

Behind the conspiracy to create a unified, fundamentalist Islam

by Thierry Lalevée

The 1981 publication of the best-seller *Hostage to Khomeini*, co-authored by the present writer, detailing the political conspiracy behind the so-called Islamic revolution of Ruhollah Khomeini, provoked many outcries and criticisms, along with praise for its unveiling of the creators of the Imam's movement. One such outcry came at the book's assertion that the secret, British-created Muslim Brotherhood cult-organization of Hassan al Banna was the key to Khomeini, providing leadership to the mob of his fanatical followers.

The Muslim Brotherhood is a Sunni organization, some criticism ran; it could have no influence over a movement which was predominantly Shi'ite. After all, the difference between Shi'ism and Sunnism is the equivalent of the split between Catholicism and Protestantism.

But our point was, and is, that "Islamic fundamentalism" is essentially a pre-Islamic, irrationalist cult, created on the basis of ancient *Sufi* belief and brainwashing structures insinuated into Islam. Moreover, this revived Sufism is the key to a broader "fundamentalist"

too. The common goal of this revived Sufism, whether in Islamic or Christian garb, is the destruction of the modern nation-state. The Muslim Brotherhood is nothing more than the political and military arm of the movement, whose differences with true Islam, as with true Christianity, are far more profound than any of the distinctions within non-Sufi belief.

The issue of one (fundamentalist) Islam has now become the subject of publications and public seminars, and not merely among a select few. In the first week of March, a "World Council of the Islamic Revolution" was created in Teheran, bringing together Sunnis and Shi'ites. A similar attempt in summer 1980 was short-lived; Iranian fundamentalism was still viewed with suspicion in the Arab world. But since then, there have been bloody demonstrations (in Lebanon and elsewhere) that Iranian-sponsored fundamentalism might actually defeat what is considered "Western imperialism." Kamikaze operations like that of a 16-year-old girl in Lebanon on April 11 brought lines of volunteers outside the headquarters of the sponsor-organization, waiting to join.

The main theological debate within the ranks of the fundamentalists is how to make the Muslim masses understand that within fundamentalist Islam, there is indeed no divergence between Sunnism and Shi'ism.

It is obviously no coincidence that similar "unity" negotiations are going on within Buddhism, and within Christianity between Catholicism, Protestantism, and the various Orthodoxies.

Nor is it by chance that the first "Christian" theologian received in Teheran by Iranian theologians, including Hojatessalam Khatemi (the Minister for Islamic Guidance who heads the Islamic terror commandos), was Tübingen's schismatic ex-Jesuit, Hans Küng. Later interviewed by Swiss radio, Küng stressed the importance of such dialogue, saying, "We are all heirs of Abraham. We also have the same conception of redemption and paradise." Fundamentalists of all religions, unite.

One brotherhood, one community, one Imam

The monthly magazine of the Islamic Center of Hamburg, West Germany, *Al Fajr* (Dawn), has published a series of articles on Sunni/Shi'ite rapprochement. The Center enjoys unique authority, having been created by Ayatollah Besheshti (killed in 1981). Its present leader, Hojatessalam Mohammed Moghaddam, is Khomeini's special representative in Europe, controlling all the European Islamic centers. The articles aim at establishing that the "Line of the Imam," (Khomeini), is a theology that will reunify both families, at last.

The articles show, for example, that Khomeini's movement is the outgrowth of attempts to unite Islam in the 1930s and 1940s under Hassan al Banna. Through the Iraqi Shi'ite Nawab Safawi, the Shi'ite organization Fedayeen-e-Islami was created as the Iranian branch of the Egyptian Muslim Brotherhood. Khomeini's godfather, Ayatollah Kashani, met with Hassan al Banna in 1948 in Cairo to discuss the reunification of Islam. One of al Banna's close associates, Abdel Mutaal al Jabri, in his book, *Why Was al Banna Assassinated*, said that al Banna was about to create a single Islamic liber-

ation front, with Kashani publicly announcing the reunification of Islam. Today, assert the articles, this is Khomeini's task.

Had al Banna and Kashani united Islam under their leadership 40 years ago, it would have had devastating consequences. As one fundamentalist ideologue describes it: "To build a new Islamic civilization, we have to raze to the ground the present civilization, we have to burn the flags, and we have to break all borders. Nations do not exist, there is only one community and one people." Or, as Ayatollah Khomeini declared in 1982, "There is a fundamental contradiction between Islam and the notion of fatherland. All values based on nationalism are expressions of Western imperialism."

Khomeini himself made the point: "All evils come from nationalism. We have to create one single universal Islamic government."

According to our fundamentalist source, the key to creating a "new Islamic civilization based on the line of the Imam" is Baghdad. When that former center of the Caliphate falls to the "new Muslim," the rest will follow.

Khomeini as the new caliph

Besides Khomeini's godfather, present at the 1940s meetings which tried to set up a unified Islamic Liberation Front, was the Iranian Ayatollah Gomi who still remains in Cairo, as well as representatives from the secret societies created by Hitler's closest Muslim ally, the Grand Mufti of Jerusalem, Hajj al Husseini and his private secretary Ma'arouf Dawalibi. Dawalibi is now chairman of the World Muslim Congress and co-chairman of the Club of Rome-created "Islam and the West" association in Geneva. These talks, however, came to an abrupt halt when Hassan al Banna was assassinated in 1949, and there is little indication that they were ever close to success.

In fact, the negotiations remained in limbo for more than 30 years and were not reactivated before the takeover of Iran by Kashani's heir, Khomeini. Yet by 1981, these failed again as the Gulf war decayed into a war between Sunni Iraq and Shi'ite Iran. It was the Israeli invasion of Lebanon in June 1982 which provided a new incentive for Islamic unity, to bypass diplomatic negotiations, which appeared impotent, in favor of a radical and military unity.

In 1982, the Movement of Islamic Unity, or Tawhid movement, was created in Lebanon by Tripoli-based Sheikh Said Shaba'an, a local Sunni Muslim leader who decided later to merge his activities with the Al Amal Shi'ite militias of Nabil Berri and with the Iranian-sponsored Party of God (Hezbollah) of Sheikh Muhammed Hussein Fadlallah. To stress that his decision was not merely brought about by the wars but expressed the deeper need for Islamic Unity, Sheikh Shaba'an has visited Teheran several times. In April 1985, he had a lengthy meeting with Ayatollah Khomeini to discuss bringing about an Islamic Republic of Lebanon, the first of its kind outside Iran itself.

From Rome to London

The Islamic unity brought about by the Lebanese battlefield kicked off a new round of international negotiations, centralized by the controversial Hojatessalam Hadi Kosrowshahi, the Iranian ambassador to the Vatican! Kosrowshahi, who is reported to have boasted to Khomeini in 1984 that he had succeeded in converting Pope John Paul II to Islam—"but it cannot be made public yet"—is best known for the fact that his very large embassy, which has underground passageways to the Libyan embassy in Italy, has been for the past two years the European center of the Islamic Jihad terrorist deployments.

Inquiries into the rationale behind the Iranian embassy in the Vatican centralizing such a predominantly *Muslim* debate, have brought the answer that the

Vatican's Islamic Center is traditionally one of the most important in Europe. Deeper inquiries may reveal otherwise; radical Islam in its present form was initiated by Jamal Eddin al Afghani at the end of the 19th century, who happened to be a member of the Italian Grand Orient Freemasonry as well as a member of the Propaganda Freemasonic lodge of "Young

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Italy" movement leader Giuseppe Mazzini, the immediate predecessor of the modern, better known illegal Propaganda-2 lodge of Licio Gelli. Iranian Shi'ism always maintained historically close ties with Venetian families, which used the Iranian Shia Safavid kingdom against the Ottoman Empire, and have maintained close interests in Iran to this day.

In liaison with Rome is the London-based Muslim Research and Planning Institute (MRPI) of Dr. Kalim Siddiqi, a Pakistani in the pay of Iran for many years. Siddiqi was otherwise shown a few years ago to be a disciple of Soviet Politbureau member Geidar Aliyev in the use of systems analysis in Muslim Russia, and a visitor to the Soviet intelligence center at the university at Tashkent. It was under the sponsorship of Siddiqi in London, that the "Assembly of United Islamic Movements" was created in late 1983. In its environs can be found the Islamic magazine *Arabia*, owned by wealthy Saudis of Shia origins, also campaigning for such unity. "In a sense Shias are Sunnis and Sunnis are Shias" it wrote in late 1982. From Rome and London it reaches many of the Iranian-financed Islamic centers in West Germany, France, Spain, and Switzerland, which are trying to win over the immigrant workers in France or Germany—predominantly Sunni Muslims.

An important ideologue for this movement can be found in the little Swiss city of Lausanne, which seems at first blush, a place as unlikely as Rome to foster such ideas. Abdel Majid Turab Zamzami, originally a Sunni Tunisian, who claims to be "neither Sunni or Shia but in the Line of the Imam," just wrote a book on the Iran-Iraq war together with French Muslim Roger "Raja" Garaudy, who used to be a Politburo member of the French Communist Party. "Raja" originally converted to Islam under the sponsorship of the wealthy and conservative Saudi Wahabites, but would now be also a "follower of the line of the Imam"—a step he doesn't seem to be in a hurry to put out publicly, perhaps for financial reasons. Switzerland is a very small country, and it is no surprise that Turab Zamzami, original founder of the Islamic center of Lausanne, is an acquaintance of Nazi banker François Genoud, as well as Swiss Nazi-convert-to-Islam Ahmed Huber. Genoud is reportedly considering his own conversion to Islam, too, as a final rejection of "Judeo-Christian civilization."

In the cited book, Zamzami makes the case for Islamic unity by underlining the real stakes in the Iran-Iraq war: "A war of civilization, a war between nationalism and Islam. When Baghdad falls, it will be the end of nationalism, of the nations in the Islamic world!" Instead there will be only one Islamic community: Regions or provinces may be called "republics," but they will be "in fact like the old Willayat of the Ottoman empire. Like the cantons in Switzerland. As in Iran, there is a President, but above all there is an Imam. It is the Imam who decides and rules. Over the Presidents, there will be caliphs of the Imam!" The war in Lebanon has been a first step, a small one; the fall of Baghdad "will be crucial. One major Sunni regime has to fall. The problem today is that none of the Sunni countries has been liberated." After Iraq, Saudi Arabia and Pakistan will be next, he continues: "It will be like houses of cards, falling one after the other," and then the problem of Europe and the United States will be tackled!

A whole program! However, Sunni and Shia unity is nowhere near concretization. As a source pointed out, the differences "are not theological, they are political." Indeed, the appointment of Khomeini as the new Muslim Imam and the restoration of the Caliphate abolished in the 1920s by Ataturk, is a political move which few countries, few people in the entire Islamic world and abroad would ever want to live to see. However, pending the present inability of Iran to recapture the seat of the old Baghdad Caliphate, such negotiations bear consequences. It is not accidental that the Iranian embassy to the Vatican controls the European deployment of the Islamic Jihad and of Sunni and Shia commandos, or that François Genoud has been exposed as running the European part of the old "Carlos network."

If the Muslim world is, fortunately, not ready for the kind of radical and fundamentalist unity that Khomeini wants to impose, many are ready to fight and die for it as martyrs, as under the sponsorship of Hassan al Banna in the 1940s. This underlines the real danger behind what seem to be mere "religious" talks.



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