

Modern Egypt and the United States: What They Never Told You

by Dennis Speed

Nov. 9—In a presentation given to the October 29 Schiller Institute conference, “In the Footsteps of Alexander Hamilton: A New, Just America and a World Governed by Reason,” Ambassador Ahmed Farouk, Consul General of Egypt in New York, advanced an important, central conception in his speech on “The History, Ideology, and Development of Radical Movements in the Middle East.” Ambassador Farouk described the history of conflict in northern Africa, Southwest Asia, and other Islamic faith based territories as divided between “the reformers” and “the awakeners.” The former advocate modern civil society and believe in the gradual improvement of society by means of technological and scientific progress, in harmony with, but not dominated by a particular theological worldview. The latter believe that society can only be organized as a theocratic state, and that that state is perpetually at war with any other body that is not of that theocratic persuasion. Modernity, advancement, is their sworn enemy.

By identifying this key concept, Ambassador Farouk properly placed the “Middle Eastern conflict,” as well as the “Clash of Civilizations” conflict, outside of Islam as such. In fact, his idea is fully congruent with one that which *Executive Intelligence Review* founder Lyndon LaRouche formulated in a ground breaking book length essay in 1978, “The Secrets Known Only to the Inner Elites”—the battle throughout the 2,500 years of Western Civilization between the Platonists and the Aristotelians. It is sometimes called the battle between the “city-builders” and the “empire-builders.” It is in fact the age old battle

between those on the side of human creativity, progress, discovery, and invention, and the “back to the land,” “back to the cave,” “back to nature” oligarchies of history.

Today it is exemplified in the battle between the pro-nuclear/thermonuclear energy, population-growth forces, and the anti-nuclear/thermonuclear population-reduction forces. Egypt’s recent history, that is, its past 250 years, has embodied this battle.



*Muhammad Ali, 1769-1849,
Khedive of Egypt*

Modern Egypt

Subjugated by the Ottoman Empire in 1517, Egypt saw a new day with the rise to power of the great Mohammad Ali (1769-1849). A self proclaimed leader of Egypt, who rose to power without the consent of the Ottoman caliphate, Ali was also not stopped by British and French imperialism from modernizing Egypt. Improvements in agriculture; irrigation and water management; industry; and the military marked his rule, which extended from 1805 until 1848. In Ambassador Farouk’s speech, he referenced Ali’s modernization program, including his sending of students to Europe for engineering, medical, and veterinary studies. Mohammad Ali’s grandson, Ismail Pasha, would later oversee the creation of the Suez Canal, built by Egypt with French engineers from 1859 to 1869.

It is noteworthy that the recent “doubling expansion” of the Suez Canal, which has redrawn the world map for global commerce and trade, was successfully completed in one year, an engineering feat that has amazed and inspired the world. This is another example

of the “city builder” orientation of the present Egyptian government.

In introducing Ambassador Farouk, Dennis Speed, Schiller Institute Northeast representative, documented the recruitment by Ismail Pasha, Khedive of Egypt and the builder of the Suez Canal, of 50 American former Union and Confederate military officers. The Khedive had approached Thaddeus Mott, a West Point graduate. He was serving in the Ottoman army after the Civil War was over; he was the son of a prominent physician. He had obtained permission from Grant’s Army Chief of Staff Gen. William Tecumseh Sherman, to recruit a team to go to Egypt. These veterans from both sides of the recently concluded American war of 1861 65, joined forces as engineers, surveyors, educators, explorers, and military advisers, for a nine year “tour of duty,” from 1869 until 1878.

President Ulysses Grant—whose Administration had authorized the delegation—visited Egypt and that American delegation in the final year of the official American presence there. The important point is that the Americans *built things*. They did a lot of surveying, they tamed many rivers, they mapped parts of the Nile River tributary system, they built many roads. And most important, the educational system, particularly for the nation’s military, was largely reorganized, using the West Point model.

So when you talk about the Egyptian military today and you hear criticisms of a certain type, you have to realize that often the critics don’t even recognize that the national identity and the sense of patriotism that you see being expressed there, used to be *here*. It was an export; it was the kind of thing that when America was good, it used to export: a sense of mission, a sense of purpose, a sense of national identity, and a sense that the uplifting of a people, the self development of a people, is the most important commodity that one can export, rather than talking merely about something abstract and empty, like



Ambassador Ahmed Farouk, Consul General of Egypt in New York.

“democracy.” It’s a nice term, but as the poet Friedrich Schiller once said, “if you give a man food, clothing, and shelter, dignity will come of itself.”

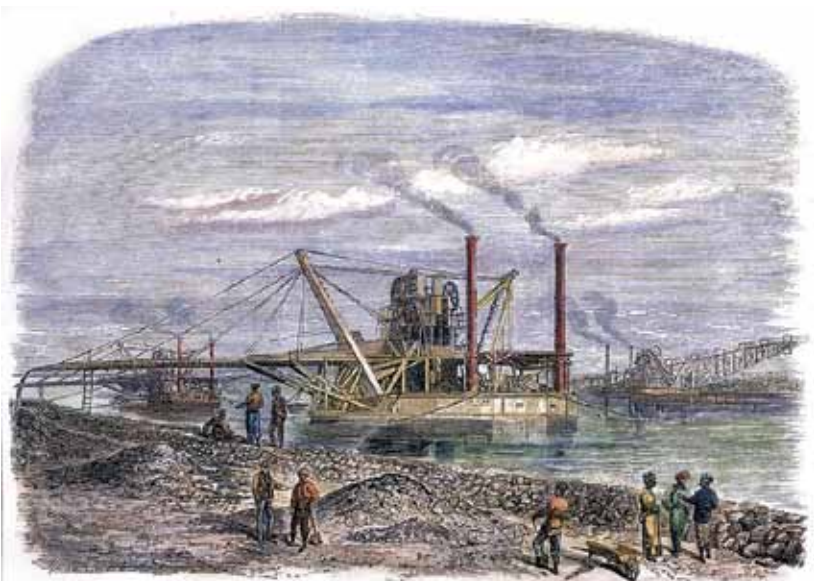
The Muslim Brotherhood

Ambassador Farouk spent much of his talk discussing the Muslim Brotherhood, an organization founded in Egypt in 1929. His reference prompted a review of *EIR*’s extensive archive on the topic, a file that began in the mid 1970s. The following are observations, entirely independent of the ambassador’s presentation, intended to provide the reader with a broader acquaintance with the topic. The British Intelligence origins of that organization is key.

That background is in part supplied here.

The Muslim Brotherhood is thought of as the immediate ancestor of the radical Islamic organizations that have spread over the globe in the last 60 years, and particularly after its suppression in Egypt in 1954. Hassan al Banna, born in 1906, was the founder of the Muslim Brotherhood.

The British East India Company, nearly from its inception in 1763, supported those factions in Islam that were considered to best cohere with the designs of the



Dredgers and elevators at work on the construction of the Suez Canal.

Empire and its demand that colonized or soon to be colonized populations should have little or no access to anything resembling economic independence. The Company wanted to find the most backward elements willing to impose upon themselves the cultural self stagnation that supported the looting policies of British monetarism. This tactic was not original with Britain. The ancient monetary center of Babylon—"the Whore of Babylon"—and Mesopotamia more generally, had been noted for its practice of "god building"—the export of cult beliefs to subjugated territories in order to install a belief system that justified the "tribute to the gods" (gold, currency, cattle, land) that would be collected by the imperial center.

During the 1820s, "god building" became a systematized project of British Intelligence, known as "the Oxford Movement." As Robert Dreyfuss explained,

The chief sponsors of the British cult building project during this period were the British royal family itself and many of its leading prime ministers and aides, such as Benjamin Disraeli, Lord Palmerston, Lord Shaftesbury, and Edward Bulwer Lytton. . . . Bulwer Lytton, who served as the head of Britain's Colonial Office and India Office for years and was then succeeded by his son, was a practicing member of the ancient cult of Isis and Osiris . . . This paragon of the "empire builder" is the grandfather of the pre Raphaelite Brotherhood of John Ruskin, and many other organizations . . .¹

The actual founders and Islamic precursors of the Muslim Brotherhood in the 1920s were often themselves victims of the "Orientalists" of the British Crown's Oxford and Cambridge universities. British intelligence agent Jamaledin al Afghani, active from 1857 until 1897, was the immediate intellectual ancestor of the Muslim Brotherhood. He synthesized Sufism, the Baha'i



Hasan al-Banna, 1906-1949, was a school teacher and imam, and is best known as the founder of the Muslim Brotherhood.

faith, freemasonry, and Islam as a syncretic cover for his intelligence assignments, given to him by E.G. Browne, head of Cambridge University's Oriental Languages Department.

One of Browne's proteges was Harry St. John Philby, "Philby of Arabia," also known as Sheikh Abdullah, an adviser to the Wahhabist Ibn Saud from 1917—the same Ibn Saud who later became head of the family enterprise known as Saudi Arabia. So, while it is true that in 1927, Hasan al Banna co founded the Young Men's Muslim Association, which in 1929 became the Society of Muslim Brothers—today's Muslim Brotherhood—the true founders of the Muslim Brotherhood were in reality British intelligence's St. John

Philby, Sir John Glubb Pasha, T.E. Lawrence, and the "god-builders" of the 1820s Oxford Movement.

This background is essential to situate the causal principle behind the otherwise bewildering divisions and subdivisions that appear to exist, for example, in the Syrian conflict. While there are many sectarian divisions within Islam, the phenomenon called "radical Islam" is a British intelligence spawned artificial phenomenon introduced into Islam by "Londonistan," the true center of world terrorism, and its "Arab Bureau," as expressed in the British Saudi Al Yamamah deal, or in the personage of Saudi Prince Bandar bin Sultan, who figures as a central player in the events of September 11, 2001.

When U.S. Presidents Were Not British Puppets

American policy toward Egypt has not always been a moral disaster. Sixty years ago, in 1956, President Dwight D. Eisenhower risked his re election when he defended Egypt's national sovereignty in the Suez Canal crisis, at the point that the British and French governments, in response to President Gamal Abdel Nasser's July nationalization of the canal, worked in tandem with the Israeli military and attempted to wrest the canal from Egypt.

Eisenhower recognized the actions of the Egyptian government to be sovereign and legal. When it became

1. Robert Dreyfuss, *Hostage to Khomeini* (1981), p. 114.



UK Imperial War Museums

Smoke rises from oil tanks beside the Suez Canal that were hit during the initial Anglo-French assault on Port Said, November 5, 1956.

clear that both France and Britain intended military action against Egypt, Eisenhower “wondered if the hand of Churchill might not be behind this—inasmuch as this action is in the mid Victorian style.” Eisenhower had the United States introduce a resolution into the United Nations on November 1, 1956—the day after London began bombing Egypt—that condemned the Israeli occupation of Gaza and the West Bank on the border with Jordan. Eisenhower actively considered deploying the American military capability to assist Egypt if necessary, and supported United Nations sanctions against Israel.

Contrast the actions of a President Eisenhower, acting in the true interests of the United States, to the spectacle of Barack Obama’s *de facto* support of “radical Islam”—that is, British intelligence’s “Islamic fundamentalism card,” the same forces that were incited by Obama supporter and Carter Administration national security advisor Zbigniew Brzezinski in 1979, on the border of Pakistan and Afghanistan, to conduct a jihad against the Soviet Union. Look at the effect of that Obama support of “radical Islam” in Libya and Syria, as well as the spin off effects in places like Chad, Niger, and northern Nigeria. Look at the near disastrous effect of the Obama Administration’s *de facto* earlier support for the Muslim Brotherhood in Egypt. Contrast Egypt then, in 2012 2013, to Egypt now.

Despite recent pressures placed on Egypt through the IMF—as well as the temporary setback to Egypt’s expectations as the trade and commercial benefits from the doubling of the Suez Canal are yet to be realized—what is important is that Egypt has stood for the tradition of the city builder, of the future a future without war, and without fanaticism. The “General Welfare” of the people of Egypt, not short-term relief in acquiescence to debt slavery, was the narrow path chosen.

Immortality of Purpose: the True Divine Spark

What, then, might represent—in addition to the policy of the World Land Bridge pioneered by Lyndon and Helga LaRouche worldwide since 1989—a means for people in

Egypt and throughout Southwest Asia to “out-flank” the paralysis of the cultural backwardness upon which the ideology of radicalism feeds?

In a 1982 document entitled, “A Doctrine of Constitutional Law for the Iranian Renaissance from the Dark Age of Neo Asharite Irrationalism,” Lyndon LaRouche spoke about the identity of the truly human individual:

As we trace the progressive development of the divine potential within the individual, over the course of a normal childhood, adolescence, and adulthood, we define three general levels of correlated moral intellectual maturation, corresponding to the three canticles of Dante’s *Commedia*: “Inferno,” “Purgatory,” and “Paradise.” These are categories elaborated in St. Augustine’s writings, and are the “bronze,” “silver,” and “golden” souls of Socrates’ Phoenician myths in Plato’s *Republic*.

The adult level of moral development, the “Paradise” of the *Commedia*, is the level of development in which the individual locates his or her self interest in the non-ephemeral consequences of his or her developed judgement for practice. The development of the individual capacities and scope for efficient practice of such an individual person becomes, for such a person,

the necessary (ephemeral, mortal) instrumentality, the means by which the non ephemeral, true self interest is realized: the “philosopher king” of Plato’s dialogue is an example of a fully developed intellect of such moral characteristic.

In a different section of the same document—in a section entitled, “The Heritage of Al Farabi”—a discussion of the principles of Classical musical composition specifically discussing the great Islamic scholar Al Farabi (870 950 AD) and his Grand Book of Music (*Kitab al Musiqi al Kabila*)—LaRouche expresses the ecumenical character of the “musical principle” that has characterized his Manhattan Project of the past twenty-four months:

The form of well tempered polyphony associated with Zarlino, Bach, Mozart, and Beethoven, was developed in Europe through employing the design of the well tempered system specified by al Farabi to fulfill the specifications for music defined by St. Augustine. Yet al Farabi correctly insists that his octave scale ordered by fifths is very ancient at the time al Farabi wrote. In fact, the principles of well tempered two voice polyphony were already established before Plato among the Greeks, and existed in China centuries before the Han dynasty . . .

Kepler’s proof that the Solar system has been composed according to the same principles known for music to al Farabi does more than suggest that the well tempered octave scale is the only mode for human music. Well tempered polyphony is the only possible form of music: assuming one understands the relationship of modal forms of composition to the well tempered system.

There is a universal cultural expression, through human music, of the identity of the human race. In the same way, “the book of nature,” especially Galactic space, and the potential discoveries embedded therein, can be read by all nations, and applied by all nations, whose citizens are made capable of imparting and receiving new scientific principles of human practice.

Economics derives from these two primary sciences of creativity, and is only properly thought of as the science of the reproduction of the human species at higher and higher levels of what LaRouche has called poten-

tial relative population density. More people, at a higher living standard, with a greater surplus per cycle of production and per square unit of area, can be maintained on the surface of the planet. There is no population crisis. The greater the density of population, and the greater the potential of that economy to increase that population density relative to an earlier phase of society’s development, the more successful an economy is. The universal comprehension and propagation of the principle of potential relative population density would render war impotent and obsolete, and would cause terrorism and fanaticism to wither away.

The idea of Constitutional law that LaRouche presents here is the same as that which he has sought to revive in recent weeks with his restatement of the principles embodied in Alexander Hamilton’s seminal works on economics: his Treasury reports of 1790 on manufactures, public credit, the national bank, the mint, and the constitutionality of the bank.

The LaRouche Four Laws are not merely “economic principles,” but a statement of the immortal purpose of government, as stated in the Preamble to the Constitution of the United States and its General Welfare clause, “to secure the blessings of Liberty to ourselves and our posterity.” In a republic, the citizen must have the right to be treated as an adult, and has, in turn, the duty to act as an adult. That means that the principles of self government, which begin with an apprehension of truth by means of scientific experiment, are knowable and reproducible—not the products of a religious belief, or mystical, “ecstatic” experience.

An immortal principle need not be stated in solely religious terms. The compositions of Mozart, Beethoven, and Brahms, and the work of true scientist musicians such as Albert Einstein, demonstrate this. It must necessarily be so, otherwise scientific principles could not be universal. Alexander Hamilton established a science of republican economic self government through his Reports.

If the LaRouche Four Laws are read among the Egyptian population with the same vigor and intensity that we have seen in the demonstrations of recent years, it would be possible to restart the collaboration that the Khedive of Egypt and President Grant enjoyed 150 years ago. Further dialogues, such as that of October 29, and involving other nations as well, will substantially improve the prospects for such a happy, and revolutionary, occurrence.