ISLAM VERSUS ISLAM?

Claudio Mutti interviewed for Katehon

Mr Mutti, we would like to discuss with you the phenomenon of political Islam and the activity around it. Can you make a clear definition of this and how it works?

The term “political Islam” has been coined by the French orientalist, Oliver Roy, in his book “L'Echec de l'Islam politique” (Le Seuil, Paris 1992). Oliver Roy calls “political Islam” what another French orientalist, Gilles Kepel, calls “Islamism” (“Le Prophite et Pharaon. Aux sources des mouvements islamistes, Le Seuil, Paris 1984, revised edition 1993; Jihad: expansion et déclin de l'islamisme, Gallimard, Paris 2000, revised edition 2003) and “Islam radical” (“The roots of radical islam”, Saqi, London 2005). “Political Islam”, “Islamism”, “radical Islam”, as well as “Islamic fundamentalism” and “Islamic fundamentalism” are terms that correspond to modernist tendencies originating from “Islamic reformers” and condemned as deviations by the representatives of traditional Islam. . Nevertheless,

How did this manifest itself in the EU and the Middle East? What is the difference within this movement?

The so-called "political Islam" is the result of Wahhabi and Salafist theories. Wahhabism owes its name to Muhammad ibn Abd al-Wahhab, who lived on the Arabian peninsula in the 18th century and, according to Henry Corbin, was "the father of the Salafist movement throughout the centuries." The ideological ancestor of Salafism was Jamal ad-din al-Afghani, who in 1883 founded the Salafiyyah society and in 1878 had entered a freemason lodge in Cairo; His disciple and successor, Muhammad Abduh, also a Freemason, became Mufti of Egypt in 1899 with the approval of the British authorities. The main heir to these schools of thought is the Muslim Brotherhood movement, founded in Egypt by Hasan Al-Banna in 1928. Today, the Muslim Brotherhood is a polymorphic movement that represents the pragmatic, realistic and political variant of the entire galaxy originated by the Wahhabist-Salafist ideology. Therefore, the denomination of “Salafist” is normally given to maximalist movements and extremist groups, less disposed to tactical commitments than to the practice of paramilitary and terrorist activities.

Islamism as a radical vision that deals with violence: How did it become incorporated with Islam, the State and contemporary political actors?

Remember that the English agent, John Philby was the chief adviser to King Ibn Saud, the usurper of the custody of the holy places, who made the Wahhabi heresy the official ideology of Saudi Arabia. The Wahhabi kingdom, a historical ally of the Anglo-American imperialists, has generously financed and supported Islamist groups. Now these groups have found another Wahhabi paymaster, the emir of Qatar; Hosting Aljazeera and the regional seat of US central headquarters, Al-Thani is attempting to take on the role of leader in the Arab world and has become Saudi Arabia's main competitor in the pro-American coalition. In this way, who pays for the musicians, decides the music, which after all is American music.

Is it possible that the alliance between states and extreme Islamist groups could be organized? I mean, not just the example of Saudi Arabia, but also the involvement of the US State Department in covert operations and moderation of Islam.

Samuel Huntington writes that the real problem for the United States is not Islamic fundamentalism, but Islam itself. So if Islam is the strategic enemy of the US, Islamic fundamentalism can be a tactical ally. This theory has been applied in Afghanistan, the Balkans, Chechnya, Libya and Syria. As for the US State Department, you can read in the resume of Abd Al Wahid Pallavicini (“a master of the Sufi message”, Milan, p.11) who organizes courses for Muslim leaders at the Migration Policy Institute, in Washington . The purpose of these courses is to create Muslim leaders made in the USA.

Social unrest and Muslim movements in the Middle East and North Africa, what is your analysis of this? Samir Amin believes that he is the old “Lunga Manus” of capitalism now functioning in new conditions of bazaar networks to combat leftist ideas of justice and others.

In the Muslim world the ideas of justice are not leftist, they are Koranic. Since Islam is inconsistent with capitalism, liberals need a "reformed" Islam, which some have called "an Arabic version of the Calvinist ethic." The executors of this project are the Wahhabi movements and all those who want "democratic reforms" in the Muslim world. The sponsors of this manipulation of Islam are the petro-monarchies and the petro-emirates in the Arabian Gulf; they are creating a Middle East Development Bank, which will give loans to Arab countries to support their transition to democracy and strengthen their debt chains. Meanwhile, in Egypt, the Muslim brothers have asked the IMF for a loan of 3.2 billion dollars.

By the way, what about traditional Islam, from the Sufi orders to the Islamic community, connected with Iran, Iraq, Lebanon, etc. Is it the antidote for the new postmodern Islam or is it also a target group for the newly founded sects and for the West?

In the Arabian peninsula and in Turkey, under the illusion that they could replace Sufism, the Wahhabis and Kemalists have banned Sufi orders. In Libya, Tunisia, and Mali, Salafists and other Islamists have destroyed traditional places of worship and Islamic libraries, as has happened in Mecca and Medina under Wahhabi occupation. Shiite communities are persecuted by Wahhabi regimes, such as in Bahrain. Heterodox groups and governments attack traditional Islam in all its forms – Sunnis and Shiites indifferently – considering them as the strongest obstacle to their subversive action.

And what about Israel? US national intelligence predicts that Israel will not exist for the next 30 years. Is there a real threat from the rise of Islam or will the US reorder the relationship with this state as a critical point in the important region?

The ambitious American strategy, which Obama inaugurated with his speech in Cairo, wants to establish US hegemony in the Arab world and the Middle East with Arab consent. For this purpose, it is necessary to mix all the regional powers in a huge front against Iran, considered as the main enemy in the area; therefore the Arab states have to collaborate with the Zionist regime. The Arab states must pledge their support to the Zionist regime, which in turn must accept the birth of an insignificant Palestinian entity.

In addition to this, we also see Indonesia as a good example of the coexistence of state and religion with the idea of ​​the movement of moderates… Regarding the ideas of fundamentalism with violence as an external power, how do you think that depended on the region/ethnos? , interpretations of the Koran and Fatwas, or social prosperity?

According to Islamic doctrine, politics is a part of religion; the state is founded on religion and has a religious purpose, as Imam Khomeini said, “ruling means implementing the Koranic laws”. As for Muslim communities living in non-Islamic states, the duty of Muslim scholars is to find those solutions which, while corresponding to Islamic laws, can facilitate coexistence with non-Muslim people. In Europe, where the presence of large numbers of Muslim people is a recent fact, this work is only in its infancy.

What is your forecast for the near future, how the movement of political Islam with all its sides will be working and especially in the EU?

The anti-Islamic phenomenon called Islamism is largely dependent on the Wahhabi regimes allied with the US. Therefore, we can expect that “political Islam” will be used according to the requirements of the US strategy; for example in Algeria, which is very likely to be the next target of US-dependent French sub-imperialism. Regarding the European Union, experience teaches us that US and Israeli intelligence are experts in manipulating extremist groups; therefore it is not implausible that Salafist groups could be put into action to blackmail European governments.