

# DECONSTRUCTING KORANOLATRY



## Purpose, Focus and Outcome

The purpose of this work is to support counterattack and victory over the legal warfare, cultural warfare, economic warfare and military warfare that have been mounted in the name of Islam against the world and in particular the United States of America.

The focus is on deconstructing the pivotal perversion of Islam, the cause of all the trouble, the driver of the warfare, namely, the idolatry of the Koran. This idolatry, called Koranolatry, deforms Islam into Mohammedanism, or, Koranism.

The outcome sought is conceptual clarity, historical depth and terminological precision for the task of annihilating that idolatry,

The whole universe is nothing more than subsistence in the one true God, the one God who has countless names and countless forms and calls history and humanity to come home through countless religions.

## Textual Criticism And Islam

The deconstruction of Koranolatry turns on applying textual criticism to the Koran. Mohammedans assert that textual criticism cannot be applied to the Koran and that if it is it has no effect on Islam, the Koran or Islam's regard for the Koran. In fact, they threaten harm to non-Muslims who apply textual criticism to the Koran.

They are Mohammedans, not Muslims and they represent Mohammedanism, not Islam. They are idolaters, religious perverts.

Textual criticism is a set of investigational protocols and methods that are applied to any text and that developed in modern times in Germany in the late 17th and early 18th Centuries. The protocols and methods of textual criticism developed and stabilized over time into definite rubrics that conduce to accuracy, fairness and hermeneutical authenticity.

Textual criticism is the purview of professional scholars who specialize in linguistics, philology, history, sociology, theology and several hard sciences.

Textual criticism is a multi-disciplinary effort joining these several fields of expertise to expose the origins, claims, legitimacy, authority, developments, situations in life and meanings of a text or document. Some methods of textual criticism are useful in the examination of non-literary works such as paintings, music, etc.

Textual criticism can be applied to any document whatsoever. It has been most famously applied to the Bible, starting with the German scholar and government official <sup>1</sup> [Hermann Samuel Reimarus](#) (1694-1768), a man of the German Enlightenment, a Christian whose theological outlook may be described as Deistic.

---

<sup>1</sup> All professors in Germany were government employees at that time and later.

Following the posthumous publication of Reimarus' textual criticism of the Bible by Lessing, his near-son-in-law, under the title *Wolfenbütteler Fragmente*,<sup>2</sup> the protocols and methods of textual criticism developed broadly and cooperatively among scholars in Europe, the Americas and other regions of the Latin Church.

Textual criticism is a development of Christian Culture. No religion besides Christianity encourages its sacred literature to undergo investigation using the protocols and methods of textual criticism.

Hinduism, however, permits the periodic<sup>3</sup> collation, correction and general cleaning up of its sacred literature. The implication is that Hinduism recognizes that sacred literature is corrupted over time. The cleaning up is always the work of one personality who is a Sage or better.

Mohammedanism is unique in forbidding textual criticism of its sacred literature and offering harm to those who dare to do it.<sup>4</sup> Mohammedans say that the Koran and other Mohammedan central texts are the actual words of God or carry the force of those words, and therefore, they are incapable of measurement by human power, authority or ability. And any such measurement is declared blasphemy which, in Mohammedan law, is a capital offense. The origins, claims, legitimacy, authority, developments and situations in life of the Koran are unavailable to investigation, on pain of death.

The meaning of the Koran is available to investigation, according to Mohammedans, but only by Mohammedan scholars and jurists certified by Mohammedan scholars and jurists. This is convenient, obviously.<sup>5</sup>

---

<sup>2</sup> English, *Fragments*.

<sup>3</sup> Every few thousand years.

<sup>4</sup> The fact that harm is offered demonstrates the demonic nature of Mohammedanism. All idolatries, in fact, are demonic phenomena.

<sup>5</sup> It is also one claim which demonstrates that the text of the Koran is not Mohammed's.

## What They Would Do And Can Not

There is a realm of spiritual life which is not open to investigation, that cannot be investigated. That is the reality of non-dualism, wherein subject and object are reunited.

When subject and object are reunited and no longer separated, investigation of either by the other is impossible because the premise of investigation is separation between a knowing subject, a knowable object and the act of knowledge.

The reunion of subject and object occurs beyond the conditions of existence, beyond the fundamental subject-object split. To even talk about non-dualism makes of it an object apart from the talker and the talking. Talking about non-dualism makes one leave the reality of non-dualism for re-emergence in the dualism of reality, in the stimulus and response (in the dimensions of the inorganic and organic), the presentation and reception (in the dimension of *psyche*) and the *theoria* and *praxis* (in the dimension of spirit) of ordinary life and history.

When truth -- which can also be designated either goodness or beauty and is always non-dualistic -- is committed to thought, word or deed, it is no longer truth. It can point to truth, it can give foretastes, fragmentary anticipations of truth, but whatever is thought, said or written is inescapably bound, as by bondage, to the conditions of existence.

And in those conditions everything is available to investigation. The most abject and dangerous ignorance is that which calls ultimate some corner of ordinary existence and declares it off limits to investigation. Declaring that which is not ultimate ultimate is idolatry. Idolatry is taking some corner of life, some bauble of history, and calling it non-dualistic, God.

## **nescit vox missa reverti**

(a word once uttered cannot be recalled)

The Koran is a written document with a history, bound by the conditions of existence and patently available to investigation, albeit from its jealous, demonic idolaters not without promise of harm.

Mohammedanism's threat against any who dare subject the Koran to textual criticism demonstrates its idolatry of the Koran. Idolatry is pan-optically destructive. Every group which gets at its center the perversity of idolatry goes destructive on itself, its neighbors and its neighborhood.<sup>6</sup> Idolatry, at root an epistemological weakness, is the chief destroyer of personality and culture for the past 1500 years.

Devotees of God neither threaten nor harm anyone because they try to estimate every subject and every object for what it really is without piling on claims for it that reach for more than what it is. No thing is ultimate. No thing is God. God is neither a being nor a thing.

To the truly great, God in the sense of some thing, some being, concept, thought or image -- in other words, some object to a knowing subject -- is truly dead.<sup>7</sup> They are great because they are bereft of idolatry. They do not take what exists for more than it is. And they do not presume to threaten someone for scrutinizing any thing.

Any thing is and should be available to scrutiny and every thing should be investigated, starting with one's own assumptions about any and everything.

On the basis of this fundamental assumption textual criticism of first the Bible and now the Koran proceeds.

---

<sup>6</sup> Witness the "Arab world."

<sup>7</sup> The God of Deism is truly dead for this reason, as Nietzsche demonstrated.

## **Eight Investigators**

Modernly, there are Nine seminal investigators in textual criticism of the Koran and one in comparative theology of Koran and Bible:

David Samuel Margoliouth (1858 - 1940)

John Wansbrough (1928 - 2002)

Patricia Crone (1945 - )

Michael Cook (cannot find dates)

Christoph Luxenberg (pseudonym)

Ibn Warraq (pseudonym)

Gerd R. Puin (1940 - )

Mark Durie (cannot find dates)

Keith Small (cannot find dates)

The Rev. David R. Graham  
Adwaita Hermitage  
Fall 2008

A.M.D.G.