

The Protestant Principle And The Reform Of Islam

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The Protestant Principle states that no claim of ultimacy may be made for anything finite. This is in fact a universal religious, cultural and moral principle that governs equally in every situation in every corner of the globe and in every period of history. It also may be called The Prophetic Principle. It is the permanent, ubiquitous voice of the Holy in the affairs of man. It is ineluctable, ineradicable and indomitable.

The Protestant Principle is not, either directly or by correlation, a equivalent to the phrase of superficial wisdom, "everything is relative." That phrase is meaningless because relatedness is a characteristic of existence *per se*.

A meaningful statement about relativity must indicate the elements and tensions of a particular relationship or set of relationships. The Protestant or Prophetic Principle describes the most important characteristic of the relationship between the finite and the ultimate, namely that nothing finite may be an object of ultimate concern and no ultimacy may be ascribed to anything occurring in the realm of finitude, or in other words, in the world.

Man is prone to claiming ultimacy for finites. The range of finites for which man claims ultimacy is limitless and includes his own creations, himself and aspects of nature. It includes also his responses to revelatory events and the finite objects that in his experience participated and may still participate in those events. Revelatory events of several identifiable types occur constantly and ubiquitously in history. The presence and effects of some types are more widely noticeable than those of others. Each revelatory event occurs as a constellation of conditions brought together by the providential creativity of God, who is the subject and the object of all revelatory experiences.

All revelatory events occur in an experience of mystery and ecstasy. A revelatory event is a dialectical event comprising the initiative of a self-expression of God and the response to that self-expression by those for whom it is intended. In the revelatory event, God as Being-Itself (*esse ipsum*) and the Power of Being (*esse potestas*) reveals himself as both terrifyingly abysmal (*mysterium tremendum*) and reassuringly attractive (*mysterium fascinosum*).

The most destructive claims of ultimacy for finites arise in the context of man's most essential activity, his religious yearning. This paradox is evident in all times and climes yet, when it occurs, it still takes people by surprise (*paradoxa* = that which is unexpected).

Unless we are well brought up, little are we taught or even inclined to be vigilant regarding an attribution of ultimacy to finites, especially to phenomena of our religious yearning. At all times we are our own worst enemies -- and our neighbor's -- for perpetrating destruction without knowing that we are and thinking we are not. By nature and training, we should be careful, continuous scrutinizers of every one of our assumptions and especially those of which we are not easily aware.

When we attribute ultimacy to phenomena of our religious yearning, we become not religious but irreligious and we propagate not religion but irreligion. We bear not truth but lies.

The most destructive political systems, social policies and war-making occur from the pursuit not of religion but of irreligion. The bane of man and history is the elevation of finites to ultimacy in the name of a religion or of an ideology asserted to have the ultimacy that is alleged to represent a religion -- an ultimacy no religion has!

When representatives of religions turn thus irreligious in their claims -- a persistent tendency -- man's built-in structure for challenging such claims -- the prophetic spirit -- is suppressed, often radically, with the result that destruction ranges "hot from hell" across as wide a human, animal and plant demographic as the ingenuity of the perpetrators and the technological, financial and political capabilities of the day permit.

Today this phenomenon is most noxiously evident inside Islam, but it is also present inside Christianity, Hinduism, Buddhism and Zoroastrianism as well as Judaism, which is an array of attitudes and customs, not a religion, and Baha'i, which is a religion, despite its adherents' claims of its not being.

Destruction is girdling the globe because Islam has yet effectively to self-correct its own deformations, namely, its heretics, those who claim ultimacy for some aspect of their experience as Mohammedans and decline to scrutinize their assumptions.

By allowing its heretics to harass mankind, including Mohammedans, Islam has declared an incapacity to keep itself clean, being unable or unwilling to rid itself of demonic clergy and scholars. Islam, which is a religion, not a nation, ¹ is now asking nations to perform that service upon

¹ No religion is a nation although most nations embody a religion.

itself. The terror-inducing horror of the face of Islam is Islam's call to nations to cleanse it of its heresy, its idolatry, its elevation of Koran, Islam and Mohammed to universal ultimacy.

The center of the evil constricting Islam is demonic clergy and scholars evolved by Islam over the course of centuries. These claim to be in the Seat or Pulpit of God with authority to represent the presence of God, the meaning of the Koran, the veneration of the Prophet and the will of Mohammedans.

When such attributions occurred in the orbit of Christianity, principally at the Vatican, wars were fought to resist and defeat them. The attributions were defeated, as they must and always will be. When such attributions occurred in Persian circles, they were defeated in principle by Bahá'u'lláh and the Baha'i movement.

When such attributions occurred in Hebrew circles, the nation was destroyed by a series of invading armies, as predicted by the prophets, who approved the cleansing, and finally by the rise, from the Seers of Buddhism, of Christianity. Hebrew religion descended from the spiritual yearning of Kashmiris.

Islam has asked the nations of the world to clean it up, and the nations of the world have agreed to do that.

A radical restructuring of its leadership protocols and processes is indicated for Islam. The hegemony of clergy and scholars must be removed and replaced by a form of universal education supporting popular government that includes equally women with men and is conducted by ecumenical teachers.

Especially important is to break the theological hegemony of clergy and scholars. To accomplish that mission, the livelihoods of Mohammedan clergy and scholars must come from the work of their hands rather than

from financial or other offerings ("alms") by Mohammedans through mosques, foundations, governments, etc.

Governments such as the Hashemite Family -- but not the Saudis -- and the structures they create, rather than clergy and scholars, should build and operate schools to promote the human values of truth, proper conduct, peace, love and non-violence.

"The end of education is character and the end of knowledge is love."
[Sathya Sai Baba](#).

Until Islam is purged of its claimants to ultimacy -- its clergy and scholars, who hag-ride Islam -- it will continue to spew destruction around the globe, as the Vatican did in Europe before Christianity was restructured by the Reformers, and as Judaism did in the Mediterranean area before Semitic religion was restructured first by surrounding nations and finally by the Messiah, Jesus the Christ, and his Apostles, Saints and Sages.

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