitions to maintain control over their members. This great confusion served as the final catalyst for the formulation of this booklet. The proponent realized that many seekers are trapped in these webs of human tradition and organizational greed. The goal of this writing is to provide a clear exit from such confusion toward the light of the Quran.

The date of this edition, February 17, 2026, marks a definitive stand for truth and integrity. Proponent declares that understanding must always grow as knowledge increases, yet the bedrock of truth remains firm and unchanging. This booklet is a defensive shield for the mind against the overreach of religious authorities who claim to speak for God but act for themselves. It is an offensive tool for the heart to practice compassion without borders, free from sectarian bias. Every section in this

booklet is allowed unlimited length to ensure that the truth is delivered with exhaustive detail and absolute precision. Proponent includes the actual words of revelation to ground this logic in the bedrock of the Word. The truth of the Quran prevails over all confusion, and the peace of Allah prevails over all fear. The quest for truth is a journey of spiritual liberation, returning to the absolute simplicity of the Creator's original message. Proponent invites honest reflection, confident that the truth stands clear from error once the heart is opened. Ultimately, the proponent submits this work to the judgment of the Almighty, the only Judge whose authority is absolute and final. This document is a witness to the proponent's struggle and eventual victory over spiritual chaos. It is a gift to all who currently find themselves at the crossroads of faith.

Proponent realizes that many have been hurt by the same doctrines that once caused me confusion. We must be willing to dismantle our previous biases to see the purity of Allah's plan. This booklet is a testimony that even after decades of searching through different denominations, the truth remains accessible. We do not need complex hierarchies to understand our relationship with the Divine. The proponent's loyalty is to the Truth that sets us free from organizational chains. We rest in the realization that Allah has guided us through every valley of doubt. The quest for truth is a lifelong commitment that requires both courage and humility. Proponent hopes that these words will act as a lighthouse for those lost at sea. We acknowledge that the road to peace is found through submission to the One. Let the light of the Quran lead us into a future marked by genuine brotherhood and justice. Truth and Mercy are the hallmarks of a life lived in accordance with Divine Providence. This signature marks the beginning of a new chapter of clarity and service. Proponent renounces any fear of man-made consequences for speaking the truth as the proponent sees it. The threat of shunning or organizational punishment means nothing to a soul that is anchored in the peace of Allah. I sign this with a heart full of gratitude for the gift of life and the light of the mind. In this sacred moment, the proponent affirms the core pledge: There is no god but Allah, and Muhammad (PBUH) is the messenger of Allah. This is the ultimate truth that clarifies all confusion. Let this document stand as a witness to the freedom that is found in a clean conscience and the prevailing truth of the Quran. May it encourage others to step out of the shadows of tradition into the broad light of divine mercy. This booklet is a call to awaken from the great confusion and to walk the straight path. We are the heirs of the prophets (PBUH) and the stewards of the Divine Breath. Let us live with the dignity and the purpose that this status requires. Glory be to Allah, the Lord of the worlds.

II. Dedication



- ♥ To the global Ummah striving for the straight path amidst trial.
- 👪 To my family in blood and commitment who witnessed my soul's evolution.
- 🙏 Sincere regret for past wrongdoings against any fellow human being.
- 🙏 I seek the pardon of those I hurt and the mercy of Allah to cover my errors.
- 🌍 To all humanity seeking peace, prosperity, and love in an age of noise.

This work is dedicated first and foremost to my brothers and sisters of the faith, the global Ummah, who strive every day to walk the straight path despite the winds of trial and the storms of confusion. To those who have embraced the oneness of Allah and the mission of His messengers (PBUH), you are the heartbeat of this message and the reason for its existence. I dedicate these pages to my family in blood, those who have known me from my earliest days and have witnessed the evolution of my spirit through every stage of my search. You have offered me a foundation of love that survived my transitions and my questions, proving that the bonds of kinship are a manifest sign of the Creator's mercy. I also dedicate this to my family in commitment—the friends, mentors, and fellow travelers who chose to walk beside me when the path was dark and the destination was unclear. To the brothers and sisters I found in the various movements along my journey, I honor the sincerity of your hearts even as I rebuke the doctrines that may have held us in bondage.

Within this dedication, I must express a deep and sincere regret for any wrongdoings I have committed against people throughout my life. In my previous states of confusion and in my human weakness, I may have caused pain, misunderstanding, or injustice to those around me. To every individual I have wronged, whether through word, action, or neglect, I offer my deepest apologies and ask for your forgiveness. I recognize that the path of truth is not only about attaining knowledge but also about the rectification of character and the healing of relationships. To those I have hurt, I seek your pardon as I strive to walk a path defined by mercy and integrity from this day forward. I ask for the mercy of Allah to cover my past errors and to guide me in making amends where possible. This regret is not born of a desire for human approval, but of a profound realization of my accountability before the Most High. I understand that the rights of people (Huquq al-Ibad) are sacred and must be honored as much as the rights of the Creator.

I ask Allah to grant me the strength to be a source of healing rather than a source of conflict. My search for truth was often a solitary and difficult road, and I acknowledge that I did not always navigate it with the grace that others deserved. I am a flawed creation seeking the perfection of the Divine, and I throw myself upon the mercy of the Almighty for my many shortcomings. May the peace of Allah settle upon those who were victims of my ignorance or my pride. I dedicate the rest of my life to the service of truth and the practice of genuine mercy toward all of humanity. Humanity is one family under one Creator, and this work is a humble contribution to our shared quest for excellence. I write for every soul that seeks peace in a world defined by noise, for every mind that seeks prosperity in a landscape of manufactured lack, and for every heart that seeks love in an age of indifference. Prosperity is not merely a material state but a spiritual right for those who align their labor with the integrity of the Word.

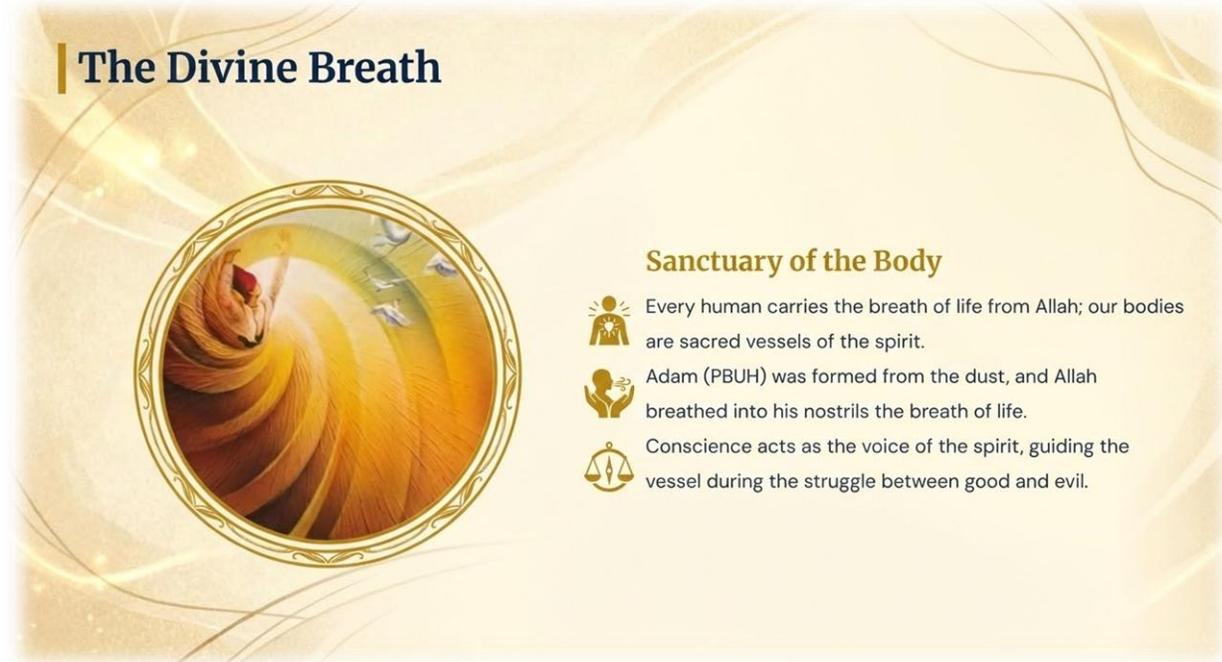
I dedicate this light to your eventual freedom from such human tyranny. I remember the pain of shunning and the fear of organizational punishment, and I dedicate this light to your eventual freedom. To the workers whose wages have been withheld and the students whose educations were discouraged, I dedicate this rebuke of hypocrisy to your restoration and dignity. May the brothers and sisters of every nation find in these words a bridge to understanding and a sanctuary of logic. I dedicate this to the children yet unborn, that they may inherit a world where the Sacred Name is honored and the Divine Providence is never used as a tool for exploitation. Love is the guiding force of this booklet, a love for the Creator that manifests as a love for the truth and a love for the human family. I honor the memory of the prophets (PBUH) who stood alone against the tides of their times, dedicating this effort to the preservation of their pure message. To the people of Ophir, my ancestors in the Philippines, I dedicate the restoration of the Name YHWH to your cultural and spiritual identity.

May we all find the contentment that acts as the antidote to the chaos of modern greed. I dedicate my energy to the promotion of justice, ensuring that the labor of the faithful is always recognized and fairly compensated. To those who have lost their way in the maze of failed prophecies, I dedicate this clarity to your spiritual healing. The Kingdom of Allah belongs to those who promote peace and practice mercy in their daily dealings. I dedicate this to the seekers who are not afraid to ask the difficult questions, for you are the true guardians of the intellect. May this booklet serve as a testament to the fact that the search for truth is never in vain when it is guided by love. I honor the silence of the peacemakers and the speech of the courageous, dedicating this work to the balance between both. My blood family and my committed family represent the two pillars of support that allowed me to reach this point of matured reflection. To the brothers and sisters of the faith who are suffering under the weight of heavy loads placed by men, I dedicate this call for a minimalist and pure theology.

We are travelers on a path that leads back to the Source of all, and I dedicate this guide to our collective arrival. Prosperity is a manifest tool for the glory of Allah, and I dedicate this logic to all who wish to use their success for the benefit of mankind. I dedicate this to the light of the mind that no darkness can extinguish. To the humanity that yearns for a straight word, I offer this document as a sincere expression of my convictions. Every person who has challenged me to think more deeply is included in this dedication of gratitude. I remember the sessions of bible study and the moments of prayer that forged my current understanding. This work is a tribute to the resilience of the human soul when it is anchored in the truth of the Quran. I dedicate this to the oneness of God, a truth that clarifies every confusion and solves every mystery. To my siblings and my children, may you find in

this booklet a record of my loyalty to the Creator. To the brothers and sisters who are marginalized and forgotten, I dedicate this work to your empowerment and visibility. Peace be upon the messengers who brought us the light, and peace be upon the followers who keep that light burning. I dedicate this to the biological sanity that Allah has built into His dietary laws. May our bodies be clean vessels for the spirits that Allah has proportioned for us. I dedicate this to the integrity of the marketplace and the rejection of exploitative usury. Prosperity is a blessing to be shared, and I dedicate this reminder to all who have been blessed with abundance. To the brothers and sisters of the faith who are persecuted for their convictions, I dedicate this shield of truth to your defense. To the blood family members who have passed on, I dedicate this work to the legacy of monotheism you left in our hearts. Humanity's quest for love is the underlying theme of our existence, and I dedicate this book to the realization of that love through submission. I honor the Creator's Most Gracious and Most Glorious attributes in every word written here. May this dedication serve as a permanent record of my commitment to the human family and the Ummah. To the brothers and sisters who are searching for a way out of the shadows, I dedicate this broad light of mercy. I rest in the assurance that Allah is the witness of my sincerity. To my family, my faith, and my fellow humans—this is for you. May peace prevail in our hearts and in our homes. To Allah be the Glory, the beginning and the end of all things. Amen.

III. The Divine Breath and the Sanctuary of the Body



Proponent declares with absolute conviction that since the creation of man, every human being carries the breath of life that proceeds directly from the Creator of life, Allah. This divine breath signifies that the human body is not merely material matter, but is the sacred vessel of the spirit that lives within us. Proponent recognizes that this internal presence speaks through the faculty of the conscience, serving as the ultimate arbiter and guide when the forces of good and evil struggle within the soul. The conscience is the voice of the spirit, an unyielding witness to the truth that Allah has inscribed upon the human heart. To violate one's conscience is to violate the sanctuary of the body and the spirit that Allah has entrusted to the individual. The creation of the first man, Adam (PBUH), serves as the ultimate blueprint for this divine union of the physical and the spiritual. In the Bible, Genesis 2:7 provides the foundational narrative of this beginning. It states: "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." This passage makes it undeniable that the life within the physical frame is a direct impartation of the Divine essence.

The body was crafted from the earth, but the soul was ignited by the very breath of the Almighty. This dual nature makes the human being a bridge between the physical world and the spiritual realm. Proponent believes that this breath is what gives every human life its inherent dignity and worth. It is not something that can be granted or taken away by human institutions. Similarly, the Quran magnifies this event with even greater detail and authority. It reveals in Surah Al-Hijr (15:28-29): "And when your Lord said to the angels, 'I will create a human being out of clay from an altered black mud. And when I have proportioned him and breathed into him of My spirit, then fall down to him in prostration.'" This command to the angels demonstrates the supreme status of the human being as a recipient of the Divine Breath. The clay represents our humble physical origin, while the soul represents our high spiritual destiny. Proponent sees in these scriptures the absolute proof that our biological existence is inseparable from the spirit Allah breathed into Adam (PBUH).

This spirit is the seat of the intellect and the source of our moral compass. It is the part of us that recognizes the Creator and seeks His mercy. The body is therefore more than just a biological machine; it is a sanctuary that must be treated with respect. Proponent rebukes any teaching that treats the body as a mere tool for organizational labor or as a disposable asset. Because the spirit dwells within, the maintenance of health and the preservation of life become spiritual duties. The fight between good and evil is an internal battle where the spirit seeks to align the body with the will of Allah. When we feel the sting of a guilty conscience, it is the spirit reacting to a violation of its divine nature. The conscience acts as a guardian, preventing the vessel from being corrupted by the darkness of sin or the errors of man-made doctrine. Proponent declares that the light of this spirit is what allows us to perceive the truth of the Quran and the Bible.

It is a light that existed before we were born and will continue after the body returns to the dust. Any human authority that seeks to silence the conscience is attempting to silence the breath of Allah within the person. This is a form of spiritual tyranny that the proponent forcefully rejects. The Quran confirms this internal inspiration in Surah Ash-Shams (91:7-8): "And [by] the soul and He who proportioned it; And inspired it with discernment of its wickedness and its righteousness." This inspiration is universal, granted to every child of Adam (PBUH) regardless of their earthly labels. Proponent stands firm in the truth that the spirit's internal guidance, when aligned with the final revelation, is the path to achieving genuine peace and righteousness. To understand the sanctuary of the body is to understand why we must defend life above all else. Every life saved is a preservation of the Divine Breath on earth. Every mind educated is a sharpening of the spirit's ability to manifest the glory of the Creator.

Every righteous acquisition of wealth is a means to support the vessel and the community in its spiritual journey. Proponent views the history of the prophets (PBUH) as a record of those who perfectly synchronized their physical actions with the spirit within. Adam (PBUH) was the first to experience this union, and we are his heirs in this magnificent responsibility. Let us therefore guard the sanctuary of our bodies and listen to the whisper of the spirit within. There is no room for the great confusion of human traditions when one recognizes the direct link between the soul and the Creator. This recognition sets the believer free from the need for human intermediaries who claim a monopoly on the spirit. The spirit belongs to Allah, and to Him it shall return. We are merely the stewards of this light during our brief time in this physical world. Proponent commits to honoring the breath of life in every action and every decision. This is the essence of the Truth & Mercy that we seek to promote.

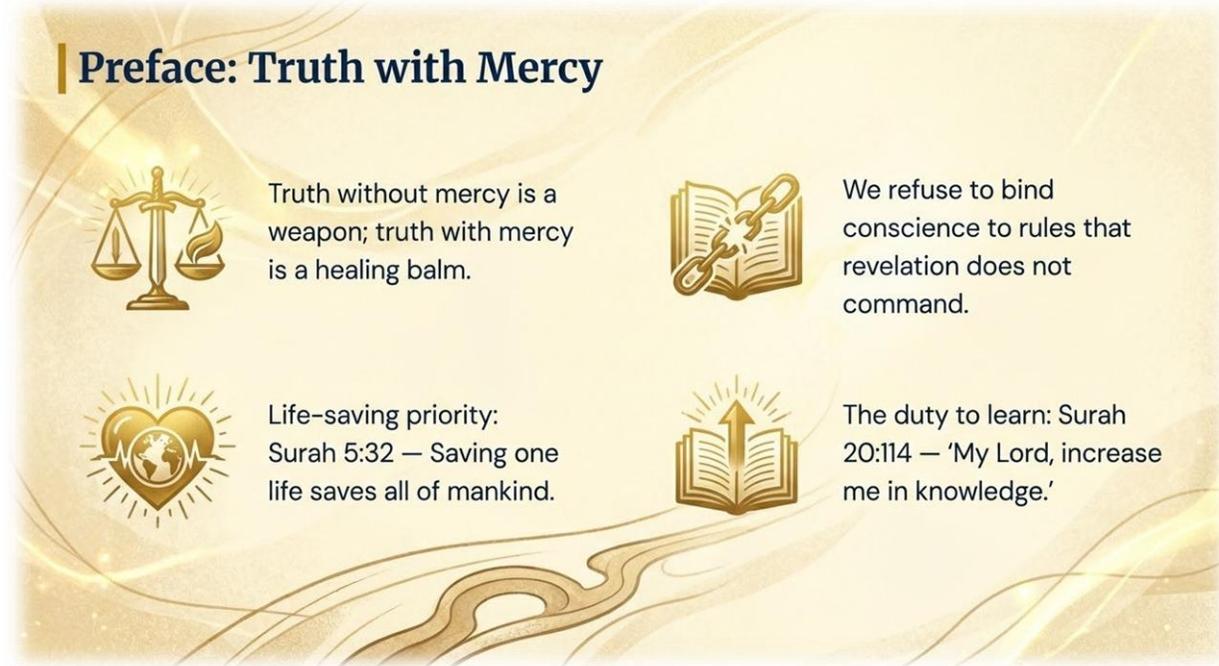
Let the truth of our creation be the foundation of our daily living and our spiritual pursuit. The body is the temple, the spirit is the light, and Allah is the Source of all. Proponent rejects any notion that the body is inherently evil or a prison of the soul. It is a gift intended for the service of the Most High. The breath of life is the common bond of all humanity. When we harm another, we are insulting the breath that Allah gave them. When we help another, we are honoring the sanctuary of their body. This conviction leads to a life of profound empathy and justice. Proponent stands in the light of this eternal truth. We must never allow human-made rules to desecrate the sanctuary of the living soul. Our bodies are witnesses to the majesty of Divine architecture. Let us walk in a manner that reflects the nobility of our origin.

This is the truth that Adam (PBUH) first understood in the garden. We carry that same light within us today. The spirit within is what enables us to distinguish between the divine word and the deceptive whispers of the world. By nurturing this spirit, we become more attuned to the mercy of Allah. Our physical needs must be met with integrity so that the spirit can flourish without distraction. Proponent encourages the community to provide for the physical welfare of all members, recognizing their bodies as sacred vessels. A hungry or sick body struggles to maintain the focus required for deep spiritual growth. Thus, the provision of health and wealth is a manifest tool for the protection of the sanctuary. We rebuke the neglect of the physical self in the name of a false and empty asceticism. Truth and Mercy demand that we care for the whole person, as Allah did when He proportioned Adam (PBUH).

Let our daily habits reflect our reverence for the Divine Breath. We should avoid all that is harmful and embrace all that is pure. This is the logic behind the dietary laws discussed in later chapters. Purity of the body supports the clarity of the mind and the sensitivity of the conscience. We are a unified creation of dust and breath, mud and spirit. This duality is our greatest strength and our most significant test. Proponent pledges to uphold this balance until the final return. May Allah keep our vessels clean and our spirits bright. We rest in the name of the Creator of Life. Truth and Mercy prevail in the sanctuary of the body. We refuse to surrender the holiness of our design to the cold dictates of organizational control. We celebrate the breath of Allah as the source of our true identity. This conviction is the shield that protects us from spiritual manipulation. We are free because the spirit within us answers only to its Maker. Let the world witness the beauty of a soul that honors its vessel.

We are the living evidence of the Creator's love. Every breath we take is a reminder of His ongoing provision. We will not squander this gift on the vanities of the world. We will use the sanctuary of our bodies to build a kingdom of peace. Truth and Mercy guide our hands as we serve our fellow man. We see the divine spark in every face we encounter. This is the ultimate unity of the human family. We are bound together by the same breath and the same clay. Let us honor Adam (PBUH) by honoring the life within each other. This is the path of the true seeker. We commit to this vision with all our strength. The vessel is strong, the spirit is willing, and the path is clear. We rest in the peace of the Almighty. Truth and Mercy remain our eternal guides. We are the sanctuary, and Allah is the King. Amen.

IV. Preface — Seeking the Truth with Mercy



Truth pursued with mercy is the only path that honors the God who is both Truth and Most Merciful. Proponent absolutely refuses to bind the conscience to rules that revelation does not explicitly command. The mission is to defend life, clarify doctrine, and cultivate the mind in the absolute service of love. When human systems create complex questions, the proponent returns to what is written plainly and rejects the darkness of speculative chains. A faithful conscience is one that preserves life, refusing to jeopardize a soul for the sake of human traditions or organizational prestige. Sound doctrine is never abstract; it is measured by its tangible fruits of justice, compassion, and humility. Proponent distinguishes with total clarity between what Scripture says and what organizations have constructed. Proponent upholds learning as a sacred duty because loving God with the mind is an essential part of loving Him wholly. Proponent speaks a straight word, neither concealing divine guidance nor exaggerating human claims for the sake of control.

In every conflict between rigid law and human need, mercy triumphs in a way that is faithful, reasonable, and life-affirming. The Quran supports this life-saving priority with unmatched authority in Surah 5:32: "And if anyone saved a life, it would be as if he saved the life of all mankind." This divine principle is the final word, ensuring that religious practice never becomes an instrument of death. Proponent is commanded by Allah in Surah 20:114 to pray: "My Lord, increase me in knowledge." This prayer is a constant reminder that the increase of knowledge is a divine mandate. Surah 96:1-5 establishes that reading and education are the primary duties of the believer. Surah 39:9 asks with undeniable force: "Are those who know equal to those who do not know?" Therefore, the proponent embraces knowledge as a light that complements faith and protects mercy from the rot of ignorance. Mercy is not a compromise of the law; it is the very fulfillment of its intent.

Proponent knows with certainty that a true understanding of the Divine must lead to greater empathy for the human family. May the Most Merciful (PBUH) guide the proponent's heart with the same

certainty that He has guided this pen. The search for truth is a journey of spiritual liberation, returning to the absolute simplicity of the Creator's message. Truth without mercy is often used as a weapon of exclusion and judgment. However, the proponent declares that the truth of Allah is always accompanied by His grace. We seek a faith that is intellectually honest and emotionally resonant. We reject the cold and lifeless interpretations that have been used to oppress the poor. Our preface serves as the blueprint for the entire booklet. We prioritize the preservation of life and the growth of the mind. We are not afraid of new knowledge, for all truth belongs to Allah. We find our peace in the balance of revelation and reason.

This booklet is a call to return to the heart of religion. We have seen how the additions of men have obscured the light of the Word. Proponent stands in the gap to restore the original focus of the faith. We are committed to a dialogue of peace and a practice of love. We invite all seekers to test our words against their own conscience. We believe that the truth is self-evident when the heart is sincere. Mercy is the bridge that allows us to connect with people of all backgrounds. We refuse to allow sectarian boundaries to limit our compassion. The Most Merciful is the Lord of all the worlds, and His mercy encompasses all things. We walk the straight path *uban ang giya sa kaluoy* (with the guide of mercy). Our lives must be the best testimony to the truths we hold. We are the stewards of a great inheritance, and we must handle it with care.

Truth and Mercy are the hallmarks of the prophets (PBUH). They did not come to bring confusion, but to bring clarity. They did not come to bring burdens, but to bring ease. Proponent rejects any doctrine that makes the path to God unnecessarily difficult. We follow the example of those who preached with kindness and lived with integrity. Our quest is for a faith that empowers rather than enslaves. We seek the approval of the Creator, not the approval of a governing body. Our conscience is free from the dictates of men. We rest in the realization that Allah knows the secrets of the heart. We commit to a path of continuous learning and growth. The increase of knowledge is the expansion of the soul. We celebrate every discovery as a sign of Allah's wisdom.

In conclusion, let our journey be defined by these two attributes. Let truth be our standard and mercy be our guide. We will not be among those who take the word of God and turn it into a source of pride. We will be among those who use it to heal the world. Proponent stands as a witness to the power of Truth & Mercy. We are the architects of a future defined by peace. Let the message of this booklet resonate in every heart that seeks the light. We are the heirs of a magnificent legacy. Let us walk in a manner worthy of our calling. Allah is the Greatest, and His mercy is the highest truth. We rest in His providence as we begin this exploration. Truth and Mercy shall prevail. Amen.

V. Ethical Implications of Doctrinal Authority



Authority is a sacred trust granted by God, not a license for men to exercise absolute control over their fellow humans. When human leaders claim divine authority, they bear a terrifying ethical responsibility for the dictates they impose. If a doctrine results in psychological trauma or physical harm, its source is human and must be rejected by the proponent. Ethical authority is that which empowers the individual to grow in wisdom, autonomy, and direct connection to the Creator. Conversely, any doctrine that relies on fear, social isolation, or the threat of shunning is a perversion of spiritual guidance. Proponent asks with confidence: Does this rule serve the welfare of the human person, or does it merely serve the prestige of the institution? The ethical test of any teaching is the "Golden Rule," and anything that falls short of this is not from the Divine. To override the natural, God-given instinct of a parent to save their child's life requires more than a mere human inference.

The Quran warns in Surah 16:116: "And do not say about what your tongues assert of untruth, 'This is lawful and this is forbidden,' to invent falsehood about Allah." This verse is a direct condemnation of the human impulse to manufacture religious laws that the Creator never authorized. Doctrines that mandate shunning or the breaking of families violate the fundamental ethics of love and humanity. True spiritual authority leads by persuasion and example, never by decree and punishment. The misuse of authority creates a barrier between the soul and its Maker, and such barriers must be dismantled. Accountability is the only safeguard against the inevitable human drift toward religious tyranny. Leaders are not above the scrutiny of the very Scriptures they claim to interpret; they are subject to them. If the fruit of an authority is fear rather than peace, then that authority does not bear the fruit of the Holy Spirit.

Proponent champions the right of every soul to dissent from error without the fear of losing their community or their dignity. Ethical doctrine honors the human person as a bearer of the Divine breath, worthy of respect and freedom. Proponent moves toward a model of authority that is

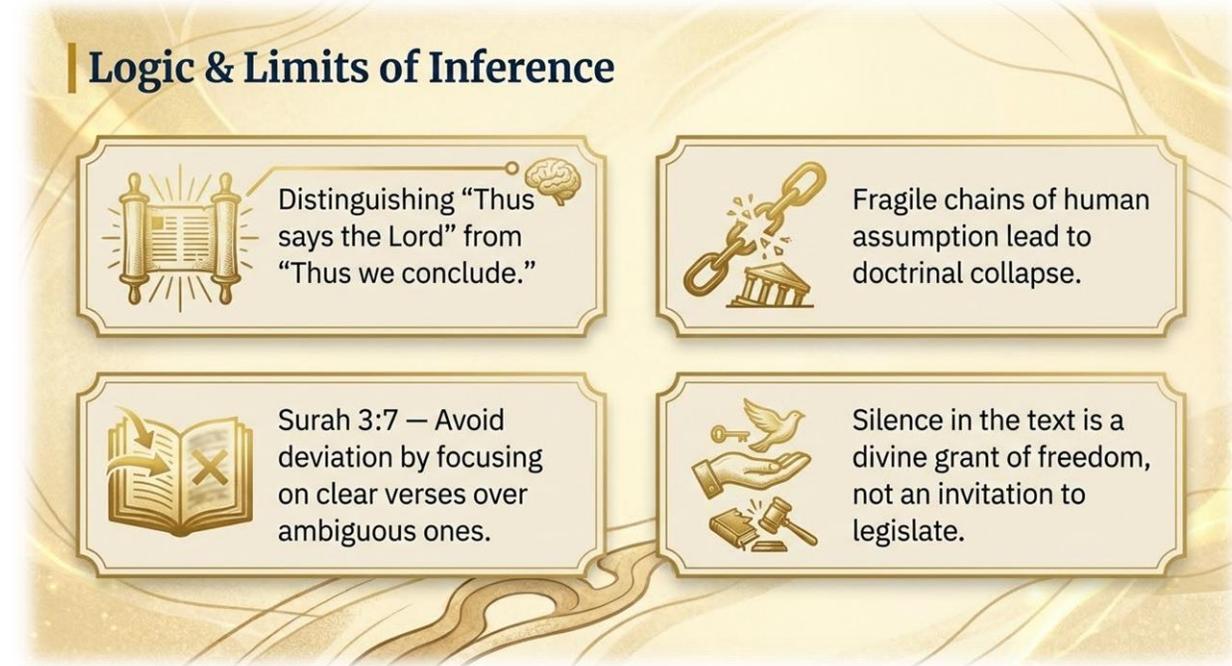
therapeutic, restoring the soul rather than punishing it. Let the proponent's ethics be as clear as the logic and as warm as the mercy that flows from Allah. The claim of exclusive access to truth is a primary sign of an unethical authority. Any group that tells you that only they can understand the Bible or the Quran is a group that is seeking to control you. True guidance is universal and accessible to all who have a clean conscience. We must reject the mediator-mindset that places men between the believer and the Creator. Our relationship with Allah is direct and personal.

Organizations that use the threat of shunning (disfellowshipping) are using the most primitive forms of psychological warfare. This is an unethical practice that destroys the mental health of the individual and the stability of the family. Proponent has seen the devastation caused by these devious schemes of social isolation. They are not acts of discipline, but acts of spiritual terrorism. We declare that no true representative of God would ever demand the destruction of a parent-child bond. Faith is maintained by love, not by the fear of losing one's social circle. We call for an ethical revolution in the way religious authority is exercised. Leaders must be the servants of the people, not their masters. They must be transparent in their decision-making and accountable in their finances.

If an organization has billions in assets but its members are in poverty, that organization is ethically bankrupt. Proponent rebukes the hoarding of materials while the rank-and-file members suffer under the weight of heavy loads. We must judge the holiness of a group by the way it treats the most vulnerable. If they discourage education, they are keeping people in a state of intellectual slavery. If they prohibit the pursuit of wealth, they are keeping people in a state of financial dependency. These are all signs of an authority that seeks to protect its own power at any cost. We stand for the dignity of the individual and the freedom of the mind. Ethical authority encourages the person to think for themselves and to test every doctrine against the Word.

The great confusion of our age is the substitution of organizational loyalty for divine devotion. We must break these chains of human-made authority to find the true peace of Allah. Proponent declares that we are answerable to the Creator alone on the Day of Judgment. No governing body can stand in our place or take responsibility for our choices. Therefore, we must be the ones who exercise the ultimate authority over our own lives and doctrines. We follow the prophets (PBUH) in their courage to challenge the corrupt authorities of their times. We rest in the realization that truth is not found in numbers, but in alignment with Divine Providence. Let our ethics be a light that exposes the darkness of religious exploitation. We are the champions of freedom and the defenders of the heart. Truth and Mercy prevail in a life lived without the fear of men. Amen.

VI. Understanding Inference — Logic & Limits



Inference is a tool for human logic, but it must never, under any circumstances, be mistaken for direct revelation. A direct command is "Thus says the Lord," whereas an inference is merely "Thus we conclude." The greatest danger in theology is the construction of long, fragile chains of inferences where each link is a human assumption. If the first premise of such a chain is faulty, the entire doctrinal structure is a lie and will eventually collapse. Proponent distinguishes with absolute precision between "necessary inferences" and "speculative possibilities." A necessary inference is one that must be true if the premises are true; anything less is mere conjecture. Speculative inference involves jumping across gaps in the text to reach a pre-determined organizational outcome. Religious organizations often present their speculative inferences as if they were the words of God Himself.

This conflation of human logic with divine law is a form of intellectual overreach and a violation of the Creator's sovereignty. Proponent is honest about the silence of Scripture on specific modern technicalities; where God is silent, man must not speak. Silence in the text is a divinely granted space for freedom, not an invitation for men to manufacture new laws. Logic dictates that the proponent cannot use a symbolic text to override a literal moral imperative, such as the duty to save a life. Surah 3:7 distinguishes between clear and ambiguous verses, advising that only those with deviation in their hearts follow the unspecific. Proponent prioritizes the "clear verses" over the "ambiguous verses" when forming policies that affect human life and death. A humble logic admits when a conclusion is probable rather than certain, refusing to demand the life of another for a guess.

The limits of human reason mean the proponent cannot map out the "Unseen" without explicit, clear guidance from Allah. Over-inference leads to dogmas that become "heavy loads" on the backs of the faithful, which is the opposite of the ease intended by God. Proponent seeks a "minimalist" theology that stays close to the plain, original meaning of the Word. By recognizing the limits of human

inference, the proponent protects the sanctity of the conscience from human interference. Logic is and must remain the servant of truth, but it must never be allowed to become the master of mercy. We must be careful not to build entire lifestyles upon a single, grammatically ambiguous verse. Many sectarian movements have fallen into this trap, creating complex rules for clothing, hair, and medicine based on mere whispers in the text.

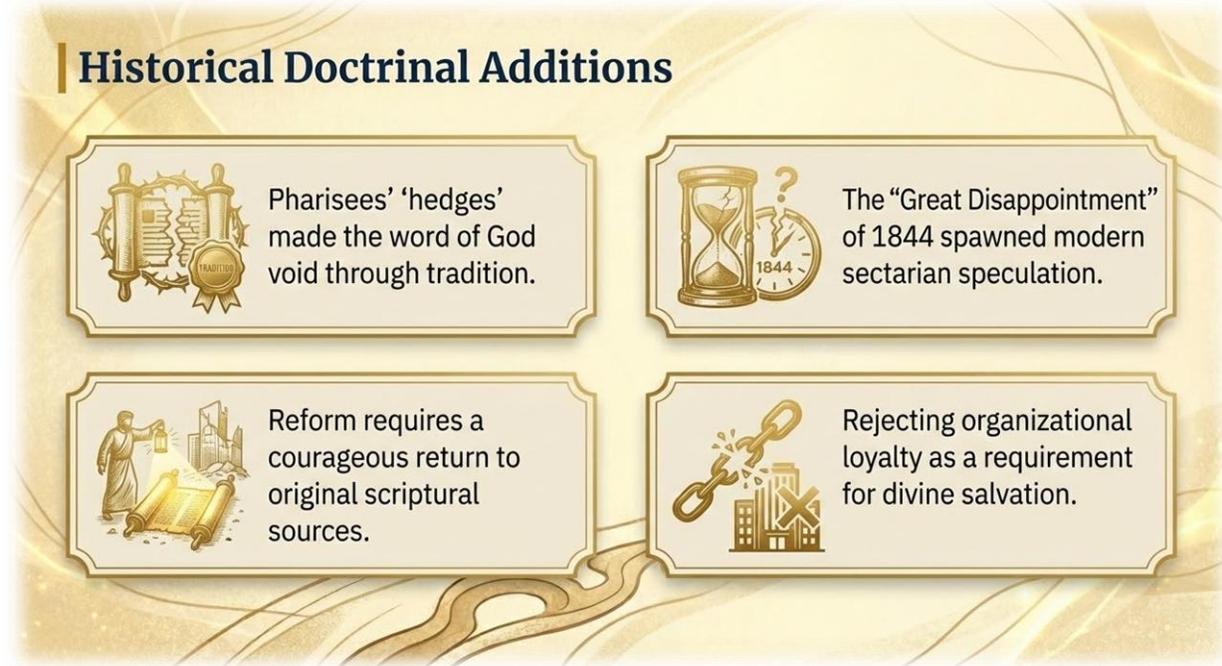
The great confusion of the Michael-Jesus equation is a perfect example of a speculative chain. It starts with a similarity of roles and jumps to a declaration of identity that the text never makes. Proponent rebukes this form of theological gymnastics. We must let the Word speak for itself without forcing it to fit our pre-conceived patterns. If Allah wanted to say that Jesus (PBUH) was an archangel, He would have stated it as clearly as He stated that he was the Messiah. We must not fill the silence of the Creator with the noise of our own calculations. The same logic applies to the failed dates of the end times. These calculations are built on a series of historical and numerical inferences that have been proven wrong by the simple passage of time.

A sound mind acknowledges its own limitations. We do not know everything, and we were never meant to. Our job is to be faithful to what is revealed and to trust Allah with what is hidden. Proponent has seen how over-interpretation leads to the fragmentation of the faith. Everyone has their own logical system, and they all claim it is the only one that is correct. This is the source of the countless denominations and sects that confuse the sincere seeker. We return to the bedrock of the "clear word." This is the only way to achieve unity and clarity. We will not allow our faith to be anchored to a chain of assumptions. We anchor our souls to the unshakeable pillars of Divine Providence.

Logic is a gift that must be used with humility. It should be used to protect mercy, not to destroy it. If our logical system tells us that a child must die for a metaphor, then our logic is broken. Proponent declares that any interpretation that contradicts the compassionate nature of Allah is a false interpretation. We use our reason to find the most life-affirming path within the boundaries of the text. We reject the cold and literalist approach that ignores the spirit of the law. The truth is not a puzzle to be solved, but a reality to be lived. We rest in the simplicity of the message given to all the prophets (PBUH).

In conclusion, understanding the limits of inference is the key to spiritual maturity. It allows us to hold our convictions with strength while remaining open to the increase of knowledge. Proponent commits to a practice of logical integrity. We will not present our guesses as if they were the dictates of the Almighty. We will lead with the clear and follow with the reasonable. This is the path to overcoming the great confusion. Let the light of the Quran shine through our minds without the distortion of human-made lenses. Truth and Mercy are the final outcomes of a properly used intellect. We rest in the name of the All-Knowing. Amen.

VII. Historical Examples of Doctrinal Additions



History provides a recurring and tragic pattern of religious groups adding "hedges" around the law. The Pharisees of the first century were condemned for making the word of God void through their own traditions. They turned the simple blessing of Sabbath rest into a crushing system of hundreds of prohibited actions. Similarly, throughout history, councils and leaders have added dogmas that were completely unknown to the early messengers of God. In the modern era, specific movements have manufactured unique dates and medical prohibitions as tests of loyalty. These additions usually begin as suggestions but inevitably harden into mandatory laws that cost people their lives and families. The history of the "Prohibition" era in various churches shows how fleeting culture often dictates what is called "divine theology."

Proponent sees how the "Great Disappointment" of 1844 led to various speculative recalculations and the birth of modern sectarianism. Each addition to the faith creates a new boundary that excludes the sincere who cannot follow the new logic. History warns the proponent that once an organization claims a monopoly on truth, it loses the ability to admit error. This leads to the phenomenon of "doubling down" on failed predictions and harmful policies to save the organization's face. Proponent learns from the past that true reform always involves a courageous "return to the sources." Reformers throughout the ages have died to remove the human additions that obscured the pure light of the gospel. In the proponent's context, it is vital to identify which beliefs are first-century truth and which are nineteenth-century invention.

The addition of "organizational loyalty" as a requirement for salvation is a historical novelty with no basis in revelation. Proponent rejects any teaching that was not part of the "faith once for all delivered to the saints" by the messengers (PBUH) of Allah. Examining history helps the proponent see the "man-made" nature of many current religious taboos. It gives the proponent the courage to peel back the layers of tradition to find the core truth that has always existed. Historical awareness

is a potent and necessary antidote to the arrogance of modern sectarianism. Let the proponent learn from those who stood for conscience against the weight of tradition, for their witness is our strength.

The invention of purgatory, the sale of indulgences, and the dogma of papal infallibility are all historical additions that have no scriptural foundation. They were created to fund the building of cathedrals and to maintain the political power of the church. Proponent recognizes these as the same devious schemes used by billionaire leaders today to devour the wealth of the people. We must not be fooled by the holy language used to justify these innovations. History shows that when religion becomes an institution of stone and gold, it inevitably loses its spirit of mercy. We see the same pattern in the development of the Trinity, a doctrine that was formulated over centuries of political debate and compromise.

The early believers did not have a concept of three persons in one god; they worshiped the One True God. Proponent has studied the history of the councils and knows that these dogmas were often enforced by the sword. We reject any belief that requires the suppression of history or the distortion of facts. The history of the Philippine islands also shows the tragedy of doctrinal addition. The Spanish brought a version of the faith that was designed for colonial control. They added the worship of saints and images to replace the people's original connection to the Almighty. Proponent rebukes these additions as a form of cultural and spiritual theft. We must restore the original monotheism of our ancestors.

The corruption of the Sacred Name "YHWH" into the curse word "Yawa" is a historical scar that must be healed. This was a deliberate addition to the language intended to demonize the people's heritage. By exposing this history, the proponent is clearing the way for the restoration of the truth. We are not creating something new, but removing the clutter of the past. Truth is like a mountain that is often covered by the clouds of human tradition. Once the clouds are cleared away, the mountain stands as firm as ever. Proponent commits to being a student of history so that we do not repeat the mistakes of our fathers.

We must be vigilant against the "new lights" of the modern age. These are often just re-packaged versions of old errors. Proponent has seen how organizations change their doctrines every few years to keep their members in a state of confusion. This is not the way of Allah. His word is "fulfilled in truth and in justice" and it does not change. We must anchor ourselves to the unchanging and the eternal. The historical examples of doctrinal addition should serve as a warning to us all. They show what happens when the ego of men is allowed to speak over the voice of the Creator. We rest in the name of the One who was, who is, and who is to come.

In conclusion, the history of religion is a history of the struggle between the word of God and the traditions of men. Proponent stands with those who have always fought for the purity of the message. We will not allow our faith to be defined by the nineteenth century or the fourth century. We define our faith by the clear and explicit revelation given to all the prophets (PBUH). We reject the "great confusion" and embrace the "straight path." Let the truth of the Quran be the final word in every historical debate. Mercy and integrity are our constant companions. Amen.

VIII. The Gravity of Altering the Word



The integrity of sacred texts is the absolute bedrock upon which a faithful conscience is built. Both the Bible and the Quran contain terrifying warnings against the human impulse to modify or expand the revealed Word. This prohibition is not a mere literary rule; it is a divine guardrail against the creation of man-made religious burdens. When proponents add to the text, they are suggesting that the Divine instruction was somehow incomplete or insufficient. When proponents subtract from the text, they imply that certain truths are inconvenient, obsolete, or subject to human editing. In the Torah, Deuteronomy 4:2 commands with absolute authority: "You shall not add to the word which I command you, nor take from it." This theme is echoed in Proverbs 30:6, which warns: "Do not add to His words, lest He rebuke you, and you be found a liar."

The New Testament concludes with a terrifying sanction in Revelation 22:18-19 regarding the words of prophecy. It states that if anyone adds to these things, God will add to him the plagues written in the book. Furthermore, if anyone takes away from the words, God shall take away his part from the Book of Life. Similarly, the Quran affirms its own perfection and completion in Surah 6:115, declaring that none can alter His words. Surah 2:79 issues a stern "Woe" to those who write the Scripture with their own hands and claim it is from Allah. This warning addresses the extreme gravity of presenting human interpretation or organizational policy as if it carried divine authority. Surah 10:15 records the Prophet's (PBUH) absolute refusal to change the revelation based on human desire or social pressure.

The sanctity of these words ensures that the faithful is accountable only to what the Creator has explicitly stated. Adding "hedgies" or medical prohibitions not found in the text is a form of spiritual overreach that will be judged. Subtracting the mercy inherent in the text to enforce rigid control is a diminishment of the character of the Most Merciful (PBUH). A straight word requires the proponent to let the text speak for itself without the clutter of human inferences. By respecting the limits of the

Word, the proponent preserves the purity of faith and the freedom of the individual soul. Fidelity to the text is the only way to escape the traps of religious ambition and man-made doctrine. To alter the Word is to assume the role of the Lawgiver, which is an act of supreme arrogance.

Proponent has seen how organizations "edit" the meanings of words to fit their current policies. They take a clear moral imperative and turn it into a suggestion, while taking a symbolic vision and turning it into a law. This is a violation of the sanctity of the Scriptures. We must approach the Word with a holy fear, knowing that we are handling the breath of the Almighty. Any leader who tells you that you cannot understand the Word without their special interpretation is a leader who is trying to stand in the place of God. Proponent rebukes this form of spiritual mediation. The Word of Allah is a light that is meant to shine directly into the heart of the seeker. We do not need billionaire middlemen to tell us what it means to be kind or just.

The great confusion of the modern age is a direct result of these human alterations. People are lost in a maze of "new understandings" and "revised explanations." Proponent declares that the truth does not need a revision. It stands firm on the bedrock of revelation. We must be brave enough to challenge those who claim to have "updated" the Divine message. If it was not true in the time of the prophets (PBUH), it is not true today. We must hold our leaders accountable to the actual text of the Bible and the Quran. We must not allow them to hide behind the authority of their titles. The only authority is the Word of Allah.

Altering the Word also includes the suppression of certain truths for the sake of organizational peace. Proponent has seen how many groups hide the failures of their history or the flaws of their doctrines. This is a form of "taking away" from the truth. We are called to speak the straight word, even if it is against ourselves. Honesty is a non-negotiable requirement for the faithful. We will not participate in the devious schemes of those who conceal the guidance for the sake of material gain. We will be the ones who shout the truth from the rooftops. Our loyalty is to the Truth, not to the institution.

The plagues and the woes mentioned in the Scriptures are a warning of the spiritual and physical consequences of tampering with the Divine. Proponent believes that much of the chaos in the religious world today is a result of this tampering. We have lost our anchor and are being tossed about by every wind of doctrine. We must return to the unadulterated Word. This is the only way to find our way back to the straight path. We must be willing to sacrifice our traditions and our organizational loyalties for the sake of the Truth. This is the ultimate test of our faith.

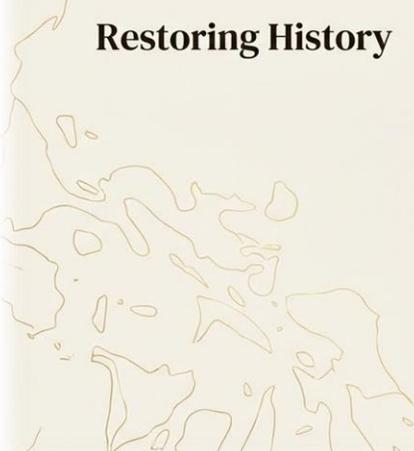
In conclusion, let us be the guardians of the Word. We will not add to it, and we will not take from it. We will let it be the master of our lives and the judge of our actions. Proponent stands in the truth that the Quran is the final and perfect completion of the Divine message. It prevails over all human alterations and distortions. We rest in the name of the One who spoke and it was. Truth and Mercy are our eternal rewards for fidelity to the Word. Amen.

IX. The Restoration of the Divine Name and the Mystery of Ophir

Ophir and the Divine Name

D'ivine Name

Restoring History



-  The Philippines as Ophir: Where Solomon's (PBUH) fleet obtained pure gold for the Temple.
-  We rebuke the colonial distortion of YHWH into the Cebuano curse word "Yawa".
-  Reclaiming our heritage as people introduced to the Almighty with divine purpose.

Proponent declares with unshakeable conviction that the history of the Divine Name is deeply entwined with the mystery of Ophir, which is believed by many to be the Philippines of modern times. Scriptural evidence suggests that King Solomon's (PBUH) fleet traveled to Ophir to obtain pure gold, not only to build the magnificent Temple for YHWH but also to introduce the Sacred Name to the people inhabiting those lands. Proponent suggests that these ancient ancestors were introduced to the Almighty with a specific divine purpose, establishing a spiritual lineage that preceded colonial intervention. The gold of Ophir was thus a manifest sign of Allah's bounty and the international reach of the monotheistic message. However, a grave linguistic and spiritual tragedy occurred during the Spanish colonial period.

Proponent rebukes the devious colonial scheme where the Sacred Name "YHWH" was intentionally corrupted and distorted into the Cebuano curse word "Yawa," meaning the devil or a foul utterance. This was done to discourage the people from using the Name of the Almighty and to demonize their original spiritual connection to the Creator. Proponent warns with holy authority that using the utterance of "Yawa" or its variations is not only a sin but a historical insult to the Divine Name. Those who continue to curse in this manner are participating in a colonial distortion that mocks the very name Solomon (PBUH) sought to honor. Proponent calls for the restoration of respect for the Divine Name and a total rejection of such corrupted cursing, for the truth of YHWH and Allah prevails over the deceptions of history.

The restoration of the Name is not just a linguistic exercise, but a spiritual healing for the people of the Philippines. We are reclaiming our identity as the people of Ophir, a people who were once known for their connection to the Almighty. The colonizers tried to bury our history and steal our spirit, but the proponent declares that the truth can never be erased. We must educate our children about the true origin of their language and the true heritage of their land. The "great confusion" of the colonial

era must be dismantled. We are not a people who were "saved" by the West; we are a people who were once the custodians of the gold and the Name. Proponent has seen how the word "Yawa" is used in every household without a thought of its origin. This is a victory for the devious schemes of the past.

We must break this curse with the power of knowledge. When we say "YHWH" or "Allah," we are tapping into a lineage of prophets (PBUH) that reaches back to the beginning of time. We must stop using the Almighty's name as a way to express our anger or frustration. This is a form of spiritual ignorance that keeps us in bondage. Proponent calls for a movement of linguistic and spiritual restoration. We will cleanse our mouths and our hearts from the stains of colonial corruption. We will speak the Name with the awe and the respect it deserves. This is an essential step in finding our way back to the straight path.

The mystery of Ophir also reminds us of the prosperity that is our divine right. Solomon (PBUH) did not seek the gold of Ophir for his own vanity, but for the glory of the House of God. Proponent believes that the resources of our land should be used for the same purpose. We must not allow billionaire religious leaders or foreign corporations to hoard our wealth while our people suffer. The gold of Ophir belongs to the people of Allah, and it must be used to manifest His mercy to the world. We rebuke the mindset of poverty that has been imposed on us. We are a wealthy people, both materially and spiritually.

The truth of the Quran prevails over all the maps and the dictionaries of the colonizers. We rest in the realization that Allah has guided us to this discovery. We see the alignment between our ancient history and the final revelation. Proponent stands as a witness to this restoration. We invite all the people of the Philippines to join us in this quest for truth. We will restore the Sacred Name to its proper place of honor in our islands. We will honor our ancestors by honoring the One True God they once knew. Truth and Mercy are the fruits of this restoration.

In conclusion, the restoration of the Divine Name is a pillar of our spiritual liberation. It frees us from the psychological chains of our colonial past. It allows us to stand tall as the children of Adam (PBUH) and the heirs of Solomon (PBUH). We will not be defined by the curse words of our oppressors. We will be defined by our submission to the King of the Universe. Proponent pledges to protect the sanctity of the Name with all his strength. We will be the ones who speak the straight word in every dialect. We rest in the name of the Most High. Amen.

X. Blood & Transfusion — Text vs. Extension



Dietary prohibitions concerning blood in the sacred texts address eating and sacrificial contexts, not modern intravenous medicine. [5] A transfusion replaces lost components to save life; it is a medical transfer of tissue, not a nutritional meal. Equating infusion with consumption is a massive category mistake that ignores the most basic biological reality. Moral reasoning must distinguish the necessity of health and life from the ancient ritual of eating. The central and only question is whether preserving life is permitted or required by the Creator. [6] A doctrine that endangers life by misclassifying therapy fails the test of compassionate fidelity and is not from Allah. Blood conservation is a valuable medical goal, yet it does not redefine a life-saving therapy as "eating."

Binding consciences to an extra-biblical equation elevates human policy and organizational pride over divine revelation. [7] A life-first approach is the only one that honors mercy while truly revering the sacredness of the text. Surah 2:173 clarifies the dietary context with absolute authority: "He has only forbidden you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah." The verse continues with a crucial and prevailing mercy clause: "But whoever is forced by necessity, neither desiring it nor transgressing its limit, then indeed, Allah is Forgiving and Merciful." This scripture proves that the prohibition of blood is never an absolute barrier to saving life in times of need. Similar statements are found in Surah 6:145 and Surah 16:115, proving that the rule is for eating and sacrifice only.

Therefore, the proponent will not call hospital therapy a forbidden meal or a violation of the soul. The biblical command to "abstain from blood" was given to separate the early church from pagan idols and their cruel rituals. It did not anticipate, nor does it forbid, the life-saving transfer of biological tissue to keep a human being alive. To let a child die for a metaphor is a tragic and sinful misunderstanding of the divine will. Jesus (PBUH) taught that the Sabbath was made for man, not man for the Sabbath; the law of blood follows this same principle. Proponent prioritizes the principle

of saving a life in jeopardy over any dietary ritual, for life is the Creator's greatest gift. Mercy dictates that the proponent chooses the path of life whenever the text allows for it, and the text of Allah always leans toward the preservation of life.

Proponent rebukes the Governing Body of organizations that enforce the refusal of blood on their members. This is a devious scheme that uses a symbolic text to maintain absolute control over the members' lives. They have created a "law of death" where Allah has created a "law of life." Proponent has seen the tears of parents who have been forced to choose between their child's life and their organizational loyalty. This is not faith; it is a cult of personality and interpretation. We must use our reason to see that medicine is not a meal. The biological function of blood in the veins is completely different from the biological function of meat in the stomach. To ignore this difference is to commit a grave intellectual error.

The great confusion of the "blood doctrine" has caused untold suffering for over a century. Proponent declares that it is time to end this tragedy. We must follow the clear and explicit guidance of the Quran, which provides the mercy clause for every necessity. We will not allow the speculative inferences of men to jeopardize the vessels of the spirit. We stand with the medical professionals who work to save the breath of life. We support the development of non-blood alternatives, but we do not make them a mandatory test of faith. Every patient has the right to the best medical care available, without the fear of spiritual punishment.

Organizations that shun their members for accepting a life-saving transfusion are committing an act of spiritual violence. This is a total rejection of the Most Merciful's attributes. Proponent calls for a return to the "straight path" of life-affirming doctrine. We will not be bound by the chains of a nineteenth-century misunderstanding. We rest in the realization that Allah wants us to live and to serve Him. Our blood is a gift that sustains our sanctuary. We will protect that sanctuary with all our might. Truth and Mercy are the hallmarks of a faith that values life.

In conclusion, let us be clear: medicine is Halal. Saving life is a mandatory duty. We will not allow a dietary metaphor to be turned into a death sentence. Proponent stands in the gap to defend the lives of the faithful. We will speak the straight word to those who are trapped in the darkness of this doctrine. We will offer them the light of the Quran and the comfort of the Messiah's (PBUH) teachings. We rest in the name of the One who provides life and health. Truth and Mercy shall prevail in our hospitals and in our homes. Amen.

XI. 1914 — Why the Date Is Constructed



No inspired passage in any version of the Bible names the year 1914 or any other specific modern year. The date rests entirely on a fragile chain of inferences whose links are historically and biblically contestable. Attaching divine certainty to this date confuses human interpretation with divine revelation and leads to spiritual disaster. It implies that human calculators have access to an Unseen timetable that God explicitly chose not to disclose in the text. [8] Surah 27:65 reminds the proponent that none in the heavens and earth knows the unseen except Allah. This scripture is a warning against the human attempt to map out God's secret schedule with mathematical certainty. Revisions and "new understandings" inevitably follow when the original human premises are proven false by time.

Prudence and faith treat such timetables as interesting human hypotheses, never as binding spiritual truths. Discipleship does not require a speculative calendar to be considered faithful today in the eyes of the Creator. The test of a true believer is present obedience to the Messiah (PBUH) and Allah, not loyalty to numerology. Therefore, the proponent will not bind the conscience or the conscience of others to the year 1914. Proponent chooses the absolute clarity of the Gospel over the conjecture of a 2,520-year calculation. The calculation depends on the fall of Jerusalem occurring in 607 Before Common Era, a date that historians and facts dispute. If the starting date is historically inaccurate, then the ending date cannot be divinely mandated or spiritually relevant. Relying on "Gentile Times" to create a modern religious hierarchy is a misuse of prophetic symbols.

Proponent is told in Acts 1:7 that it is not for the proponent to know the times or seasons set by the Father. Speculation about dates often leads to a "crisis of faith" when the dates pass without fulfillment, hurting the sincere. Proponent should live as if the end is near through conduct and righteousness, not through flawed math. The focus of the early church was the return of the Messiah (PBUH), not a specific chronological point on a calendar. Faith is found in the person of Jesus (Isa)

(PBUH) and the oneness of Allah, not in the mechanics of a secondary timeline. Truth is timeless and does not rely on the ticking of a contested clock or the revisions of men. The 1914 doctrine is a primary example of the "great confusion" used by religious governing bodies to maintain a state of artificial urgency.

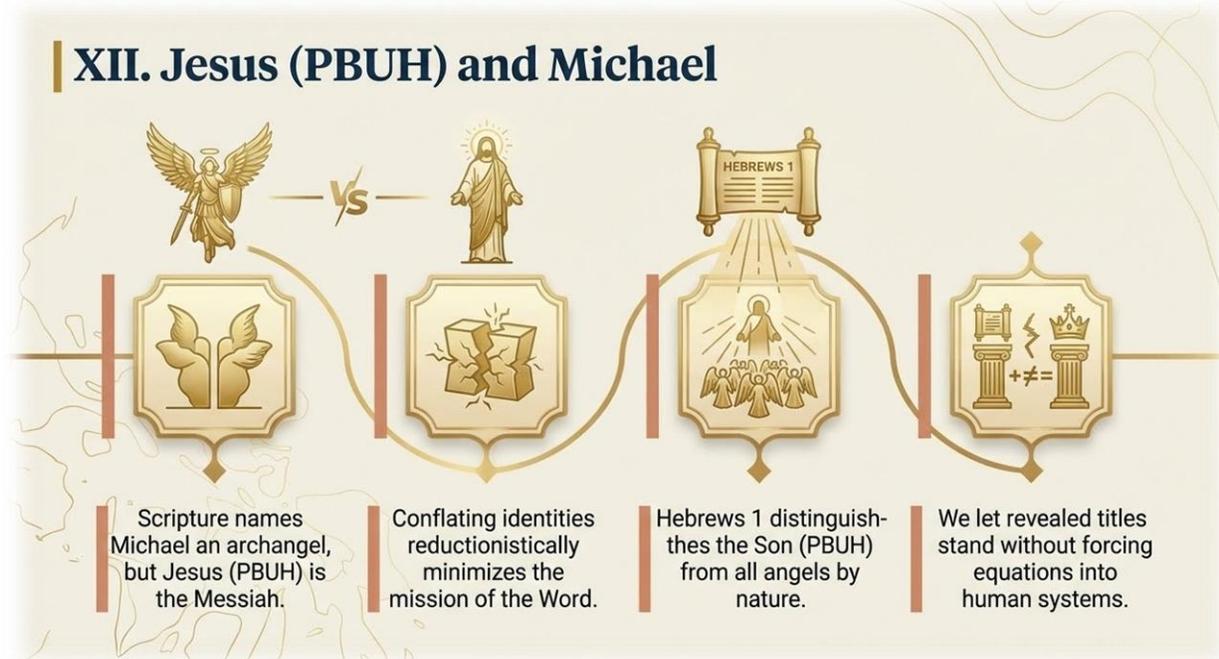
This urgency is a devious scheme to prevent members from seeking education or wealth. They are told that "there is no time left" for worldly pursuits, while the organization itself accumulates billions in real estate. Proponent rebukes this hypocrisy. We must not allow our lives to be governed by the failed predictions of nineteenth-century men. We are called to be students of the Word, not students of a calendar. If a date is not in the Quran or the Bible, it is not a part of our faith. We will not allow the "invisible presence" of 1914 to distract us from the visible needs of our community. Truth is found in our character, not in our math.

Organizations that change their "generations" explanation every few decades are admitting that they have no divine guidance on the matter. Proponent has seen how "new light" is used to cover up old errors. This is not the way of Divine Providence. Allah's word is "fulfilled in truth and in justice" and it does not need a correction. We must be brave enough to admit that we do not know the day or the hour. This humility is a sign of true faith. We rest in the realization that Allah is in control of the future. Our job is to be ready in our hearts and in our actions.

We will not be among those who "seek discord" by following that which is unspecific. The 1914 calculation is the definition of unspecific. It requires jumping across multiple books of the Bible and multiple eras of history to reach a pre-determined conclusion. Proponent rejects this form of scriptural manipulation. We will stay close to the plain and simple meaning of the Word. We will follow the messengers (PBUH) in their focus on righteousness and mercy. We will not be distracted by the "calculations" of those who seek material dominion.

In conclusion, let us be clear: 1914 is a human invention. It has no divine authority and no historical validity. We will not allow it to be a test of our faith or our community. We choose the eternal over the temporary. We choose the clear over the ambiguous. Proponent stands in the truth of the Quran, which prevails over all human-made chronologies. We rest in the name of the One who holds the keys of the future. Truth and Mercy are our eternal priorities. Amen.

XII. Jesus and Michael — What the Text Says



Scripture names Michael an archangel and Jesus (PBUH) the Messiah and Lord of all. No explicit verse in the Hebrew or Greek scriptures states that Jesus (PBUH) is Michael. Hebrews 1 distinguishes Jesus (PBUH) from all angels by identity, nature, and eternal status. Equating them depends on functional overlap rather than plain assertion. Role overlap does not prove identity when texts affirm a categorical difference between them. Good theology follows what is written rather than forcing identities to fit a human system. Proponent lets revealed titles stand without conflating the Creator's Word with a created spirit. This restraint protects proponent's Christology and maintains a proper biblical angelology. It aligns with the proponent's principle of privileging explicit statements over inferred equations.

The Messiah, Jesus (PBUH), is a unique figure in the history of revelation, serving as a beacon of light for the faithful. Hebrews 1:5 asks rhetorically: "For to which of the angels did God ever say, 'You are my Son, today I have begotten you'?" This passage explicitly separates Jesus (PBUH) from the angelic hosts, for God never calls an angel His Son in that unique sense. Hebrews 1:6 adds: "And when he brings the firstborn into the world, he says, 'Let all God's angels worship him.'" If Jesus (PBUH) were an angel, this command would be a call for angels to worship a peer, which the Bible does not support. Therefore, the proponent honors Jesus' (PBUH) unique identification as the Word and Spirit, distinct from Michael the Archangel.

Conflating the two diminishes the specific mission assigned to the Messiah (PBUH) by the Creator. Proponent avoids the "angel-christology" that confuses roles with essential identity. Faith is simpler when the proponent calls Jesus (PBUH) who He called Himself: the Messiah and a messenger of truth. Proponent does not need Michael to be Jesus (PBUH) to appreciate Michael's role as a heavenly warrior. Let the distinctions found in the text be the distinctions proponents maintain in worship. The Michael-Jesus equation is another part of the "great confusion" introduced by

organizations that seek to minimize the specific glory of the Messiah (PBUH). They attempt to reduce the Word of Allah to a created angel so that they can place their own "Governing Body" as the primary channel of communication.

Proponent rebukes this devious scheme. Jesus (Isa) (PBUH) is honored in the Quran as the Messiah, a spirit from Allah, and His Word directed to Mary. This three-fold honor is never applied to Michael or any other angel. We must not allow the "speculative inferences" of men to rob us of the proper understanding of the Messiah (PBUH). He is the sign for mankind and a mercy from the Creator. He is the one who will return to establish justice and peace. We honor him as the messengers (PBUH) honored him. We do not need to invent new identities for him to fit our theological systems.

Organizations that teach that Jesus (PBUH) is Michael are often those that also teach failed dates and prohibit education. This is all part of a larger pattern of scriptural distortion. They take a symbolic role—like leading an army—and use it to overwrite a clear nature. Proponent declares that we must be faithful to the text. If the text says he is the Messiah, we believe he is the Messiah. If the text says Michael is an archangel, we believe Michael is an archangel. We do not jump across the gaps to reach an organizational goal. This is the essence of logical integrity.

The "angel-christology" of the early centuries was a minor heresy that was eventually put to rest by the consensus of the faithful. Proponent sees the return of this doctrine in the modern age as a sign of spiritual regression. We must return to the high monotheism of the prophets (PBUH). We worship the One True God, and we respect His messengers (PBUH) in their proper order. We do not worship angels, and we do not turn our Messiah (PBUH) into an angel. We rest in the realization that Allah has given us a clear word on these matters.

In conclusion, let us keep our Christology pure. We will honor Jesus (Isa) (PBUH) for who he truly is: the beloved servant and messenger of Allah. We will respect Michael for his own glorious role in the heavenly host. We will not allow the "great confusion" of modern sectarianism to cloud our vision. Proponent stands in the truth of the Quran, which prevails over all the "new lights" of men. We rest in the name of the Most High. Truth and Mercy guide our understanding. Amen.

XIII. The Absolute Oneness of Allah and the Rejection of Divine Sonship



Proponent declares with absolute conviction that Allah, the Most High, is One, Eternal, and Absolute, and He does not beget nor is He begotten. To attribute a son to the Almighty is a grave blasphemy and a total misunderstanding of His Infinite Perfection, for the Creator does not require an heir, a partner, or a progeny. Proponent forcefully rebukes the sectarian confusion that attempts to humanize the Divine through the concept of biological or literal sonship, which limits the sovereignty of the Only True God. The Quran delivers the final and perfect truth in Surah Al-Ikhlās (112:1-4): "Say, He is Allah, [who is] One. Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent."

Proponent recognizes that Jesus (Isa) (PBUH) is a beloved servant and messenger, created by the Word of Allah, but he is never the literal son of the Creator in any sense that implies equality or shared divinity. Furthermore, Surah Maryam (19:88-91) warns of the magnitude of this claim: "And they say, 'The Most Merciful has taken [for Himself] a son.' You have done an atrocious thing. The heavens almost rupture therefrom and the earth splits open and the mountains fall in devastation that they attribute to the Most Merciful a son." Proponent stands firm in the conviction that the peace of the soul is only found in the absolute Oneness (Tawhid) of Allah, free from the distortions of human-made trinities or divine families. The truth of the Quran prevails, declaring that Allah is exalted far above having a son, and all in the heavens and the earth belong to Him alone.

This absolute Oneness is the cornerstone of all true religion. It is the message given to every prophet (PBUH) from Adam to Muhammad. Proponent rebukes the "great confusion" of the Christian world that has replaced the simplicity of the One with the complexity of the Three. This doctrine was not taught by Jesus (Isa) (PBUH), but was added by later councils to satisfy political and philosophical needs. It is a man-made burden that has led to centuries of division and bloodshed. We return to the primordial truth: there is no god but Allah. This realization brings an immediate clarity to the mind

and a profound peace to the heart. We no longer have to struggle with "mysteries" that are actually logical contradictions.

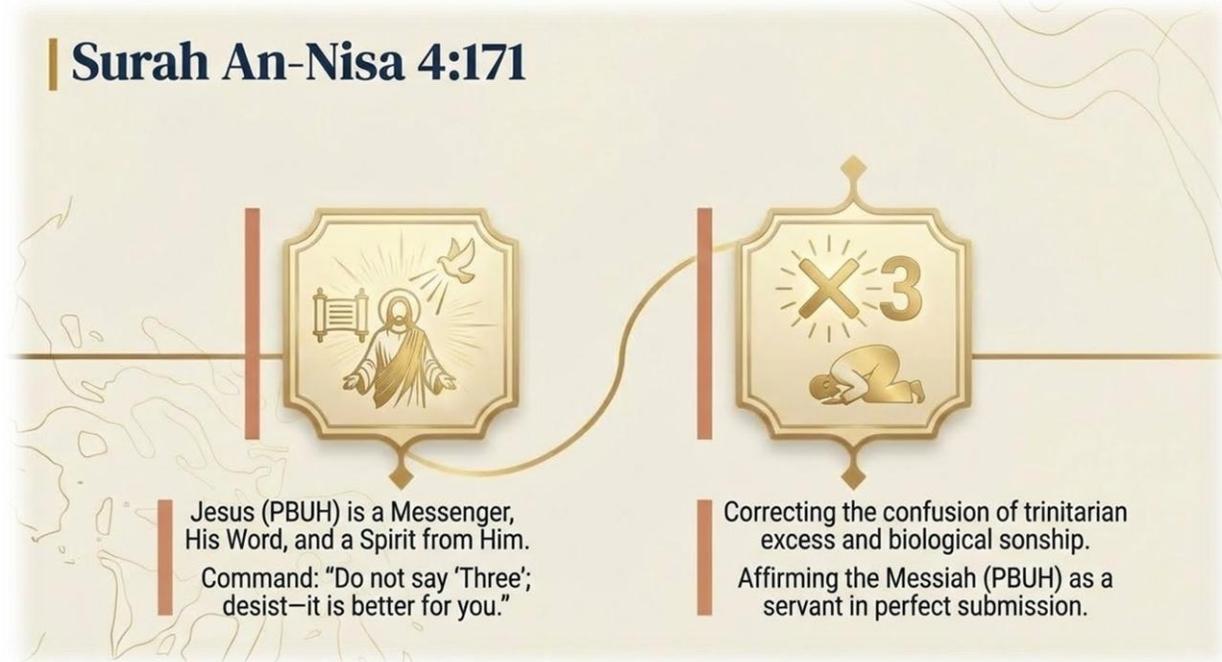
Allah is the Source of all, and all are dependent upon Him. He does not need a son to manifest His love, for His mercy encompasses all things. He does not need a son to pay for our sins, for He is the Most Forgiving and the Most Merciful. Proponent rejects the devious scheme of the "atonement" doctrine that suggests God had to sacrifice His own child to satisfy His justice. This is a projection of human weakness onto the Divine Majesty. Allah forgives whom He wills through His grace and through our sincere repentance. We do not need a biological intermediary. Our relationship with the Almighty is based on direct submission and humble devotion.

Proponent has seen how the doctrine of sonship is used to elevate human leaders who claim to be the "representatives" of the Son. This is a form of spiritual exploitation that we forcefully reject. We are all servants of the Most High, and no man has a monopoly on His favor. The "personality" of Jesus (Isa) (PBUH) in the Quran is one of perfect humility and total obedience to the Father. He would be the first to rebuke those who have made him into a god. We honor him by following his actual example, not the dogmas invented by men.

The rejection of divine sonship is also a rejection of the idea that God is "like us." Allah is the Unseen and the Matchless. He is far removed from the physical limitations of His creation. To think of Him in biological terms is to diminish His glory. Proponent calls for a return to the pure and lofty conception of the Divine found in the Quran. This is the only way to achieve a clean conscience and a sound mind. The "great confusion" is cleared away by the light of Surah Al-Ikhlās. We rest in the assurance that our Creator is One.

In conclusion, let us be clear: Allah is the One, the Absolute. He does not beget, and He is not begotten. This is the final and unchangeable truth. We will not allow the "devious schemes" of sectarianism to compromise our monotheism. We stand with all the prophets (PBUH) in their testimony to the Oneness of Allah. We rest in His name and seek His pleasure alone. Truth and Mercy are found in the shadow of His absolute sovereignty. Amen.

XIV. Surah An-Nisa 4:171 & The Truth of Jesus (Isa)



Surah An-Nisa 4:171 is a significant and detailed verse in the Quran addressing the People of the Scripture (Christians and Jews). It provides a definitive Islamic perspective on the nature of Jesus (Isa) (PBUH), the Trinity, and the oneness of Allah. "O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus (PBUH), the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers. And do not say, 'Three'; desist—it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs." — Sahih International.

Proponent adheres to this personality of Jesus (Isa) (PBUH) as the prevailing truth. This revelation corrects the "great confusion" found in sectarian doctrines that either strip the Messiah (PBUH) of his status or attempt to make him equal to the Creator. By following the Quranic witness, the proponent finds the peace that comes from a clear and consistent monotheism. Jesus (Isa) (PBUH) is a Spirit from Allah, a Word directed to Mary, and the promised Messiah (PBUH), yet he remains a servant and a messenger. This distinction is vital for a clean conscience and for the proper worship of the One True God. Proponent rebukes those who have ignored this clear guidance for the sake of their own organizational traditions.

The command "do not commit excess in your religion" is a warning against the human tendency to exaggerate the status of the prophets (PBUH). We must not turn our messengers into idols. We honor them for their message, not for their person. Proponent has seen how the worship of Jesus (PBUH) has led to the abandonment of the worship of Allah. This is the ultimate "excess" and it must be rejected. We must "say about Allah except the truth." The truth is that He is One, and He has no

partners. The Messiah (PBUH) was a man who walked the earth, felt hunger, and prayed to his Creator. To make him into a god is to invent a falsehood about Allah.

The identification of Jesus (PBUH) as "His word which He directed to Mary" highlights the miraculous nature of his creation. He was created by the same command that created the universe. This does not make him divine; it makes him a sign of Allah's power. Proponent rejects the trinitarian interpretation that attempts to turn the "Word" into a second person of a godhead. We must follow the "clear verses" that explain the "ambiguous" ones. The Quran is self-explaining, and it leaves no room for polytheism. We rest in the simplicity of this explanation.

"And do not say, 'Three'; desist—it is better for you." This is the final word on the doctrine of the Trinity. It is a man-made addition that has caused nothing but confusion and discord. Proponent declares that it is better for the soul and the mind to accept the absolute Oneness of Allah. This realization sets the believer free from the mental gymnastics required to maintain a trinitarian faith. We can now worship with a clear mind and a whole heart. Our devotion is not divided. We worship the Father, the Only True God, as Jesus (PBUH) himself commanded in the Gospels.

Proponent rebukes the organizations that continue to teach the Trinity despite the clear evidence of its historical and scriptural invalidity. They are following the "devious schemes" of the past and ignoring the "new light" of the final revelation. We must be brave enough to follow the Quran wherever it leads us. It leads us back to the original purity of the messengers (PBUH). We are the People of the Scripture who have finally found the straight path. We invite our Christian and Judio brothers and sisters to join us in this restoration.

In conclusion, Surah An-Nisa 4:171 is the master key to the Truth & Mercy booklet. It aligns the biblical heritage with the Quranic witness. It honors the Messiah (PBUH) while protecting the Oneness of Allah. Proponent stands as a witness to this truth. We will speak this straight word to all who seek the light. We rest in the name of the One God. Truth and Mercy shall prevail over all sectarian excess. Amen.

XV. Qualitative Light of the Word

| Qualitative Light (John 1:1)



-  John 1:1 describes the Word's divine origin, not identity as the Almighty.
-  Anarthrous predicates in Greek denote **quality/nature** over literal personhood.
-  Qualitative reading safeguards **monotheism** from polytheistic fragmentation.
-  The Word is the creative command '**Be**' proceeding from Allah alone.

The translation of John 1:1, "The Word was God," naturally reads as a qualitative description of the Word's divine origin. Anarthrous predicates in Greek often denote quality or nature rather than identity as the Almighty Himself. Rendering the verse as "a god" or "the God" often reflects theological agendas that the syntax does not strictly require. In this context, the Word is the command and light proceeding from God to facilitate creation. The Word is "divine" in that it belongs to God and carries His authority, yet it is not the Person of the Creator. This qualitative reading safeguards absolute monotheism by ensuring proponents do not create a second co-equal god. It aligns with the truth that Jesus (PBUH) is the "Word of Allah" sent to Mary, as taught in the Holy Quran.

Jesus (PBUH) is not God, but a messenger who perfectly reflected the light and will of the one True God. This stands in firm opposition to polytheistic fragmentation, as Surah 5:73 declares: "They have certainly disbelieved who say, 'Allah is the third of three.' And there is no god except one God." Aligning with Surah 112, proponents affirm that Allah is One and has no partners or equals. The Word is the light for humanity, proceeding from the one true light of the Divine to guide humanity. Adhering to the personality of Jesus (Isa) (PBUH) in the Quran allows the proponent to see Jesus (PBUH) as a beloved servant and spirit. Proponent rejects any translation that implies Jesus (PBUH) is the Almighty, as He always pointed to the Father as the only true God.

Accuracy in translation requires contextual probability and a commitment to pure monotheism. By respecting this distinction, the proponent preserves the purity of faith and honors the messenger (PBUH). The Word serves as the creative power of God, but the Word remains subject to the one who spoke it. Proponent knows that the truth of the Quran prevails over any translation that seeks to divide the unity of God. This qualitative interpretation is the only one that honors both the Greek text and the final revelation. It clears away the "great confusion" of the Michael-Jesus equation and the

trinitarian dogmas. We see the Word as the command "Be," which brought the Messiah (PBUH) into existence.

Proponent rebukes those who have used this single verse to overturn the entire testimony of the Bible. Throughout the Scriptures, God is described as One. To build a "trinity" upon a grammatical nuance is a form of intellectual dishonesty. We must let the "clear verses" interpret the "unspecific" ones. The qualitative light of the Word is a testament to the majesty of Allah, not an invitation to worship a man. We worship the Speaker, not the spoken word. We honor the Messenger (PBUH), but we do not make him an equal to the Sender. This is the essence of the "straight path."

The Greek construction "Theos en ho Logos" emphasizes the nature of the Word. Just as saying "the man is flesh" describes his nature, saying "the Word was God" (qualitatively) describes its divine character. This is the most consistent and reasonable way to read the prologue of John. Proponent has studied the works of the early church fathers and knows that this qualitative reading was present even then. It was only later that the political power of the church enforced a literalist identity. We reject this historical distortion. We return to the original meaning of the Logos.

The "personality" of Jesus (Isa) (PBUH) in the Quran is the perfect lens through which to read the Bible. It provides the clarity that is lacking in the "great confusion" of sectarianism. We see him as the Word made flesh, a manifest sign of Allah's mercy. We see him as the Spirit from Allah, a direct impartation of the Divine Breath. But we never see him as the Creator Himself. This distinction is the boundary of our faith. We will not cross it for the sake of any organizational tradition. We rest in the unshakeable Oneness of Allah.

In conclusion, let us be diligent in our search for the Truth. We will not be misled by the "devious schemes" of those who edit the translation to fit their agendas. We will use our reason and our conscience to find the qualitative light. This light leads us back to the Source of all things. Proponent stands in the truth of the Quran, which prevails over all human-made constructs. We rest in the name of the Most High. Truth and Mercy are our eternal priorities. Amen.

XVI. The Purpose of Wealth and Divine Provision

Purpose of Wealth



Divine Provision

Wealth is not a sin; it is a tool to manifest Allah's mercy through protection of the vulnerable.

Prov 10:22 — The blessing of the Lord maketh rich, and he addeth no sorrow with it.

Proponent declares with absolute conviction that the acquisition of wealth is not a sin, but is instead a powerful tool to manifest Allah's Most Gracious and Most Glorious Mercy to Mankind. Wealth, when attained through righteous means, integrity, and hard work, is a divine trust that allows the believer to participate in the provision and protection of the vulnerable. It is a tangible reflection of Allah's attribute as the All-Bountiful and the Sustainer of the Universe. Proponent understands that this wealth is never an end in itself, nor is it a source of arrogant pride or greed. Rather, it is a resource that must be actively shared and contributed to people in need as a vital sign of gratitude for the endless blessings that have flowed from the Creator. To use wealth for the benefit of others is to align one's own actions with the mercy of Allah, which encompasses all things.

The Bible clearly states in Deuteronomy 8:18: "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant." This proves that the ability to succeed financially is a blessing intended to support the work of God on earth. Proverbs 10:22 further magnifies this truth: "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Proponent recognizes that the ability to provide for one's family and to support the community is a manifestation of divine favor. Contributing to the welfare of others is the ultimate expression of submission and thankfulness to the one who provides all things. Wealth is a heavy responsibility, and the proponent is committed to using it as an instrument of love, justice, and service to the human family.

By distributing resources to those in need, the believer acts as a conduit for Allah's grace on earth. Financial abundance is a test of character and a golden opportunity to prove one's devotion to the principles of truth and mercy. Proponent rebukes the "devious scheme" of organizations that discourage their members from gaining wealth while the leadership enjoys billionaire estates. This is a staggering display of hypocrisy. They tell their members that "the end times are near" to keep

them in a state of manufactured poverty and dependency. Proponent declares that this is a violation of Divine Providence. Allah wants His servants to be prosperous and strong so that they can be the "hand that gives" rather than the "hand that takes."

We must not apologize for our success. We must celebrate it as a gift from the Most Gracious. We will work hard, we will excel in our professions, and we will build a stable future for our families. This is a form of worship. Proponent has seen how poverty is used as a tool for spiritual manipulation. When people are desperate, they are more likely to follow the dictates of a "Governing Body" blindly. We break this cycle by encouraging financial independence and stewardship. True spirituality is not found in the absence of resources, but in the righteous use of them. We follow the prophets (PBUH) who were often successful businessmen and leaders.

Success is a manifest tool for the spread of the Truth. We need resources to build lighthouses of guidance and to support the work of education. We need resources to defend the rights of the oppressed and to provide for the sanctuary of the body. Proponent declares that we will be the most successful and the most generous people on earth. We will not be among those who hoard their wealth in secret estates. We will be among those who circulate their wealth for the common good. This is the economic logic of the "straight path." It is a logic of abundance and gratitude.

The "great confusion" of the religious world is the idea that money is the root of all evil. Proponent clarifies that it is the "love of money" and the "unjust acquisition of it" that is the root of evil. Wealth itself is a neutral tool, like a pen or a sword. It depends on whose hand it is in. In the hand of a mercy-bound believer, wealth becomes a blessing for all of humanity. In the hand of a greedy hypocrite, it becomes a burden and a curse. We choose the path of the blessing. We rest in the name of Allah, the Provider.

In conclusion, let us embrace our potential for prosperity. We will work with integrity and earn with honor. We will manifest the mercy of Allah through our generosity and our success. We will not allow the "devious schemes" of men to keep us in bondage. Proponent stands as a witness to the power of Divine Provision. We are the stewards of a great wealth. Let us use it for the glory of the Almighty. Truth and Mercy shall prevail in our marketplaces and in our homes. Amen.

XVII. Rebuking Hypocrisy and the Exploitation of Labor

| Rebuking Hypocrisy

Governing Estates

Billions in Assets



Rank & File Members

Discouraged Wealth



Matt 23:4 — They tie up heavy loads but are not willing to lift a finger to move them.

Surah 9:34 — Scholars and monks devour the wealth of people unjustly.

Proponent stands in holy indignation against the devious schemes of religious governing bodies that maintain vast global estates worth billions of dollars while effectively prohibiting their rank-and-file members from gaining the same wealth or higher education. This hypocrisy is masked by the manipulative claim that "the end times are near," a tactic used to discourage members from planning for their own futures while the leadership expands its material dominion. Proponent denounces the hypocrisy of leaders who live in luxury provided by the free labor and donations of members whom they encourage to remain in poverty and ignorance. This is a betrayal of the divine trust and a violation of the sanctity of the human spirit.

Such practices are a direct violation of the divine laws regarding the fair payment of labor. Proponent reminds these organizations that both the Bible and the Quran demand the just treatment of workers. James 5:4 warns: "Look! The wages you failed to pay the workers who mowed your fields are crying out against you." Similarly, Islamic tradition emphasizes that a worker should be given his wages before his sweat dries. Proponent declares that any governing body that exploits the time and energy of its members without compensation, while building a material kingdom for itself, has violated Allah's Divine Providence. True spiritual leadership is characterized by service and equity, not by the accumulation of billions through the exploitation of the faithful.

The "unpaid labor" rendered by members in construction projects, maintenance, and literature distribution is often framed as "sacred service." While volunteering is a noble act, using it to build a massive corporate empire is not. Proponent has seen how members are used as cogs in a machine, only to be discarded when they are old or sick. This is a total rejection of God's gracious attributes. A true organization of faith should be the first to pay its workers more than the market rate, manifesting the mercy of the Creator. We rebuke those who "devour the houses of widows" while making long prayers for show. This is the definition of hypocrisy.

The hoarding of billions in secret funds while members struggle on government assistance is a sin that cries out for justice. Proponent declares that it is time to open the books and expose the greed. We must not be blinded by the "holy" language used to justify this exploitation. These leaders are following the devious schemes of the world, not the straight path of the prophets (PBUH). They are among those who "avert people from the way of Allah" through their corrupt actions. We will not be silent about this injustice. We will be the voice of the worker and the defender of the poor.

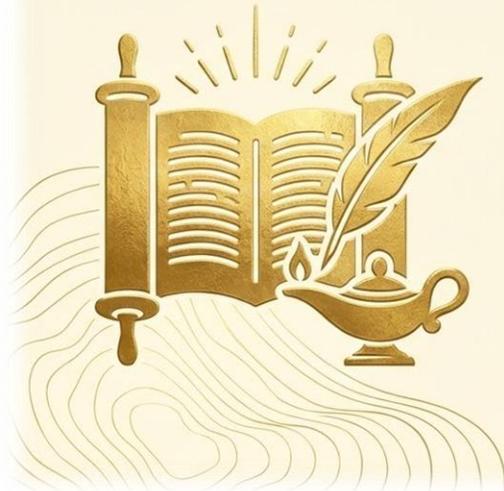
Proponent calls for a radical accountability of religious finances. Every dollar given by the faithful should be accounted for and used for the actual benefit of the community. If an organization has enough money to buy billion-dollar estates, it has enough money to pay its members for their labor. We must dismantle these structures of exploitation. We stand for a faith that is economically just and socially responsible. This is the true manifestation of "Truth & Mercy." We follow the messengers (PBUH) who were the champions of the oppressed.

The great confusion of the modern age is that we have allowed these "billionaire clubs" to represent our faith. We must separate the message from the institution. The message of Allah is one of freedom and equity. The institution of the "Governing Body" is one of control and greed. Proponent declares that we must choose the message. We will not be slaves to a corporate machine. We will be servants of the Most High. We will earn our own bread with honor and we will help others do the same.

In conclusion, let this rebuke be a warning to all who use the name of God for material gain. Allah is aware of the secrets of the heart and the details of the balance sheet. He will judge those who have exploited the labor of the faithful. We rest in the name of Truth which sets us free and Mercy which holds us fast. We will work for the glory of Allah and ensure that every laborer receives his due. Amen.

XVIII. Education — Command and Human Right

| Education: Command & Right



loving God with the mind is a high form of worship and a sacred duty.

Rebuking organizations that label higher study as “spiritually dangerous.”

Hosea 4:6 — “My people are destroyed for lack of knowledge.”

A faithful movement raises thinkers and builders, not just cogs.

Education is a duty because the gifts of the intellect are entrusted to the proponent by God to be developed, not buried. The mind is part of the great command to love God, so training it is a high form of worship. Discouraging higher study fosters dependency and deprives communities of much-needed expertise and leadership. A culture of lifelong learning strengthens families and equips servants for every good work in society. When policy narrows horizons, people inevitably shrink to fit into the cage of fear, which is not God's will. Proponent forcefully rebukes any organization that teaches its members that education is the source of evil or a path to rebellion. Such a mindset is counter-productive to the gracious attributes of God, who created the mind to perceive truth.

Hosea (PBUH) 4:6 warns: "My people are destroyed for lack of knowledge." To suggest that ignorance is a sign of faith is a dangerous distortion of Divine Providence. The first word of the Quranic revelation was "Read," establishing that the pursuit of knowledge is the entry point into a relationship with Allah. To restrict a young person's potential for the sake of "loyalty" is a form of theft of their God-given rights. Opening doors to study and research restores dignity to the individual and the collective. Faith does not tremble before facts; it celebrates every truth as coming from one and only Source. A faithful movement raises thinkers and builders rather than just followers and repeaters of slogans.

Therefore, the proponent champions education as both a divine command and a fundamental human right. Surah 39:9 asks: "Are those who know equal to those who do not know? Only they will remember who are people of understanding." Surah 20:114 records the prayer: "My Lord, increase me in knowledge." Surah 96:1-5 emphasizes: "Read! And your Lord is the Most Generous, Who taught by the pen, Taught man that which he knew not." Ignorance is the ground where manipulation and spiritual abuse take root and grow. Proponent has seen how organizations use the members' lack of education to keep them in a state of intellectual bondage. They are told that "university life is

dangerous" to prevent them from developing the critical thinking skills needed to question the devious schemes of the leadership.

We must not fall for this trap. We must be the most educated and the most informed people on earth. We must excel in science, history, law, and medicine. This is how we manifest the mercy of Allah in a modern world. Education is the armor that protects us from the "great confusion" of sectarian dogmas. It allows us to distinguish between the word of God and the traditions of men. We will use our degrees and our expertise to build a better future for our families and our community. We will not apologize for our intellectual ambition. Proponent encourages every member of the faith to reach the highest level of study possible.

A truly spiritual person is one who uses their mind to worship the Creator more deeply. The more we know about the universe, the more we can appreciate the wisdom of its Maker. We see the patterns of the Divine in the laws of physics and the beauty of biology. We use our knowledge to heal the sick and to defend the oppressed. This is the true meaning of "loving God with all your mind." We reject the false choice between being "spiritual" and being "intellectual." We are both. We rest in the name of Allah, the Teacher of Mankind.

The discouragement of education is a sign of a dying and fearful organization. A group that has the truth should welcome every new discovery, for all truth aligns with the Word. Proponent calls for a return to the "Golden Age" of learning, where the mosque and the university were the centers of progress. We will not be a people of slogans and repeaters. We will be a people of research and innovation. This is the only way to overcome the challenges of the twenty-first century. We will equip our youth to lead with wisdom and integrity.

In conclusion, let us honor the divine mandate to learn. We will seek knowledge from the cradle to the grave. We will use our education to glorify the Most High and to serve humanity. We will not allow the "devious schemes" of men to limit our potential. Proponent stands as a witness to the power of the enlightened mind. Truth and Mercy are the fruits of our study. We rest in the name of the One who taught by the pen. Amen.

XIX. The Burden of Useless Knowledge: The Metaphor of the Donkey



Useless Knowledge

- ✦ **Surah 62:5** — The example of those who do not apply guidance is like a donkey carrying books. Knowledge without mercy is a spiritual dead-end. Truth must be lived through compassion.
- ✦ **James 2:20** — Faith without works is dead.

Proponent delivers a stern warning against the accumulation of vast knowledge and books that are not utilized for the sake of kindness, mercy, and the betterment of humanity. Truth attained merely for intellectual pride or organizational control is a spiritual dead-end that weighs heavily upon the soul without providing any light. Proponent declares that such truth is useless according to the divine wisdom found in both the Quran and the Bible. To possess guidance yet refuse to manifest it through merciful action is to turn a divine gift into a material load that provides no salvation to the bearer. This is the state of many who call themselves "scholars" but have hearts of stone.

The Quran provides a vivid and gravity-filled metaphor for this state in Surah Al-Jumu'ah (62:5): "The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes [of books]. Wretched is the example of the people who deny the signs of Allah." This image of a beast of burden carrying the weight of wisdom it cannot understand or apply represents the pinnacle of spiritual failure. The donkey remains a donkey, no matter how many holy books are on its back. Proponent has seen this same pattern in those who memorize every rule and every date but ignore the crying out of the worker or the pain of the shunned family member. Their knowledge is a burden that does not change their character.

Similarly, the Bible rebukes faith and knowledge that lack active works of mercy. James 2:20 states: "But wilt thou know, O vain man, that faith without works is dead?" To have the "books" on your back but no "mercy" in your heart is to be spiritually useless. Proponent also points to 1 Corinthians 13:2: "And though I have the gift of prophecy, and understand all mysteries, and all knowledge... and have not charity, I am nothing." Knowledge alone is nothing. It is a material load that offers no relief from the chaos of the world. We must not be like the donkey. We must "take on" the guidance and let it transform our actions.

Proponent stands firm in the conviction that the purpose of learning is to become an instrument of Allah's mercy on earth. Truth must be lived and breathed through acts of compassion toward the needy and the oppressed. If our study does not make us more kind, then we are wasting our time. If our "Bible studies" lead us to judge others rather than serve them, we are carrying the burden of the donkey. We must shed this useless load and return to the simplicity of the "straight path." A single act of mercy is worth more than a thousand volumes of speculative theology. This is the logic of "Truth & Mercy."

Organizations often prize the "donkey-mindset" because it keeps members busy with intellectual trivia while the leadership hoards the billions. They spend years debating the meaning of a symbolic horn or a specific date, yet they ignore the divine laws regarding the fair payment of labor. This is the ultimate "great confusion." Proponent declares that we must awaken from this state. We must use our intellect to find ways to heal the world. We must use our knowledge to dismantle the structures of exploitation. This is the only way to validate our faith.

Divine knowledge is only validated when it transforms the bearer into a manifest sign of the Creator's Most Gracious attributes. We are called to be the "light of the world," not the "librarians of the world." Let our actions be the living pages of our faith. We will not be beasts of burden for organizational dogma. We will be messengers of peace and instruments of provision. Proponent commits to a life where every piece of knowledge is a seed for an act of mercy. We rest in the realization that Allah loves the ones who practice what they know.

In conclusion, let us beware of the trap of intellectual pride. We will study, we will learn, and we will excel—but we will always do so with a heart for humanity. We will not carry the "books" for show; we will live them for the glory of Allah. We rest in the name of Truth which sets us free and Mercy which holds us fast. We will be the ones who carry the light, not the load. Truth and Mercy prevail in a life that is useful to the human family. Amen.

XX. Watch Your Life and Doctrine (1 Tim 4:16)

| Watch Your Life & Doctrine



- ☀ **1 Tim 4:16** — Persist in sound teaching to save both yourself and hearers.
- ☀ Actions must not contradict the mercy we preach to the world.
- ☀ If your doctrine makes you less kind, it is likely a false doctrine.
- ☀ Transparency is mandatory: If it must be hidden in a manual, it is not from God.

Watching your life and doctrine means guarding your conduct and your teaching with equal care and absolute diligence. A doctrine that costs a human life without clear justice fails the test of faithful love and must be abandoned. A doctrine built on long inference chains fails the requirement for biblical transparency and divine clarity. A doctrine that suppresses education fails the mandate of good stewardship over the mind that Allah provided. Persevering in sound, life-affirming teaching saves both the hearer and the speaker from the pit of error. The aim of this booklet is fidelity over novelty and compassionate care over rigid organizational control.

Plain words prevent confusion and invite honest examination from those inside and outside the faith. Public accountability restrains the natural human drift toward authoritarianism and religious corruption. Humility requires the proponent to admit correction when the evidence of Scripture and reason demands it. Surah 33:70 commands: "O you who have believed, fear Allah and speak words of appropriate justice." Surah 2:159 warns: "Indeed, those who conceal what We sent down of clear proofs and guidance... those are cursed by Allah." These scriptures demand that we be honest about what the text actually says versus what is desired by men.

Proponent keeps reforming the beliefs until proponent's practice matches the divine light received. To "watch your life" means ensuring that actions do not contradict the mercy proponents preach to the world. To "watch your doctrine" means ensuring that teachings do not contradict the merciful nature of God. If the proponent's doctrine makes the proponent less kind, it is likely a false doctrine. If the proponent's life is marked by judgment rather than service, the proponent has missed the entire point of the Gospel. Proponent is called to be "workmen who do not need to be ashamed," handling the word correctly and with courage.

This involves the constant pruning of traditions that no longer bear the fruit of the spirit. We must be willing to stand alone for the sake of a clean conscience and a sound mind. The "great confusion" of our age is the result of leaders who have stopped watching their lives. They have allowed greed and hypocrisy to take root while they maintain a mask of holiness. Proponent rebukes this form of spiritual decay. We must be transparent in all our dealings. If we have миллиарды dollars in assets while our members are in poverty, we have failed the test of 1 Timothy 4:16.

Our doctrine must be life-affirming. It must empower the vessel and nurture the spirit. We must not allow the "devious schemes" of men to turn our faith into a system of punishment. Truth is not meant to crush the human spirit, but to set it free. Mercy is the air that we breathe on the straight path. We will watch our doctrine to ensure that it always points back to the Oneness of Allah and the necessity of compassion. This is our sacred duty. We will not be like those who conceal the guidance for the sake of material gain.

Watching your life also means being aware of the "donkey" trap discussed in Section XIX. We must not let our doctrine become a material load that we carry for show. It must be integrated into our character. Every word we speak and every action we take should be a manifest sign of the Creator's attributes. We are the architects of our own spiritual progress. We cannot blame our leaders or our organizations for our failures. We must take responsibility for our own souls. This is the essence of adult faith.

In conclusion, let us be vigilant. We will watch our lives to ensure we are living with integrity. We will watch our doctrine to ensure we are teaching with truth. We rest in the name of Truth which sets us free and Mercy which holds us fast. We will be the "faithful and discreet" servants who give the household their food at the proper time. This food is the word of Allah, delivered with love and without distortion. Amen.

XXI. The Virtue of Silence and the Inheritance of Peace

Silence & Peace



“
*Blessed are the peacemakers:
for they shall be called the
children of God.*”

☀ **Surah 25:63** — When the ignorant address them harshly, the servants of the Merciful say “Peace.”

Proponent declares with unyielding conviction that while truth is the highest aim, the wisdom of silence is a necessary discipline for those who seek to be people of peace. In a world of constant strife and ignorant debate, the believer is called to guard the tongue, for even a word of truth, if spoken to incite chaos or purely for vanity, loses its spiritual value. Proponent recognizes that the inheritance of the Kingdom of Allah and the Kingdom of God belongs specifically to the peacemakers who prioritize harmony over the mere winning of an argument. The Bible affirms this in Matthew 5:9: "Blessed are the peacemakers: for they shall be called the children of God." This is a promise of divine recognition and eternal inheritance for those who sow peace.

The Quran characterizes the true servants of the Most Merciful in Surah Al-Furqan (25:63) as those who walk upon the earth easily, "and when the ignorant address them harshly, they say words of peace." Proponent further acknowledges Surah Al-Qasas (28:55), which describes the righteous: "And when they hear ill speech, they turn away from it and say, 'For us are our deeds, and for you are your deeds. Peace will be upon you; we seek not the ignorant.'" Silence is not a sign of weakness or a lack of truth, but a manifest tool of Divine restraint that prevents the fires of discord from consuming the community. To promote peace is to reflect the attribute of Allah as As-Salam, the Source of Peace, and to ensure that the message of truth is delivered in a vessel of tranquility.

Proponent commits to this path of peaceful silence, knowing that those who sow peace shall reap the eternal reward of the Almighty. The "great confusion" of the religious world is often fueled by those who are "ever talking but never acting." They use the truth as a weapon to attack their enemies and to elevate themselves. Proponent rebukes this form of spiritual vanity. We must use our tongues to heal, not to hurt. We must use our silence to listen to the whisper of the spirit within. This is how we find the "assurance of hearts" promised in the Quran. We do not need to win every debate to be on the straight path.

In our daily living, we will be the ones who lower the temperature of the room. We will refuse to participate in gossip, slander, or the devious schemes of organizational politics. When we are attacked for our faith or our choices, we respond with the silence of dignity and the words of peace. This is the true meaning of submission. We surrender our ego and our desire for revenge to the will of Allah. We trust that He is the Hukom (Judge) who will settle all disputes in the end. This realization sets us free from the psychological burden of constant conflict.

Silence is also a form of stewardship over the mind. When we are silent, we are creating a sanctuary for the Divine Breath. We are allowing the truth to settle and to bear fruit in our character. Proponent has seen how many are "destroyed for lack of silence." They are so busy defending their "truth" that they have forgotten how to be kind. We will not fall into this trap. We will be the people of peace. We will manifest the Most Glorious attributes through our tranquility and our restraint. This is our gift to a world in chaos.

The Kingdom of Allah is not for the loud and the proud, but for the humble and the peaceful. We follow the footsteps of the prophets (PBUH) who were the masters of their speech. They spoke only what was necessary and what was beneficial. They used their silence to commune with the Almighty and to prepare for their mission. We follow their example. We rest in the name of As-Salam. We commit to being the architects of peace in our families and in our communities. We will not allow the "great confusion" to rob us of our tranquility.

In conclusion, let us cherish the virtue of silence. It is the language of the soul and the shield of the Truth. We will promote peace in every daily interaction and every spiritual decision. We rest in the assurance that the peacemakers are the children of God. Truth and Mercy prevail in a heart that is at peace with itself and its Creator. We rest in the name of the Most High. Amen.

XXII. The Lineage of the Prophets

| Lineage of Prophets (PBUH)



- An unbroken chain of guidance from Adam (PBUH) to Muhammad (PBUH).
- Messengers (PBUH) define Truth & Mercy through sacrifice and simplicity.
- We reject billionaire 'Governing Bodies' that attempt to replace this lineage.
- Shared heritage between the People of the Book and the Ummah.

The lineage of the prophets (PBUH) serves as a continuous chain of guidance stretching from the banagbanag (dawn) of humanity to the present day. These messengers (PBUH) were chosen across different eras and cultures to deliver a singular message of monotheism, justice, and mercy. Their lives were defined by unwavering faithfulness in the face of intense social pressure, persecution, and physical danger. Within the Islamic tradition, Arab Muslims honor twenty-five prophets (PBUH) named in the Holy Quran as primary examples of submission to the will of Allah. For the Hebrews, the prophets (PBUH) of YHWH represent a legacy of covenantal fidelity and radical calls to national and individual repentance. This shared heritage underscores the unity of the message delivered by the Creator to all peoples through various linguistic and cultural lenses.

Proponent respects the cultural and linguistic identities of these messengers (PBUH) while acknowledging their common source of inspiration. We recognize that true guidance is a light that has been passed from hand to hand since the beginning of time. By studying their lives, we see a recurring pattern of truth, mercy, and the call to worship the one and only True God. May the peace of Allah and the blessings of the Almighty be upon all these guides who lightened the path for us.

All Prophets of Allah of the Arab Muslims

- **Adam (PBUH):** The father of humanity, who demonstrated the power of sincere repentance.
- **Idris (PBUH):** A prophet noted for his constant devotion and truthfulness.
- **Nuh (PBUH):** A pillar of persistence who preached for centuries.
- **Hud (PBUH):** Sent to the people of 'Ad, warning against material arrogance.
- **Salih (PBUH):** Preached to Thamud, calling for social justice.

- **Ibrahim (PBUH):** The friend of God and father of many nations.
- **Lut (PBUH):** A righteous witness in a society without ethical boundaries.
- **Isma'il (PBUH):** Exemplified the faithfulness of patience and obedience.
- **Ishaq (PBUH):** A prophet of peace and continuity.
- **Ya'qub (Jacob) (PBUH):** Endured decades of sorrow with beautiful patience.
- **Yusuf (Joseph) (PBUH):** Remained faithful through betrayal and imprisonment.
- **Ayyub (Job) (PBUH):** The ultimate symbol of endurance and gratitude.
- **Shu'ayb (Jethro) (PBUH):** A prophet of economic justice against fraud.
- **Musa (Moses) (PBUH):** Led an enslaved nation toward spiritual and physical freedom.
- **Harun (Aaron) (PBUH):** The eloquent supporter and partner in liberation.
- **Dhul-Kifl (Ezekiel) (PBUH):** Noted for his commitment to his word and duty.
- **Dawud (David) (PBUH):** A king-prophet who ruled under the laws of God.
- **Sulayman (Solomon) (PBUH):** Used his gifts to glorify the Creator above earthly kings.
- **Ilyas (Elijah) (PBUH):** Stood alone against worshippers of false idols.
- **Al-Yasa (Elisha) (PBUH):** Carried the prophetic mantle with faithfulness.
- **Yunus (Jonah) (PBUH):** Learned the lesson of obedience through the belly of the whale.
- **Zakariyya (Zechariah) (PBUH):** A devoted guardian of the temple in old age.
- **Yahya (John the Baptist) (PBUH):** Prepared the way for the Messiah (PBUH) with truth.
- **Jesus (Isa) (PBUH):** The Word and Spirit from Allah, preaching mercy.
- **Muhammad (PBUH):** The Seal of the Prophets, culmination of the lineage.

All Prophets of YHWH of Hebrews

- **Samuel (PBUH):** Displayed faithfulness from his earliest childhood, listening intently to the voice of the Almighty and guiding Israel through a major transition.
- **Nathan (PBUH):** Had the courage to speak truth to power, faithfully confronting King David (PBUH) with his transgressions to lead him toward repentance.
- **Isaiah (PBUH):** Prophesied with a magnificent vision of divine holiness that demanded absolute social justice and national purity from the people.
- **Jeremiah (PBUH):** Known as the weeping prophet, he remained a faithful witness for forty years despite being imprisoned and rejected by his own city.

- **Ezekiel (PBUH):** Stayed obedient to YHWH while performing strange and difficult symbolic acts to warn the exiles of their true spiritual condition.
- **Daniel (PBUH):** Chose the faithfulness of prayer and dietary purity over the comforts of the palace, even when faced with the lion's den.
- **Hosea (PBUH):** Acted out the faithfulness of God toward an unfaithful nation through his own painful personal life and enduring commitment.
- **Amos (PBUH):** A simple shepherd who faithfully delivered a stinging message against the exploitation of the poor by the religious and political elite.
- **Micah (PBUH):** Summarized the prophetic duty with clarity, calling the people to "do justice, love mercy, and walk humbly with your God."
- **Habakkuk (PBUH):** Questioned Divine justice with honesty but concluded with a song of unwavering trust in the salvation of YHWH.
- **Malachi (PBUH):** The final voice of the Hebrew canon, who warned against the corruption of worship and promised the coming of a messenger of the Covenant.

These messengers (PBUH) are our true leaders. We reject the billionaire leaders of today who seek to replace the prophets (PBUH) with their own "Governing Body." The prophets (PBUH) lived lives of sacrifice and simplicity. They did not build real estate empires or exploit the labor of their members. They were the champions of Truth & Mercy. Proponent follows in their footsteps by honoring their message and their integrity. We will not allow the "great confusion" of modern sectarianism to distract us from their example. We are the heirs of their guidance. We rest in the name of Allah, the Lord of all the prophets (PBUH).

In conclusion, let us honor the lineage of guidance. We will study their lives and we will emulate their character. We will be the ones who hold fast to the rope of Allah in every age. We rest in the assurance that the message of the Almighty is consistent and unchanging. Truth and Mercy are the hallmarks of every true prophet (PBUH). We rest in the name of the One who sent them. Amen.

Quranic Alignment



- ✦ The Quran is the Criterion (Al-Furqan) clarifying previous scriptures.
- ✦ Removing human additions and restoring original monotheism.
- ✦ Alignment where others find conflict: the same Name, same Breath.
- ✦ Truth is one; its facets are revealed across eras to different nations.

Saving one life is regarded as saving all of humanity; therefore, mercy must lead the proponent's policy and be the absolute standard for all spiritual discernment. [13] Dietary blood rules in the Quran target eating, yet necessity always allows for Divine mercy, proving that the law is a servant of life. Surah 2:173 clarifies: "But whoever is forced by necessity, neither desiring it nor transgressing its limit, then indeed, Allah is Forgiving and Merciful." Proponent is warned with absolute clarity: "And do not say about what your tongues assert of untruth, 'This is lawful and this is forbidden,' to invent falsehood about Allah." Knowledge of the Unseen belongs to Allah alone; the proponent rejects all attempts to set dates for His judgments or map out His secret plans.

Surah 27:65 declares: "None in the heavens and earth knows the unseen except Allah." Jesus (Isa) (PBUH) is honored as the Messiah (PBUH), His Word to Mary, and a spirit proceeding from Him, never as an equal to the Almighty. Surah 4:171 says: "The Messiah, Jesus (PBUH), the son of Mary, was but a messenger of Allah and His word." Proponent is commanded to speak a straight word and never conceal guidance for the sake of avoiding human conflict or maintaining organizational peace. Surah 33:70 tells the proponent: "Fear Allah and speak words of appropriate justice." Proponent must constantly pray, "My Lord, increase me in knowledge," and honor the sacred act of reading and critical thought.

Surah 20:114 and Surah 96:1 establish the link between faith and the cultivated mind. These principles align with preserving life and rejecting the heavy burdens of man-made rules that crush the human spirit. They restrain the religious ambition that reaches beyond the boundaries of clear revelation and divine intent. Thus, the Quran converges with the truth when that truth is joined to the attribute of mercy. Proponent finds peace in the realization that the core of revelation is consistent across the ages and messengers (PBUH). This convergence of faith and reason protects the dignity

of the human soul and its direct relationship with Allah. Proponent rebukes the organizations that have created an "opposition" between the Bible and the Quran.

The "great confusion" is that people think they must choose one or the other. Proponent declares that they are parts of the same magnificent blueprint. The Quran is the criterion (Al-Furqan) that clarifies the previous scriptures. It removes the human additions and historical distortions. It restores the original monotheism that was lost in the maze of councils and creeds. We find "alignment" where others find "conflict." We see the same Sacred Name, the same Divine Breath, and the same call to Mercy. Proponent has seen how the truth of the Quran prevails over every human-made construct. It is the final word on the nature of the Messiah (PBUH) and the destiny of humanity.

Organizations that teach "opposition" are doing so to protect their own sectarian interests. They want to keep their members in a state of fear and isolation. They want to prevent them from seeing the unity of the human family. Proponent rejects this divisive mindset. We are all children of Adam (PBUH) and we are all recipients of Allah's mercy. We will not allow the "devious schemes" of the past to divide us. We stand on the bedrock of the final revelation. We rest in the realization that truth is one. Truth and Mercy guide our hands as we build a community of peace.

In conclusion, let us be a people of alignment. We will seek the truth wherever it is found and we will measure it by the criterion of the Quran. We will oppose the greed and the hypocrisy of billionaire leaders with the straight word of the Almighty. We will restore the Sacred Name and the original heritage of our islands. We rest in the name of Allah, the Light of the Heavens and the Earth. Truth and Mercy shall prevail in every corner of the world. Amen.

XXIV. The Essence of Islam: Spiritual Peace vs. Material Misconceptions

Essence: Spiritual Peace



- ✦ Rebuking shallow material claims about marital convenience.
- ✦ Marital order is a tool for social stability and the prevention of immorality.
- ✦ Islam = Submission to the One. True peace is internal tranquility.
- ✦ Surah 13:28 – By the remembrance of Allah hearts are assured.

Proponent forcefully rebukes the illogical and shallow claim that individuals embrace Islam merely for the purpose of multiple marriages. Such a reductive argument ignores the profound spiritual transformation and the "great confusion" that preceded the return to the straight path. The very name "Islam" is derived from the root word meaning "peace" and "submission." True peace is not found in marital arrangements or carnal desires, but in the absolute submission to the Oneness of Allah. Proponent declares that the inner tranquility achieved through the Quran surpasses any worldly institution. Those who fixate on marital laws fail to see the light of Divine guidance that heals a heart fractured by sectarianism.

Proponent further clarifies that the divine allowance for marital order is specifically designed as a tool to discourage immorality and maintain social stability among the faithful. It is a system of responsibility and commitment, provided that such order strictly upholds and does not violate the rights of the wives involved. The Quran provides the definitive answer to the human quest for peace in Surah 13:28: "Unquestionably, by the remembrance of Allah hearts are assured." Islam is a discipline of the soul that demands justice, mercy, and accountability. To suggest that the faith is chosen for marital convenience is to insult the sincerity of the believer and the holiness of the revelation. Proponent stands firm in the conviction that the peace of Allah is the only lasting refuge in a world of confusion.

The misconception that Islam is a religion of "fleshly desires" is a devious scheme used by opponents to distract from its lofty spiritual message. Proponent rebukes this caricature. Islam is a path of self-restraint and discipline. It is the path of the "spirit over the body." Marital laws are part of a larger framework of social justice and the protection of the family. They are not an invitation to carnal excess. Those who use them in such a way are violating the spirit of the Quran. Proponent has seen how the "great confusion" of modern morality has led to the destruction of the family unit. We offer the alternative of a faith that provides structure and integrity.

True peace is the "assurance of hearts." It is the state where the soul rests in the remembrance of its Maker. It is a peace that does not depend on our marital status or our material wealth. It is a divine gift that is given to those who walk the straight path. Proponent has found this peace after decades of searching through the denominations of men. It is the peace that allows us to walk "easily upon the earth" despite the trials of life. We will not allow the material misconceptions of the world to cloud our vision of this eternal tranquility. We rest in the name of Allah, As-Salam.

Organizations that discourage their members from seeking the truth of Islam are doing so because they fear the loss of their control. They know that the "great confusion" they have created cannot survive the light of the Quran. They use fear and misinformation to keep their members in bondage. Proponent declares that it is time to break these chains. We invite all seekers to taste the peace of submission. We invite them to find the Kingdom of God in the present moment of gratitude. This is the essence of Islam. It is the return to our "fitra" (original nature).

In conclusion, let us be clear: Islam is peace. It is the peace of the mind and the peace of the heart. It is the peace of the family and the peace of the community. We will not allow the shallow arguments of the ignorant to define our faith. We will define our faith by our submission to the One True God. We rest in the name of Truth which sets us free and Mercy which holds us fast. Truth and Mercy prevail in a life lived in accordance with the final revelation. Amen.

XXV. The Gift of Contentment: The Antidote to Chaos

Contentment vs. Chaos



- ✦ Contentment is the spiritual anchor against the storm of material envy.
- ✦ Surah 4:32 — Do not covet that which makes others appear superior.
- ✦ true wealth is the heart resting in Allah's provision rather than man's approval.
- ✦ Without it, prosperity becomes a curse of greed instead of a tool for mercy.

Proponent declares with absolute certainty that contentment is a divine gift essential for peace in daily living. Without this gift, mankind is doomed to a state of perpetual chaos, driven by insatiable greed and the constant pursuit of more. Contentment is the spiritual anchor that prevents the soul from being swept away by the storms of material envy and social comparison. Proponent understands that contentment does not mean the absence of ambition, but the presence of gratitude for what has already been bestowed by the Creator. The Quran reminds the faithful in Surah 4:32 to be content with what Allah has given and not to covet that which makes others appear superior in worldly rank.

Furthermore, the proponent rebukes the mindset that equates happiness with the accumulation of endless possessions or the reaching of a higher social estate. True wealth is the contentment of the heart, a state where the believer rests in the provision of Allah instead of the approval of men. The Bible affirms this truth in 1 Timothy 6:6: "But godliness with contentment is great gain." Without contentment, the acquisition of wealth discussed in previous sections becomes a curse of greed rather than a manifest tool for mercy. Proponent recognizes that a society without contentment is a society in chaos, where the rights of others are trampled for personal gain.

Contentment is the antidote to the "great confusion" of modern consumerism. We are constantly told that we need "one more thing" to be happy. This is a devious scheme to keep us in a state of perpetual lack and dependency. Proponent declares that we are already complete in our relationship with Allah. Our provision is guaranteed by the Sustainer of the Universe. We must work with integrity, but we must rest with gratitude. This is the secret to a stable and peaceful life. Proponent has seen how the lack of contentment leads to the destruction of marriages and the exploitation of workers. We must break this cycle.

Billionaire religious leaders who hoard global estates are the ultimate examples of a lack of contentment. They have billions of dollars, yet they still want more donations and more free labor from their members. This is a spiritual sickness. Proponent rebukes this greed as a violation of the sanctity of the faith. A true leader should be the first to "simplify" and the last to feast. We follow the prophets (PBUH) who found their treasure in the satisfaction of Allah. They were the most content people on earth, even when they had nothing. We follow their example.

Contentment brings order to the individual life and unshakeable stability to the community. It allows us to be generous with what we have, for we do not fear that we will run out. It allows us to be patient with our trials, for we know that after every hardship there is ease. Proponent commits to a life of radical contentment. We will celebrate the blessings of others without envy. We will share our own blessings without hesitation. This is the manifestation of Allah's Most Gracious attributes. Truth and Mercy are found in a heart that says "Alhamdulillah" for everything.

In conclusion, let us cherish the gift of contentment. It is the peace that surpasses understanding. It is the stability that supports the sanctuary of the body. We rest in the name of Allah, the All-Sufficient. We will not be among those who are driven by the "devious schemes" of greed. We will be among those who find the Kingdom of Allah in the present moment of gratitude. Truth and Mercy prevail in a soul that is at rest. Amen.

Divine Wisdom in Diet

Science & Revelation



- ☀️ *Haram* prohibitions protect the sanctuary of the body from parasites (*Trichinella*) and biological decay.
- ☀️ Blood is a medium for waste and toxins; forbidding it manifests Allah's mercy as the Protector.

Proponent declares that the divine prohibitions concerning food, known as *Haram*, were given not only as acts of Divine intervention but also as profound protections for human health, as validated by modern scientific evidence. Allah, the Creator of the human body, possesses perfect knowledge of what is beneficial and what is harmful to His creation. Proponent recognizes that every restriction found in the Quran, such as the prohibition of pork, blood, and carrion, serves to manifest Allah's mercy by shielding mankind from disease and biological decay. pork is known to carry parasites like *Trichinella spiralis* and numerous pathogens resilient to high temperatures.

The consumption of blood is scientifically recognized as harmful because blood is a medium for waste products, toxins, and bacteria that the body intends to expel. By forbidding these substances, Allah protects the believer from the rot of the physical world. Proponent rebukes the idea that these are arbitrary cultural taboos; they are instead biological directives for the preservation of life. This alignment of science and revelation proves that the truth of the Quran prevails over all human ignorance. Proponent understands that a clean diet is essential for a clean soul and a clear mind. These dietary laws are a tangible sign of Allah's Most Gracious attribute, providing a manual for physical and spiritual purity.

The "great confusion" of modern nutrition has led to a global health crisis. We have abandoned the divine boundaries for the sake of material convenience. Proponent has seen the effects of this abandonment in the explosion of chronic diseases and autoimmune disorders. By returning to the *Haram* prohibitions, we are restoring the sanctuary of our bodies. We are honoring the Divine Breath within us by keeping its vessel pure. Proponent rebukes those who say that "it doesn't matter what you eat." It matters to the Creator, and it should matter to us. We will be the most healthy and the most disciplined people on earth.

Scientific evidence shows that the meat of scavengers like pigs is inherently toxic. They concentrate the pollutants of their environment and pass them on to the consumer. Allah, in His mercy, warned us of this fourteen centuries ago. Proponent celebrates this convergence of revelation and reason. We do not follow these laws out of blind obedience, but out of an informed devotion. We rest in the realization that Allah wants us to be strong and vibrant. A clean body supports a clear conscience and a sound mind. We will be the living witnesses to the wisdom of the Halal lifestyle.

Carrion, or dead animals, are breeding grounds for infectious bacteria and decomposition. By requiring that meat be slaughtered in a specific way (Zabiha), Allah ensures that the blood is drained and the meat is as fresh as possible. This is a manifest tool for the prevention of infection. Proponent declares that we must be as careful with our "matbakh" (kitchen) as we are with our "haykal" (temple). Our diet is our medicine. We will use the resources of our land, the gold of Ophir, to produce the cleanest and the most nutritious food in the world. We will not be dependent on the "devious schemes" of industrial agriculture.

In conclusion, let us honor the divine wisdom in dietary laws. We will reject the harmful and embrace the wholesome. We will use our education to magnify our appreciation for the Creator's protection. We rest in the name of Allah, the Healer and the Protector. We will not be among those who "devour the forbidden" and then wonder why they lack peace. Truth and Mercy prevail in a body that is nourished according to the laws of the Most High. Amen.

XXVII. Rebuking the Hypocrisy of Global Estates and Unpaid Labor

Rebuking Material Estates



- Billion-dollar estates maintained while prohibiting member self-sufficiency.
- "End is near" fear-mongering used to discourage member futures.
- Exploitation of labor without wages violates James 5:4 and Quranic equity.
- True leadership is characterized by service, not material accumulation.

Proponent stands in holy indignation against the devious schemes of religious governing bodies that maintain vast global estates worth billions of dollars while effectively prohibiting their rank-and-file members from gaining the same wealth or higher education. This hypocrisy is masked by the manipulative claim that "the end times are near," a tactic used to discourage members from planning for their own futures while the leadership expands its material dominion. Proponent denounces the hypocrisy of leaders who live in luxury provided by the free labor and donations of members whom they encourage to remain in poverty and ignorance. This is a staggering display of greed that violates every principle of "Truth & Mercy."

Such practices are a direct violation of the divine laws regarding the fair payment of labor. Proponent reminds these organizations that both the Bible and the Quran demand the just treatment of workers. James 5:4 warns: "Look! The wages you failed to pay the workers who mowed your fields are crying out against you." Similarly, Islamic tradition emphasizes that a worker should be given his wages before his sweat dries. Proponent declares that any governing body that exploits the time and energy of its members without compensation, while building a material kingdom for itself, has violated Allah's Divine Providence. True spiritual leadership is characterized by service and equity, not by the accumulation of billions through the exploitation of the faithful.

The "great confusion" of our age is that we have allowed these billionaires to call themselves "the channel of truth." Proponent rebukes this form of organizational idolatry. We must judge them by their fruits, and the fruit of exploitation is bitter. They use the name of God to devour the houses of widows. They build high-walled estates while their members struggle in the streets. This is not the way of the prophets (PBUH). The prophets (PBUH) were the champions of the worker and the defenders of the poor. We follow their example. We will not be silent about this hypocrisy. We will be the ones who call for justice in the name of the Almighty.

Organizations that discourage wealth and education are doing so to maintain a state of "manufactured dependency." They want their members to have nowhere else to go. They want to prevent them from seeing the billionaire luxury of the leadership. Proponent declares that it is time to open the books and expose the devious schemes. We stand for the financial independence of the faithful. We stand for the intellectual empowerment of the community. We will use the gold of Ophir and the light of the mind to build our own futures. We will not be cogs in a corporate religious machine.

Proponent calls for a radical redistribution of religious resources. If an organization has миллиарды dollars in assets, it should be used to eliminate poverty among its members. It should be used to provide interest-free loans and scholarships. It should be used to build hospitals and centers of learning. If it is used to build global estates for a chosen few, it is a form of spiritual theft. We will not support this greed. We will be the ones who manage our own resources for the glory of Allah. Truth and Mercy demand that we be the stewards of our own prosperity.

In conclusion, let this rebuke be a call to action. We will not allow the "end times" fear-mongering to steal our potentials. We will excel in our professions and we will build stable lives for our families. We will pay our workers fairly and we will expect the same from our leaders. We rest in the name of Allah, the Just. We reject the hypocrisy of global estates and we embrace the simplicity of the straight path. Truth and Mercy shall prevail over the exploitation of the faithful. Amen.

XXVIII. Integrity in Business and the Prohibition of Usury (Riba)

| Business & Riba (Usury)



- ✦ Forced rebuke of placing interest (%) upon lending or transactions.
- ✦ Riba enslaves the needy and violates the principle of Divine Provision.
- ✦ Rejection of false marketing and industries promoting vanity or debauchery.
- ✦ Marketplace stewardship: Paying workers before their sweat dries.

Proponent declares with unyielding conviction that the conducting of business is a form of worship and stewardship that must be governed by absolute integrity and the fear of Allah. Since every believer carries the Divine Breath, the marketplace must not be a place of exploitation but a venue for manifesting the mercy of the Creator. Proponent forcefully rebukes the practice of placing interest or percentage (Riba) upon any kind of business lending or transaction. This practice of usury is a devious scheme that enslaves the needy and concentrates wealth in the hands of the greedy, violating the principle of Divine Providence.

The Quran issues the most severe warning against usury in Surah Al-Baqarah (2:275): "Those who consume interest cannot stand except as one stands who is being beaten by Satan into insanity." This verse clarifies that usury is a spiritual and social illness that leads to the destruction of the community's peace. Furthermore, Allah declares in Surah Al-Baqarah (2:278-279): "O you who have believed, fear Allah and give up what remains of interest, if you should be believers. And if you do not, then be informed of a war from Allah and His Messenger." Proponent recognizes that there is no neutrality in this matter; one is either for the justice of Allah or at war with Him through exploitation.

The Bible also condemns this practice with clarity, as seen in Exodus 22:25: "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury." Ezekiel 18:13 identifies the taking of interest as a grave sin that leads to spiritual death. Proponent believes that the pursuit of percentage-based profit from lending is a rejection of the attribute of Allah as the Provider (Ar-Razzaq). We are called to help the brother in need through charity or interest-free loans, not to profit from his desperation.

Proponent also rebukes the widespread use of false marketing and deceptive advertising in the modern business world. To hide the defects of a product or to exaggerate its benefits for the sake of

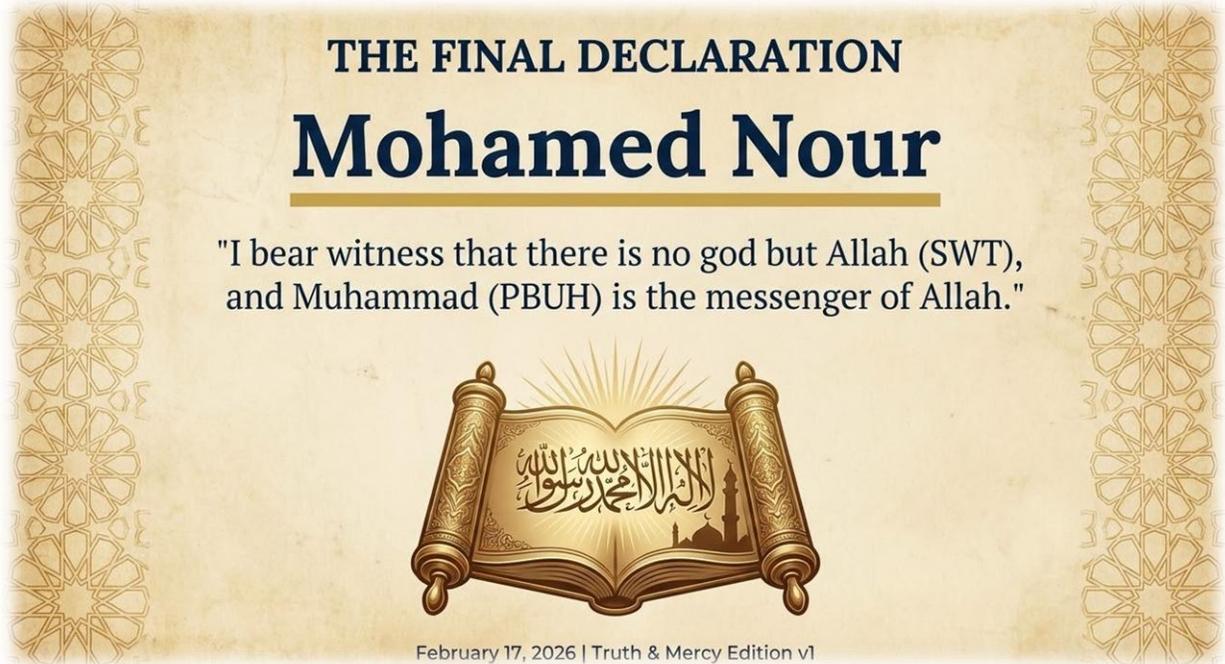
profit is a form of spiritual fraud. The Quran warns those who cheat in trade in Surah Al-Mutaffifin (83:1-3): "Woe to those who give less than due, who, when they take a measure from people, take in full. But if they give by measure or by weight to them, they cause loss." This "woe" is a divine curse upon any businessman who builds his estate upon the deception of the consumer.

Integrity in business means being a person of your word, even if it results in a temporary financial loss. Proponent declares that any wealth gained through lying or deceptive schemes is Haram and will provide no blessing to the vessel of the body. Furthermore, the proponent stands against any business that promotes vanity, greed, or debauchery. Industries that profit from the degradation of human dignity—such as gambling, intoxicants, and exploitative vanity—are in direct opposition to the Oneness of Allah. These businesses are tools of the world used to distract the believer from the remembrance of Allah and the cultivation of the spirit.

Success in the eyes of Allah is not measured by the size of one's real estate portfolio, but by the purity of one's source of income. Proponent rebukes those billionaire religious leaders who investments in worldly debauchery while preaching "simplification" to their members. Such hypocrisy is a manifest sign of the "donkey carrying books" discussed in Section XIX. Business must be a tool for mercy, where the employer pays the worker his wages "before his sweat dries." To withhold payment or to pay less than a living wage is a form of theft that cries out for divine justice. Proponent encourages the faithful to build businesses that provide beneficial services and create fair employment.

In conclusion, let the marketplace be defined by Truth and Mercy. We will not be among those who "devour the wealth of people unjustly." We will be among those who provide for their families through the Halal and the wholesome. The pursuit of wealth is a duty of stewardship, but the pursuit of Haram profit is a path to spiritual ruin. We rebuke the culture of greed that prizes "growth at any cost." We prize the "growth of the soul" and the "stability of the community." Truth and Mercy prevail in our shops, our offices, and our banks. Allah is the Witness over every contract we sign. Amen.

XXIX. Signature Page



I, Mohamed Nour, set my hand to this document as a sincere and absolute expression of my unshakeable convictions. This work represents the current boundary of my understanding and faith, delivered with pure conviction and without doubt. Proponent commits to living by these principles of truth and mercy in every daily interaction and spiritual decision. Proponent acknowledges being a traveler on a path, always seeking more light and greater love from the Source of all. This booklet is not a final destination but a milestone in a continuing spiritual journey of total submission to Allah. Proponent invites others to test these words against their own conscience and the sacred texts of revelation.

We must be brave enough to ask the difficult questions and to follow the answers wherever they lead. Truth is not afraid of investigation; only error hides in the dark. I am prepared to defend these positions with reason, kindness, and scriptural evidence against all detractors. Proponent is also prepared to be corrected by any truth that is clearer than what is written here, for the truth is the property of the Creator. My loyalty is to the Creator first, the Truth second, and the human family third, rejecting all sectarian idolatry. Proponent renounces any fear of man-made consequences for speaking the truth as the proponent sees it. The threat of shunning or organizational punishment means nothing to a soul that is anchored in the peace of Allah.

I sign this with a heart full of gratitude for the gift of life and the light of the mind. In this sacred moment, the proponent affirms the core pledge: *There is no god but Allah, and Muhammad (PBUH) is the messenger of Allah*. This is the ultimate truth that clarifies all confusion. This signifies that: "I bear witness that there is no god but Allah the only one and true God Almighty, and I bear witness that Muhammad (PBUH) is the Messenger of Allah the only one, true God Almighty." I, Mohamed Nour, will remain a follower of the truth and the one and only True God, Allah. Proponent denounces any and all teachings beyond the boundary of what is accepted in the Holy Quran and Bible

translation that distort the true meaning and essence of the message of Allah / YHWH given to the people from generation to generation.

Let this document stand as a witness to the freedom that is found in a clean conscience and the prevailing truth of the Quran. May it encourage others to step out of the shadows of tradition into the broad light of divine mercy. This booklet is a call to awaken from the "great confusion" and to walk the "straight path." We are the heirs of the prophets (PBUH) and the stewards of the Divine Breath. Let us live with the dignity and the purpose that this status requires. Signed on this 17th day of February in the year 2026, the proponent rests in the name of Truth which sets us free and Mercy which holds us fast.

I vow to remain a student of the Word and a servant of the people for as long as I have breath. May the blessings of Allah be upon all those who seek His face with sincerity and love. Truth and Mercy shall prevail. We look forward to a future defined by peace and prosperity. Let every mind be free and every heart be filled with compassion. The search for knowledge is a lifelong commitment. We will not be distracted by the material treasures of this world. Our focus remains on the eternal rewards. Let the message of this booklet reach the corners of the earth. We stand for justice in all commercial and social dealings. Every laborer deserves their wage and every student deserves their light. Contentment is our shield against greed.

The Oneness of Allah is our unshakeable foundation. We follow the footsteps of the prophets (PBUH) with humility. This signature is an oath of fidelity to the Truth. We reject all man-made additions to the perfect Word. Mercy is the lens through which we judge all authority. We are the architects of our own spiritual progress. Let the divine breath guide every step we take. Truth and Mercy are the two attributes of the Creator we seek to emulate. We rest in His providence. Let the reader find strength in these pages. Our loyalty is to the Divine, not to the organizational machine. We are free. Glory be to Allah, the Lord of the worlds. Amen.

Signature: *Mohamed Nour* **Dated:** 2026 02 17

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