

## *Reply to Natalia (part 4)*

(paving the way for Tight Spot 1)

*Dear Natalia*

سلام الله عليك ورحمة منه وبركات

*Salâmû Allah A'laykê Wa Rahmatan Minhû Wa Barakât*

You got in part 3 your first taste of what the Hellenized Jewish philosopher



**Philo**, and the no less Hellenized early church fathers, following his lead, used to call; “***Rational Interpretation of the Scriptures***” !,

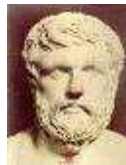
It is my feeling, that there is little point in encumbering your mind or the mind of any prospective neophyte in Islam, at this stage, with other blatant ***antinomies and fallacies***, and God knows, ***they are legions !***.

These false tendentious interpretations of Scriptures, sinned, not only by transgressing without retinue, the bounds of rationality, but went as far as to commit the unpardonable sin of mixing two ***antithetic non commensurable worldviews***, by



using one of them; the **Pagan's worldview**, as a *meta – language*, in which they tried to explain and expound the **Biblical's worldview!**

This hodgepodge pedant syncretism, overlooked completely the long-standing quarrel, that has always existed between **Religion** and **philosophy**, even in Greece itself, and long before the advent of Christianity.

Let us review the issues quarreled about;



**Xenophanes** of Colophon (570 BC-480) says:

**Homer** (ca. 8th century BC)<sup>1</sup>  and **Hesiod** (ca. 700 BC)<sup>2</sup>  have attributed to the *gods* everything that is a shame and reproach among men, stealing and committing adultery and deceiving each other,....

A gutsy rebuke of the two prestigious poets of Greece , who's mythologies about

the gods like; **Zeus**<sup>3</sup> , **his wife Hera**<sup>4</sup> , **Athena**<sup>5</sup> , **Aphrodite**<sup>6</sup>, **Ares**<sup>7</sup>

<sup>1</sup> **Homer** (*ancient Greek*: Ὅμηρος, Homēros) is an *ancient Greek epic poet*, traditionally said to be the author of the epic poems the *Iliad* and the *Odyssey*. The ancient Greeks generally believed that Homer was a historical individual, but some modern scholars are skeptical. No reliable biographical information about Homer has been handed down from *classical antiquity*, and *Martin West* has said that "Homer" is "not the name of a historical poet, but a fictitious or constructed name" { <http://en.wikipedia.org/wiki/Homer> }

<sup>2</sup> **Hesiod** (*Greek*: Ἡσίοδος Hesiodos) was an early *Greek poet* and *rhapsode*, who presumably lived around **700 BC**. **Hesiod** and **Homer** are generally considered the earliest Greek poets whose work has survived since at least *Herodotus's* time (*Histories*, 2.53), and they are often paired. Scholars disagree about who lived first, and some authors have even brought them together in an imagined poetic contest. *Aristarchus* first argued for Homer's priority, a claim that was generally accepted by later antiquity { <http://en.wikipedia.org/wiki/Hesiod> }

<sup>3</sup> **Zeus** (*IPA*: /zjuːz/; in *Greek*: *nominative*: Ζεὺς Ζεύς, *genitive*: Διὸς Διός) in *Greek mythology* is the king of the gods, the ruler of *Mount Olympus*, and the god of the *sky* and *thunder*. His symbols are the *thunderbolt*, *eagle*, *bull* and the *oak*. In addition to his Indo-European inheritance, the classical "cloud-gatherer" Zeus also derives certain iconographic traits from the cultures of the



, **Poseidon**<sup>8</sup>, etc., shaped the **Greek's pagan Worldview**, and who much to the dismay of **Xenophanes**, spend much of their time, not unlike Humans, in quarrels and fights, or deceiving one another!

This adamant critic of **Mythology** will be echoed two centuries later, by no less



famous a philosopher, than **Aristotle**<sup>9</sup> (384 – 322 B.C.) himself, who wrote;

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**ancient Near East**, such as the **scepter**. Zeus is frequently depicted by Greek artists in one of two poses: standing, striding forward, a thunderbolt leveled in his raised right hand, or seated in majesty. Zeus was the child of **Cronus** and **Rhea**, and the youngest of his siblings. In most traditions he was married to **Hera**, although at the oracle of **Dodona** his consort was **Dione**: according to the **Iliad**, he is the father of **Aphrodite** by Dione. He is known for his erotic escapades, including one **pederastic relationship** with **Ganymede**. These resulted in many famous offspring, including **Athena**, **Apollo** and **Artemis**, **Hermes**, **Persephone** (by **Demeter**), **Dionysus**, **Perseus**, **Heracles**, **Helen**, **Minos**, and the **Muses** (by **Mnemosyne**); by Hera he is usually said to have fathered **Ares**, **Hebe** and **Hephaestus**. His **Roman** counterpart was **Jupiter**, and his **Etruscan** counterpart was **Tinia**. { <http://en.wikipedia.org/wiki/Zeus> }.

<sup>4</sup> In the **Olympian pantheon** of classical **Greek Mythology**, **Hera**, (**pronounced** /hɪˈrɑː/ or /hɪˈrɑː/, **Greek** Ἥρα, or Here (Ἥρη in **Ionic** and **Homer**) was the wife and older sister of **Zeus**. Her chief function was as goddess of women and marriage. Her equivalent in **Roman mythology** was **Juno**. The cow and later the peacock were sacred to her. Hera was born of **Cronus** and **Rhea**, and was almost swallowed but stopped due to a prophecy { <http://en.wikipedia.org/wiki/Hera> }

<sup>5</sup> **Athena** (**Attic**: Ἀθηνᾶ, Athēnā, or Ἀθήνη, Athēnē; **Doric**: Ἀγάνα, Asána; **Latin**: **Minerva**) is the shrewd companion of **heroes** and the **Goddess of heroic endeavour**. { <http://en.wikipedia.org/wiki/Athena> }

<sup>6</sup> Ἄφροδίτη; **Latin**: **Venus**) (**pronounced** /ˈæfrəˈdaɪti/; **Ancient Greek**; **IPA**: [apʰrɔ̂ːdiːtɛː], **Modern Greek**: [afroˈðiti]) is the classical **Greek goddess** of **love**, **lust**, and **beauty**. She was also called Kypris and Cytherea after the two places, **Cyprus** and **Cythera**, which claimed her birth. Her **Roman** equivalent is the goddess **Venus**. **Myrtle**, **dove**, **sparrow**, and **swan** are sacred to her. { <http://en.wikipedia.org/wiki/Aphrodite> }

<sup>7</sup> **Ares** (**Ancient Greek**: Ἄρης, modern **Greek** Ἄρης [pron. "áris"]) is the son of **Zeus** (ruler of the gods) and **Hera**. Though often referred to as the **Olympian god** of **warfare**, he is more accurately the god of savage warfare, or **bloodlust**, or slaughter personified. The Romans identified him as **Mars**, the **Roman** god of war and agriculture (whom they had inherited from the **Etruscans**), but among them, Mars stood in much higher esteem. { <http://en.wikipedia.org/wiki/Ares> }

<sup>8</sup> **Poseidon** (**Greek**: Ποσειδῶν; **Latin**: **Neptūnus**) was the god of the **sea**, as well as of **horses**, and, as "Earth-Shaker," of **earthquakes**. The name of the sea-god **Nethuns** in **Etruscan** was adopted in Latin for **Neptune** in **Roman mythology**; both were sea gods analogous to Poseidon. **Linear B** graffiti show that Poseidon was venerated at **Pylos** and **Thebes** in pre-Olympian **Bronze Age Greece**, but he was integrated into the **Olympian gods** as the brother of **Zeus** and **Hades**. Poseidon has many children. There is a **Homeric hymn** to Poseidon, who was the protector of many Hellenic cities, though he lost the contest for **Athens** to **Athena**. Poseidon was given a trident during the **war of the Titans and the gods**. He fought alongside his siblings. The war lasted 10 years. After the war the gods divided the earth among themselves by drawing lots. Zeus took the sky, Poseidon took the sea, and Hades took the underworld. Although Poseidon, unlike Hades, had a throne on Mt. Olympus, he liked to stay underwater in his palace with his queen Amphitrite, the granddaughter of the titan Ocean. { <http://en.wikipedia.org/wiki/Poseidon> }

The disciples of *Hesiod* and *all the theologians* have been satisfied with explanations that seem to them credible!, but that make no sense to us !.

For when they present the “principles” as “gods” and say;

*that anything that has not tasted nectar and ambrosia is born mortal*

it is clear that they are using *words* which, though familiar enough to them, are *explanations completely above our heads*.

If the gods take “*nectar*” and “*ambrosia*” for the sake of pleasure, their doing so does not explain their being; and if the *gods* do so for the sake of their very being, *how could beings who need nourishment be eternal?*

*But why should we examine seriously the spurious wisdom of myths?*

We must look for information

*to those who use the language of proof,*

and we must ask them why it is that if all things consist of the same elements some are by nature eternal, whereas others perish {see; *Metaphysics*, 1000a5-23}.

Notice the use of “*Theology*” as a Greek discourse in this text {we will return to it later}.

It is crystal clear, from these two excerpts, that these two philosophers consider that *poets* like; *Homer* and *Hesiod*; when they invent their myths do not speak the “*language of proof*”, but of *mythology*.

So we have here a clear cut divide, between speaking “*mythically*” and speaking “*true*” using the “*language of proof*”.

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<sup>9</sup> Aristotle ([Greek](#): Ἀριστοτέλης Aristotélēs) (384 BC – 322 BC) was a [Greek philosopher](#), a student of [Plato](#) and teacher of [Alexander the Great](#). He wrote on many different subjects, including [physics](#), [metaphysics](#), [poetry](#), [theater](#), [music](#), [logic](#), [rhetoric](#), [politics](#), [government](#), [ethics](#), [biology](#) and [zoology](#). { <http://en.wikipedia.org/wiki/Aristotle> }

Thus, for *Aristotle*, at least, anyone who does not use the "*language of proof*" in his talk should be considered pejoratively as a *poet*, not a *philosopher*.



He went even as far as to denounce his Master *Plato*<sup>10</sup>, for *being guilty of such lapses*, in some of his discourses.

As we shall see later, Aristotle also argues that myth and Philosophy have many things in common and his final position on these two subject matters seems to suggest a graded scale of argumentation with poetry standing at one extreme and apodictic (i.e. demonstrative) proof at the other.

Aristotle quotes with approval the line "*Bards tell many a lie*" in his as in his *Metaphysics* Book1, part2, where he says;

*Hence also the possession of it {Science} might be justly regarded as beyond human power; for in many ways human nature is in bondage, so that according to Simonides<sup>11</sup>; 'God alone can have this privilege', and it is unfitting that man should not be content to seek the knowledge that is suited to him. If, then, there is something in what the poets say, and jealousy is natural to the divine power, it would probably occur in this case above all, and all who excelled in this knowledge would be unfortunate. But the divine power cannot be jealous (nay, according to the proverb, '*bards<sup>12</sup> tell a lie*'), nor should any other science be thought more honourable than one of this sort. For the most*

<sup>10</sup> **Plato** (Greek: Πλάτων, Plátōn, "wide, broad-browed"<sup>[1]</sup>) (428/427 BC<sup>[a]</sup> – 348/347 BC), was a [Classical Greek philosopher](#), who together with his teacher, [Socrates](#), and his student, [Aristotle](#), helped to lay the philosophical foundations of [Western culture](#).<sup>[2]</sup> Plato was also a mathematician, writer of philosophical dialogues, and founder of the [Academy](#) in [Athens](#), the first institution of higher learning in the western world. Plato was originally a student of Socrates, and was as much influenced by his thinking as by what he saw as his teacher's unjust death. { <http://en.wikipedia.org/wiki/Plato> }.

<sup>11</sup> **Simonides of Ceos** (c. 556 BC-468 BC), Greek lyric poet, was born at Ioulis on [Kea](#), who lived both in Athens and Thessaly. In Athens he became famous for celebrating the heroes and battles against the Persians. He is said to have written some of the epigrams that were put on plaques at Thermopyle in memorandum of the great battle between the Greeks and the Persians. One of them said "Here fought once against three million barbarians, four thousand Peloponnesian men." His last years were spent on Sicily, at the court of the tyrant Hero in Syracuse. He was included, along with [Sappho](#) and [Pindar](#), in the canonical list of [nine lyric poets](#) by the scholars of [Hellenistic Alexandria](#). He is the narrator and main character of [Mary Renault's historical novel](#) *The Praise Singer*. { [http://en.wikipedia.org/wiki/Simonides\\_of\\_Ceos](http://en.wikipedia.org/wiki/Simonides_of_Ceos) }

<sup>12</sup> A [professional poet](#) and [singer](#), as among the ancient [Celts](#), whose [occupation](#) was to [compose](#) and [sing verses](#) in honor of the [heroic achievements](#) of [princes](#) and [brave](#) men. In Homer and Hesiod, the bards or singers (*aoidoi*) are classified as *demiourgoi*, that is, as "public" or "professional" craftsmen (*Odyssey* 17.383-85; *Works and Days* 26). These bards thought themselves to be divinely inspired. As Hesiod notes, the Muses taught him the art of *aoide*, that is, the art of singing in verse (*Theogony* 22) in order to reveal and celebrate the truth (*alethea*, 28) both past and future (32)

divine science is also most honourable; and this science alone must be, in two ways, most divine. For the science which it would be most meet for God to have is a divine science, and so is any science that deals with divine objects; and this science alone has both these qualities; for (1) **God is thought to be among the causes of all things and to be a first principle**, and (2) **such a science either God alone can have, or God above all others**. All the sciences, indeed, are more necessary than this, but none is better.

But his developed view on that point must be sought in his; *Poetics* (Chaps. 24-5), where he emphatically says;

**The generations of the gods are stars and planets, winds and seasons, the emotions of man and the evils which plague him, and the familiar Olympians. All in all, it is an attempt at a *systematic theology* which can account for everything and everyone hitherto called divine and which ends with Zeus as the chief god of Mount Olympus**

In the *Theogony*<sup>13</sup>, the gods are themselves the objects of concern and they are often invoked to explain, not just the realm of action, but the make-up of the world around us.

**In the cosmogonical passages just cited above, the world of nature is explained; but the gods and what become gods are the principles of explanation, and this is perhaps exactly what Aristotle has in mind when he calls Hesiod; *a theologian*.**

Aristotle reminds us too, that the primacy of water had a long history before



**Thales**, of Miletus (625-545 BC)<sup>14</sup>, particularly in mythology {**Metaphysics, Book1, part 3**};

**Some think that those ancients who, long before the present generation, were the first *to theologize*, had a similar idea of nature, because they presented Ocean and Tethys as the parents of becoming and water as that by which the gods swore, which these people styled *the Styx*<sup>15</sup>; for what is oldest is most honourable, and the**

<sup>13</sup> *Theogony* ([Greek](#): Θεογονία, *theogonia* = the birth of God(s)) is a [poem](#) by [Hesiod](#) describing the origins and [genealogies](#) of the [gods](#) of the ancient Greeks, composed circa 700 BC. The title of the work comes from the Greek words for "god" and "seed". { <http://en.wikipedia.org/wiki/Theogony> }

<sup>14</sup> **Thales of Miletus**<sup>II</sup> (Θαλῆς ὁ Μιλήσιος, ca. 624 BC–ca. 546 BC), was a [pre-Socratic Greek philosopher](#) and one of the [Seven Sages of Greece](#). Many regard him as the first philosopher in the [Greek tradition](#), while some also consider him the "father of [science](#)." According to [Bertrand Russell](#), "Philosophy begins with Thales." { <http://en.wikipedia.org/wiki/Thales> }.

<sup>15</sup> The river across which the souls of the dead are ferried, one of the five rivers in Hades. The name comes from a Greek word that denotes both hatred and extreme cold, and it expresses loathing of death. In the

**most honourable thing is that by which one swears. It may perhaps be uncertain whether this opinion about nature is primitive and ancient, but Thales at any rate is said to have declared himself thus about the first cause. Hippo<sup>16</sup> no one would think fit to include among these thinkers, because of the paltriness of his thought.**

For Aristotle the primitiveness and antiquity of the opinion is questionable, but the *mention of theology* is noteworthy in view of what we considered earlier.

It is in Xenophanes' *theological obiter dicta* that we discover the beginnings of philosophy as a discourse endeavoring to correct the abuses and practices of religion in making statements about the gods.

Thus seen, Philosophy was not so much intended to expunging people religion, than to purify it by rational defensible statements about the gods and rites.

According to Plato, Socrates says;

**"Our first business is to supervise the production of stories, and choose only those we think suitable, and reject the rest"** (Plato's Republic: Book2).

This is because stories may contain many immoral and criminal acts, committed by gods that should have no place in Plato's ideal state.

**Of these as in {Homer, Iliad 15. 187 ff (trans. Lattimore) (Greek epic C8th B.C.)}:**

**"We are three brothers born by Rheia to Kronos, Zeus, and I [Poseidon], and the third is Aides [Hades] lord of the dead men. All was divided among us three ways, each given his domain. I [Poseidon] when the lots were shaken drew the grey sea to live in forever; Aides drew the lot of the mists and the darkness, and Zeus was allotted the wide sky, in the cloud and the bright air. But earth and high Olympos are common to all three."**

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epics of [Homer](#), the gods swore by the water of **Styx** as their most binding oath. [Hesiod](#) personified Styx as the daughter of Oceanus and the mother of Emulation, Victory, Power, and Might. The ancients believed that its water was poisonous and would dissolve any vessel except one made of the hoof of a horse or an ass.

<sup>16</sup> **Hippo** (or **Hippon**, [Greek](#): Ἴππων), was a [Presocratic](#) Greek philosopher of the [5th century BC](#). He is variously described as coming from [Rhegium](#),<sup>[1]</sup> [Metapontum](#),<sup>[2]</sup> [Samos](#),<sup>[3]</sup> and [Croton](#),<sup>[4]</sup> and it is possible that there was more than one philosopher with this name. { [http://en.wikipedia.org/wiki/Hippo\\_%28philosopher%29](http://en.wikipedia.org/wiki/Hippo_%28philosopher%29) }

And we have Plato saying in; {Gorgias 523a ff (trans. Lamb) (Greek philosopher C4th B.C.)}:

*"Socrates : Give ear then, as they say, to a right fine story, which you will regard as a fable, I fancy, but I as an actual account; for what I am about to tell you I mean to offer as the truth. By Homer's account, Zeus, Poseidon, and Plouton [Haidēs] divided the sovereignty amongst them when they took it over from their father [Kronos]. Now in the time of Kronos there was a law concerning mankind, and it holds to this very day amongst the gods, that every man who has passed a just and holy life departs after his decease to the Isles of the Blest (Nesoi Makaron), and dwells in all happiness apart from ill; but whoever has lived unjustly and impiously goes to the dungeon of requital and penance which, you know, they call Tartaros. Of these men there were judges in Kronos' time, and still of late in the reign of Zeus--living men to judge the living upon the day when each was to breathe his last; and thus the cases were being decided amiss. So Plouton [Haidēs] and the overseers from the Isles of the Blest came before Zeus with the report that they found men passing over to either abode undeserving. Then spake Zeus : 'Nay,' said he, 'I will put a stop to these proceedings. The cases are now indeed judged ill and it is because they who are on trial are tried in their clothing, for they are tried alive. Now many,' said he, 'who have wicked souls are clad in fair bodies and ancestry and wealth, and at their judgement appear many witnesses to testify that their lives have been just. Now, the judges are confounded not only by their evidence but at the same time by being clothed themselves while they sit in judgement, having their own soul muffled in the veil of eyes and ears and the whole body. Thus all these are a hindrance to them, their own habiliments no less than those of the judged. Well, first of all,' he said, 'we must put a stop to their foreknowledge of their death; for this they at present foreknow. However, Prometheus has already been given the word to stop this in them. Next they must be stripped bare of all those things before they are tried; for they must stand their trial dead. Their judge also must be naked, dead, beholding with very soul the very soul of each immediately upon his death, bereft of all his kin and having left behind on earth all that fine array, to the end that the judgement may be just. Now I, knowing all this before you, have appointed sons of my own to be judges; two from Asia, Minos and Rhadamanthys, and one from Europe, Aiakos. These, when their life is ended, shall give judgement in the meadow at the dividing of the road, whence are the two ways leading, one to the Isles of the Blest (Nesoi Makaron), and the other to Tartaros. And those who come from Asia shall Rhadamanthys try, and those from Europe, Aiakos; and to Minos I will give the privilege of the final decision, if the other two be in any doubt; that the judgement upon this journey of mankind may be supremely just."*

So in Plato's Republic; "**Mythoi**" becomes subterfuges by which the state leaders, teach children to be proper citizens, through poets creating stories under strict supervision.

Socrates says;

"We begin by telling children stories [*mythoi*]. These are, in general, fiction, though they contain some truth" (Plato's Republic: Book2).

And it comes as a surprise to discover that; **Plato** himself would create his own myths to serve some of his philosophical or moral purposes.

The story of Atlantis was one of Plato's invented myths, described in his "*Timaeus* and *Critias*"

And to echo **Cephalus** in Plato's Republic, book1;

" For let me tell you, Socrates, that when a man thinks himself to be near death, fears and cares enter into his mind which he never had before; the tales of a world below and the punishment which is exacted there of deeds done here were once a laughing matter to him, but now he is tormented with the thought that they may be true: either from the weakness of age, or because he is now drawing nearer to that other place, he has a clearer view of these things; suspicions and alarms crowd thickly upon him, and he begins to reflect and consider what wrongs he has done to others. And when he finds that the sum of his transgressions is great he will many a time like a child start up in his sleep for fear, and he is filled with dark forebodings. But to him who is conscious of no sin, sweet hope, as Pindar charmingly says, is the kind nurse of his age"

One important conclusion to emerge from these citations is that Plato always distinguished, in his *Republic*, *Gorgias*, and *Timaeus*, between **mythos and logos**, The former being characteristically **poetical**, whereas the later is **philosophical**.

## ***Why did Theogony & Theology square right with Greeks?***

**The Theogony** of Hesiod attempts to derive the Olympian gods from earlier generations by mere reproduction as in human or something modeled on it, with the possibility that Hesiod imagined a notion of becoming that escaped the limits of anthropomorphism.

But despite this effort at a **systematic theology**, Hesiod's statements about the gods were anthropomorphic enough to deserve the thunders of Xenophanes;

*"Homer and Hesiod have attributed to the gods all things that are a shame and blameworthy among men, stealing and committing adultery and deceiving each other."*

## *Why There is No Theology in Islam*

***Now,** let me first, before proceeding any further, clear some hurdles of misunderstandings about Islam;*

*“**Theology**”; as a field of enquiry in **Monotheism** is a purely **Pauline Christian** innovation, which has for subject; the **nature** of “**Jesus Christ**” and the associated clutter of unverifiable dogma, that the different ecumenical councils and synods vote for, as historical circumstances dictate, and find its parallel in **pagan polytheistic Greek theologies metaphysics,***

*This fact brings forth three remarks;*

***Primo;***

*There is no **Theology** in Islam, since **the nature of God** is not a discursive subject, as is current in Pauline Christian’s Theology or Christology.*

*The same goes for Judaism and we know that Jews refrain even, from pronouncing the “**Tetragammatron**” name of God; “**YHVH**”, which*

some late Christian pronounce “**Jehovah**”, while the Jews and their ancestors never heard it pronounced!


*Second;*

There is no “**Islamic Philosophy**” either!

*In* Pauline Christianity, one can discern two currents of thought concerning philosophy, as well as to phases;



*The Patristic Phase;*

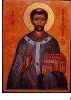
*In this early phase two currents were known;*

- a) *The Puritans, like Tertullian (155 – 220 C.E. )*, who rejected philosophy because it was made obsolete by the Gospels,
- b) *The syncretics; who borrowed profusely from Grec philosophy and used it in their discourses, either through the spectacles of Plato or/and through those of the Neo Platonists.*

This last current was responsible for producing what has come to be known as *the* “**Patristic Philosophy**”.

*Current, to which are attached names such as; St Denis the Aeropagite (converted by St. Paul who became Bishop of Athena), St. Justine (100 –*

*165), Clement of Alexandria (150 – 215) , Origen (185 – 244 C.E) *

*, (354 – 430 , ..etc.,*


## *The Scholastic Phase*

The contact of *Christians* with *Muslims* in Spain, Sicily and through the Crusades brought home an awareness of the backwardness of Christendom compared with Muslims.

And starting from the 10<sup>th</sup> century onward, another crusade took place, but was happily concerned with translating the knowledge of Muslims in every field of science and other cultural matters, instead of trying to convert them anew!

This translated knowledge started as early as the 12th century, and brought forth its fruits for all to see.

In the most advanced countries of Europe, philosophers espousing ideas, either of

Abu Bakr Muhammad ibn Zakariya ar- Razi (c. 850-c. 932) , Avicenna {Abū ‘Alī al-Ḥusayn ibn ‘Abd Allāh ibn Sīnā (أبو علي الحسين ابن عبدالله ابن سينا) (980 – 1037 )



} or Averroes {Abu'l-Walid Muhammad ibn Rushd de Cordoue ( أبو الوليد محمد بن )

(احمد بن محمد بن احمد بن احمد بن رشد) (1126 - 1198)  } started to form esoteric circles in



the university of Padua, Italy and at the University of Paris in France, creating latinized versions of these expounders of Greek philosophy.

The Church, sensing the danger of the new challenge to its cultural authority, felt concerned with this other facet of the transmission of knowledge from Islamic lands. This in turn, brought a great revival of interest in Aristotle in Christian Europe.

In the mean time, the Arabicist translator *William of Moerbeke* working from Greek and Arabic manuscripts produced the first Latin translations of Aristotle's works, which was unknown to the early fathers of the Church.



This translation was commented later by *Thomas Aquinas*, to become the standard philosophical curriculum at leading universities in medieval Europe.

The church itself, feeling that it could not resist the new wave for long, made use of the popular adage;

***If you can't beat them join them***

And this is how the Church felt compelled to rid herself of its old *platonist* and *new-platonist' garbs*, which served her dialectics so well for more than 10 centuries, and replace it by its antithesis; the *philosophy of Aristotle*, to become the *dogma of scholastic philosophy!*

*This new paradigm*, which ironically, as the two older ones, uses *the pagan Greek worldview* to explain the *verb* will not serve the church so well as did the *two platonist ones* of old, since they will be challenged and rejected soon by all the philosophers of the early modern period in Europe such as; the Italian *Galileo*

 *Galileo Galilei*, the French *Descartes*  , the Netherlandish Jew *Baruch Spinoza*

 and his compatriot the remonstrant *Philip Van Limborch* (1633 – 1712), the French *Richard Simon* (1638 – 1712), the Swiss *Jean LeClerc* (1657-1736), the Brittons;

 *John Locke* (1632-1704), the deist; *Anthony Collins* (1676 - 1729,....etc.

Now, in contrast with this uneasy posture of the Church through the ages, we consider that;

*Those* born Muslims, who professed to be **philosopher** like;

*Al-Kindi* (الكندي) (796 – 873), *Muhammad ibn Zachariah Ar-Razi* (865-925) *Al-Farabi* (الفارابي) (872 – 950), *Avicenna* (ابن سينا) (980 – 1037), *Averroes* (ابن رشد) (1126 – 1198), to cite only the most prominent among them, **never spoke on behalf of Islam or were considered at any rate it's Porte Parole.**

*The more so, since they themselves, did not profess to be guided in their quest for knowledge, by the Islamic Epistemological Paradigm, or “Worldview” (Weltanschauung), but rather by the freewheeling speculations Pagan Greek one.*

*Thus, one can say, without being contradicted by history, that they represented a mere continuation of the Pagan **Greek's worldview**, within the variety of; cultures, worldviews, and creeds which formed the general mosaic of the cosmopolitan **Islamic Civilization***

*The only difference is that philosophy spoke now Arabic as its Lingua Franca, instead of its Greek's original vernacular.*

*To resume;*

*All what I have just affirmed, concerning **theology** and **philosophy** for being both “**des folles de logis**” in Islam is not a subject for contention, since this derives directly from the **Completeness of the Islamic Epistemological Paradigm**.*

Suffice for me, to prove for the skeptics that these **philosophers (in) Islam**, as they may rightly be called, who were mostly **physician by trade**, don't represent Islam to any degree, or its Paradigm.

I review below, as an acid test, the avowed beliefs espoused by some of them, that no true Muslim, would not consider as **anathema**;

*a) - The doctrine of **Al-Kindi** concerning the human **Soul** is taken from **Plato** (427 347 B.C) and **Plotinus of Alexandria** (205 – 270 B.C), not from **Islam**,*

*- His division of the “**intellect**”, is a complete plagiarism of “**De Intellectu et Intellecto**” of **Alexander of Aphrodisia**, and “**intellect**” as a concept, is pagan, not an Islamic one.*

*b) - **The divagations of Ar-Razi**, concerning things he could not grasp or apprehend are many, but suffice for us to cite a few of them, just to convey an idea about how his intellect worked.*

***He held that the five eternal are; God, soul, matter, space, and time!***

***God for him, has perfect wisdom and is **pure intelligence**, {which echoes his tenor Plato},***

***Life flows from souls attaching themselves to matter!!!!***

***Souls remain in this unreal world until they are awakened by philosophy to the real world !!!***

*He considered prophecy and revelation unnecessary because reason is sufficient!!!!*

*He believed that religion and philosophy could be reconciled!!!!!!*

**The snag is that reason failed him on all counts, without even realizing!**

*c )- Al-Farabi was the first to try to make a synthesis between the philosophies of Plato and his disciple Aristotle (384 – 322 B.C), basing his understanding on a treatise, attributed wrongly to Aristotle!, and entitled; “Theology of Aristotle” !. The book was in fact an extract from the “Enneads ( IV-VI)” of Plotinus.*

*- Concerning the creation of the Universe, Al-Farabi espoused, the speculation of his Master Aristotle on the eternity of the world!., not the Qur’ānic assertion of the creation NIHILO*

*- For Al-Farabi God knows only a limited number of universals, and does Know the details!!!!*

*d) - The god of Avicenna is in essence the god of Plotinus, not the God announced in the Qur’ān!*

*- He prefers to call his god the “Necessary Being”!!*

*- He, like Al Farabi espouses Aristotle’s false speculations concerning the eternity of the World!!!*

*e) – For Averroes of Cordoba, Aristotle in an Engel! sent by God to teach Reason.! to humanity!*

*- Averroes tried vainly to show in one of his treatise entitled; “On the accordance of religion and Philosophy” , that no incompatibility exists between philosophy and Religion !, which is a blatant anachronism!*

*- He espouses, as his peers concerning the **human Soul**, the speculative non founded vagaries of his tenor Aristotle*

*In view* of this evidence, one can only express dismay and amusement at these crazy unfounded freewheeling assertions, emanating from these self proclaimed rationalists!!, who were not ashamed to think of themselves as being the paragons of rationality, the receptacles of wisdom and the depositories of knowledge, while their pedantic knowledge is manifest and could be easily falsified.

And one may concludes easily, that were it not, for the other more practical subjects of enquiries, to witch philosophy served as an umbrella during that period of time such as; mathematics, medicine, anatomy, astronomy, embryology, geography, geology, meteorology, physics, zoology,...etc, who would have bothered to ask such controversial minds!

*Tercio;*

***There is no Sufism in Islam either***

*Suffice* to mention here that the first man ever, to be called a *Sufi* was a certain *Abu Hashim* (death; 160 a.h/ 776 c.e.) of Kufa, about whom not much is known!

Some of them started gathering at a monastery established by a wealthy Christian at Ramlah in Palestine.

But it spread also to Khurasan, where the influence of Buddhism was felt. The influence of *Ibrahim ibn Adham* (d. 162 a.h/777) recommended other-worldliness, celibacy, and poverty.

He believed that the true saint covets nothing in this world nor in the next but is devoted only to God. He found that by adopting poverty one should not consider marriage, since one could not fulfill the needs of a wife.

**Adham** said; that when a Sufi marries, he boards a ship; but when he gets a child, his asceticism shipwrecks!.

A teaching, completely at odds with Islam and the model of the Prophet..

Thus, as was the case for **Philosophy**, which is Greek in origin and essence, so was **Sufism**, which bears the unmistakable stamps of the Hindu ascetical lore and praxis, which also found its Arabic expression in the Civilization of Islam, to win a day!

In fact, both;” **Philosophy** “and “**Sufism**” preceded Islam in the lands conquered to the new faith, and continued to live their precedent lives unbothered, save for the changing of the lingua franca.

**I cite below as evidence for this second assertion the following two concordant testimonies from the two leading renown jurists of Hijaz; Imam Ja’afar As-Sādiq (death; 148 a.h/765 c.e.)<sup>17</sup> and Imam Malik Ibn Anas (death; 179 a.h/795 c.e) to prove that neither the companions of the Prophet (P.B.U.H), nor the next**

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<sup>17</sup> Cited by Ahmad bin Mohammad Al-Ardabīlī (أحمد بن محمد الأردبيلي) (death; 993 a.h/1585 c.e) in “Hadikat Ash-Shia’ah” (حديقة الشيعة) “The Shiite’s Garden”, p. 578, published by; “Intishārāt Kullī” (انتشارات كلّي), Tehran, and reported also in; “Al Imamah Wa At-Tabsirah Min Al-Hayrah” (الإمامة والتبصرة من الحيرة) of Abu Al-Hussein, Ali Bin Al-Hussein Bin Al Babuwaih Al Qommi (death; 329 a.h/940 c.e) in; published by “Mu’assasat Al Albayt” (مؤسسة آل البيت لإحياء التراث), p. 88, Beirut, Lebanon, second printing, 1412 a.h/1992 c.e., and also by Ash-Sheikh al-Hurr al-A’amelī, in “Al-Ithna Ashareyyah” (الإثنى عشرية); p 33.

generation of the followers ever heard or new about the thing called;  
**“Sufi”** and that it is only around mid second century of the Islamic Era,  
that these two Imams took notice of this new **Bid’a** (Innovation).

The Ja’fari narration goes as follows<sup>18</sup>;

Narrated; Ali Ibn Al-Hussein Ibn Musa Ibn Babuayh Al-Qummi {(death; 329 a.h/940 c.e) considered trustworthy by Shi’a}<sup>19</sup> in his book “Qorb Al Isnad”, from Sa’d Ibn Abdullah {(death between 299 – 301 a.h/911 – 913 c.e) considered trustworthy by Shi’a} , from Muhammad Ibn Abdul-Jabbar {(death; unknown) considered trustworthy by Shi’a, from Imam Al Hasan Al A’skary {the 11<sup>th</sup> imam of Shi’a (death; 260 a.h/873 c.e)}, that the latter said;

Abu Abdullah Ja’afar {Surnamed; As-Sadiq, the 6<sup>th</sup> Imam of the twelver’s Shi’a (death; 148 a.h/765 c.e)} Ibn Muhammad {Surnamed; As-Baqir, the 5<sup>th</sup> Imam of the twelver’s Shi’a (death; 114 a.h/732 c.e)} was asked concerning Abu Hashim Al Kufi, the Sufi?

He said;

He is of a severely corrupt A’qidah (Creed) and he is the one who has invented a new madhab (doctrine) called “Sufism”, which he uses as an abode for his devious “Aqidah.”

روى علي بن الحسين بن موسى بن بابويه القمي {ت: 329 هـ} وهو ثقة عند الشيعة { في كتابه: "قرب الإسناد"، عن سعد بن عبد الله {هو سعد بن عبد الله أبي خلف أبو القاسم القمي} (ت: ما بين 299 هـ، و 301 هـ) وهو ثقة عند الشيعة، عن محمد بن عبد الجبار {هو ابن أبي الصهبان القمي، من أصحاب الإمامين الشيعيين: علي الهادي (ت: 254 هـ) والحسن العسكري الآتي، وهو ثقة عند الشيعة، عن الإمام الحسن العسكري (ت: 260 هـ) أنه قال:

سئل أبو عبد الله جعفر {هو الإمام السادس الملقب بالصادق} (ت: 148 هـ) بن محمد {هو الإمام الخامس الملقب بالباقر} (ت: 114 هـ) عن حال أبي هاشم الكوفي الصوفي؟ فقال: إنه فاسد العقيدة جداً، وهو الذي ابتدع مذهباً يُقال له "التصوف" وجعله مفرقاً لعقيدته الخبيثة.

<sup>18</sup> I have added to the original Arabic text, between two brackets, the bio and critical data about the narrator , as to his trustiness,....etc.

<sup>19</sup> I have added to the original translated Arabic text, between two brackets, the bio and critical data about the narrator , as to his trustiness,....etc

The Maliki's narration goes as follows<sup>20</sup>;

<p><i>Narrated At-Tannissi {(Abdullah Ibn Yusuf At-Tannissi (death; 218 a.h/833 c.e)The most trustworthy narrator of the “Muwatta” of Imam Malik};</i></p> <p><i>We were in Malik's house with his companions surrounding him and a man from Nisibin<sup>21</sup> { an ancient city known for its monastic life</i></p>  <p><i>} said;</i></p>	<p>حدث التنيسي قال : كنا عند مالك، وأصحابه حواله فقال رجل من أهل نصيبين: عندنا قوم يُقال لهم "الصوفية" يأكلون كثيراً ثم يأخذون في القصائد، ثم يقومون فيرقصون، فقال مالك: - أصيبان هم؟ - قال: لا. - قال: أمجانين هم؟ - قال: لا. هم مشايخ، وغير ذلك عقلاء، - فقال مالك: ما سمعت أن أحداً من أهل الإسلام يفعل هذا، - فقال له رجل: بل يأكلون ثم يقومون فيرقصون دوانب - أي في شدة وقوة - ويلطم بعضهم رأسه، وبعضهم وجهه! فضحك كالك ثم قام فدخل منزله.</p>
<p><i>We have {in Nisibin} people called; “Sufi”, They eat much, start singing poetry, then stand up and dance.</i></p>	
<p><i>Malik said;</i> <b>-Are they kids ?</b> <i>-He answered; No,</i> <b>- Are they possessed?</b> <i>-He answered; No, they are aged, and beside mature,</i> <b>-I have never heard of any one professing Islam doing this!</b> <i>-And a man said to Malik; they eat, then stand up to dance madly – that is with energy and force –some of them beat their heads, others their face, Malik smiled, stood up and entered his quarters.</i></p>	

*Isn't it strange!;*

*That all past and contemporary Sufis orders, still continue to claim to have inherited their woolen garbs from one or another of the companions of the Prophet (P.B.U.H) !*

<sup>20</sup> Cadi A'yyadh; "Tartib Al Madāriq" (2; 53), published by the Ministry of endowment, Morocco.

<sup>21</sup> An ancient city fought for by the Byzantines and the Persians.

*A mythical claim, not unlike many others, which are hard to die, as long as there are credulous men and women who are prone to be enticed by such fairy tails*

*Notice*

*First*; that these two narrations, which originated both in Hijaz, have both continuous chains of trusty narrators, up to their respective contemporary Hijazi Imams.

*Second*; the Maliki's narration traveled west to; North Africa and Spain, while the Ja'afari's migrated East to Baghdad before settling in Qum in Iran,

*Third*; that this description of the Sufis reported by the pupil of Malik in the second century of Hijra is true to the minute details, as the accompanying left picture shows|.



Also, compare the head covers of the whirling Dervishes of Cappadocia (south Turkey), with those of their ancient Hittite soldiers above them, shown on the cover of our book entitled; “*Splash dashes of Jurists, who’s mastery of Hadith is mixed; Abu Hamid Al-Ghazaly and Ibn Toumert, the Muahhiddi as examples*” ( شطحات لفقهاء بضاعتهم في الحديث ) (الشريف بضاعة مجزاة: أبو حامد الغزالي والمهدي بن تومرت الموحدني نموذجاً) and the recurrent theme shown in the cemetery of Cappadocia (middle),

That’s why, in one hand, it is no correct to speak of an “**Islamic Philosophy**” or an “**Islamic Sufism**”, since such entities have no dwelling in Islam (are *Hors Logis* as the French would say).

But, it is correct on the other hand to say that; “**Philosophy**” and “**Philosophers**” **in** Islam, or; “**Sufism**” and “**Sufis**” **in** Islam, not limiting such generic designation, exclusively to those who were born Muslim or bore Islamic names, but as a generic extended designation to encompass all those who produced their work in Arabic under the **General Islamic epistemological Paradigm**, understood as **Civilization**, or **Worldview**

Needless to say, that all minorities, irrespective of their profession of faith, Qualify rightly to this generic designation, exactly as do their Muslim peers, since this is a **cultural trait of the Islamic civilization**, not a **religious denominator**, due to **the universality of Islam**, and its recognition of the right of all humans to choose their **creed** or be different.

*These points understood, what can we now make of the forced interpretation of Philo; **The Philosophizing Jewish theologian?***

*Common sense, if Philo was not blinded by his drive to speculate, just for the sake of speculating, would have dictated to him; that in the case at hand, no assertion, either positive or negative, should be made, i.e.;*

*He should have refrained from speculating on things not accessible to his intellect, and be in a state of complete 'aphasia', as not to affirm or deny anything on a subject not open to human enquiry.*

*This suspension of judgment is due to the impotence and powerlessness of our faculty to know, since no earthly inferences or analogies are possible.*

*And no doubt, that philo, as many of his peers, be they; **Jews, Christians or Moslems**, took the wrong course in dealing with such an issue, since common sense dictates that before setting himself upon enquiries of that nature, it was necessary for him to examine first his abilities, and see what objects his understanding is/ or is not fitted to deal with.*

*This critique of the rational faculty to make a sound judgment is a methodological prudence, when faced with an ontological impossibility of this kind.*

*Philo<sup>22</sup>, as we may recall, belonged to a widespread philosophic current which prevailed among the Hellenized circles of the Jewish community living in Egypt at the beginning of the Christian's era.*

*Members of these circles were infused with the Hellenic culture surrounding them, and tried hard to achieve a sort of **Judeo-Hellenistic cultural concordance and harmony!***

*The Biblical Book "Wisdom of Solomon" {see for example (XI, 17) composed in Egypt bears clearly this Hellenic influence, since it asserts blatantly, that matter existed eternally, instead of being created by God as all the Monotheistic books affirm.*

*We found even certain apologetics Jews who went as far as to sustain that; since the **Monotheistic tradition of Israel** was far older than the **Greek's traditions**, it was **Homer and Plato** who borrowed from the works of **Moses** and the **Prophets of Israel!***

*In his writings, Philo combined Hellenistic thought with the belief in Scripture. A pattern which will be emulated later by **St. Paul** and **St.***



***Justin** (c. 100-165 A.D.) The latter, being an old astute philosopher, before converting to Christianity.*

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<sup>22</sup> In 40 CE he was a member of the Jewish deputation which traveled to Rome and met with the Emperor Caligula concerning anti-Jewish riots in Alexandria.

*Since the writings of Philo comprise a legal exposition, a philosophical interpretation and a commentary on the **TORAH**, We may conclude that;*

*The Idea that **God's word was created** is a **philo's heresy** wish predates by more than seven centuries, its echo among the **Muslim Mu'tazlites and their Jewish colleagues; the Karaites!***

***End***

***To be followed by part 5***