

IS ISLAM OUR FUTURE? A CONVERSATION WITH JEAN-LOUIS HAROUEL

Posted on April 1, 2022 by Jean-Louis Harouel



This conversation with the eminent French historian Jean-Louis Harouel examines the long-term consequences of multiculturalism, especially the settlement of large numbers of Muslims in the West. He is Professor Emeritus at Paris 2 University and the author of about twenty very important books, such as [Les droits de l'homme contre le peuple](#) (2016), which was translated into Italian and Hungarian. His most recent book is [L'islam est-il notre avenir?](#) (Paris, La Nouvelle Librairie, 2021), which forms the basis of this interview which is made possible through the courtesy of [Breizh-Info](#).

Breizh-info (B-I): Yet another book on Islam, I am tempted to say. What did you want to bring to the debate on the Islamization of Europe?

Jean-Louis Harouel (J-L H): I wanted to say that it is totally unrealistic to let millions of Muslims reside on our territory who keep the ways of thinking and the morals of a Muslim country, and at the same time hope to continue to live in France and in Europe as we used to live there, while practicing a freedom of thought and expression proscribed by Islam. In many parts of its territory, France, which is the European nation with the largest number of Muslims on its soil, has today become a country other than France: a Muslim country. This is what [Éric Zemmour](#) recently felt when he returned to the northern suburbs where he had spent his childhood and concluded that we had changed countries: "We are no longer in the same country."

I wanted to show that Islamist killings are a danger inherent in a massive Muslim presence. In a large Muslim population, there will inevitably be a percentage of people who will take Sharia law to the letter and want to kill infidels and blasphemers, as prescribed by certain passages of the Koran, or as the Prophet repeatedly urged his followers to do. The possibility of assassination as a punishment for freedom of thought, or other forms of impiety, is an inherent risk of Islam. The multiplication of this violence in France is the result of the fact that it has been allowed to become, in large parts of the land, a Muslim country. But, in a Muslim country, there is an obligation to show respect for Islam and offenders are severely punished.



Jean-Louis Harouel.

The beheading of [Samuel Paty](#) and the death threats against any teacher considered to be offensive to Islam are only the logical consequence of the insane situation in which political leaders have progressively trapped France over the last fifty years: welcoming millions of Muslims while scrupulously respecting their beliefs, and at the same time expecting them to adhere to a freedom of thought that Muslim law considers a crime and punishes with sentences that can go as far as death.

To try to keep our freedom of expression, and even more fundamentally the future of our existence as a people, there is only one way: to make sure that this Muslim country which was constituted on French soil is reintegrated into France, that it becomes French again. If we fail to do so, our very existence as a people will be compromised, because we will have allowed another civilization to snatch away our right to "historical continuity," according to the beautiful formula of [Bérénice Levet](#). We have known this since Valéry: our civilization can die because civilizations are mortal and history is their tomb. It is up to the peoples of Europe to decide whether they want to die or continue to live, and whether they are ready to do what it takes to do so.

B-I: Doesn't the demographic question settle today, and in the medium term, the fate of Europe and

Europeans in the face of an increasingly numerous Ummah?

J-L H: Indeed, it is demography that will be the key to our future and that will indicate to the Ummah whether or not France and other Western European countries have become fruit to be picked; whether they are ripe to fall almost of their own accord into the hands of Islam. It is well known that there has been a millenary Muslim will to conquer Europe. And it is by pushing back the conquering enterprises of Islam, or by freeing itself from the occupations that it had established (Spain and southern France, Sicily, Hungary, Balkans) that Europe succeeded in remaining Europe. Otherwise, it would have become in the field of civilization what it is geographically, i.e., a small corner of Asia.

Now, because of the extent of the Muslim presence on our soil, at a time when our capacity to resist is diminished by the submission of Western societies to the religion of human rights, there is no doubt that Western Europe has become once again what it was in the Middle Ages; that is to say, a land to be taken, a prey for Islam. This has been said in no uncertain terms by senior leaders of the Muslim Brotherhood; but it is not only the Islamists who are to blame. Many Muslims who are considered moderate are also in this logic of patient, hushed, unspoken conquest. They know that demographics play in favor of Islam, thanks to the number of children born to Muslim women and the constant arrival of new Muslim immigrants. They know that sooner or later, the situation of Islam will be strong enough for it to somehow take over France and perhaps other European countries as well. If nothing is done in the meantime to reverse this process, the tipping of France and other Western European countries into the orbit of the Muslim world seems inevitable within a few decades.

B-I: Your book evokes the impossibility for the Muslim world to get rid of religion, which is intrinsically linked to it. In what way would what has been possible for other religions not be possible for Islam?

J-L H: In fact, the only religion that has fully experienced this phenomenon is Christianity, of which [Marcel Gauchet wrote](#) that it had historically been "the religion of the exit from religion." Under the effect of the logic inherent in Christianity, and without this having prevented the maintenance of "a religious life at the scale of individuals," European societies have progressively left "the religious structuring of societies." This does not mean that the Church did not oppose this abandonment of "religion as structure" as much as it could. But, since Christianity is a religion exclusively turned towards spiritual ends, the Church has never directly punished irreligion with earthly sanctions. She has let the State do it for her. Only when the State freed itself from the Church and secularized itself, did it stop punishing the impious and the blasphemous. And since the Church could only inflict spiritual

punishments on them, they ceased to be punished concretely.

In contrast to this process, Islam did not need the state to enact laws to punish the ungodly, since the Muslim holy texts contain a whole code of law that fulminates terrible punishments against bad Muslims. Thanks to the weapon of the allegedly divine penal law which it carries, Islam has from the outset protected itself against any challenge by threatening death to those who would challenge its dogmas and its hold on society.

B-L: You explain that it is fear that has allowed Islamic regimes to maintain themselves for centuries and centuries in the Muslim world. On the other hand, there are also examples of countries that have taken Islamists out of history, notably in the Arab world, again through fear and violence. Explain this to us.

J-L H: There are two very different things. On the one hand, some Arab rulers have indeed, without in the least questioning the prestige of Islam and its domination over society, used violence and fear against the Islamists, such as Nasser and then Sadat in Egypt, who was finally assassinated by them. And then, on the other hand, there is the repressive mechanism of the terrorist nature inherent to Islam, which protects it against the freedom of the spirit. And this concerns Islam considered as normal, as moderate compared to Islamism.

When, in 1981, in Sadat's Egypt, one of his ministers of state calmly explained to the foreign press that the assassination of a Muslim who converted to another religion "does not go against the freedom of religion," this statesman was not speaking as an extremist or an Islamist. He was simply giving the point of view of a good Muslim who knew his holy texts well. Islam locks human thought into a bigoted conformity to all the prescriptions and prohibitions laid down in the texts that Muslims claim to be divine law. From a Muslim point of view, there are many things one is not allowed to say or do. Breaking these rules is done at the risk of one's life, as Muslim criminal law has prescribed penalties for these crimes that can go as far as death. As a result, with rare exceptions, intellectuals of Muslim origin have not dared to stand up openly against Islam, and Muslim societies have not experienced the great revolt against the domination of religion that characterized Christian societies in Europe from the 18th century onwards. Islam has been and remains preserved from all contestation by fear.

B-L: Is Europe, in all this, not finally a victim of the religion of human rights, which finally condemns a civilization to suicide, if nothing changes?

J-L.H: The tragedy of France and more generally of Western Europe comes from their adherence to a new utopia which is supposed to establish the reign of good on earth: the secular religion of human rights. This new avatar of the religion of humanity has taken over from the communist one, with the difference that the class struggle has been replaced by the fight against discrimination, but in the service of the same objective, which is the emancipation of humanity through the establishment of equality.

The religion of human rights is the basis of a fiercely anti-national ideology that has radically changed the content of democracy, which is now identified with the cult of the universal, with the obsession with openness to the other. As a fundamental principle of democracy, the sovereignty of the people has taken a back seat and has been replaced by the reign of the dogmas of the religion of human rights, with judges as their priests. In Western democracies, perverted by the religion of human rights, as in the former so-called democracy of the Soviet world, citizens are crushed by ideological taboos whose transgression is severely punished by criminal law: human rights totalitarianism has taken over from communist totalitarianism in the desire to prevent the Western individual from thinking and acting freely. Violating the founding disjunction of the West between politics and religion, this secular state religion deprives the French and more generally the Europeans of their liberties and forbids them to protect themselves against the invading presence of other peoples, other civilizations.

B-I: What optimism, what prospects do you offer to readers for our near future?

J-L H: The truth is, not much. We are in such a deadlock that it is not clear how we will get out of it. And this is because of the West's submission to the dogmas of the official religion of human rights. Exerting a profoundly dissolving effect on European societies in the name of the hunt for discrimination, presenting cosmopolitanism as the absolute good, forbidding the European peoples to value and love each other, digging the demographic void of Europe by a strong incitement to abortion and filling this void by the arrival of populations mainly of African origin and of Muslim civilization, the religion of human rights is leading the Europeans to their own annihilation. And it is very difficult to reverse this suicidal mechanism, as long as this objectively disastrous state of affairs for the European peoples is perceived as just and good by government officials and by the globalized business community; as long as it is in conformity with the virtuously self-destructive morality that underlies the ideology promoted by the religion of human rights. Like the communist religion, it has taken over from, this secular religion forbids seeing reality and forces people to live in an imaginary world. As a result, good and evil are no longer defined by an understanding of reality, but by the ideals of this dream world. So that what was

good has become evil, and vice versa. The measures in favor of immigration and the complacency for the Islamization of Europe being considered as good by the elites who govern us, one should obviously not count on them to fight them.

The only small note of hope that it is possible to introduce, in spite of everything concerning France, is the totally atypical way in which the pre-campaign for the presidential election is currently taking place there, due to the shock wave provoked by the probable candidate Éric Zemmour, with his unprecedented way of refusing all wooden language and calling things as they really are. He thus forced the candidates claiming to be from the governmental right to renounce their usual conformist preaching, in order to take a clear stand on the issues of immigration, Islamization, and the paralysis of political power by the priest-judges of the cult of human rights, both national and supranational.

Even, in this context of liberation of speech and thought, the president and future candidate Macron felt compelled to give to the Algerian leaders a speech of reality at the antipodes of the genuflections and repentant prostrations to which he had given himself up until now. In short, Zemmour has succeeded in a few weeks in doing what the [National Rally](#) to achieve despite all its efforts—forcing the political class to leave the imaginary world of human rights and return to the real world. This is crucial, because the process of the conquest of Europe by Islam can only be countered to the extent that it is recognized for what it is, and not perceived as a normal or even desirable phenomenon. This recent—but fragile—return to the world of reality is a welcome ray of light in the night that is falling on France.

And then, more fundamentally, a touch of optimism for Europe can be added to this gloomy picture, thanks to the realistic policies courageously pursued by several countries of the former communist bloc, foremost among them Hungary and Poland. Having suffered for half a century under the boot of communist totalitarianism, these peoples and their leaders are more capable than we are of perceiving the totalitarian and suicidal character of the religion of human rights that has taken over from it, so much so that they refuse the immigrationist ideology that it claims to impose on Europeans and that they are the basis of a resistance to the Islamization of Europe.

Featured image: "Héroïque fermeté de saint Louis à Damiette, mai 1250" (Heroic Resolve of Saint Louis at Damiette, May 1250), by Guillaume Guillon Lethière, painted in 1827.

