

## ESSAY 14 - METAPOLITICS

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### The 'Islam Question'

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While it is undoubtedly true that what many Westerners have experienced as 'contemporary Islam' is negative (sectarian violence, alienating behaviour and aggressive expansion in their Western homelands), it should be emphatically stated that these negative experiences are entirely due to the 'reverse colonization' policies of the globalist hostile elite. The problems caused by the entirely artificial - globalist-enforced - presence of non-indigenous Muslim populations cannot be reduced to the true qualities of Islam as such. Of course, deep concern about real-life problems is entirely justified, but their true cause should be seen for what they are: the globalist hostile elite's immoral and unjustifiable *ethnic replacement* program. With the deliberate insertion of a millions-strong alien populace, many Western nationalists and patriots are starting to lose sight of this true cause - they are starting to confuse it with its disastrous effects. This serves the hostile elite very well: the bloated 'islamophobic' discourse distracts attention from the real enemy of the Western peoples: the globalist hostile elite. The fact of the matter is that True Islam is neither an 'inherently political religion' nor a 'memetic virus': it simply is one of the world's great religious Traditions. The fact that the carrier populations of Islam are now used as 'bio-evolutionary' weapons in the globalist 'deconstruction' of the West does not alter this. The Islamic Tradition may have decayed and withered under the impact of Modernity, but that is true of all of the great religious Traditions. The primitive level at which it is practiced by many of its immigrant adherents in the West, and the atavist existential realities that it inflicts on indigenous populations - mostly on its vulnerable parts - should never be confused with the core of True Islam. In the same way, post-modern ('cultural') pseudo-Christianity of the (hyper-outgroup altruistic, self-in group destructive, 'open-border') baby boomer variety should not be confused with True Christianity.

Whenever it is assumed 'the desire of people to become Muslim would disappear if we had healthier white identities and societies' (cf. 'Conversation with a Philosopher: Greg Johnson Interviewed About the New Right', *Counter-Currents*, 2 July 2019), a certain intrinsic value of Islam is implicitly recognized: its value as a bio-evolutionary 'strategy' and as psycho-spiritual 'self-defence mechanism'. What is simultaneously recognized is the disastrous state of mental and spiritual health in the West. The fact is that, compared to post-modern pseudo-Christianity and materialist secularism, Islam is *relatively* superior in terms of current viability: by holding on to an unshakable transcendental reference point, Islam provides a strong existential framework in all spheres of life. This relative superiority derives not from the *strength* of Islam (all authentic Traditions are potentially equally strong) but from the *weakness* of Western Christianity, which is currently abolishing itself. This is well illustrated by the apathetic collective response to the destruction of one of Western Christianity's most sacred shrines: the non-response to the burning of Notre Dame de Paris, in spring 2019, truly constituted a 'sign of the times'. The fact that, throughout the last century, many significant Western thinkers have 'converted' to Islam merely proves that any authentic 'House of Being' - privately or collectively - requires a religious and spiritual roof. The dramatic collapse of the roof of the

Notre Dame illustrates the point: there can be no House of God without God, and there can be no House of Being without a spiritual 'shield' for any Being-in-the-World. There is nothing 'inauthentic' in seeking refuge in a standing house after running from a collapsing house. That said, it is true that no 'true Westerner' would simply give up his own Tradition for another: a true Westerner will re-incorporate and re-live it his new House. This is relatively easy in True Islam, because True Islam has already incorporated and relived Judaism, Zoroastrianism and Christianity - in its highest manifestations it accepts and fulfils all of them. This may not be apparent to Westerners who see only the primitive 'folk religion' of the often unscrupulous and greedy Muslim colonizers that the globalist hostile elite has brought into the West. One thing must be made crystal clear: the entire 'Islamic Question' would automatically disappear once the 'Ethnic Question' is solved. The (preferably controlled, gradual, flexible) reversal of mass immigration and ethnic replacement would solve both.

All those that doubt that any True Islam still exists - or has ever existed - may benefit from a more comprehensive study of its so-called 'less mainstream' authorities and practitioners. The voice of True Islam has been smothered by decades of the extremist rhetoric and media distortion - rhetoric and distortion that only serve the Western globalist hostile elite and its brain-dead lackeys in the deserts of Arabia. Those that are willing to re-discover the voice of True Islam may start by listening to one of its most eloquent contemporary representatives: Persian scholar and publicist Hosseyn Moheyddin Qomshe'i, better known as Elahi Qomshe'i - many of his writing and lectures in English are freely available online. They may opt to start with his 'Religion of Love' presentation: it has multiple layers of meaning, but even its most shallow surface layer states his case very adequately. It should be well understood that no 'True Muslim' will hold his or her religion to be other than *relatively* superior, i.e. in the entirely private sphere - *for himself alone*. Qomshe'i has gone to great length to explain this point. Thus, there is no need for anybody to 'convert' to Islam: 'religious' and 'spiritual' perfection can be reached through authentic Tradition. Rather, the ex-Christian Western should strive to rediscover its own Christian roots. It should be noted that, from a Traditionalist perspective, the entire concept of 'conversion' - as in arbitrarily changing into other set of religious clothes - is highly problematic. The reality is that one can only become according to the outcome of his own unique nature-nature equation. At the group level, various collective nature-nurture equations produce various outcomes: religions, cultures, races, and nations. Those that are committed to the defence the Western nations, currently clearly on a self-destructive trajectory, are well advised to distinguish between the heart of Islam and the sins of its pretended adherents among the immigrant masses that are currently colonizing the Western heartland under the aegis of globalism. They should not become trapped in the convenient 'islamophobic' discourse that disguises the manoeuvres of their real enemy: the globalist hostile elite.

The issues of religious and spiritual health aside, the Real Right is also the more imminent issue of (meta-)political strategy. The chief strategists of the Real Right would be well served by a new look at the 'Islamic Question'. They will discover that the alternative - non-populist, non-islamophobe - strategy position vis-à-vis 'Islam' may yield unexpected perspectives - and (temporary, pragmatic) allies. They will also learn that the alternative strategy concept has deep historical roots in the European Right. Throughout many years of facile islamophobe populism (mostly a smokescreen for feather-weight 'civic nationalism') this alternative strategy concept has been stubbornly upheld by a veteran spokesman for Western indigenous rights: Kerry Bolton - many of Bolton's publications on the topic are freely available online. Understanding

Bolton's point will deprive the globalist hostile elite of one its most valuable assets: the distraction of the 'Islamic Question'. Such understanding will help the Real Right to focus on its key strategy: *ethno-nationalist self-defence*. And to focus on its true enemy: the *globalist hostile elite*.