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O. S. PETRIAIEV

ISLAMIC RADICALISM AND SECULARISM AS CHALLENGES FOR WESTERN EUROPEAN IDENTITY

The "Islamic question" in the forms of various kinds of Islamophobia and the cultivation of fears of "Islamophasism" or "Islamonism" (S. Bennon) acquired in the present Western world the same importance that was attached to the "Jewish question" before the Second World War.

The waves of Arab-Muslim migration, connected, on the one hand, with the low standard of living of a typical representative of the "third world", and, on the other hand, with "forced migrants" from countries engulfed by wars and social uprisings, have given urgency to the problem of "peaceful Islamic conquest" of Europe by people from Middle East.

The problem of the "Islamic migration" and its impact on Western European identity should not be viewed as a kind of religious war, but exclusively in the global context of the phenomenon of "forced migrants", which include refugees, asylumseekers and internally displaced persons.

Keywords: *Globalization, European identity, Islamic identity, secularism, Islamic countries, cultural policy.*

Петряєв О.С. **Ісламський радикалізм та секуляризм як виклики для західноєвропейської ідентичності**

«Ісламскій питання» в формах різного роду ісламофобії і культивуванні страхів перед «ісламофашизмом» або «ісламонацизмом» (С.Беннон) придбав в нинішньому західному світі таке ж значення, яке перед Другою Світовою Війною надавалося «єврейського питання».

Актуальність проблеми «мирного ісламського завоювання» Європи надала хвиля арабсько-мусульманської міграції, пов'язана, з одного боку, з низь-

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ким рівнем життя типового представника «третього світу», а, з іншого, - з «вимушеними мігрантами» з охоплених війнами і соціальними повстаннями країн Близького Сходу.

Проблему «ісламської міграції» і його впливу на західноєвропейську ідентичність не слід розглядати як певну релігійну війну, а виключно в загальносвітовому контексті феномена «вимушених мігрантів», до яких слід віднести біженців, шукачів політичного притулку і внутрішньо переміщених осіб.

Ключові слова: глобалізація, європейська ідентичність, ісламська ідентичність, секуляризм, ісламські країни, культурна політика.

***Петряев А.С.* Исламский радикализм и секуляризм как вызов для западноевропейской идентичности**

«Исламский вопрос» в формах различного рода исламофобии и культивировании страхов перед «исламофашизмом» или «исламонацизмом» (С.Беннон) приобрел в нынешнем западном мире такое же значение, которое перед Второй мировой войной придавалось «еврейскому вопросу».

Актуальность проблеме «мирного исламского завоевания» Европы придали волны арабско-мусульманской миграции, связанные, с одной стороны, с низким уровнем жизни типичного представителя «третьего мира», а, с другой, - с «вынужденными мигрантами» из охваченных войнами и социальными восстаниями стран Ближнего Востока.

Проблему «исламской миграции» и его воздействия на западноевропейскую идентичность не следует рассматривать как некую религиозную войну, а исключительно в общемировом контексте феномена «вынужденных мигрантов», к которым следует отнести беженцев, искателей политического убежища и внутренне перемещенных лиц.

Ключевые слова: глобализация, европейская идентичность, исламская идентичность, секуляризм, исламские страны, культурная политика.

1. Secularism and false alternatives to the "crusade" and "jihad"

The interaction of the Christian predominantly Europe with the Arab-Islamic East and Africa contains and always contained obvious and latent (latent) challenges and risks.

On the one hand, according to some theorists and politicians of extreme nationalist persuasion, a further increase in the number of Arab Islamists threatens Europe with a complete loss of identity and its transformation into a kind of chimera called "Eurabia."

But, on the other hand, rapprochement with the Arab-Islamic world can strengthen Europe's position in opposing the United States by harmonizing European interests with the interests of Arab countries. But for such rapprochement, according to the same nationalists, Europe must dissociate itself from international Zionism and take the path of (a) supporting the Palestinians, the PLO, the establishment of the Palestinian state; (b) historical and political delegitimization of the State of Israel, reducing its size to "unviable borders," Arabization of Jerusalem. In other words, the EU will have to engage in the logic of jihad against Israel and the US supporting it.

Thus, Europe offers a gloomy alternative between the new "crusade" and the jihad. This ignores the third, most constructive, way of secularism.

Islamism as a militant totalitarian ideology should not be confused with Islam as a religion, although there is much in common between them. Militant Islamic fundamentalism is the dominant intellectual and political force in the Arab and non-Arab countries of the Islamic world ("ummah").

The "war on terror" that unfolded after September 11, 2001, transferred the dispute between Islamism and Westernism (globalism) from the academic to the actual policy.

The well-known essay "Roots of Islamic Wrath" by Bernard Lewis begins with the instruction of one of the founding fathers of the United States, Thomas Jefferson (3rd US President), *"Divided we stand, united, we fall"* for the United States the principle of separation of church and state ссылка.

It was in the United States that the principle of the separation of the two social institutions - the Church and the State - was implemented most consistently. Here undoubtedly the leading role was played by the negative example of the European 30-year devastating war between Catholics and Protestants (XVI-XVII century).

In many of the Islamic countries, the **theocracy regimes** ("mosque and state unions") emerged, fueled by the confrontation of the "pernicious" ideology of the US and Israel.

There are plenty of examples. This is primarily the 1979 anti-Shah's revolution in Shiite Iran. This revolution was an attempt to resist the rise of Shiite orthodoxy and the seizure of the American embassy in Tehran.

Near East in the broad sense of this term (The Greater Middle East) has never been a stable region of the planet, which is partly due to its status as a "crossroads of civilizations." But at the beginning of the 21st century it turned into the most explosive region of the planet. It was in this region that American "anti-terrorist operations" unfolded, the formal reason for which were the events of September 11, 2001, which were first defined (Global War on Terrorism, - GWOT), and later - the "Long War" (The Long War). In the circles of the American neo-cons, even the definition of this phenomenon as the Fourth World War arose. (World War IV).

Thus, although on May 1, 2003, US President George W. Bush announced the end of Operation Iraqi Freedom, this did not mean the end of the Great Middle East War, but rather its beginning.

The main enemy was the Islamic terrorist group "Al-Qaeda", created in 1996 by Shaykh Usamah Bin-Muhammad Bin-Ladin, who proclaimed the "Declaration of War Against the Americans." Occupied the Earth. Two Sacred Places "(" Declaration of War against the Americans Occupying the Land of the Two Holy Places ").

It was about Saudi Arabia, the homeland of Osama bin Laden. And the "occupation" itself was known to be connected with the Gulf War, led by 41st US President George W Bush against Saddam Hussein's regime.

And in the Islamic and Christian world there was a strong temptation to characterize the new Middle Eastern wars as religious ones. From the Western point of view, it is "a war with Islam" a new "crusade". From the point of view of Middle East, it is war against infidels or "jihad". Very popular among the fundamentalists is the version of the "Christian-Zionist alliance" (crusader-Zionist alliance).

But the model "Crusade vs. Jihad "clearly simplifies the situation. If only because it ignores the fact that among the participants in these

military conflicts there are enough people on both sides who are very far from religion - "secular" ("secularized").

In the region of the Middle East (MD), the following are several types of states with different ideological-political systems. The main criterion is the degree of influence of Islam on the formation of domestic and foreign policies, on social systems.

The first group includes countries in which Islam dominates the socio-political sphere. The second group consists of secular states, where Islam is the state religion. The third group includes countries entirely secular, but with most of the population professing Islam.

In turn, among the states where Islam dominates in all spheres of life there are Sunni and Shiite. Sunni Kingdoms are the Kingdom of Saudi Arabia, the Emirate of Qatar and the unrecognized Islamic State of Iraq and Syria (ISIS). To the Shiites states, first of all, we should include Iran, which after the Iranian revolution of 1979 is also a theocratic state.

2. Islam and the European-Christian version of secularization

"Secularism" and / or **"secularization"** (Latin Laicism, English Secularism) - the liberation of public and state life - politics, economics, science, education, etc. - from the direct influence of religion and the church; **"The privatization of religion"**, which from public and state affairs turns into a personal affair of everyone[1].

The concept of secularism is primarily relevant to the separation of public life and state construction from religious teachings and commandments, religion and politics. The secularization and demythologization of various public institutions was caused, first of all, by the realization of the Moderna project with its rapid growth of rationalism in society and culture and the destruction of all sorts of social myths and beliefs based on them (superstitions). Accordingly, the entry into this project of various countries and peoples has received the name of modernization.

At the beginning of the 20th century, there was a strong conviction that religious myths are fundamentally incompatible with modernization and that religion and the church are obstacles to "progress". Subsequently it turned out that such a radical project of forced "modernization from above" splits society into "dark" bottoms and "enlightened" leaders, in-

ducing all sorts of social conflicts. As a result, in many Islamic and Orthodox countries, "secularism" has turned into a reprehensible derogatory, which is associated with all the "charms of capitalism" (corruption, abuse of power, greed, godlessness, etc.).

European secularization is inseparable from the Renaissance, the Reformation and the Enlightenment. **Revival** is the **"Revolution of Virtue"**, which gave birth to the ideas of humanism and titanism (anthropoism). **The Reformation or the Protestant revolution** became the spiritual basis of capitalism and bourgeoisness (citizenship) in the broad sense of the term. The collapse of the united Christian world after the Reformation was accompanied by the birth of modern European nation-states, the transfer of church property to the state or non-church authorities, the restriction of formal and informal religious authority in education, etc.

Enlightenment is, above all, rationalism and rationalization the modern processes of building a technocratic information society are characterized by the collapse of the traditional structures blessed by the aureole of sacredness, thanks to which the socialization of a person (family, church community, etc.) takes place. Friedrich Schiller. And after him Max Weber very successfully called these secular processes "the dissolution of the world" (German - Entzauberung der Welt, English - Disenchantment of World).

In England, for example, the origins of secularism are associated with the transformation of Henry VIII, who, in 1532, broke off relations with the Roman Church. Two years later, in 1534, the British Parliament adopted the "Supremacist Act", which was proclaimed the head of the Anglican Church directly by the king himself.

In France, this movement lasted more than a century (1789-1905) and ended with the transfer to the state of all church property and the separation of the state from the church.

The example of France was followed by Spain, Portugal and Latin American states.

The complexity of the concept of "secularized society" demonstrates the example of Israel, which it would be fairer to characterize as a "hybrid

society". Although this state is officially recognized as "secular", about 20% of its residents declare themselves as a "religious community" (in the local tradition they are called "orthodox"). An even greater percentage (about a third of the population) of those who consider themselves "traditionalists" (Heb. - masorti).

Secularism in Muslim countries is the antithesis of militant Islamism. His supporters seek to promote secular political and social values. But by «the common people" these values are usually perceived as a legacy of the colonial past, "imported" from the West, as a result of Westernization (globalization), etc.

It is not surprising that among the Muslim intelligentsia there is a continuous debate about the nature of secularism and its organic / inorganic nature centered on the issues of the influence of the higher clergy on the political and legal system of the state and the application of the sharia in its legal system.

Thus, the question of whether secularism and Islam are compatible and whether "secular Islam" is possible as a process and the result of some historical compromise becomes particularly acute not only for the geographical sphere of the settlement of the followers of Islam ("Ummah"), but for the whole world. After all, the followers of Islam are becoming more and more, and their relationship with followers of other religions and atheists is increasingly complicated.

It is enough to at least give an example of the **"executive order"** given on January 27, 2017 by the newly elected President of the United States, Donald Trump, which complicated for three months on the pretext of combating terrorism, the entry of Muslims from seven war-torn and civilized Islamic countries to the United States, where a total of 218 million people ("Protecting the Nation From Terrorist Attacks by Foreign Nationals")[2].

The denial of secularism in the Islamic countries is conducted in both soft and hard forms. The extremist and terrorist groups (ISIS, Boko Haram, al-Qaeda, The al-Nusra Front, etc.), which essentially turned the Koran into the Anti-Western Manifesto, are uncompromising struggle against secularism.

It is characteristic that only in the Constitutions of the two countries with the predominance of the Muslim population (Turkey and Senegal) there is a record about the secular nature of society and the state. But this does not mean that in many other countries of Islam there is no secularization policy followed by pro-Western leaders.

First of all, secular processes were successfully implemented and acquired a truly revolutionary character in such states as:

• The post-Ottoman Turkey led by Kemal Atatürk (Mustafa Kemal Atatürk);

• Tunisia, survived a secular revolution led by Habib Bourguiba;

• Shah of Iran with his "White Revolution", led by Reza Shah and his son Mohammed Reza Pahlavi (Muhammad Rezā Pahlavi);

• Postmonarchic Egypt under the leadership of nationalist-oriented leaders and, above all, Gamal Abdel Nasser; after the coup on July 3, 2013, when the military seized power in the country, restoring the secular foundations of government;

• Lebanon, Iraq and Syria, managed at different stages of development of these countries by the socialist parties of the "Arab Renaissance" (BAAS - Arab Socialist Ba'ath Party).

But at the same time we must state the opposite wave of counter-secularism. In this regard, it is worth mentioning:

• The anti-Shah's Islamic revolution in Iran (which began in 1979).

• The seizure of political power in Afghanistan by the Taliban (1996).

• The coming to power in Turkey in 2002, for the first time in the recent history of this country, influenced by the teachings of Fethullah Gülen Islamic Justice and Development Party. True, the relationship between the leader of the party, Tayyip Erdogan and Fethullah Güllen, has seriously worsened as a result of attempts by F. Gullen's supporters in the Turkish Armed Forces to organize a coup d'état in June 2016.

• The "Arab Spring", which began in 2011, overthrew the secular power of Muammar Gaddafi in Libya and actually split this country.

• The rise to power during The "Arab Spring" for a time (2011-2014) the Islamic party of Muslim brothers in Egypt. The revenge of anti-secular political forces in Egypt is due to the post-revolutionary victory in

the June 2012 democratic elections of the Muslim Brotherhood led by Mohammed Mursi and was very actively supported by Saudi Arabia.

The concept of secularism was "imported" into the Muslim world, along with many other ideas of enlighten Europe. Among Muslim intellectuals, the debate on the secularity of public and state life was mainly concerned with the relationship between religion and the state. The connection between the European and European successes in the field of science, technology and management was highly important[3].

One of the biggest problems in the discussion about the relationship between religion and the state, is the separability / inseparability of religious and political authorities in the Islamic world has been and remains the question of the secular or spiritual status of the Caliph (ruler)[4].

It is characteristic that the Islamic source, defining "What is secularism?", insists on the materialistic, consumer character of the followers of this phenomenon, who concentrate their efforts not on achieving the otherworldly paradise of bliss, but on momentary worldly blessings and pleasures[5].

The Middle East is characterized by interstate conflicts of two directions: between secular states and between states with Sunni and Shiite political regimes. But the most acute conflicts arise on the basis of the confrontation of Islamic fundamentalism with secular political regimes. This type of conflict includes the civil war in Syria and the Iraq war after the withdrawal of the main part of the US troops from this country (after 2011).

It is important to emphasize the ultimate goals of the opposing groups of secular regimes in the Middle East and the movements of Islamic fundamentalism. As for the secular regimes of the Middle East, we can distinguish the following types:

(1) power belongs to the military or to politicians who have withdrawn from the military environment;

(2) politicians from parties of a secular nature (with the ideology of Arab nationalism, but not Islamism) are in power;

(3) monarchy with a parliamentary system.

The task of elites in these states is to retain power and maintain stability. In this sense, the main danger for the secular regimes of the Arab countries is the opposition of Islamic clergy, radical Islamists, and not secular opposition. Among these dangers, it is necessary to distinguish and tribalism, the carriers of which are representatives of various groups of tribes and Bedouins, who threaten the states of ME separatism.

The conflict of Islamic fundamentalism and secular regimes in the Arab countries has become very acute over the last several decades. In particular, the fundamentalists' target in Syria is the Arab Socialist Revival Party (BAAS), which arose in Damascus in 1947. Later, its Iraqi branch was established. This secular party, with its slogans "Unity, Freedom, Socialism!" And "United Arab Nation with an Immortal Mission!" Combined the ideas of anti-imperialism, the liberation struggle, Arab nationalism, overcoming the fragmentation of the Arab world and the creation of a single powerful state, the protection of disadvantaged classes and the establishment of social justice. This attracted to the Baathists the intelligentsia, the youth, the middle strata of society. The popularity of the party was also promoted by its dynamic character and strict centralized structure.

Baath is a party of totalitarian type, reminiscent of the ruling CPSU in the USSR. Unlike Iran, where civil society is formed even under the theocratic regime, there is freedom of discussion and relative pluralism of opinions, in Syria there is complete unanimity under the totalitarian power of the Baath Party and the all-encompassing police apparatus. In addition, after the collapse of the Baath dictatorship in Iraq, the Baathist Syria will remain the only Arab country that steadfastly and irreconcilably confronts Israel.

Conflicts between states with secular regimes and states dominated by Islamic fundamentalism are multi-sided and multifaceted and can be divided into open armed confrontation (war), revolutions and a "hybrid" struggle using diplomatic and economic methods. In particular, such countries of Islamic fundamentalism as Saudi Arabia and Qatar in the course of such a struggle seek to extend their influence to other Muslim

countries, resorting to various methods of influence for fomenting revolutions and wars of the proximal type ("by someone else's hands").

Countries that "export" Islamic fundamentalism (first of all, Saudi Arabia and Qatar) set themselves the following goals:

1. Confrontation with the Shiite Iran as a strong regional power with a different religious and political ideology, capable of creating zones of struggle in the regions of the ME with the Shiite population (Lebanon, Iraq, Syria, Yemen), etc.).

2. Confrontation with secular authoritarian regimes in Arab and Muslim countries, which are perceived as carriers of an alternative political model. Hence the Arab spring and subsequent events in such countries as Tunisia, Libya, Egypt, Syria, whose ultimate goal was and remains the collapse of the state systems that prevailed before the Arab Spring and the construction on these post-revolutionary shards of zones of their own influence or even the "neo-Islamic caliphate of the 21st century ".

The development of Islamic fundamentalism in the modern world of the late twentieth century beginning of the 21st century has undergone a certain evolution. The beginning was made during the war in Afghanistan (1979-1989 gg.). Then came the turn of building public education on the basis of Islamic fundamentalism, which is the unrecognized Islamic State of Iraq and Syria (ISIS) or the Islamic Caliphate.

An important stimulus for the creation of ISIS was the American occupation of Iraq, during which (largely due to which) the organization-progenitor of ISI, the Islamic State of Iraq, arose. At first, this "state" fought against the American troops, as well as the Iraqi Shiites who supported them.

A new impetus for ISIS was the civil war in Syria that began in the same year 2011 in the wake of the Arab Spring as the focus of many armed groups of Islamic fundamentalists or jihadists who chose to fight the secular regime of Bashar Assad.

The Islamic State of Iraq from the armed group participating in the Iraq war (2003-2011) managed to reformat itself into a "state" with the army and authorities, which aims not only to gain and retain power in the region of Levant and Mesopotamia but also in other regions , where

Muslims live (Maghreb, Sahel, Arabia, the Balkans, the North Caucasus and Central Asia[6].

Thus, the fall of secular regimes in the region of the Middle East and the onset of Islamic fundamentalism leads not only to the creation of "barbarian states" (ISIS), anarchy and permanent wars, but also a danger for secular Western states that, guided by certain motives, stage themselves sponsored and nurtured Islamic fundamentalism, although they could not control it in the future. As a result, ISIS has acquired the ability to independently live and define its own tasks and plans.

3. Arab-Islamic secularism as a problem of European identity

Followers of Islam (Muslims) prevail in 47 countries of the world. According to the Pew Research Center in 2010, Islamists around the world were 1.6 billion. Given the high birth rate in Islamic families, according to the Center, by 2050 the followers of Islam will already be 2.76 billion (almost one third of the world population - 29.7%)[7].

The world of Islam "umma" cannot compete with the countries of the developed West in purely economic terms. In 2016, the total GDP of Islamic countries amounted to $ 5 trillion, while the US equivalent was $ 17 trillion.

At the same time, the cultural and geographical differences of the countries of Islam are truly enormous. The Arab countries of the Middle East and North Africa and Indonesia or the countries of the African Sahel have very little in common, except for the religion of Islam[8].

How many Muslims are radicals and followers of the ideology of terror, of course no one knows. Ruud Kupmans, a researcher of migration processes from the Berlin Social Science Center, addressed the EU leaders on February 13, 2017 with a warning about the need to deny entry to refugees whose identity cannot be unequivocally confirmed. According to R. Kupmans, half of the world's Muslims hold radical views and at least 50 million of them (if not more) approve of violence, although it emphasizes that not every one of these 50 million is ready for immediate violent actions. Referring to Pew Research Center data, R. Kupmans believes that in some Muslim countries about 14% of the population expresses readiness for acts of suicidal terrorism. Referring

to his own data, the sociologist argues that among Muslims living in Germany, those who approve in "special situations" violence against "infidels" are allegedly 8%, while those living in Holland - 11%[9].

According to the report of the Munich Conference on Security in 2017, during the twenty years 1996-2016. The number of people of Islamic faith, who moved to the prosperous countries of Western Europe, almost doubled. If in 1996 there were 37 million of them on the global scale, then in 2016 - 65 million. Special processes were the processes of the Arab Spring in North Africa and the Wars in Syria and Yemen[10].

Particularly sensitive for many European countries, and especially Germany, was the "European migrant crisis", which arose in the beginning of 2015 due to the multiple increases in the flow of refugees and illegal migrants to the European Union from the countries of North Africa, the Middle East and South Asia and the EU's unwillingness to receive and distribute them. According to the UN, about half of the total number of these migrants was a wave of Syrian refugees (46.7%).

This migration crisis is considered the largest in Europe since the Second World War. From January to September 2015, more than 700,000 asylum-seekers were registered in the EU member states. And only in 2015, according to various estimates, from 1 to 1.8 million refugees and illegal migrants arrived in the EU. In comparison, in 2014, about 280,000 of them were registered. Considering that some of these migrants were militant supporters of the terrorist Islamic state (ISIS), the problem acquired not only socio-economic but also socio-political character[11].

An English historian of Egyptian-Jewish descent, Bat Yehor pseudonym, meaning "The daughter of the Nile" in Hebrew, the real name is Giselle Littman, nee Orebi conducts a historical parallel between the current "carefree" Europe and Christian Byzantium, which fell under the blows of the Islamic Ottoman Empire.

The author refers to the prospect of close interaction of Europe with the Islamic world and the creation of Eurasia as "dimmityud", the submission of non-Muslims to the demands of Islam, and fawning on them as "gentlemen", etc.)[12].

4. **Mass culture as a battlefield between radical Islam and pro-Western secularism: the incident of Salman Rushdie**

The question of the compatibility or intransigence of the cultures of Islam and the secularized West is by no means idle. At this stage, it is more appropriate to talk not about finding compromises, not about "zero-sum game", but about seeking confrontation and the shortest paths to victory.

The events of September 11, 2001 inspired many Western thinkers to the optimistic conclusion "The West will win!" About this in particular said a month after the tragic events in New York and Washington, the famous author of the concept of "The End of History" Francis Fukuyama. In his opinion, the numerous Islamic migration to the countries of the West encourages these migrants to search for their own "authentic voice" in the midst of mass Western culture, overcoming fears of cultural assimilation and loss of identity[13].

In terms of the struggle of the West for the secularization of the countries of Islam and their own Islamic diasporas through mass culture, a story with the printing and popularization of the novel of the British citizen of Indian origin Salman Rushdie "Satanic verses" is very revealing. The fact that the unofficial Russian edition of the novel by S. Rushdie appeared only in 2011 (an Internet version appeared earlier) testifies to how risky the idea was to print this work. It is characteristic that the Ukrainian translation of Taras Boyk appeared only in 2016, but it is quite official (Zhupansky publishing house). Considering that translators of the "Satanic verses" into Japanese and Italian languages were killed by Muslim fanatics, the very act of such activity is an absolute sign of personal courage.

In 1989, the crowd warmed by Islamic preachers attacked the US mission USIS (United States Information Service) in Islamabad. A number of Muslim countries covered similar protests which Ayatollah Khomeini even sentenced to death in a special religious appeal (fatwa).

Only after 10 years, in 1998, the Iranian government stated that it no longer supports Ayatollah Khomeini's fatwa. Although this does not mean that the threat of death no longer hangs over the writer. As of September 16, 2012, the amount of compensation for S.Rushdi's murder was

even increased to $ 3.3 million (earlier, one of the Iranian state funds offered $ 2.8 million for his death to S. Rushdie)[14].

But S. Rushdie was kindly treated in the West. Among his many achievements is the Booker Prize in Literature, the knightly title conferred in 2007 by the British Queen, and others.

The work itself, written in the style of "magical realism", which the author announced his fourth novel, would not cause the righteous anger of the followers of Islam, if it did not contain too free interpretation of the personal life of the Prophet.

Among the 46 countries that are members of the Organization of the Islamic Conference, Turkey was the only country that did not prohibit the novel of S. Rushdie.

The attempt to destroy S. Rushdie was unsuccessful. But he was executed symbolically in the Pakistani comedic propaganda thriller International Guerrillas (1990), at the end of which a rebel brigade is among three brothers (one of whom serves in the police) and a woman-policeman destroys S. Rushdie. In the film, the author of forbidden verses is headed by a ramified criminal consortium that corrupts Pakistan and half the world by covering them with a network of brothels, nightclubs, casinos and discos. The only obstacle to his criminal incomes is the Islamic religion, with which he is therefore fighting. Characteristically, this private man is guarded by a private army under the command of an Israeli general ("Chief Batu Batu").

Screen Rushdie entertains himself by the fact that he sometimes tortures and kills mujahideen who are unsuccessfully hunted. Of course, the greatest torture for these holy people is compulsory listening to "Satanic verses" by Rushdie. When Rushdie tries to escape his fate at the end of the film, three giant Qur'an appear in the sky, emitting laser beams, which incinerate this evil man. In the western box office, the film, of course, was banned, although it is easily accessible on the Internet (even on YouTube).

5. Philosophical and religious-political meanings of fundamentalism as a form of confrontation between Islam and Western civilization

It is because of its militancy that the theocratic state founded by Mohammed in the 7th century - the Caliphate with the capital in Mecca - soon acquired dimensions that exceeded the dimensions of the Roman Empire at the time of its highest flowering with the western borders in Spain and Portugal, the eastern in India, the southern ones in North Africa, the northern - in Central Europe.

The fact that during the past three centuries, Islam in Europe was not primarily on the offensive, but on the defensive (the decisive role here probably played the defeat of the Turkish Empire in the Battle of Vienna in 1683) does not at all mean that its militant followers do not dream of post-Christian Europe. "Battles" for the right to wear women in public places traditional for Islam clothes, for building numerous mosques with high minarets, etc. have in this respect of fundamental importance, despite their external insignificance.

The Russian publicist Heydar Jemal, expressing the metaphysical (anthropological) meaning of the confrontation of Islam with Western civilization, writes: "Man is simply an instrument of Divine Providence. He is nothing more than a performer of great work, whose purpose and meaning goes far beyond the limits of anthropological space. Paradoxically, it is on this path of ultimate "alienation", the transcendentalization of human senses, that the secret of real freedom is revealed"[15].

Revolutions in the countries of the Islamic world, known as the "Arab Spring" in 2011, generated a high wave of Sunni Islamic fundamentalism, the main sponsors of which are Saudi Arabia and Qatar. The entire region of the Middle East and even adjacent territories has been engulfed by anti-Western Wahhabism, a compound but very significant part of which is anti-Semitism.

Militant Islam took root even in large Muslim communities in Western Europe and the United States. It was the awareness of this threat that played a significant role in the coming to power in many Western coun-

tries (primarily in the US) right-wing anti-liberal politicians such as Donald Trump. A certain role this factor played in the British "Brexit".

Symptomatic is also the aggravation of the struggle in the once secular (secularized) states of the "Ummah" between radical Islamists and their opponents (primarily from the military as traditional keepers of secularism). It is, in particular, about the coming to power in secular Turkey of the Islamic Party of Justice and Development of Recep Tayyip Erdoğan. Although the party formally positions itself as a center-right conservative party, oriented toward Western values (market economy, accession to the European Union, etc.), R. Erdogan's party is not completely groundlessly accused of Islamism and a departure from the secular state principles laid by K. Atatürk.

Even in the traditionally secular Egypt, the largest country in the Islamic world, the Arab Spring led for a while to power (in 2011-2014) the Muslim Brotherhood Party, which professes the ideology of Islamic fundamentalism.

The global movement of the "holy war against the infidels" - the global jihadist movement - associated with such terrorist organizations as Al Qaeda, ISIS, Hezbollah, etc., has become a new threat to world stability, which came to be identified with the Soviet Union as "communism." The common denominator of both warlike ideological trends is their totalitarian nature, although "jihadism" is based on the ideas of Islamic fundamentalism, whereas Soviet communism formally denied religion and declared itself "atheistic."

Islam (like most religions) contains in its teachings simultaneously appeals to both peace and war, because the eternal struggle between good and evil, God with the devil, is projected onto the human communities that defend these opposing positions. Supporters of certain religions or their offshoots ("sects"), of course, consider themselves to be "servants of God", whereas followers of other religions or atheists are identified with "servants of the Devil".

Jesus Christ, for example, glorifies in the Sermon on the Mount the peacemakers who "will be called the sons of God" (Matthew 5: 9), but at the same time declares: "Do not think that I came to bring peace to the

earth; I did not come to bring peace, but a sword "(Matthew 10:34). In interpreting this contradiction, John Chrysostom explains it as follows: "Because then the world is especially established, when the infected with the disease is cut off, when the hostile separates"[16].

Similar contradictions are contained in Islam. In particular, in the 9th chapter of the Qur'an (verses 9: 5 and 9:29), Mohammed calls to kill all infidels (in particular Jews and Christians) who will not accept his teachings. However, as a compromise option, it is suggested to take special taxes from the infidels in favor of the faithful.

The term "jihad" often found in the Qur'an has internal and external meanings. In the meaning of "jihad of the heart" it means the struggle of the believer with inner weakness and temptations, overcoming evil in himself. The meaning of "jihad of the mind and language" is associated with the struggle to establish the right language and behavior.

And only in the sense of "jihad sword" it is a question of fighting the infidels. Historically, seven concepts of the "Holy War" (the concept of the "seven swords") were formed:

1. The struggle to build an Islamic empire - the Caliphate.

2. Struggle against apostates, false teachers, "false Muslims" ("ridda"). In fact, it is a struggle against all those who violate the integrity of the empire.

3. Revolutionary speeches against "fake Muslim leaders (initially they were understood as Mongol conquerors).

4. Anti-colonial struggle and "purification" of religion.

5. Counteraction to Western influence and pagan ignoring the teachings of Allah (jahiliyyah - "ignorance", "stupidity").

6. Rebel fighting against the conquerors of the infidels (kafir) and "blasphemers" (kufr).

7. Defeat of civilians in terrorist attacks[17].

In ancient Persia (the current Muslim predominantly Iran), the followers of the traditional religion for this country, Zoroastrianism, were considered infidels. In post-revolutionary Iran, Israel and Zionism, the USA, the USSR and the militant Sunnis (Saudi Arabia and Qatar) became the main enemies of Shiite Islam.

However, for the sake of justice, it should be noted that in the Muslim world, three religious groups - Christians, Jews and Zoroastrians, have a special status of protected minorities - dhimmi ("protected minority").

In Egypt, Muslims had to "exterminate Christianity" with "fire and sword". although still in this country there are about 10 percent of the followers of the Christian religion (Orthodox and Coptic).

On the general background of religious intolerance, pleasant exceptions are almost Europeanized in terms of secularism, Lebanon and Tunisia. But this picture for these Muslim countries is rather atypical, since they practically do not have a place for followers of other religions.

It seriously accelerated the process of radicalization of Islam in terms of anti-Western German Nazism, and later Soviet communism, which brought to the countries of the East the ideology of active opposition to the "snake-tempter" in the face of Western civilization. It is no coincidence that both Nazism and Soviet socialism met in many countries of the East a joyous reception from local followers of Islamic fundamentalism, as a result of which hybrid ideologies of "Arab socialism" were formed.

Nazism, with its concepts of racial superiority, is often compared to militant Islam, although Islam "in its pure form" rejects the idea of the superiority of certain races. Both teachings are related, for example, "ideological suicide" - contempt for death and attitude to war as a natural human condition.

It is no coincidence that in his time W. Churchill characterized A. Hitler's book "My struggle" ("Mein Kampf") as "the new Koran of faith and war"[18]. The book of the Nazi leader, translated into Arabic, is really popular even in relatively secular Egypt.

On two satellite Egyptian TV channels in 2002, the entire Arab world was even shown a 41-episode feature film "Horse Without a Horseman", in which the struggle of the Egyptian people for national liberation during the British rule was filed through the prism of "Protocols of the Elders of Zion "primarily as a struggle against Jewish Zionism. Typically, after 10 years, during the short-term rule in the coun-

try of the Muslim Brotherhood, the same anti-Zionist film was again demonstrated in post-revolutionary Egypt on the Al-Tahrir TV channel[19].

Of course, far from the last role in this confrontation between Islam and the Christian civilization of the West has played and continues to play unchanged American support since its inception in 1948 of the State of Israel.

For some time (in the period 1948-1956), Israel also enjoyed the support of the USSR. The turning point was the war between Egypt and the Arab allies and the USSR that supported it, for the nationalization of the Suez Canal in 1956. Israel then stood on the side of the "imperialist" France and Britain, and the "friendship" of the USSR-Israel ended without even beginning. In the subsequent Israeli-Arab wars (1967, 1973), the USSR also invariably supported the Arabs.

Conclusion

Thus, we can draw a conclusion about the purely conspiracy nature of mental constructs similar to the concept of Eurabia in accordance with which the «poor Europe» has surrendered to Islam is forced to deny its own identity and culture, pay tribute through various types of economic assistance etc new Islamic conquerors.

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