



Distinguishing The Problem From The Trouble In The Middle East: About What Is All The Fuss?

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August 26, 2007

Introduction

The source of trouble in the [Middle East](#) - from where it is spreading worldwide - is not a [Zionist](#) occupation of [Palestine](#) and not an American occupation of Iraq and not a French/German/British/Dutch/Russian presence in the region. The source of trouble in the Middle East is the Saudi occupation of [Hejaz](#) and the Shi'ite occupation of [Persia](#).

Each of these occupations roots in an injustice, specifically a usurpation, Saudis of [Hashemites](#) ¹ and Shi'ites of [Baha'is](#). These two injustices, two usurpations, are the source of trouble in the Middle East. ²

1 Prime movers of the Saudi occupation of Hejaz were, in England, a British MI6 operative and self-avowed socialist, St. John Philby, and in the United States, Charles R. Crane, who acquired the first American oil concessions in Arabia and Yemen. St. John Philby was once suspected of treason and his son was the notorious Kim Philby, whose treasonous activity compelled tens of thousands to lose their lives.

2 Trouble is a symptom of dis-ease, which is a symptom of injustice. Injustice is an attack against the structure of an individual, a personality, or a group, a political entity. Justice is person to person and person to creature recognition and acceptance. Where justice characterizes the relations of individuals and groups with their situation in life, there is no trouble. Justice itself sees to that. Only when justice is defied, subverted, suppressed or otherwise attacked -- and only man has freedom to do that -- does trouble occur.

Trouble -- or evil, or, in general, the power of non-being -- does not have independent existence. Symptoms do not exist independently of the dis-ease they announce. Nor have symptoms of dis-ease strength to resist correction of the injustice that is the occasion of their origin.

Trouble depends on the injustice of an attack against the structure of an individual or group, which is the structure of universal or essential reason, *Logos*, mutually interpenetrating with the structure of concrete or existential reason, *logos*. The negative depends on the positive, injustice on justice and irrationality on rationality.

Only the positive -- such as justice and rationality, or, that which has no second -- has aseity. Trouble is never a problem we do or should face as if it is an ultimate. When we encounter trouble, we should seek and identify the occasion of its origin then solve the problem or problems indicated. Trouble indicates extant injustice. We should correct the injustice, then the trouble will subside or even disappear.

It is a double problem, therefore, that the world faces, correcting two injustices by restoring two legitimate authorities. The United States, Great Britain and France in particular face this double problem because they were complicit in creating it. Hashemites are the legitimate stewards of Hejaz/Iraq/Syria and Baha'is are the legitimate stewards of Persia/Iran. Troubles in the Middle East will ebb when justice is reestablished as the restoration of these legitimate authorities.

The foremost issue in the Middle East is [justice, not freedom](#), although freedom is a subsequent issue, derivative on the issue of justice.

Whether we are aware of the fact or not, those restorations are the inner purpose of current multi-national efforts in the Middle East. Troubles are being treated along the way, fittingly, to relieve battered peoples and infrastructures. The strategic outcome, however, is by way of solving that double problem, two restorations. Once accomplished, those restorations will render troubles in the Middle East legless by eliminating their sources, two usurpations. ³

The solution to this double problem is to invite [King Abdullah of the Hashemite Kingdom of Jordan](#) and his advisors, on the one hand, and the [Universal House of Justice](#) of the [Baha'i Faith](#) and their advisors, on the other hand, to itemize the geographical and other necessary details of their respective restorations. Those details may or may not coincide fully with United States, Indian, Russian, German and Japanese security interests, which preside over cultural, religious and moral conditions

3 Trouble in the Middle East will continue after these restorations are accomplished. Their puissance will be decisively attenuated, however, because of those restorations, because justice is reestablished.

worldwide for centuries to come. However, those details that can be actualized should be actualized. ⁴

These two restorations - reestablishing justice in the Middle East by restoring two legitimate authorities - [rather than establishing democracy in the Middle East](#), are the basis for security in the Middle East and in the relations of nations interacting with the Middle East.

Section One

Phrases such as "radical Islam," "Islamofascism," "Muslim extremism," "fundamentalist Islam," "Islamic jihadists," "Salafi jihadists," "eschatological Islam," "jihadis," "Muslim millenarianism," "Islamist," "apocalyptic Islam," "Messianic Islam," "Wahhabists" are misleading and induce self-destructive misunderstanding. They refer to symptoms, to trouble and troublemakers in the Middle East. They do not refer to the problem in the Middle East and should not be employed to refer to that problem, which we have identified more precisely as a double problem.

Furthermore, those phrases imply that trouble in the Middle East is connected with Islam and, ipso facto, characterize Muslim culture, religion and morality. Such is not the case. Remarks to the effect that Islam by nature and because of the Koran is a mother's milk of crime, enslavement, terror and imperialism are superficial, ignorant, irresponsible and self-destructive. The problem in the Middle East is in

4 The wishes of France regarding these restorations - and they will arrive with importunate vigor, even fury - should be presumed not in the interest of justice, which is the ground of peace, anywhere. The French are peculiarly given to mouthing peace and making discord, demanding justice and spreading sorrow. They seem not to see that they do this and would hotly deny that they do. Speaking metaphorically, the French Revolution is a persisting outpatient lobotomy performed by La France, ringraziamenti ancora a Voltaire, upon Herself.

the realm of crime and politics - correcting two injustices - not in the realm of religion, which for Islam is summarized by the word jihad.⁵

Jordan under guidance of the Hashemites represents Islam and the Baha'i Faith under guidance of the Universal House of Justice represents [Sanathana Dharma](#), the basis of all Vedic religions, including that of Persia and Cyrus the Great.

Troublers of the Middle East and elsewhere,⁶ no matter their self-promoting assertions of identity as Muslims, represent hegemonistic criminal and political cults, aka gangs, not Islam and not religion of any denomination. Their bosses are [clergy and scholars](#). Their goal is to lord it over land, wealth and women, not to reunite that which is estranged from itself, God and others.⁷

5 Jihad means rooting out evil impulses from one's own heart. It does not mean rooting out others from their life. Nor does it mean preaching a religion or ridding a religious group of counterfeit adherents. It means ridding one's own heart of downward-dragging, impure, improper impulses. Those impulses are the "infidels" referred to in the Koran through typical symbolic language. Most religious discourse, of any denomination, is symbolic in character and should not be taken literally. The focus of Jihad is introspective not extro-spective, piety not politics.

6 Comparable troublers from Africa, calling themselves Voodoo/Vudon/Vudun/Vudou and other names, such as Mojo, ally with troublers from the Middle East and share a common goal of universal domination, especially of boys and women. Arabs and Africans are widely habituated to misogyny, especially pederasty. Many Africans and people of African descent carry body parts of boys in "juju/mojo/voodoo]bags." Boys are raised or kidnapped and then killed for the purpose of collecting their body parts for inclusion in such hideous accouterments that Africans, including so-called African-Americans and Afro-Caribs, keep on their person.

7 The hubristic politician Derek Hussein Obama shares this goal with the object of his ethno-focus.

That is genuine which insists on nothing. That is demonic which insists on ultimacy.

The name of trouble broadcast from the Middle East and Africa is imperialism by clergy and scholars. The troublemakers, the motivators of injustice in the Middle East and around the world, are clergy and scholars. The programs these foist on humanity are [demonic religions](#). The inner purpose of their activities is domination of boys and women and especially boys.⁸

The Saudi source of trouble is reaction by a self-proclaimed cleric, [Muhammad ibn Abd-al-Wahhab](#), and his followers against the Enlightenment of 18th Century Europe. From its inception, clerical imperialism originating in the Middle East is dialectically related and diametrically opposed to culture, religion and morality inspired by Christianity. Middle Eastern imperialism by clergy and scholars focuses from its origin in the 18th Century on destruction of civilization inspired by Christianity.

Ironically, the United States of America is under attack by a program of demonic religion that arose concurrently with it and embodies intention to abolish it and all akin to it. Wahhabism is as old as the United States! Their histories coincide and intersect while their intentions react against each other violently. There can be no peace between them until one of them ceases to exist. They are born to battle until one is annihilated.

The Wahhabi movement arose to reject contact with the several national Enlightenments of Europe and the Americas and then to destroy the

⁸ At its root, imperialism by clergy and scholars is a species of misogyny. It is the most powerful and dangerous species of misogyny because humanity tends to place taboo on all who call themselves clergy and thereby fails to see the presence of both genuine and demonic clergy and scholars and neglects to discriminate between them.

cultural, religious and moral creativities from which those political entities arose.

Rejection and opposition are forms of affirmation. One must first affirm that which one would reject. Wahhabism and its offspring, chiefly the Muslim Brotherhood and its numerous sections penetrating every estimable nation, are heresies of a religion, Islam. They are not a religion and do not represent a religion. They represent irreligion and ipso facto they are violently harmful, as their labors adequately demonstrate.

Domination of Europe and the Mediterranean has been a goal of certain Arab families since the 7th Century. During the 18th and early 19th Centuries the influence of those families extended across North Africa sufficiently to compel President Thomas Jefferson to send United States Armed Forces to end their kidnapping and enslaving of American and European citizens and their looting of commerce traversing the Mediterranean. The United States Marine Corps Hymn enshrines memory of American success in that operation. ⁹

The Shi'ite source of trouble, preliminarily, is adoption of socialist concepts and methods by Iranian students and exiles at the Sorbonne ¹⁰ during the middle decades of the 20th Century. Ultimately, however, the

⁹ The same Arab families originated and operated the slave trade in Sub-Saharan Africa, with eager facilitation by African tribal leaders whose propensities tend to be not more elevated than doing in opponents.

¹⁰ The Sorbonne is gifted at producing men and women of bitter legacy.

Shi'ite source of trouble is Shi'ism itself. Shi'ism, like Wahhabism, is a heresy of a religion, Islam, not a religion. ¹¹

The name of trouble broadcast from the Middle East and Africa is imperialism by clergy and scholars.

Section Two

The distinction between a religion and a heresy of a religion is important and merits recognition because heresy distorts, disunites, desolates and devolves all three functions of the dimension of spirit: culture, religion and morality. Contemporary Iran and "Saudi" Arabia, loci of unmitigated barbarism, illustrate the reality of heresy in the dimension of spirit.

Neither disagreement with nor rejection of an accepted belief constitutes heresy. Nor is heresy the holding of belief inconsistent with accepted beliefs.

Heresy is a categorical phenomenon, not a relative one. It is willfully inaccurate cognition, followed by distorted promulgation, of the truth of a situation. Heresy is an obdurate distortion of reality, either essential

11 The method of heresy is literal reading of a scripture and its related literature. All scriptures must be read symbolically, not literally. Scriptures are neither histories nor fact-books. Some literature related to scripture, such as theological books and essays, may be read literally, but usually only in part and then with the utmost informed and refined caution because religious language is of necessity symbolic in view of the non-dualistic nature of its subject matter, God. Scriptural literalism is the mother's milk of fanaticism, which is the political face of heresy.

reality (the structure of being), or existential reality (the conditions of life), or both. ¹²

An assertion that is not true is not in itself a heresy. Until one learns the truth of a situation, one is prone to assert and believe inaccuracies or untruths regarding it. Once one cognizes the truth of a situation, to continue to assert something about it that is not true is heresy. Heresy, therefore, is culpable because it asserts as true that which is known by the asserter to be untrue.

Every assertion that is untrue harms the one asserting and all receiving the assertion. Heresy is a sticky, sickly intellectual vapor that permeates the multi-dimensional unity that is the personality of the asserter, distorting his or her existence. From there it distorts the situation in which he or she operates.

Heresy is a distortion of religion. Its political face is fanaticism, which is a distortion of worship. The welfare of individuals and groups depends on the strength with which their consciousness is bound to truthfulness, honesty and respect (in Sanskrit, Dharma). Heresy attacks the welfare of

12 The entertainment industries today, to include the news industry, generate and purvey heresy in all their "product categories" in the form of lies, misrepresentations, suppression and dissembling.

individuals and groups by attacking the strength they require to maintain health. ¹³

Wahhabism, more recently termed Salafism -- the support of the Saud family -- and Shi'ism are heresies of Islam but not the same heresy. Each has unique motivations, structures and aims. Wahhabism/Salafism, a heresy of Sunni Islam, distorts primarily the social and political doctrines

¹³ When heresy occurs in the orbit of religion, which is a decisive, dynamic activity of individuals and groups, the theatre of its destructive potential is high, wide and deep. For this reason have all religions sought to correct or, if correction is unreceived, to annihilate heresy and those promulgating it.

Such efforts are themselves ambiguous, of course. However their original motivation is a necessary and salutary concern for the welfare of individuals and groups, including societies, nations and civilizations, and an accurate sense of the threat that heresy poses to all three of those.

In the traditions of all religions, implacable, aggressive heresy in the orbit of religion is compared with pandemic disease. Examples include Communism in the orbit of Christianity and Shi'ism in the orbit of Islam, both estimated, with justification, a danger to human welfare like unto a pandemic disease. The comparison of heresy with pandemic disease is apt and fair and, accordingly, steps deemed appropriate -- whether actually so or not -- should be expected when heresy is identified or suspected.

What comes from "Saudi" Arabia and Iran today justifies the comparison of heresy with pandemic disease. Any who believes otherwise denies reality after the troublemakers themselves have shown it to them. Such as these practice heresy and are themselves troublemakers.

of Islam. Shi'ism, a heresy in itself, distorts primarily the cultic and moral doctrines of Islam. These heresies compete for global dominion. ¹⁴

Again, the name of trouble broadcast from the Middle East and Africa is imperialism by clergy and scholars.

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Section Three

On 12 September 2006, [Pope Benedict XVI](#) redirected - or better, transcended - nearly 500 years of Roman Catholic dogmatic and hermeneutic commitment by calling forth Logos and Apologetic Theology (see Epilogue) as the basis for acceptance and appreciation among religions. He accomplished this transformation in an address ¹⁵ to an academic audience at the [University of Regensburg, Bavaria](#),

14 Apostasy, on the other hand, differs from heresy in that, instead of distorting a religion, it stands away from a religion (apo + stasis), denying its existence and importance. Communism was and still is under other names, e.g., progressivism, a heresy of Christianity while Nazism was an apostasy from Christianity. Apostasy and heresy have violent consequences and ends, but their motivations, structures and aims differ. Wahhabism/Salafism and Shi'ism are heretical, not apostate, movements against Islam and the world.

15 Here is the address, or here.

[Germany](#).¹⁶ Logos and Apologetic Theology belong together and are almost synonymous activities.

16 "Regensburg is a city with more than 2,500 years of history. The Celts arrived somewhere around 500 B.C.; four centuries later, around 90 B.C., the Romans established a military camp nearby. By 179 A.D., in the time of Emperor Marcus Aurelius, there was a permanent fortress named Castra Regina within the boundaries of what is now Regensburg's Altstadt. In the 6th Century A.D., the first Duke of Agilofinger established his royal seat in "Reganespurc," which became the first capital of Bavaria.

"St. Boniface founded a bishopric in Regensburg in 739, and Charlemagne ousted the Agilofinger dynasty in 788. The city continued to grow, albeit slowly, until the Steinerne Brücke was built between 1135 and 1146. This unprecedented stone bridge across the Danube opened major international trade routes between Northern Europe and Venice, and much of Regensburg as it exists today was built by wealthy merchant families over the next few centuries. These traders had no compunctions about flaunting their wealth; some of their houses had purely decorative towers that made them the McMansions of the Middle Ages.

"The Free Imperial City of Regensburg existed for 600 years. But as trade routes changed, the city's fortunes declined and many of the patrician families left for better opportunities elsewhere.

"Regensburg got a second wind in 1663, when a permanent Reichstag or Imperial Diet of the Holy Roman Empire was established within its walls. The old merchants' houses were taken over by bureaucrats and emissaries, and Regensburg was the seat of Germany's first parliament for 150 years.

"The empire was dissolved in 1806; three years later, the city was conquered by Napoleon's troops and turned over to Bavaria. Although many events have taken place since, Regensburg's Altstadt looks much as it did during its heyday as a Free

For nearly 500 years before this address, the [Vatican](#), guided by the [Society of Jesus](#), proclaimed the sense-based epistemology and resulting nominalist philosophical and theological method of Aquinas' Summa Theologica the formal and material norms of the life of the church. The Angelic Doctor, on the other hand, upon receiving a vision of Jesus as the Christ and devoting his creative power thereafter to the composition of hymns, called the Summa "so much straw."

At Regensburg, ¹⁷ Benedict opened the church - and par excellence the Vatican - to refreshment from the line (in Sanskrit, [Gothra](#)) of [Jerome](#), [Augustine](#), [Origen](#), [Joachim of Fiore](#), [Francis](#), [Roger Bacon](#), [Bonaventura](#), [Cusanus](#), [Jansen](#), [Guyon](#), [Spinoza](#), [Schelling](#), [Schleiermacher](#), [Teilhard](#) and [Tillich](#). This line the [Society of Jesus](#) fought to suppression but could not and cannot extirpate.

By calling forth Logos and Apologetic Theology, Benedict abjured Jesuit hegemony at the Vatican and opened the church to its creative depth, the epistemology of unmediated experience supported by the ontological structure of life and thought. In this way he enabled the church to cope with modern conditions, in which the Vatican lacks its own troops and weapons to throw at enemies dedicated to the annihilation of Christianity and cultures and moralities inspired by Christianity. ¹⁸

The new eon that man's religions have helped to create is dialectical in nature, requiring question and answer, expressed doubt and expressed

17 Note of interest: the suffix "purc" (meaning, City) of the word "Reganespurc" (meaning, City of the Ruler), along with its derivations "burg" and "berg," is cognate with the Hindi/Sanskritic suffix "pur," meaning, "City." German belongs to that majority of European languages descending from Sanskrit.

18 Paul Tillich designated the theoretical and practical motivation and content of this structure, grounded in Realism (ontology) and accepting Nominalism (science) as it applies, "theonomy."

and received enlightenment, within and between those religions. No religion can act as though it is not continuously in the presence of equally valid, legitimate and persisting religions and under the requirement of communion with them. Logos and Apologetic Theology are dialectical in nature and purpose and therefore fitting for modern conditions, *comme il faut*.

Logos and Apologetic Theology are the basis of the way forward and upward for the churches in their encounter with themselves and with Islam and the other valid, legitimate, persistent religions of man. Logos and Apologetic Theology are the only basis for peace in the world. At the same time, their own versions of Logos and Apologetic Theology are the only basis for forward and upward development by non-Christian religions in their encounter with themselves and with Christianity and other religions.

On this basis, it may be asserted that Islam stands in need of decisive clarification and reformation. The Baha'i Faith is a clarification and reformation -- including transcendence -- of both Islam and Zoroastrianism, though perhaps not the only possible.

Pope Benedict XVI laid part of the ground for clarification and reformation of Christianity as his address at the University of Regensburg. In his three-volume Systematic Theology, and throughout his career, The Rev. Dr. Paul Tillich identifies the ground more fully as (1) the Pauline doctrine of the Divine Spirit manifesting a new eon in Jesus as the Christ united with (2) a developed appreciation¹⁹ of early Patristic adaptation of

19 Through interacting with ideas, movements and events of millennia of pre-Christian and Christian labor in the conditions of existence.

Greek Logos philosophy²⁰ to express the doctrine of the Divine Spirit in the apologetic posture. This Benedict XVI did at Regensburg.

Benedict at Regensburg seconds Tillich on this evangelical mission of correlation between the religions that is first a necessary existential rediscovery and theological transformation within the orbit of each religion.

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Epilogue

Theology attempts to answer, in correlation with the contents of its orbit (in the present case, the Christian message), questions that arise from the human situation generally and from individual situations specifically.

All situations are ambiguous, comprising mixtures of truth and ignorance, honesty and deceit, solicitude and arrogance, love and crime, light and darkness, courage and cowardice, etc.

Theology is an apologetic activity in the classical and real meaning of the word: to answer questions logistically, that is, in, to, for and from (apo) Universal Reason (Logos). As apologetics, theology expresses the essential unity and existential estrangement of the universal Logos (the ground of being and the structure of reason) and the concrete logos (the rational structure of individual creatures, especially the reason of man). That unity, transcending the estrangement of the subject-object split, is Bliss.

20 We see Greek Logos philosophy starting with Parmenides, who expressed a species of Vedic non-dualistic (Adwaitha) philosophy that was elaborated by Pythagoreans and to some extents by Plato and Plotinus.

Apologetic theology intends to be non-dualistic (in Sanskrit, adwaita, meaning not two) in expression and result. It is “answering theology.” It expresses the reality that question and answer, questioner and answerer and questioning and answering belong together essentially in ontological unity. That unity is Universal Reason. Universal Reason is Bliss and Bliss is Being-Itself, or Self with a capital “S”, the true self, the one without a second.

Man’s nature is divine.

A theologian neither supports nor opposes a situation. He attempts to express the truth, the light, the essential unity of life within the Divine Life, in, to, for and from a situation by correlating answers from the contents of his theological orbit with doubts (questions) that arise from the situation.

21

The foregoing discussion of justice in the Middle East, Islam, heresies of Islam and the posture for addressing those heresies and their consequences is a work of apologetic theology limited to answering questions (doubts) arising from the present situation in the Middle East. That situation is troubled and troubling and calling for answers.

A.M.D.G.

²¹ For most people, the direction of cognition is from them to God. Thus, they pray and worship, approach, probe and peer toward the *mysterium fascinosum* (that which fascinates and attracts irresistibly) and *mysterium tremendum* (that which terrifies and repels irresistibly) God is to them. For a handful of people, the direction of cognition is from God to them. They do not pray or worship, probe or peer toward God. They know God knows them and they know God only knows ... them. There is friendship without relationship.