

## An absolute dating for the Israeli Exodus out of Egypt

### (Part IV)

By; Dr. Amrani-Hanchi, M.

## 5) Why Trinitarians rage?

### 5.1) Raising falsehood to a Dogma's status

In any genuine dialogue one normally expect that the contending parties, might not agree with each other in the end, and it is of paramount importance ethically, that they should accurately state each other views, without distorting them, before rejecting them!

Trinitarians, aware of the non reasonableness of their doctrines<sup>1</sup>, don't follow this gentlemanly approach in their dialogues; they came instead to a debate with their lead fixed in their minds and bent on proving what they already knew; to be improvable!

*And it goes without saying, that resorting to such a brazen is an obvious distortion of the truth*, as the reader got a preview and a foretaste of this type of subterfuge in Part III of this essay, through the debunking of the Trinitarian apologetic's writings on Islam by independent, neutral, impartial and able scholars, not necessarily sympathetic with Islam or espousing its cause.

***but the most repugnant and hideous aspect of the Trinitarians, was not that they disagreed with Islam as such***, since it is their God given right to differ with Muslims on every imaginable issue, if there is to be any meaning to "***Free Will, free Choice and the attending retributions in accordance with these choices***", as the Qur'an itself asserts unequivocally<sup>2</sup>

{256} لا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ.

{256} ***Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things.***

<sup>1</sup> There are more than 15 definition of "Trinity" !

<sup>2</sup> Qur'an (2)Al-Baqara [The Cow] (البقرة) ( 256)

***But that they utterly warped Islam and distorted its teaching in order to disagree with it,*** to the point that they didn't even

hesitate for a moment, pushed by their loathe and hate for **Islam** and its **Prophet**, to call ***on reputed false traditions***, categorized as such by the leading "Muslim traditionalists" (hadith's authorities), passing them off as '**facts**' to their unsuspecting readers!

And knowing that;

a) **95% to 97 %** of the 50,000 traditions assigned to the Prophet of Islam have been declared by the specialists (Muhaddiths) as either **weak or utterly fudged**<sup>3</sup>, and that;

b) **100 % of all the Shi'a traditions are fudged and fabricated for sectarian's petty motives,**

It is not difficult to see that the Trinitarian's forgers of late, had at their disposal ***a huge deposit of lies to mine from, though to no avail!***

This is because, **Muslims, the incontrovertible inheritors of all the Noachide-Abrahamic's scriptures,** being made aware of the defects and shortcomings that had crept to the texts of the Old as well as the New Testaments, and knowing that **God** Almighty had promised solemnly to preserve the Qur'an from such risks and hazards {Qur'an (15) (Al-Hijr) [Al-Hijr, Stoneland, Rocky City] (9)} **{A verified assertion up to the present}**

{15} إنا نحن نزلنا الذكر وإنا له لحافظون.

*{15} We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption),*

<sup>3</sup> See our two books; "Hadith's Engineering", not printed yet, Arabic excerpts only are shown on this



site (left cover) and "Convention's problems in the Sciences of Tradition" (right cover)



Felt terrified at the prospect of seeing the tradition of the Prophet undergoing the same fate. They realized immediately, that in order to avert what befell the scriptures before, an efficient “**Firewall**” has to be built around the genuine “**Sayings of the Prophet**”, in order to shield them from the faked ones circulated by the forgers.

A titanic task, given that potential forger in Islam, on account of its universality, were multiplied tenfold in numbers and were motivated by a plethora of goals and agenda, when compared to forgers either in Judaism or Christianity. The latter being mainly; Rabbi, scribes or fathers of the Church, while any corrupt pseudo Muslim could pretend easily to have heard the Prophet (P.B.U.H) saying something, or have seen him doing something and get away with it as did Jews and Christians forger before!

To circumvent this danger, the “**Science of Tradition**” was invented, and a diligent critical biography of the narrators was kept generation after generation.

And as sectarians, political parties, adherents of schools of jurisprudence, philosophers and forger of all shades and hues vied with each other and excelled in concocting false traditions, to give weight to their worldly or religious pretenses, the muhaddiths were hard put to develop the needed paradigms, methodologies and efficient countermeasures for trapping and sieving all these spurious fakes.



The board shown here represents a **synoptic time analysis (Radar View)** of the transmission of a tradition narrated by the companion of the Prophet **Abu-Hurayrah** (أبو هريرة) (death 57 A.H) and reported by; **Bokhari, Muslim** and other Muhaddiths’ authorities, which says that the Prophet (P.B.U.H.) said;

كل مولود يولد على الفطرة فأبواه يهودانه أو ينصرانه أو يمجسانه

*"Every new born is born with the correct instinct (Innate), it is his parents who make him; Jewish, Christian or a fire worshipper (Magian)."*

This tradition has a **Probability of Reliable Transmission** of **68.75 %** on the **Binary Transmission Standard Scale**<sup>4</sup> and attests to the strong influence of the upbringing environment, which as everyone knows, is a stamping behavioral factor.

The reader should also note that these titanic efforts<sup>5</sup>, devoted by Muslim to preserve the sayings of the Prophet, derive their impetus and “raison d’être” from two facts;

- a) The Prophet being the expounder of the preserved Qur’an, his explanations, directives, judgments...etc. should de-facto be preserved for obvious exegesis reasons.
- b) The Muslim, is forbidden to belong or be part of a herd, espousing ideas or following precepts without proofs as the following injunction commands clearly;<sup>6</sup>

{36} وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا .

*{36} And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning).*

So that the phrase;

*The Prophet (P.B.U.H) said or did,*

Calls immediately its paraphrase;

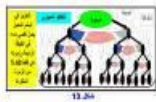
*Who reported it?*

*And in which compendium of traditions is it to be found?*

To appreciate the objectivity and inherent power behind this Muslim’s approach, one has only to recall the known baffling fact;

***We don’t know; who wrote what in the Old as well as well as in the New Testaments! To the extent that any weak or even forged***

<sup>4</sup> This standard necessitates 2 contemporary simultaneous trustworthy transmitters in every generation represented by the mathematical binary tree formula  $\{2^n\}$ , where “n” stands for the generation



number. So that the number of narrators in every generation is given by  $\{1, 2, 4, 8, 16, \dots\}$

<sup>5</sup> Not yet finalized even today, and still awaiting sustained efforts from Muslims worldwide at academic level.

<sup>6</sup> Qur’an (17) (Al-Isra) (الإسراء) [Isra, The Night Journey, Children of Israel] (36)

*tradition circulating in Islam, from the point of view of positive source material, is more trustworthy intrinsically as “empirical data” than any Biblical data source, since we can always pinpoint and identify the culprit who forged it in Islam, while the forger in the Bible stay anonymous and defeat any plausible identification.*

## 5.2) The Islamic-Trinitarian dialogue that never got started

Early in Islam, the Qur'an summoned the contemporary Jews and Christians in forming a monotheistic pact as the following verses bear out<sup>7</sup>;

{64} قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

{64} Say: "O People of the Book! Come to common terms as between us and you: That we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah." If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah's Will).

{65} يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ.

{65} *Ye People of the Book! Why dispute ye about Abraham, when the Law and the Gospel Were not revealed Till after him? Have ye no understanding?*

{66} هَا أَنْتُمْ هَؤُلَاءِ حَاجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ.

{66} *Ah! Ye are those who fell to disputing (Even) in matters of which ye had some knowledge! but why dispute ye in matters of which ye have no knowledge? It is Allah Who knows, and ye who know not!*

{67} مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ.

<sup>7</sup> Qur'an (3) (Aal-E-Imran) (آل عمران) [The Family of Imran] (64-68)

*{67} Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allah's (Which is Islam), and he joined not gods with Allah.*

{68} إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ.

*{68} Without doubt, among men, the nearest of kin to Abraham, are those who follow him, as are also this Prophet and those who believe: And Allah is the Protector of those who have faith.*

It is patent that these Judeo-Christians of old, gullible and credulous as they were, not only didn't accept the Qur'an's offer for upholding a pact on pure and absolute Monotheism, but went so far as to exclude Muslims from belonging to Abraham's kinship in faith!

This strange behavior begged naturally the logical question;

*How then one, is to make a declaration of faith? Given that whatever Muslims declare or profess; their antagonists were not ready to accept as true!*

470 years later, Pope Gregory VII {c. 1020/1025 - 1085 } wrote a letter to the Muslim Emir of Beni Hammad; An-Nasir (1062-1088) of Bejaya (Algeria) in 1076 in which we read:

*“There is a charity which we owe to each other more than to other peoples, because we recognize and confess one sole God, although in different ways, and we praise and worship Him every day as creator and ruler of the world.”*



Historians however, have doubted the inner intentions and motives of the Pope and even his sincerity, since in other letters written to Christians, he wrote of Muslims and Islam in unsympathetic ways!

We know that he wrote to **Matilda, countess of Tuscany** (1046 - 1115), called La Gran Contessa (gravure) of his intention of leading an expedition eastwards himself in support of the Byzantines, who asked for help after being defeated by the **Seljuk Muslims** (Turks) in 1071 at the **Battle of Manzikert**, near Armenia, if he was not so preoccupied by the Investiture Controversy with the **Holy Roman Emperor Henry IV**, and by the growth of Norman power under **Robert Guiscard** in southern Italy, who defeated the Byzantines the same year at **Bari** and drove them off the Italian mainland.



He viewed his calling to be the unity of Christendom under the papacy and that the Christian Knights should attack the infidels (Moslems) who occupied the Holy Land, instead of killing each others in their silly games.

**Some historians have suggested that there were some practical reasons for the seemingly friendly tone in which Gregory wrote his letter. Of these reasons they cited:**

- a) the need to protect the shrinking Christian communities of North Africa,
- b) the common opposition of the papacy and An-Nassir to another Muslim ruler in North Africa<sup>8</sup>,
- c) The desire of merchants in Rome to have a share in the growing trade of the port of Bougie (Bejaya) in al-Nassir's domains<sup>9</sup>.

**But whatever his motives were, there is no way; one can make this flagrant hypocrite behavior square right with ethical monotheism!**

*One thing to remember though;*

*It was An-Nassir, the Muslim, who appealed to the pope to send a knowledgeable friar to teach the Christian's community in al-Nassir's domains, the tenets of their faith.*

*A request impossible to imagine the other way around at that time, since Muslim's minorities in Europe were either forced to change their religion, wiped out, or were burnt at the stakes as heretics!*

The **Catholic Encyclopedia** says of the Pope<sup>10</sup>;

*One of the greatest of the Roman pontiffs and one of the most remarkable men of all times!*

*I say, if anything at all filled the cunning heart of this most remarkable Trinitarian man, it was not for sure, the Spirit of Truth!*

*And compared ethically with the Muslim An-Nassir, he doesn't come close to his lap!*

### **5.3) What the Catholic Church *actually* said about Islam at the Second Vatican Council in 1964 and 1965?**

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<sup>8</sup> C. Courtois, "Grégoire VII et l'Afrique du Nord," *Revue Historique* 195 (1948) : 97-122, 193-226

<sup>9</sup> R. Lopez, "Le facteur économique dans la politique africaine des Papes," *Revue Historique* 198 (1947)

<sup>10</sup> <http://www.newadvent.org/cathen/06791c.htm>.

I was lucky enough to find someone {though anonymous!} who was concise enough and pretty clear-cut, to spare me the hassles and troubles of piercing the code of Vatican II concerning Islam on my own.

I reproduce here the whole article for its relevance from this site {<http://www.answering-islam.org/Hoaxes/vatican2.html>}, so that the reader may appreciate the debunking in its integrality, in case the concerned change his mind or his link;

One can hear from some Muslims comments like:

*Even the Roman Catholic Church in the document of the Second Vatican Council accepted Quran as a God's book and Muslims as fellow-worshippers of the God of Abraham.*

(I asked a very knowledgeable Catholic<sup>11</sup> to respond to this claim. In the following you can read his answer.)

**As for this person's claims about the Qur'an**, rest assured that the Catholic Church said nothing of the kind at the Second Vatican Council. **The Council made no reference to Islam, Muhammad, or the Qur'an, but only referred to "Muslims"**.

For your reference, English translations of the canons and decrees of all Ecumenical Councils, from Nicaea up to Vatican II, can be found at a handy but little-known site called "**St. Michael's Depot**". This site also has English translations of all papal encyclicals back to 1745 (in the Catholic Church encyclicals are \_in a way\_ next in authority after councils and the Bible in terms of authoritativeness).

- St. Michael's Depot:  
[http://abbey.apana.org.au/home\\_pages/St\\_Michaels\\_Depot.htm](http://abbey.apana.org.au/home_pages/St_Michaels_Depot.htm)
- Decrees of the Ecumenical Councils:  
<http://abbey.apana.org.au/Councils/~Index.Htm>
- Decrees of the Second Vatican Council:  
<http://abbey.apana.org.au/Councils/vatican2/~index.htm>

Vatican II spoke of the Muslims only briefly, and only in minor sections of two documents:

I. Lumen Gentium [Dogmatic Constitution on the Church], November 21, 1964. This document, which is 77 pages long in the edition I have, **devotes one sentence to Muslims**. Here is the quotation from Chapter II in context (the entire document can be found at <http://abbey.apana.org.au/Councils/vatican2/V2church.Htm>):

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<sup>11</sup> One wonders why this knowledgeable catholic preferred to stay anonymous!

## CHAPTER II THE PEOPLE OF GOD

9. At all times and in every race, anyone who fears God and does what is right has been acceptable to him (cf. Acts 10:35). He has, however, willed to make men holy and save them, not as individuals without any bond or link between them, but rather to make them into a people who might acknowledge him and serve him in holiness. He therefore chose the Israelite race to be his own people and established a covenant with it. He gradually instructed this people - in its history manifesting both himself and the decree of his will - and made it holy unto himself. All these things, however, happened as a preparation and figure of that new and perfect covenant which was to be ratified in Christ, and of the fuller revelation which was to be given through the Word of God made flesh. "Behold the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. . . I will put my law within them, and I will write it upon their hearts, and they shall be my people . . . For they shall all know me from the least of them to the greatest, says the Lord" (Jer.31:31-34). Christ instituted this new covenant, namely the new covenant in his blood (cf. 1 Cor. 11: 25 ); he called a race made up of Jews and Gentiles which would be one, not according to the flesh, but in the Spirit, and this race would be the new People of God. For those who believe in Christ, who are reborn, not from a corruptible seed, but from an incorruptible one through the word of the living God (cf. 1 Pet. 1:23), not from flesh, but from water and the Holy Spirit (cf. Jn. 3:56), are finally established as "a chosen race, a royal priesthood, a holy nation . . . who in times past were not a people, but now are the People of God" (1 Pet. 2:9-10).

[....]

[The document goes on to discuss all those outside the Catholic Church, their degree of closeness to the Church, and the amount of truth they possess.]

All men are called to this catholic unity which prefigures and promotes universal peace. And in different ways to it belong, or are related: the Catholic faithful, others who believe in Christ, and finally all mankind, called by God's grace to salvation.

14. This holy Council first of all turns its attention to the Catholic faithful. Basing itself on scripture and tradition, it teaches that the Church, a pilgrim now on earth, is necessary for salvation: the one Christ is mediator and the way of salvation; he is present to us in his body which is the Church. He himself explicitly asserted the necessity of faith and baptism (cf. Mk. 16:16; Jn. 3:5), and thereby affirmed at the same time the necessity of the Church which men enter through baptism as through a door. Hence they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it, or to remain in it.

Fully incorporated into the Church are those who, possessing the Spirit of Christ, accept all the means of salvation given to the Church together with her entire organization, and who -- by the bonds constituted by the profession of faith, the sacraments ecclesiastical government, and communion -- are joined in the visible structure of the Church of Christ, who rules her through the Supreme Pontiff and the bishops. Even though incorporated into the Church, one who does

not however persevere in charity is not saved. He remains indeed in the bosom of the Church, but "in body" not "in heart." [12] All children of the Church should nevertheless remember that their exalted condition results, not from their own merits, but from the grace of Christ. If they fail to respond in thought, word and deed to that grace, not only shall they not be saved, but they shall be the more severely judged. [13]

Catechumens who, moved by the Holy Spirit, desire with an explicit intention to be incorporated into the Church, are by that very intention joined to her. With love and solicitude mother Church already embraces them as her own.

15. The Church knows that she is joined in many ways to the baptized who are honored by the name of Christian, but who do not however profess the Catholic faith in its entirety or have not preserved unity or communion under the successor of Peter. [14] For there are many who hold sacred scripture in honor as a rule of faith and of life, who have a sincere religious zeal, who lovingly believe in God the Father Almighty and in Christ, the Son of God and the Saviour, [15] who are sealed by baptism which unites them to Christ, and who indeed recognize and receive other sacraments in their own Churches or ecclesiastical communities. Many of them possess the episcopate, celebrate the holy Eucharist and cultivate devotion of the Virgin Mother of God. [16] There is furthermore a sharing in prayer and spiritual benefits; these Christians are indeed in some real way joined to us in the Holy Spirit for, by his gifts and graces, his sanctifying power is also active in them and he has strengthened some of them even to the shedding of their blood. And so the Spirit stirs up desires and actions in all of Christ's disciples in order that all may be peaceably united, as Christ ordained, in one flock under one shepherd. [17] Mother Church never ceases to pray, hope and work that this may be achieved, and she exhorts her children to purification and renewal so that the sign of Christ may shine more brightly over the face of the Church.

16. Finally, those who have not yet received the Gospel are related to the People of God in various ways. [18] There is, first, that people to which the covenants and promises were made, and from which Christ was born according to the flesh (cf. Rom. 9 :4-5): in view of the divine choice, they are a people most dear for the sake of the fathers, for the gifts of God are without repentance (cf. Rom. 11:29-29).

*But the plan of salvation also includes those who acknowledge the Creator, in the first place amongst whom are the Moslems: these profess to hold the faith of Abraham, and together with us they adore the One, Merciful God, mankind's Judge on the last day.*

Nor is God remote from those who in shadows and images seek the unknown God, since he gives to all men life and breath and all things (cf. Acts 17:25-28), and since the Savior wills all men to be saved (cf. 1 Tim. 2:4). Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience -- those too many achieve eternal salvation. [19] Nor shall divine providence deny the assistance necessary for salvation to those who, without any fault of theirs, have not yet arrived at an

explicit knowledge of God, and who, not without grace, strive to lead a good life. Whatever good or truth is found amongst them is considered by the Church to be a preparation for the Gospel[20] and given by him who enlightens all men that they may at length have life. But very often, deceived by the Evil One, men have become vain in their reasoning, have exchanged the truth of God for a lie and served the world rather than the Creator (cf. Rom. 1:21 and 25). Or else, living and dying in this world without God, they are exposed to ultimate despair. Hence to procure the glory of God and the salvation of all these, the Church, mindful of the Lord's command "preach the Gospel to every creature" (Mk. 16:16) takes zealous care to foster the missions.

17. As he had been sent by the Father, the Son himself sent the apostles (cf. Jn. 20:21) saying, "go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you; and behold I am with you all days even unto the consummation of the world" (Mt. 28:18-20). . . .

*The Muslims are there, sandwiched between the Jews and other religions. But all this document recognizes, even with its **flowery language**, is the following:*

- 1. Muslims acknowledge the Creator.*
- 2. Muslims profess to hold the faith of Abraham (i.e., they claim that they have the same faith Abraham had).*
- 3. Like Catholics, Muslims adore (i.e., worship) God, and regard Him as one, merciful, and judging.*

No mention of *Muhammad*, the *Qur'an*, or what "Islam" teaches, only what "Muslims" at present believe. **And, from my knowledge of the language of Church documents like this, I would not argue that "Muslims" is meant to include every single person who calls himself a Muslim, but only the mass of Muslims in general.**

II. **Nostra Aetate** [Declaration on the Relation of the Church to Non-Christian Religions], October 28, 1965. This document, 4 pages long, **devotes slightly less than half a page to Muslims**. Here is the quotation in context (the entire translated document can be found at <http://abbey.apana.org.au/Councils/vatican2/V2non.Htm>):

DECLARATION ON THE RELATION OF THE CHURCH TO NON-CHRISTIAN RELIGIONS

Nostra Aetate

October 28 1965

1. In this age of ours, when men are drawing more closely together and the bonds of friendship between different peoples are being strengthened the Church examines with greater care the relation which she has to non-Christian religions. Ever aware of her duty to foster unity and charity among individuals, and even among nations, she reflects at the outset on what men have in common and what tends to promote fellowship among them.

All men form but one community. This is so because all stem from the one stock which God created to people the entire earth (cf. Acts 17:26), and also because all share a common destiny, namely God. His providence, evident goodness, and saving designs extend to all men (cf. Wis. 8:1: Acts 14:17: Rom. 2:6 7: I Tim. 2:4) against the day when the elect are gathered together in the holy city which is illumined by the glory of God, and in whose splendor all peoples will walk (cf. Apoc 21:23 ff.).

Men look to their different religions for an answer to the unsolved riddles of human existence. The problems that weigh heavily on the hearts of men are the same today as in the ages past. What is man?

What is the meaning and purpose of life? What is upright behavior, and what is sinful? Where does suffering originate, and what end does it serve? How can genuine happiness be found? What happens at death? What is judgment? What reward follows death? And finally, what is the ultimate mystery, beyond human explanation, which embraces our entire existence, from which we take our origin and towards which we tend?

2. Throughout history even to the present day, there is found among different peoples a certain awareness of a hidden power, which lies behind the course of nature and the events of human life. At times there is present even a recognition of a supreme being or still more of a Father. This awareness and recognition results in a way of life that is imbued with a deep religious sense. The religions which are found in more advanced civilizations endeavor by way of well-defined concepts and exact language to answer these questions. Thus in Hinduism men explore the divine mystery and express it both in the limitless riches of myth and the accurately defined insights of philosophy. They seek release from the trials of the present life by ascetical practices, profound meditation and recourse to God in confidence and love. Buddhism in its various forms testifies to the essential inadequacy of this changing world. It proposes a way of life by which men can with confidence and trust, attain a state of perfect liberation and reach supreme illumination either through their own efforts or by the aid of divine help. So, too, other religions which are found throughout the world attempt in their own ways to calm the hearts of men by outlining a program of life covering doctrine, moral precepts and sacred rites. The Catholic Church rejects nothing of what is true and holy in these religions. She has a high regard for the manner of life and conduct, the precepts and doctrines which, although differing in many ways from her own teaching, nevertheless often reflect a ray of that truth which enlightens all men. Yet she proclaims and is in duty bound to proclaim without fail, Christ who is the way, the truth and the life (Jn. 1:6). In him, in whom God reconciled all things to himself (2 Cor. 5:18-19), men find the fullness of their religious life.

The Church therefore, urges her sons to enter with prudence and charity into discussion and collaboration with members of other religions. Let Christians, while witnessing to their own faith and

way of life, acknowledge, preserve and encourage the spiritual and moral truths found among non-Christians, also their social life and culture.

*3. The Church has also a high regard for the Muslims. They worship God, who is one, living and subsistent, merciful and almighty, the Creator of heaven and earth,[1] who has also spoken to men. They strive to submit themselves without reserve to the bidden decrees of God, just as Abraham submitted himself to God's plan, to whose faith Muslims eagerly link their own. Although not acknowledging him as God, they worship Jesus as a prophet!, his virgin Mother they also honor, and even at times devoutly invoke! Further, they await the day of judgment and the reward of God following the resurrection of the dead. For this reason they highly esteem an upright life and worship God, especially by way of prayer, alms-deeds and fasting.*

*Over the centuries many quarrels and dissensions have arisen between Christians and Muslims. The sacred Council now pleads with all to forget the past, and urges that a sincere effort be made to achieve mutual understanding; for the benefit of all men, let them together preserve and promote peace, liberty, social justice and moral values.*

*4. Sounding the depths of the mystery which is the Church, this sacred Council remembers the spiritual ties which link the people of the New Covenant to the stock of Abraham. The Church of Christ acknowledges that in God's plan of salvation the beginning of her faith and election is to be found in the patriarchs. Moses and the prophets. She professes that all Christ's faithful, who as men of faith are sons of Abraham (cf. Gal. 3:7), are included in the same patriarch's call and that the salvation of the Church is mystically prefigured in the exodus of God's chosen people from the*

....

[1. Cf. St. Gregory VII, Letter 21 to Anzir (Nacir), King of Mauretania (PL, 148, col. 450 ff.).]

So here the Muslims appear, after the Buddhists and before the Jews. Because this document is concerned specifically with non-Christian religions, it talks more about Muslims than Lumen Gentium does. Nevertheless, all it claims about Muslims is the following:

*1. The Catholic Church has a high regard for Muslims. (This "regard" is genuine, but it should not be exaggerated, since Church documents are*

always written *in a polite diplomatic language* wherein even a power-hungry king who has just plundered papal lands can be referred to as an "august and pacific ruler".)

## *My Comments (Amrani); The Usual Hypocrisily yours!*

2. Muslims worship God. (More so than in *Lumen Gentium*, the Church seems to declare as a fact here that Muslims regard God as one, living, subsistent, merciful, almighty, and as having "spoken to men". Note that the last phrase means only that "They worship God, ... who has spoken to men." There is no recognition of **Muhammad** or the **Qur'an** necessarily implied here.)

## *My Comments (Amrani); The Usual refusal.*

3. Muslims try to submit to God's will, which is hidden, just as Abraham submitted.

4. Muslims eagerly link their faith to that of Abraham. (I.e., they claim their faith is the same as Abraham's.)

*My Comments (Amrani);* the reader should note the parabolic "tour de Force"; Abraham without mentioning Muhammad; the archenemy!

*And in case someone enquires; how lay Trinitarians did perceive Abraham?*

*The historian, J. Arthur McFall comments on the actions of the Crusaders when they took Jerusalem in the 1st Crusade:*

*"The Crusaders spent at least that night and the next day killing Muslims, including all of those in the al-Aqsa Mosque, where Tancred's banner should have protected them. Not even women and children were spared. The city's Jews sought refuge in their synagogue, only to be burned alive within it by the Crusaders. .... **The Europeans also destroyed***

## *the monuments to Orthodox Christian saints and the tomb of Abraham."*

5. Muslim do not acknowledge Jesus as God, but do worship him as a prophet. (Here "worship" would seem to be a flowery term denoting a reverence or adoration less than what one would give to a deity.)

*My Comments (Amrani); Muslims don't worship Prophets or anything beside the one true God.*

6. Muslims also honor and sometimes devoutly invoke Mary. (The sentence also implies that Muslims accept Mary's virginity.)

*My Comments (Amrani); For one, Mary's virginity is stated plainly in the Qur'an<sup>12</sup>;*

{45} إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ

{45} Behold! the angels said: "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of) those nearest to Allah;

{46} وَيَكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ

{46} "He shall speak to the people in childhood and in maturity. And he shall be (of the company) of the righteous."

{47} قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

{47} She said: "O my Lord! How shall I have a son when no man hath touched me?" He said: "Even so: Allah createth what He willeth: When He hath decreed a plan, He but saith to it, 'Be,' and it is!

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<sup>12</sup> Qur'an (3) (Aal-E-Imran) (آل عمران) [The Family of Imran] (45-48)

{48}"And Allah will teach him the Book and Wisdom, the Law and the Gospel,

*Second*; the claim that Muslims worship either Jesus or Marry attest to the ignorance of the redactors of this document.

*Third*; I produce here the Prayer of St. Alphonsus Liguori to the Blessed Virgin:

*Most Holy and Immaculate Virgin! O my Mother! Thou who art the Mother of my Lord, the Queen of the world, the advocate, hope, and refuge of sinners! I, the most wretched among them, now come to thee. I worship thee, great Queen, and give thee thanks for the many favors thou hast bestowed on me in the past; most of all do I thank thee for having saved me from hell, which I had so often deserved<sup>13</sup>. I love thee, Lady most worthy of all love, and, by the love which I bear thee, I promise ever in the future to serve thee, and to do what in me lies to win others to thy love. In thee I put all my trust, all my hope of salvation. Receive me as thy servant, and cover me with the mantle of thy protection, thou who art the Mother of mercy! And since thou hast so much power with God, deliver me from all temptations, or at least obtain for me the grace ever to overcome them. From thee I ask a true love of Jesus Christ, and the grace of a happy death. O my Mother! By thy love for God I beseech thee to be at all times my helper, but above all at the last moment of my life. Leave me not until thou seest me safe in heaven, there for endless ages to bless thee and sing thy praises. Such is my hope.*

*Amen.*

And needless to say that this type of worship, not unlike the imploration of Saints by some ignorant Muslims, is pure association (shirk) in Monotheism.

7. Muslims believe in a day of judgment and the reward of God following the resurrection of the dead.

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<sup>13</sup> From the strict point view of Monotheism, this kind of imploration will lead the supplicate surely to Hell, since the worshipper is associating others than God with Him.

8. Muslims highly esteem an upright life.
9. Muslims worship God, especially by way of prayer, alms-deeds and fasting.
10. Muslims and Christians have quarreled many times.

*Again, no recognition of **Muhammad, the Qur'an, the correctness of what Muhammad taught, or any assertion that what "Muslims" believe today is necessarily identical with what Muhammad taught. It is recognized that there is some truth among Muslims, but there is no recognition given of any specific revelation except to the Jews and Christians. So, as becomes clear in other Church documents, whatever truth there may be in what Muslims believe must come either from the universal truths that God has always made accessible to the minds and hearts of all people, or else by transmission from the divine revelation granted to the Jews and Christians.***

*I hope this will help you to dispel the misunderstandings about Vatican II that appear so frequently.*

.....  
End.

And with these clarifications, we can now summarize the challenge posed by Islam to Trinitarian Christians, and how different generations of Trinitarians perceived it;

#### *5.4) Islam seen as a Christian heresy*

**This first categorization was made by Saint John of Damascus<sup>14</sup> (c. 675-749) (photo) A Hellenic apologetics and an official in the Muslim administration of the Umayyad caliph in Damascus.**



**Islam for John of Damascus was no more than a **Christian****

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<sup>14</sup> His father held a high hereditary public office with duties of chief financial officer for the caliph Abd Abd al-Malik ibn Marwan (646-705) (Arabic: عبد الملك بن مروان). His family held an important hereditary public office in the court of the Muslim rulers of Damascus, the Umayyads, in spite of his Christian background. He succeeded his father in his position upon his death and was appointed *protosymbullus*, or chief councilor of Damascus. The fact that he opposes Islam, and was nonetheless holding a high office in a Muslim court deflates the Trinitarian's propaganda of Muslims forcing Islam by the sword on non believers!

**heresy**: its adepts, while believing in God, denies the essential tenets! Of Christianity<sup>15</sup>. And because of this denial, even the truths which Muslims accepts are devoid of meaning in his eyes!



This foggy conception stems from the fact that the Trinitarians, not aware of the historical circumstance that gave rise to their **proper heresy**, considered the true followers of Jesus Christ, *the Christian Jews*, known also as **Nazorenes** or **Ebionites**; heretics!

Don Cupitt (photo) wrote about the innovative contradictions of John<sup>16</sup>;

*The Eastern Theologian John of Damascus (c. 675-749) once used a very curious argument in favor of icons...John replied to the criticism are unscriptural by admitting the fact, and adding that you will not find in scripture the "Trinity", of "homousian" or the "two natures of Christ" either. **But we know those doctrines are true!!!!.***

*And so, having acknowledged that "icons", the "Trinity" and the "incarnation" are innovations, John goes on to urge his reader to hold fast to them as venerable traditions delivered to us by the Fathers...*

*He was not the only one to use this argument: Theodore the Studite (759-826) adopted it too.*

*It brings out an odd feature to Christianity, its mutability and speed with which innovations come to be vested with religious solemnity to such an extent that anyone who questions them find himself regarded as the dangerous innovator and heretic.*

For others, *Islam is a false religion, Allah is not God, Muhammad was not a prophet; Islam was invented by Muhammad and propagated by the sword!*

**These didn't live long enough to see that the center of gravity of Islam has shifted from Arabia to Asia where no Muslim's sword was ever seen!**

Concerning the fallacy of the propagation of Islam by the sword, a debunking of this entrenched idea in the subconscious of all Trinitarians is necessary.

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<sup>15</sup> He means Christian Trinitarians.

<sup>16</sup> Donald Cupitt, "The Christ of Christendom" in *The Myth of God Incarnate*, ed. John Hick (Philadelphia: The Westminster Press, 1977), p. 133.

And to add weight to the argument, only decent western non Muslim historians, scholars and intellectuals will be cited.

Henry, G., Bohn the publisher of Simon Ockley's<sup>17</sup> book; "History of the Saracens" (1857) wrote in the prelude (page I and II) of his sixth edition;

The establishment of Islamism is undoubtedly to be numbered among those stupendous events which have changed the face of society in the East; and is a subject deserving not only of the careful study of the statesman and the divine,

but of all who delight to search, patiently and reverently, into the ways of Providence. With the Koran in one hand, and the scimitar in the other, the impetuous and indomitable Arab achieved a series of splendid victories unparalleled in the history of nations; for in the short space of eighty years that mighty range of Saracenic conquest embraced a wider extent of territory than Rome had mastered in the course of eight hundred.

This Stupendous success, with the Qur'an in one Hand and the scimitar in the other<sup>18</sup> {this is taken from the text of Ockley}, given in vibrant and vivid imagery fall short of explaining the endurance of Islam long after This first blitzkrieg and long after the demise of the Saracens themselves.

Edward Gibbon (Photo) and Simon Oakley answered correctly that question<sup>19</sup>;

*"The greatest success of Mohammad's life was effected by sheer moral force."*



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<sup>17</sup> SIMON OCKLEY (1678-1720), English orientalist, born at [Exeter](#) and educated at Queen's College, Cambridge. He became fellow of [Jesus](#) College and [vicar](#) of Swavesey, and was made in 1711 professor of Arabic at Cambridge. Unfortunately Ockley took as his main authority a MS. in the Bodleian of the pseudo-Wakidi's *Futuh al-Sham*, which is rather historical romance than history.

<sup>18</sup> This echoes Ockley's; " With cimeter and Koran in either hand they offered the conquered "Infidels" "Islam or the sword.". see his chapter entitled; "THE SARACEN CONQUEST OF SYRIA"

<sup>19</sup> History of the Saracen Empires, A. Murray Publisher, London, 1870, p. 54

*"It is not the propagation but the permanency of his religion that deserves our wonder, the same pure and perfect impression which he engraved at Mecca and Medina is preserved after the revolutions of twelve centuries by the Indian, the African and the Turkish proselytes of the Koran....The Mahometans have uniformly withstood the temptation of reducing the object of their faith and devotion to a level with the senses and imagination of man.*

*'I believe in One God and Mahomet the Apostle of God' is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol; the honors of the prophet have never transgressed the measure of human virtue, and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion.*

**The late James Michener (1907-1997) said about Muhammad<sup>20</sup>**

*"Muhammad, the inspired man who founded Islam, was born about A.D. 570 into an Arabian tribe that worshipped idols. Orphaned at birth, he was always particularly solicitous of the poor and needy, the widow and the orphan, the slave and the downtrodden. At twenty, he was already a successful businessman, and soon became director of camel caravans for a wealthy widow. When he reached twenty-five, his employer, recognizing his merit, proposed marriage. Even though she was fifteen years older, he married her, and as long as she lived, remained a devoted husband.*



*"Like almost every major prophet before him, Muhammad fought shy of serving as the transmitter of God's word, sensing his own inadequacy. But the angel commanded "Read." So far as we know, Muhammad was unable to read or write, but he began to dictate those inspired words which would soon revolutionize a large segment of the earth: "There is one God."*

*"In all things Muhammad was profoundly practical. When his beloved son Ibrahim died, an eclipse occurred, and rumours of God's personal condolence quickly arose. Whereupon Muhammad is said to have announced, "An eclipse is a phenomenon of nature. It is foolish to attribute such things to the death or birth of*

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<sup>20</sup> James A. Michener, "ISLAM: THE MISUNDERSTOOD RELIGION," in READER'S DIGEST (American edition), May 1955, pp. 68-70.

a human being." "At Muhammad's own death an attempt was made to deify him, but the man who was to become his administrative successor killed the hysteria with one of the noblest speeches in religious history: "If there are any among you who worshipped Muhammad, he is dead. But if it is God you worshipped, He lives forever."

.....

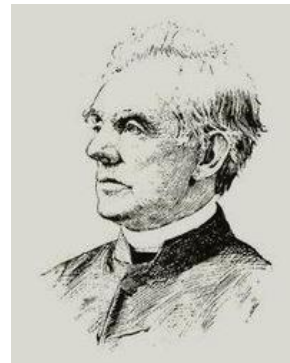
**No other religion in history spread so rapidly as Islam. The West has widely believed that this surge of religion was made possible by the sword. But no modern scholar accepts this idea, and the Qur'an is explicit in the support of the freedom of conscience.**

**Lawrence E. Browne D.D., Professor of Comparative Religion at the University of Manchester wrote<sup>21</sup> ;**

*Incidentally these well-established facts dispose of the idea so widely fostered in Christian writings that the Muslims, wherever they went, forced people to accept Islam at the point of the sword.*

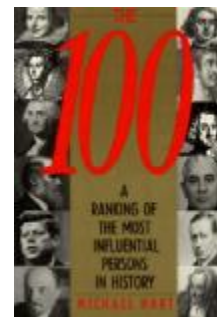
And since Trinitarians hold Pope Gregory VII as their most remarkable man among men! let us hear what

**BENJAMIN BOSTWORTH SMITH (photo)**  
**FIRST BISHOP OF KENTUCKY has to say about Muhammad<sup>22</sup>;**



*"He was Caesar and Pope in one; but he was Pope without Pope's pretensions, Caesar without the legions of Caesar: without a standing army, without a bodyguard, without a palace, without a fixed revenue; if ever any man had the right to say that he ruled by the right divine, it was Mohammed, for he had all the power without its instruments and without its supports."*

**Facts which prompted Michael H. Hart** to write in his; "The 100: A Ranking of the Most Influential Persons in History<sup>23</sup>";



<sup>21</sup> The Prospects of Islam, London, 1944, p.14.

<sup>22</sup> Bosworth Smith, MOHAMMAD AND MOHAMMADANISM, London, 1874, p. 92

<sup>23</sup> New York: Hart Publishing Company Inc. 1978, p 33.

*My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level<sup>24</sup>.*

**A third group realized that Muslims believed in one God, who might be regarded, as being the God whom Christians worshipped, but were not prepared to accept Muhammad as an authentic prophet, given that Christ, had already come!**

**So forgetful of the Prophet foretold in Deuteronomy (18; 18) who should be raised from the brethrens of the Israelites, they were puzzled and petrified by the teaching of Muhammad, which uphold a complete denial of the two central dogma of Christianity mainly:**

- 1) Incarnation, and**
- 2) Crucifixion,**

**These Two denials make havoc of the “Trinity” as well as the “Atonement”.**

All these Trinitarians, who have inherited their dogma without ever questioning them *didn't realize that Christianity in which they have been raised, is not about Jesus the Messiah sent to the Jews, but about a Gnostic Christ; Paul of Tarsus<sup>25</sup>, the hunter of the disciples of Jesus for a Sanhedrin's reward, saw in a vision<sup>26</sup>.*

This "vision" of Paul; a Hellenized Diaspora Jew, familiar with Greek philosophy, who wrote only in Greek, certainly, had nothing to do with the Jesus sent to the Jews as Messiah or to their one God.



## *5.5) Pope-Ratzinger revisiting the old ashes*

Everyone recall the recent blunder of Pope Ratzinger (Benedict XVI) who said in a conference:

*I was reminded of all this recently, when I read the edition by Professor Theodore Khoury (Münster) of part of the dialogue carried on - perhaps in 1391 in the winter barracks near Ankara - by the erudite Byzantine emperor Manuel II Paleologus and an educated Persian on the subject of Christianity and Islam, and the truth of both. It was presumably the emperor himself who set down this dialogue, during the siege of Constantinople between 1394 and 1402; and this would*

<sup>24</sup> See more of these testimonies in this link; <http://www.islamology.com/Occasions/Muhammad.west.htm#Edward> }.

<sup>25</sup> A reputed center for the pagan mystery religions.

<sup>26</sup> See “Acts of the Apostles” (9).

*explain why his arguments are given in greater detail than those of his Persian interlocutor. The dialogue ranges widely over the structures of faith contained in the Bible and in the Qur'an, and deals especially with the image of God and of man, while necessarily returning repeatedly to the relationship between - as they were called - three "Laws" or "rules of life": the Old Testament, the New Testament and the Qur'an. It is not my intention to discuss this question in the present lecture; here I would like to discuss only one point - itself rather marginal to the dialogue as a whole - which, in the context of the issue of "faith and reason", I found interesting and which can serve as the starting-point for my reflections on this issue.*

*In the seventh conversation (controversy) edited by Professor Khoury, the emperor touches on the theme of the holy war. The emperor must have known that surah 2, 256 reads: "There is no compulsion in religion". According to the experts, this is one of the suras of the early period, when Mohammed was still powerless and under threat. But naturally the emperor also knew the instructions, developed later and recorded in the Qur'an, concerning holy war. Without descending to details, such as the difference in treatment accorded to those who have the "Book" and the "infidels", he addresses his interlocutor with a startling brusqueness on the central question about the relationship between religion and violence in general, saying: "Show me just what Mohammed brought that was new, and there you will find things only evil and inhuman, such as his command to spread by the sword the faith he preached". The emperor, after having expressed himself so forcefully, goes on to explain in detail the reasons why spreading the faith through violence is something unreasonable. Violence is incompatible with the nature of God and the nature of the soul. "God", he says, "is not pleased by blood - and not acting reasonably) is contrary to God's nature. Faith is born of the soul, not the body. Whoever would lead someone to faith needs the ability to speak well and to reason properly, without violence and threats... To convince a reasonable soul, one does not need a strong arm, or weapons of any kind, or any other means of threatening a person with death..."*



**Commenting on Ratzinger's nostalgic grudge with Islam, Hans Küng**, the Swiss theologian, who has been schooled at the German University of Tübingen, says that in his contentious visit to Germany, Pope Ratzinger I displayed his "dogmatic rigidity"<sup>27</sup>.



He added;

**Ratzinger showed that he understands neither "the Reformation and Enlightenment nor Islam from within"**<sup>28</sup>. His actual Papal title is Benedict XVI, but I call him Ratzinger I because the reactionary reputation he earned as Cardinal Ratzinger when he was head of the Congregation for the Defense of the Faith still fits.

**But Juan Cole**, President of the Global Americana Institute (photo), was among the first to debunk Ratzinger fallacy in details in a posted response to Pope's speech.

He wrote under the title;

### **Pope Gets it Wrong on Islam**

[Pope Benedict's speech at Regensburg University](#), which mentioned Islam and jihad,

<sup>27</sup> " [Theologe Küng sieht bei Papst «dogmatische Starre»](#) Yahoo! Nachrichten/DDP

<sup>28</sup> "weder Reformation und Aufklärung noch den Islam von innen her versteht"

has provoked a [firestorm of controversy](#).

*The address is more complex and subtle than the press on it represents. But let me just signal that what is most troubling of all is that the Pope gets several things about Islam wrong, just as a matter of fact.*

*He notes that the text he discusses, a polemic against Islam by a Byzantine emperor, cites Qur'an 2:256: "There is no compulsion in religion." Benedict maintains that this is an early verse, when Muhammad was without power.*

*His allegation is incorrect. Surah 2 is a Medinan surah revealed when Muhammad was already established as the leader of the city of Yathrib (later known as Medina or "the city" of the Prophet). The pope imagines that a young Muhammad in Mecca before 622 (lacking power) permitted freedom of conscience, but later in life ordered that his religion be spread by the sword. But since Surah 2 is in fact from the Medina period when Muhammad was in power, that theory does not hold water.*

*In fact, the Qur'an at no point urges that religious faith be imposed on anyone by force. This is what it says about the religions:*

*' [2:62] Those who believe (in the Qur'an), and those who follow the Jewish (scriptures), and the Christians and the Sabians-- any who believe in God and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve. '*

See my comments [On the Quran and peace](#).

*The idea of holy war or jihad (which is about defending the community or at most about establishing rule by Muslims, not about imposing the faith on individuals by force) is also not a Quranic doctrine. The doctrine was elaborated much later, on the Umayyad-Byzantine frontier, long after the Prophet's death. In fact, in early Islam it was hard to join, and Christians who asked to become Muslim were routinely turned away. The tyrannical governor of Iraq, al-Hajjaj, was notorious for this rejection of applicants, because he got higher taxes on non-Muslims. Arab Muslims had conquered Iraq, which was then largely pagan, Zoroastrian, Christian and Jewish. But they weren't seeking converts and certainly weren't imposing their religion.*

*The pope was trying to make the point that coercion of conscience is incompatible with genuine, reasoned faith. He used Islam as a symbol of the coercive demand for unreasoned faith.*

*But he has been misled by the medieval polemic on which he depended.*

*In fact, the Quran also urges reasoned faith and also forbids coercion in religion. The only violence urged in the Quran is in self-defense of the Muslim community against the attempts of the pagan Meccans to wipe it out.*

*The pope says that in Islam, God is so transcendent that he is beyond reason and therefore cannot be expected to act reasonably. He contrasts this conception of God with that of the Gospel of John, where God is the Logos, the Reason inherent in the universe.*

*But there have been many schools of Islamic theology and philosophy. The Mu'tazilite school maintained exactly what the Pope is saying, that God must act in accordance with reason and the good as humans know them. The Mu'tazilite approach is still popular in Zaidism and in Twelver Shiism of the Iraqi and Iranian sort. The Ash'ari school, in contrast, insisted that God was beyond human reason and therefore could not be judged rationally. (I think the Pope would find that Tertullian and perhaps also John Calvin would be more sympathetic to this view within Christianity than he is).*

*As for the Quran, it constantly appeals to reason in knowing God, and in refuting idolatry and paganism, and asks, "do you not reason?" "do you not understand?" (a fala ta`qilun?)*

*Of course, Christianity itself has a long history of imposing coerced faith on people, including on pagans in the late Roman Empire, who were forcibly converted. And then there were the episodes of the Crusades.*

*Another irony is that reasoned, scholastic Christianity has an important heritage from Islam itself. In the 10th century, there was little scholasticism in Christian theology. The influence of Muslim thinkers such as Averroes (Ibn Rushd) and Avicenna (Ibn Sina) reemphasized the use of Aristotle and Plato in Christian theology. Indeed, there was a point where Christian theologians in Paris had divided into partisans of Averroes or of Avicenna, and they conducted vigorous polemics with one another.*

*Finally, that Byzantine emperor that the Pope quoted, Manuel II? The Byzantines [had been weakened by Latin predations during the fourth Crusade](#), so it was in a way Rome that had sought coercion first. And, [he ended his days as a vassal of the Ottoman Empire](#).*

*The Pope was wrong on the facts. He should apologize to the Muslims and get better advisers on Christian-Muslim relations.*

## **Conclusion**

**The impartial reader, being made aware of this incurable grudge against Islam, has certainly reached the conclusion that Trinitarians are not interested in rethinking their ways or their credos even at their loss!**

**They will stick steadfastly to their make-believe creed as long as they can and wouldn't change their grudge and ill filling against Muhammad comes what may come.**

**And this simplifies to a large extent my task, since I need only prove that Muhammad is really that Prophet foretold by Moses and Jesus, to make havoc of the Trinitarian's false creed.**

**End**

**To be followed by part V "That Prophet that should come"**