

dealings with Europe and the United States, and move away from a too-close relationship with Algeria's old friend, the Soviet Union.

Such a policy does not mean that Algeria is renegeing on previous commitments, such as its support for the independence of Western Sahara. However, Algeria has clearly decided that the best strategy is to convince Morocco to come to the bargaining table, and to tone down military activities. Whether this has resulted in Algeria reducing its military support to the Polisario independence fighters is not known, but the psychological impact has been important enough for Qaddafi to claim he is now the only "true" friend of the Polisario, whose members he is training in Libya and deploying through the Touareg-run "Qaddafi road" along Algeria's southern border, north of Mali and Niger.

Such policies obviously do not make for unanimity among the old guard of the FLN, especially among the remaining members of the Oujda group, as the associates of the late president Houari Boumedienne are known. This group includes both those who advocate a more pro-Soviet policy, such as the followers of former party secretary-general Col. Mohammed Salah Yahyaoui, and those—mostly outside of the party structure—who are tempted to support Ben Bella's brand of Islamic opportunism.

Chadli's development program

In Chadli's favor in dealing with these factions is the effort he has made through the last four years to promote the development of the entire nation. A key focus has been southern Algeria, mostly a desert with few people and many oil fields.

After completing the Transsaharan Road, which crosses the Sahara Desert to link northern Algeria to Black Africa, Chadli has inaugurated a series of electrical power plants, which has electrified 80 percent of the southern Algeria region for the first time. Coupled with this is the creation of new cities in the region and the development of the Green Dam, a belt of trees several thousand kilometers long which blocks the desert winds. Cities previously inhabited by nomads have become industrialized, and a process of slowly resolving the crucial cultural and economic gap between the northern and southern regions of the country has begun.

Algeria requires investment to complete this program. As Algerian economic newspapers noted recently, there is no question that Algeria could follow Egypt's "open door policy" (*infatih*) and invite the same consequences, re-admitting the financiers who used these nations as centers of off-shore banking, capital flight operations, and money-laundering facilities. The Maghreb nations fought for independence against just such financial and economic exploitation.

But despite the potential risks, the Chadli government is inviting foreign companies into Algeria, and more international cooperation is to be offered—a policy coherent with regional détente.

Networks and ideology spread throughout the

by Thierry Lalevée

Sufi networks and the ideology of Sufism, as well as the more traditional networks of the Muslim Brotherhood, are an ideological control structure and an inspiration for what is known today as integrism.

The oligarchy that deploys the integrist movements internationally—an oligarchy which itself actively participates in mystical practices—is currently using Sufism as an obscurantist ideology with the aim of manipulating populations to maintain political control over them. Sufism as practiced by its believers, especially at the level of the Muslim Brotherhood, is a political doctrine whose goal is to "re-Islamize" the entirety of Spain, the south of France, and Mediterranean islands such as Sicily, Sardinia, and Malta.

As an exact ideology, Sufism was defined by Al Ghazali in the 11th and 12th centuries as a mystical and obscurantist philosophy, violently opposed to the Islamic current of thought represented by the philosopher Ibn Sina (Avicenna) during previous decades. In his works on the "Necessary Being," Ibn Sina had interpreted Islam as a religion elevating man, whose "destiny" is to perfect the work of God. Man must increase his mastery of nature, materially and spiritually, said Avicenna, changing and developing it for the benefit of all mankind, attaining in this way a higher degree of knowledge and of reason.

In his book *The Destruction of Philosophy*, Al Ghazali presented a totally different concept of man not as the master of his own destiny, but as predestined. Reason is denounced there as "atheism." The alternative to reason is mysticism, which, in Sufi sects, is the search for a direct contact with God or his representatives, such as *Kezr* or *Kidr*, and takes the form of "illuminations" often brought about by drug consumption or an artificially induced state of semi-coma, as in the case of the whirling dervishes. Sufism very early became pantheistic, adoring "Sufi saints" who had been imbued with special powers transmitted by *Kidr*.

Sufi activity has taken two forms: a life of contemplation or meditation and a life of proselytizing, involving activities

of the Sufi cult Mediterranean region

in the society at large. Although some Sufi sects have been purely meditative or monastic, most sects have functioned with a meditative center, serving as a base (*Zawya*), where the sheikh of the sect remains with his closest disciples, (*Moqaddem*), while other disciples travel around the world, either for religious or commercial activities (as in the case of the Tidjaniya sect), or for military activities (the Senussi or the Derqawis).

The Sufi sects rapidly became very well-informed intelligence networks. France used the Tidjaniya sect in the late-19th century Turkey of Sultan Abdul Hamid, who joined the sect himself in order to become closer to France. Meanwhile, Britain used the services of the Bektashi sect in the Balkans and in Turkey against the sultan—with the alliance between the Bektashi and the Freemasons later giving “power” to the “Young Turks.”

Britain adopts Sufism

Since the last quarter of the 19th century, Sufi sects have been “collected,” especially by the British, who saw in them an obscurantist movement which could be used against republican and anti-colonial movements then emerging in the Middle East. Particularly in Egypt and Iran, the British created several Islamic “reform” movements to divert attention away from British colonial rule to the question of the Islamic religion. In Egypt, Lord Cromer—later to become a member of Lord Milner’s Round Table, which gave birth to the Royal Institute for International Affairs (RIIA)—created and manipulated the infamous Jamaleddin al-Afghani and his disciple Mohammed Abduh. The organization of the Muslim Brothers created in 1929 by Hassan al Banna (himself a member of the Qadiriyya) came out of the journals founded by Abduh.

A statement by the Iranian Sufi Sayyed Hosein Nasr, former director of the Pahlavi Foundation, from his *Sufi Essays*, provides an insider’s view of the situation:

The Muslims of the 19th century denounced Sufism and declared it responsible for the decadence of the Islamic world; they even considered the study of Sufism to have been inspired by the colonialists. . . . Fortunately for us, since the beginning of the last century, Sufism has undergone a number of reforms. Once again, Sufism exists as the answer to the crisis of our civilization.

Before and during World War I, Arnold Toynbee, the historian and member of the British intelligence services, supervised a “Sufi project” and other operations in the Middle East, out of which came Lawrence of Arabia and the Muslim Brotherhood. At that time, Toynbee was the international director of the Royal Institute for International Affairs (RIIA), or Chatham House. These same British networks, having created the Muslim Brothers as a force to oppose the British-supported Zionist movement (among other reasons), later spawned Adolf Hitler’s Nazi movement and the Fascism of Benito Mussolini. The alliance among Hitler, the Grand Mufti of Jerusalem, and the Muslim Brothers was designed in London.

Sufism for the 20th century

The Islamic integrism of today is the direct product of a new Sufi project elaborated immediately after World War II, in order to make Sufism more universal and operational.

This new project transformed Sufism into a universal religion, taking it beyond and subsuming the narrow structure of Islam, and including Christianity, Hinduism, and Buddhism. Although Sufism originated in Islam, Sufism was re-defined as a religion older than Islam, having existed in ancient times. Sufism was retooled to encompass psychological questions, seen from an unscientific, irrational perspective.

Sufism was thus transformed into a universal, ancient, and irrational belief structure, which would bring together a whole variety of mystical cults. The person designated by the RIIA to accomplish this mission was a certain Idris Shah, an Afghan by origin. His family had served British interests since 1840, when during the first Afghan war, Idris Shah’s grandfather, Nawab Saiyed Amjad Ali Shah, was placed upon the Afghan throne by British troops. Iqbal Ali Shah, Idris’s father, was a disciple of the Qadiriyya sect who became famous for his “discovery” of the Tomb of Eve in Saudi Arabia. Among his many writings, he published a book with the revealing title *How to Control the Spirits of Asia*.

Under the control of the RIIA, Idris Shah turned out a stream of books from the middle of the 1950s on. In 1956, his *Oriental Magic* was published, describing witchcraft in Europe and the East. The book was translated into French and distributed in France by the Institute of Anthropology, directed at that time by Louis Marin, a profiler of witch cults.

Idris Shah’s second book, published one year later, *The Book of Books*, consisted of a preface of two lines, an intro-

The integrist movement for a new dark age

The integrist movements threatening national governments in the Mediterranean region, in Central America, and other international hot-spots are not spontaneous spiritual movements; they are the results of decades of developing networks, constructing ideologies, and fostering the use of mind-destroying drugs to build a force to be deployed in just such a period of economic crisis and threatened collapse of national institutions as the present. Integrist movements are deployed, as was the Ayatollah Khomeini's force in Iran, to take over secular governments and control entire nations through a particular irrational religious belief structure.

These movements, whether ostensibly Christian, Jewish, or Muslim, are totally opposed to technological progress, and to the existence of nation-states. Indeed, integrism reverts to a concept of man that denies the conception on which Western civilization has been built, common to all three of the great religions, expressed in the command to "Be fruitful and multiply, replenish and subdue the earth," and seeks to destroy the modern nation-states that have been the foundation of man's economic, scientific, and political progress.

Integrism is a religious project and a very precise political project of the international oligarchy whose political power and vast private fortunes, or *fondi*, are at stake in the current world financial crisis. Civil-religious wars are engulfing several nations in Central America already and threatening Algeria, Morocco, Egypt, Saudi Arabia, and France and Spain.

The nations of North Africa, or the Maghreb, are particularly vulnerable. Radicalization of relations between immigrant laborers in France and French workers, which is growing (see article, p. 43), could push the French workers to either Christian fundamentalism or towards fascist movements like the National Front of Jean-Marie Le Pen. Islamic and Christian integrists in France and Spain publicly oppose each other in a deliberate strategy of creating political and religious tension.

The fundamentalist cults are tied directly to both the international drug- and weapons-runners, but also to the "Europe of the regions" terrorist operations, whose purpose is to subdivide European nations into a group of

tiny—and powerless—provinces along ostensibly ethnic lines.

A single network, operating throughout the region of the western Mediterranean, now controls fundamentalist activity of all kinds in the region. This network adapts its activities to local particularities, but all extremist groups are coordinated from the same center. The two main groups, the Sufi networks and the Ben Bella network and fundamentalists in France and in the Maghreb, are run from above by the Nazi Inte

Decisions are taken to activate or re-create certain ideologies as a political operation only at the very highest levels of these networks: by the British Royal Institute for International Affairs (RIIA), by the directors of the International Monetary Fund and of the world Malthusian movement that created the Club of Rome. On a lower level, there are the figures deployed to make the new ideology concrete, including Idris Shah, the "founder" of 20th-century Sufism. The lowest level includes those whose task is to apply the new ideology, use it to proselytize, and be involved in the daily activities of such groups as the Movement for the Return of Islam in Spain.

In Europe, fundamentalism is led by the faction of the Blue Army of Fatima of the former Portuguese royal family, the Braganzas, and the "Tradition, Family and Property" (TPF) in Brazil, groups involved in the two assassination attempts against Pope John Paul II.

In France, Prof. Jerome LeJeune, a close associate of the TPF organization in France and a member of the World Federation of Doctors for Life, an organization committed to "re-establishing the kingdom of God on earth" based on "genetic heritage," leads the Christian fundamentalist movement with historian Pierre Chaunu, a member of the political-mystical group called "Maaistra." Chaunu did not hesitate to play the card of integrism when he recently launched a call for "no more mosques" in France.

The Maaistra was created in 1978 by Olivier Giscard d'Estaing, the chairman of the April 29 Paris conference on "Islam and the West" patronized by Prince Mohammed Al Faisal of the Dar al-Maal-al Islami Bank, the financier of Islamic fundamentalist movements in the Middle East, Eu

duction of nine pages, and no less than 236 blank pages! He immediately received profuse praise from the British media, from the *Sunday Telegraph* to the BBC. *The Sufis*, published later, became the bible of the current Sufi movements.

In 1965, Idris Shah was named director of Sufi studies at Sussex University, a branch of the Tavistock Institute of London, created at the end of the 1930s as the psychological warfare center for the British intelligence services. He was also named director of studies at the Institute of Cultural Research in London. A few years later, the British and American journals *New Statesman*, *New Society*, and *The American Scholar* ran front-page stories on "The Revolution of Idris Shah."

From this period on, the "teachings" of Idris Shah were incorporated into Rand Corporation study programs and projects by a certain J. Kermish and were used in training courses given to American intelligence officers and in universities generally.

In 1972, Idris Shah was also named international director of the Ecumenical Council of Churches in Geneva. He had previously created the World Sufi Organisation and the Society of Sufi Studies from his retreat in the cobblestone village of Tunbridge Wells south of London.

'In Honor of Idris Shah'

In order to better understand the "Idris Shah phenomenon," it is necessary to examine a seminar organized in London in 1972, called "In Honor of Idris Shah." There could be found the old British colonial establishment for Middle East affairs, the Anglican religious establishment, and the establishment of so-called orientalist.

The individuals attending included: Sir John Glubb Pasha, former commander of the Arab Legion in Jordan following World War II and founding member of the Anglo-Arab Association of the CAAU (the Council for Anglo-Arab Understanding); Sir Edwin Chapman-Andrew, Knight of the Order of St. John, president of the Royal Central Asian Society and of the Committee for Trade with the Middle East, and former ambassador in Khartoum and Beirut; and L. F. Rushbrook-Williams, an old friend of the Idris Shah family, director of the Middle Eastern services for the BBC, and "adviser" to royal families in the Middle East.

The Reverend Sidney Spencer from the University of Oxford attended the seminar, representing the religious establishment. The Reverend Spencer was then head of the department of comparative religion and publisher of *The Magazine for the Study of Comparative Religions*, one of the most important centers of "universal Sufism." From the orientalist, there was A. K. Julius Germanus, a member of the Committee of Hungarian Orientalists and member of the Hungarian Parliament.

The seminar unanimously stressed the importance of the works of Idris Shah, for the reasons enunciated by Glubb Pasha: "The public believes that physics can solve human

problems, and that the human spirit can decide the future of man. We are grateful to Idris Shah for having refuted this lie."

Idris Shah's networks

Idris Shah's activities have served as a cover for the formation of numbers of secret organizations in Europe, organizations which promote drug use and Malthusian ideas.

The World Sufi Organisation, created in the mid-1960s, has as members both Johannes Witteveen, former head of the International Monetary Fund (IMF), and Alexander King, a founding member of the Malthusian Club of Rome and the former director of the Science and Technology Department of the Organization for Economic Cooperation and Development (OECD) in Paris.

The World Sufi Organisation is made up of small groups of between 10 and 20 people, particularly "intellectuals." Inquiries about the Munich organization have revealed that all its members use drugs—hashish, cocaine, and heroin—as a routine part of "meditation."

The Society of Sufi Studies, also known as the Darqawi Institute, in Norwich, England, incorporates a "Society of Islamic Studies," with which a certain Fritjhoff Schuon works. Schuon, a native of Alsace, now lives in Lausanne, Switzerland, the world headquarters of the Nazi International. He is a leader of the Schadiliyya sect, active in Switzerland, Spain, Morocco, and Algeria, especially in Mostaganem, where according to some reports, the sect deals in drugs and arms.

The Darqawi Institute is the center of research for the World of Islam Festival Trust, set up in London in 1976, and headed by Sir Harold Beeley, a former head of the British Secret Services during World War II. Beeley was a founding member of the Council for Anglo-Arab Understanding (CAAU). The vice-president of the trust is the United Arab Emirates ambassador to London, Mohammed Al Tajir. Al Tajir, who owns a private bank in the Caribbean, has been known for some years as one of the main financiers of the fundamentalist Islamic movements based in Britain and elsewhere, especially the London-based Islamic Council of Europe led by Salem Azzam.

Al Tajir is an associate of the Galadari family of the Union of Middle East Banks in Dubai, and he has become one of the key intermediaries for arms sales to Khomeini's Iran. One of his British partners in these arms deals, Ian Smalley, was arrested last January in Dallas, Texas by the American authorities.

Under Al Tajir's patronage, the World of Islam Festival Trust became a founding member of Islam and the West, an organization created in October 1979 in Geneva. Islam and the West brings together the anti-science networks of Alexander King and Aurelio Peccei's Club of Rome, the British "Middle East" establishment represented by Sir Harold Beeley, and the Muslim Brotherhood networks around Ma'arouf

Dawalibi of the World Muslim Congress.

The Magazine for the Study of Comparative Religions is directly linked to the World of Islam Festival Trust. Published in Oxford, it preaches the Sufism of René Guenon, a French Sufi who died in Cairo at the beginning of the 1950s. Editors and regular contributors to the magazine include Fritjhoff Schoun, Titus Bukhardt (who is also Swiss Sufi), Martin Links, an English Sufi and director of the National Library in London, and Rama Coomaraswamy, a Hindu convert to Catholicism who is the official representative of the fundamentalist Christian current of Monsignor Lefebvre in the United States.

The French disciples of this magazine are to be found in the mysticism review *Atlantis*, founded during the 1920s by Marechal Lyautey, then governor of Morocco. Its representatives today are Robert Amadou, Barrucand, and Raymond Abellio. They operate through the Omega association, which is the French branch of the Sufi Order in the West, set up in 1913 by an Indian Sufi from the Schisti sect and now led by a certain Pir Velayat. Velayat organized a conference in Paris at the end of March with Nadjmuddin Bammate, an Afghan who is a former director general of UNESCO and one of the controllers and manipulators of former Algerian president and Hitler admirer Ahmed Ben Bella. Bammate arranged Ben Bella's October 1981 trip to the United States, where he was a featured speaker at a major conference of the Muslim Brotherhood at the Rothko Chapel in Houston. Conference participants planned the spread of Islamic fundamentalism throughout the Arab world, some going so far to praise the recent assassination of Egypt's Anwar Sadat.

This seminar, held March 18-19, was organized by the "Spiritual Colloquium for Peace—XIX Session" in the context of a "Conference on Sufism" which took place on March 20 at UNESCO. Bammate spoke on March 19 on "Islam and Liberation" and on March 20 on "The Sufis or the Sons of the Moment." Pir Velayat Inayat Khan talked about the "New Ways of Thinking" and later about "Ibn Arabi." Other people attending included Michel Cazenave of France Culture, the organizer of the Cordoba conference in 1979 on "Science and Conscience," Monsignor Germain of the Orthodox Church in France, and the director of the Tibetan Center of Scotland.

Around this magazine is also the Chamarande circle, a research seminar on Sufism held during the summer and on weekends, where Abdel Khader Rahmani speaks regularly. Rahmani is the director of the Academy of Berber Studies, of the International Third World College, and of the International Agency for Culture. A few years ago, Rahmani created the Alliance for the Union of Minorities with Jacques Attali, now special adviser to President François Mitterrand, who claims that euthanasia will be policy in all future societies. The Alliance for the Union of Minorities is part of the "Europe of the Regions" movement attempting to subdivide nations into feudal entities along any and all ethnic and religious lines.

Sufism and separatism

The direct link between Sufism and present-day separatist movements is ideological as well as organizational. The early writings of Idris Shah elaborate the ideology of separatism. In *Oriental Magic*, he cites magical practices as the basis for defining particular cultures in different European regions, including the Basque, Breton, Catalán, and Berber cultures. The Academy of Berber Studies now publishes the magazine called *Amazigh*, which mixes real history with the mystical stories of the goddess Athena, of Atlas, Heracles, and other mythical figures.

The link between Sufism and separatism is particularly visible in the organization called CIEMEN (Center of Studies of Ethnic Minorities), which has centers in Barcelona, Perpignan, the Abbey of St. Michael of Cuxa on the French-Spanish border, the faculty of philology at the University of Milan, and in Sicily. The Alliance for the Union of Minorities coordinates its activities with Marcel Texier, the representative of CIEMEN in Paris, and former president of the International Association for the Defense of Threatened Cultures and Languages, which publishes the review *Ethnica* in Milan.

Behind this kind of "cultural" activity are activities of a more military kind. The Abbey of St. Michael of Cuxa, led by Father Aurilli Argemi, has served as a safehouse for the terrorists of GRAPO and GARI. The kidnapping of the Paris director of the Bank of Bilbao was planned in the abbey itself.

In Spain, CIEMEN collaborates with the Catalán Liberation front, a split-off from the Catalán Socialist Party, itself a split-off from the Spanish Socialist Workers Party (PSOE). These two organizations work closely with the Movement for the Return of Islam to Spain, created two years ago in Cordoba by Ali Kettani, of Dawalibi's World Muslim Congress.

Kettani is also the director of the Islamic Foundation for Science and Technology, affiliated with Alexander King's IFIAS, and he also heads the Institute for Islamic Minorities. It was in this last capacity that he created a subversive movement in Spain, provoking riots in January 1982 when he led a Muslim demonstration which attempted to seize the Santa Clara Cathedral in Cordoba, in order to transform it into a mosque. The Communist mayor of the city had apparently agreed to this change, in return for Kettani's financing of municipal activities.

When Kettani's movement was expelled from Cordoba, it moved to Grenada where it collaborates with the Swiss Sufi sect of Fritjhoff Schoun. Along with the Movement for the Return of Islam (MRI), the Islamic Centers and Spanish Muslim Movement operate out of Madrid, Barcelona, Las Palmas, Valencia, and Malaga. These are the centers which welcomed Ben Bella and Roger Garaudy in fall 1981. Spain, and Barcelona in particular, Ben Bella admitted in February, is one of his most important sources of funds. He has received many a diamond necklace from there.

(To be continued.)