

tions that interlock with British intelligence and European oligarchical networks, and has often undercut Soviet state policy. Prominent in the Soviet factions involved are the machine of the old Communist International, certain Moscow think tanks, and the KGB.

It is a feature of Soviet politics since Giscard's defeat that the line between Brezhnev and representatives of these factions, such as Central Committee Secretary Boris Ponomarev, is increasingly blurred. It is Brezhnev who will receive Socialist International chairman Willy Brandt June 30 and Brezhnev who has warmly praised the Ponomarev-patronized, Socialist-led peace movement in Europe in three consecutive speeches. The entire Soviet press choruses in support: *Izvestia* proposes that Britain's Lord Carrington could lead Great Britain into "détente" with Moscow, and *Pravda* hails the great example set for disarmament advocates by Bertrand Lord Russell, the British intelligence master whose Campaign for Nuclear Disarmament in the 1950s pioneered the use of antiwar mobilizations to block scientific and industrial progress and to destabilize chosen governments.

Moscow's fanfares for the Socialist International fully accord with the underlying military preparations mode, if the Soviets are calculating that war is inevitable. From the military point of view, movements that weaken the potential adversary are welcome.

Olof Palme's next stop after Moscow was Teheran, for his ongoing mediation of the Iraq-Iran war. Landing in Teheran the same day, also from Moscow, was Ayatollah Sadegh Khalkhali, the reputed chief of Iran's supersecret *Fedayeen-e Islam* society.

Khalkhali, a recent visitor to Peking, had toured several Soviet republics where Islam is practiced. His hosts were the government Council for Religious Affairs and the Spiritual Administration of Muslims; like the Russian Orthodox Church—which joins forces in disarmament campaigns with the Socialist International and prominent Anglicans and Episcopalians, among them Cyrus Vance—the Spiritual Administration of Muslims is tightly interpenetrated with the KGB.

Within hours of his return, Khalkhali was spurring Iranians into new chaos and civil strife with calls to shoot "renegades" to the Islamic revolution and cries of "Death to America." Soviet commentator Alexander Bovin, who has relayed Brezhnev's policies to the world in the past, did raise some doubt about the ultimate outcome of the Iranian mullahs' rampage. Iran's real problems "are beyond the limits of their understanding," said Bovin of the mullahs.

But for now, Moscow is not backing any alternative for Iran. The KGB and Socialist International forces, who helped the ayatollahs to power in 1978, are ascendant there, in part because the Soviet leadership has cut back on war-avoidance endeavors internationally.

Book Review

What are the true roots of Islam?

by Thierry LeMarc

Numerous books published over the past several months have addressed themselves to the task of defining a future to the Arab-Islamic world, a world in crisis since the takeover of Iran by Ayatollah Khomeini two years ago. The central feature in that ongoing philosophical and political debate is the very existence of the nation-state as it is known today: the most advanced form of society.

Since the "Islamic revolution" in Iran, various styled organizations have taken it upon themselves to pave the way for the annihilation of the nations of the Islamic world, but a key proponent is one Zia Uddin Sardar, consultant to Saudi Arabia's King Abdul Aziz University and an Islamic member of the "Aquarian conspiracy," named after the famous book by Marilyn Ferguson, with whom Sardar entertains close relations. In a recent discussion about his latest book, *The Future of Muslim Civilizations*, Sardar explained that presently existing nations in the Middle East, Africa, and Southwest Asia are key "obstacles to a true Islamic revival. . . . Imposed by the West, present nations are primarily relying on geographical boundaries and do not care about human development. The nation-state never existed until the 19th century in the Islamic world. All was not rosy during the Ottoman Empire, but you had better human communication," he continued.

As one could guess, Sardar's present target is primarily Saudi Arabia—as it was from Iran a few years ago. Thus he moans that in the kingdom "the nomads have lost their identity. They have become alienated from their own history. The nice old cities have been replaced by high buildings. De-urbanization, that's what I want," he concluded before going on to proudly stress that his ideas were being studied in numerous Middle Eastern-based institutes of "futurology" and that the "nation-state is already crumbling. We have to reinforce local

control. It is already happening.”

Sardar's fundamental untruth lies in what he tries to hide. His proposals are not Islamic per se, or in general, but are indeed representative of a particular political faction of Islam generally associated with the arch-reactionary mystic philosopher of the 11th century al-Ghazali. It is a straightforward feudalistic outlook based on an Islamic world exploded into numerous fiefdoms without any identity other than the local tribe. In such a world, the great mass of the population is sent back to pastoral imbecility and nomadic savagery, while a handful of priests, of the likes of Sardar, maintains for itself what little technology it deems necessary. In the same discussion, he outlined that, although high technology such as nuclear power would have to be eliminated, smaller-scale technology, “appropriate and Islamic technologies, will have to be kept.”

Is the nation-state ‘un-Islamic’?

The alternative to Sardar's scenarios and ravings were given last winter at the seminar held in Paris by *EIR* to celebrate the millennium of ibn Sina (known in Europe as Avicenna) (*EIR*, Dec. 30), especially in the presentation by Prof. Aly Mahazeri of the Paris Ecole des Hautes Etudes en Science Sociale. In Professor Mazaheri's presentation on *The Virtuous City*, written by ibn Sina's 10th-century predecessor al-Farabi, he showed the enormous contribution of al-Farabi in the process that built the nation-states of Europe. Coming during the decay of the Abbasid Caliphate of Baghdad, al-Farabi conceived his *Virtuous City*—in which he defined the rights and duties of both the rulers and the ruled—as the necessary step forward that the Islamic society of his time had to accomplish to reverse its entropic process of decentralization.

Truly Neoplatonic, al-Farabi warned the rulers of their duties to meet the spiritual and material demands of their subjects, to continuously face the task of raising their abilities toward reason. That his scheme was called the “scientific city” was no accident, as he recognized that the city was one of the achievements of civilization without which society as a whole would not have progressed from the stone or pastoral ages of earlier technologies. Implicit in the proposals of al-Farabi was especially the need to regulate the financial and monetary flow in the caliphate, seizing it from the handful of bankers who, through their monetarist lootings, had led the entire caliphate to the point of disintegration.

As history teaches us, none of this advice was implemented. Local communities became the dominant focus of social activities, and the caliphate was split into numerous kingdoms, fiefdoms whose only common feature was a belief in obscurantism of al-Ghazali's sort. As a matter of fact, in Iraq it took until the 1970s to rebuild the kind of irrigation system first established in the ninth century by the Abassids, but which had been

left to degradation afterward for lack of credit and centralized authority—11 centuries!

Contribution to Europe

Contrary to what Sardar would have us believe, Europe was built into nation-states only after the philosophical and political achievements of such persons as al-Farabi or ibn Sina had become known. So much for the nation-state as a “Western colonialist creation.” As detailed in the recent books *Fascination de l'Islam* by Maxime Rodinson and *Lumières d'Orient* by Jean Tourniac, the building of Europe was achieved by such currents as “Augustinian Avicennism,” a philosophical and political network born out of the research and work of the philosophy of both a deliberate voluntarist Transmitting their conclusions to the main arenas of Europe, these networks based themselves on a synthesis of the philosophy of both a deliberate voluntarist outlook, and on the commonality of al-Farabi's *Virtuous City* and St. Augustine's *City of God*. Their aim was to end feudalism, and they did. Such products led to 13th-century philosopher-king Frederick II Hohenstaufen, a grand and controversial figure who drafted the first modern constitution, based on his knowledge of such philosophers. A similar result was achieved in the 15th century with Louis XI, who founded the French nation, through his educators among the Brotherhood of the Common Life, an Augustinian order modeled on the earlier Ismaili currents of Islam. Similarly, through the 15th-century Greek philosopher Plethon Gemisthos based in Italy, Europe was introduced to the key notion of labor force and of political economy, initially developed in raw form by ibn Khaldun.*

How ironic it is: Europe could not have been built without the great contributions of such thinkers, generally considered as Islamic thinkers. By contrast, the Islamic world not only fell into decay, but even submitted to the domination of the many mystical schools originated by al-Ghazali and became an easy prey for the Mongolian troops who met little resistance. In effect, it was not natural phenomena, but a direct political action by the followers of al-Ghazali to permit the Mongol invasions rather than see their own power challenged by rational philosophical currents. To do so, the followers of al-Ghazali did not hesitate to ally themselves with similar feudal forces in Europe who were fighting against Frederick Hohenstaufen and his colleagues.

Out of his London office, Sardar, through his close collaboration with the Club of Rome, the Aquarian conspirators, and the Brandt Commission, seems to be willing to continue on such a path.

*For a more general reading on Islam, see Montgomery Watt's *What is Islam*, Longmann Group Ltd. and Librairie du Liban, London and Beirut, 1980.