

## COUNTERINTELLIGENCE

# Muslim Brotherhood: London's

## I. Introduction

The period from the fall of the Shah of Iran to Ayatollah Khomeini marked a turning point in the history of the Middle East and of the Islamic World. The establishment of the Ayatollah's Islamic Republic of Iran inaugurated the implementation of the Anglo-American financial interests and British Intelligence's strategy to impose a "New Dark Age" across the region.

To appreciate the enormity of the implications of the Khomeini revolution in Iran, it is necessary to look beyond the geopolitical struggle along Zbigniew Brzezinski's "arc of crisis," and beyond the strategic debates about the viability of an Islamic movement to combat communism. One must look into the horrifyingly empty eyes of Khomeini's supporters. Like the

### In this section

A special investigative team, headed by Robert Dreyfuss, Middle East desk chief of our New York bureau, and Thierry LeMarc of the Wiesbaden, West Germany office, has compiled a comprehensive study of the inner workings of the Muslim Brotherhood cult that runs the new Islamic government of Iran. Detailed here are the background and origins of the Brotherhood movement in the British colonial subversion of the Muslim world, the history of the Muslim Brotherhood since its founding in modern-day form in 1929, the 1954 expulsion of the cult from Egypt by nationalist leader Nasser, and the spread of the Brotherhood throughout the Middle East and the expatriate Muslim communities in Europe and the United States since the 1950s.

insane cultist followers of Reverend Jim Jones's People's Temple, the mindless "Islamic revolutionaries" of Iran have lost their human souls. Led by confused and fanatical mullahs, of whom Khomeini is only the best known, the masses of Iran's revolt have been plunged into the abyss of sheer insanity. Without immediate assistance from outside Iran, the population of that unfortunate nation will shortly become an unsalvageable mob.

In this report, we will demonstrate that the upsurge of Islamic orthodoxy—whether of the Iran variety, or that of the more commonly known Muslim Brotherhood, or the Jamaati Islam of Pakistan, or even the mystical Sufi brotherhoods of Asia—is a project of the City of London.

Two interrelated consequences—and policy goals—can be identified with regard to the New Dark Ages strategy of the London Islamic mafia. The first is most immediately obvious: if the Muslim revolution is permitted to proceed along its present course, the population of the entire Islamic world will be reduced by half to two-thirds. Already, Iran is following the "Cambodia model," with urban populations being relocated to rural areas and mass unemployment plaguing the country. With the breakdown in central authority, tribal and sectarian warlords are asserting demands for autonomy, and Iran's countryside is being swamped with wandering rebel armies that pillage rival cities.

This process now threatens to spill over into the Arab world, Turkey, Pakistan, and Afghanistan. The fragmentation of the Middle East along such lines has been dubbed the "Bernard Lewis plan," named after the British Oxford scholar of Islam, who is a close collaborator of British and Israeli intelligence and a consultant to Brzezinski's NSC.

Second, there is the effect of the Khomeini revolution on the minds of the Muslim populations, especially the youth. Students, youth, and others are being systematically brainwashed into automatons. By the hellish chants of the adherents to the Muslim Brotherhood, the precious creative mental abilities of

---

# shocktroops for the New Dark Ages

an entire generation are being destroyed.

The instrument of this British-inspired devastation is the Muslim Brotherhood, the Ikhwan al-Muslimun.

## Origins at Oxford

In the immediate sense, the Ikhwan is an outgrowth of a movement within the Muslim world that began in the 19th century, under the direction of Oxford and Cambridge universities and the mystical circles of the Scottish Rite of Freemasonry. It had its origins among the British-sponsored cults of Islam, including the secret Sufi societies and groups like the Bahai cult. The political godfather of the Muslim Brotherhood was Jamal al-Din al-Afghani and his disciples, the "reformers" of Islam, and the Salafiyya group.

But in the longer run the Muslim Brotherhood must be seen as the product of a centuries-long decay of Muslim culture that began with the evil cult of Asharism and its chief spokesman al-Ghazali, born in 1058. Al-Ghazali, the enemy of science and rational inquiry, was the bitter, lifelong enemy of the influence of the great Islamic genius Ibn Sina. Al-Ghazali's work has been carefully studied and catalogued by British Islamicists over the years, and has been tapped by British intelligence as the key source for subversion of the cultural institutions of the Muslim world, since at least the 18th century.

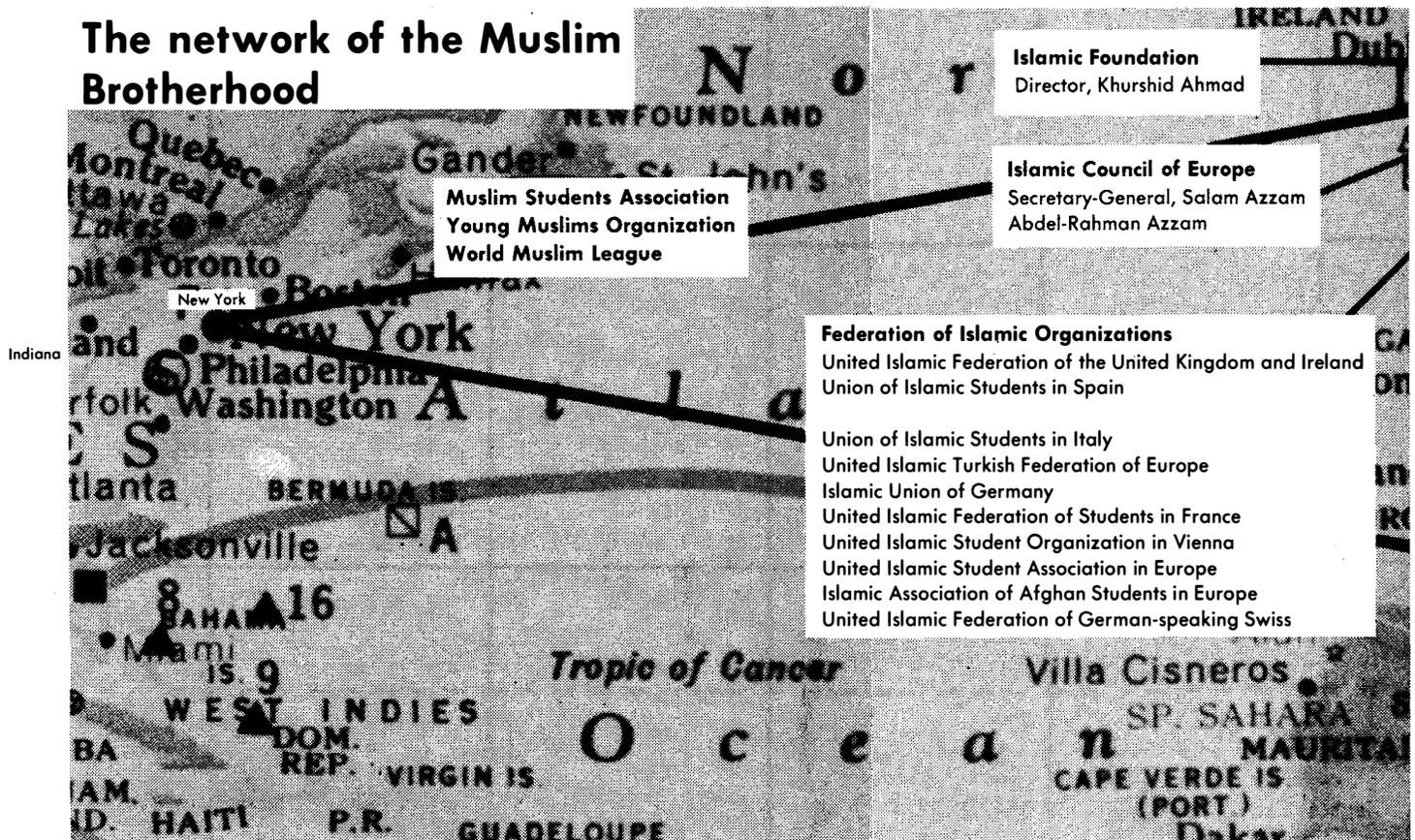
It is for this reason that the *Executive Intelligence Review* commissioned a team of U.S. Labor Party experts to prepare this report. The method employed in the report is one uniquely developed by the U.S. Labor Party. The efforts of governments and intelligence agencies of the Muslim nations, Western Europe, and even the Soviet Union have, so far, proved utterly inadequate to grasp the method employed by the British in fueling the Islamic movement—what Bernard Lewis calls "The Revolt of Islam." Unless the material contained in this report is absorbed and acted upon by the national governments of the Arab states, Turkey, and so forth, the Khomeini disease will spread unchecked. The national security of every state in the area depends on meeting this danger directly.

While the report has been prepared with those Middle Eastern governments particularly in mind, it is also aimed at a U.S. readership whom the daily press has barraged with disinformation about the "spontaneity" and "inevitability" of the religious backlash against modernization in Iran. The story of the Muslim Brotherhood is crucially illuminating for policy-makers and investors who are instinctively prepared to stake their decisions on high-technology development in the Third World, but are now being told that "the lessons of Iran" flash a caution light against rapid economic progress.

Already, Iran and Pakistan have been seized by perhaps mortal cases of the Muslim Brotherhood disease. A concerted effort has been launched across the Iranian and Pakistani borders to topple the government of Prime Minister Taraki in Afghanistan. The government of Turkey is threatened by a Muslim Brotherhood-led revolt, in coordination with the fundamentalist National Salvation Party, that could very soon lead to the establishment of a junta like Pakistan's in Ankara. According to well-informed sources, both Malaysia and Indonesia are slated for Muslim revolts. In the Arab world, Syria and Jordan have been specially targeted for Muslim Brotherhood activity, and Teheran has recently been implicated in fueling Ikhwan activities in these countries. In Saudi Arabia, since the death of King Faisal by an assassin's bullet—an assassin linked to the Muslim Brotherhood and to British intelligence and Henry Kissinger—the brotherhood has gained by leaps and bounds, under the careful guidance of the backward Prince Abdullah, the chief of the Saudi National Guard. Throughout North Africa and southward into Africa's Muslim regions, the Ikhwan is reportedly growing rapidly.

We present first a short history of the movement known as the Muslim Brotherhood from its formal inauguration in 1929 until its crushing by President Nasser of Egypt in 1954. We then show the background and origins of the brotherhood movement and its roots in the British subversion of the Muslim world, tracing the tradition of al-Ghazali, Sufism, the Bahai move-

# The network of the Muslim Brotherhood



ment, al-Afghani, and Mohammed Abdu. Then, we present the present organization and form of the Ikhwan since the 1950s, when it no longer had the benefit of its Cairo base of operations; in this section we lay particular emphasis on the names and locations of the British control of the movement. Finally, we present the case of Iran as a study of the application of the Muslim Brotherhood treatment to a major nation, focusing here on the career and role of Dr. Ibrahim Yazdi, the controller of Ayatollah Khomeini.

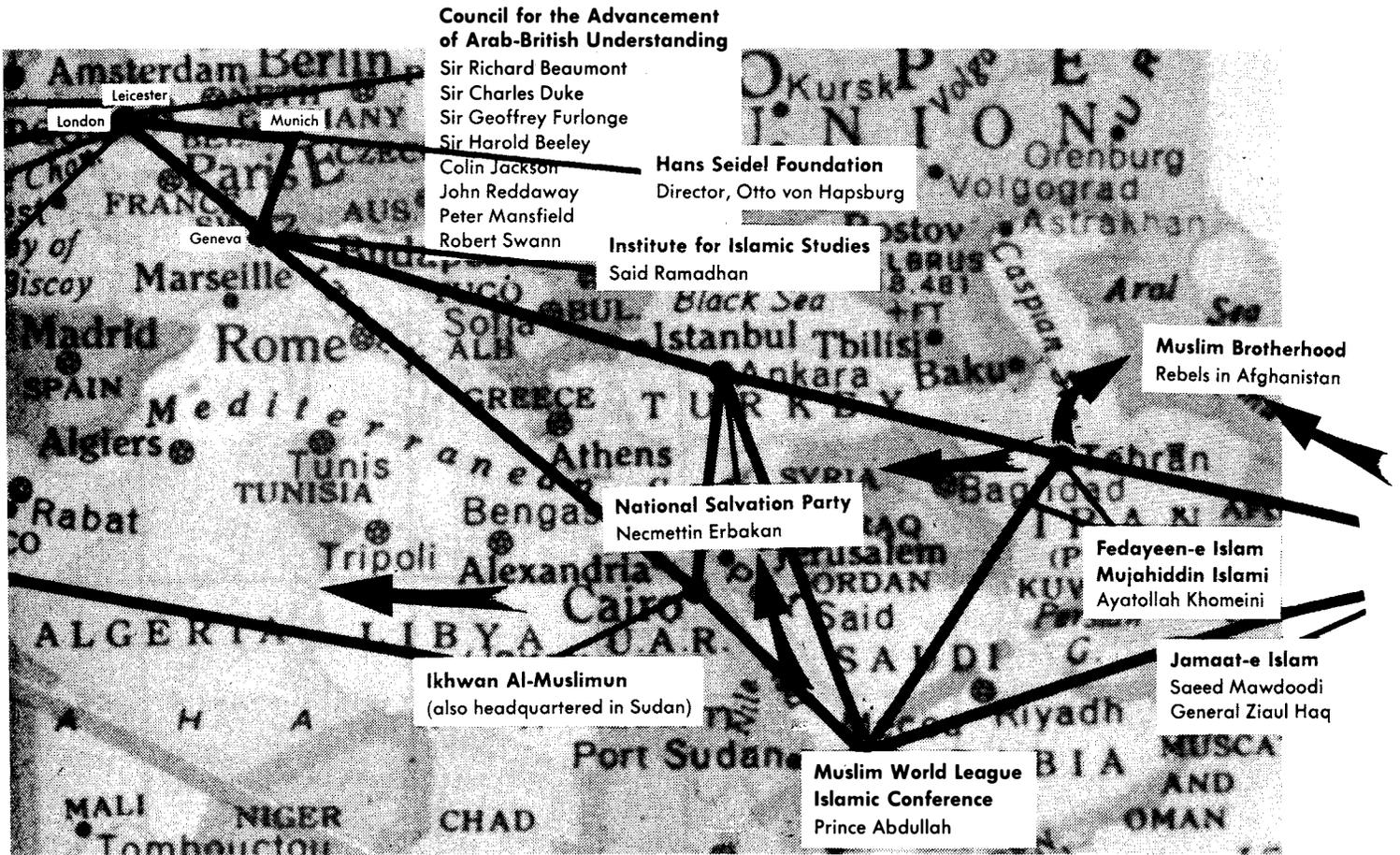
## II. History of the Muslim Brotherhood, 1929-1954

During its formal existence, before it went underground during the Nasser era, it was common knowledge that the Muslim Brotherhood was a tool of British intelligence. Throughout its history, there are many documented instances in which the Ikhwan was caught in illicit collaboration with the British Embassy in Cairo, the Suez Canal Company, and so forth. Despite its often loud attacks on "the British," the Brotherhood

loyally served the interests of the British Empire. Its chief weapons were violence, terror, and assassination.

But the Ikhwan's most important contribution to the British Empire was its propagation of an obscurantist, antiphilosophical extremism and xenophobia among the Egyptian and Arab masses, especially students. With the rise of Zionism—also, of course, sponsored by London—the Muslim Brotherhood became the chief instrument of the rabble-rousing anti-Semitism and bogus Islamic nationalism that kept the British—and the British Army!—continually mediating between warring Arab and Jewish factions. With its commitment to the Middle Ages, it is no wonder that the Ikhwan became the leading force in opposition to President Gamal Abdul Nasser, the Egyptian nationalist leader—or that the Ikhwan tried, at the end, to assassinate him.

The history of the Muslim Brotherhood, or the Society of the Muslim Brothers, begins in the period following World War I in Egypt. The intelligence officer then responsible for the Near East and Islam was Prof. Arnold Toynbee, who first served in British military intelligence and then headed the elite Royal Institute for International Affairs (RIIA) from 1925 to 1955. The 1925 edition of the RIIA annual report deals chiefly with the imperial problem of the Muslim world,



and was assembled under Toynbee's direction.

The founder of the Muslim Brotherhood was Hasan al-Banna, born in Egypt in 1906. In his early years, Banna passed in and out of a series of religious and mystical organizations, including the secret Society for the Prevention of the Forbidden and the "Order of the Hasafiyya Brothers." Gradually, he was inaugurated into the higher mysteries of the Sufi circles, a centuries-old network of freemason-like orders whose ideological patron is Abu Hamid al-Ghazali. By the age of 16, Banna's entire world revolved around the Sufi mysteries and al-Ghazali.

As Banna was drawn closer and closer to the inner core of the Sufi networks, his political activity began. During the 1920s, he passed in and out of a sequence of religious-political organizations, in which the invariant was violent opposition to secular nationalist politics—called "apostasy and nihilism" by Banna's associates—and against the secular philosophical ideas then gaining momentum at Egyptian universities, a trend spurred by the Mustafa Kemal Ataturk revolt in Turkey.

**The cult of 'Pure Islam'**

By the age of 21, Banna had been introduced to the most intimate circles of the British intelligence-spon-

sored Muslim movement, led by the Syrian Rashid Rida, the disciple of Mohammed Abduh. Abduh, in turn, was the student and homosexual partner of Jamal al-Din al-Afghani, the British agent who was the originator of the "Islamic nationalist" or pan-Islamic movement. The philosophy that Afghani, Abdu—and Banna—adhered to opposed "Western" influence, materialism, *frangi* (foreign) traditions, and the cultural trappings of the West in favor of "pure Islam."

In 1927, Banna helped to found the Young Men's Muslim Association. This was quickly superseded by the establishment, in 1928, of the Society of the Muslim Brothers. Banna set up his headquarters in Ismailiyya, a port city controlled by the Anglo-French Suez Canal Company. From the start, the Suez Canal Company—the leading representation of British imperialism in Egypt—financed the Muslim Brotherhood, helping Banna to build the first mosque run by the Brotherhood, completed in 1930. By 1932, the Muslim Brotherhood of Hasan al-Banna, joined by his brother Abd al-Rahman al-Banna, had set up branches in Ismailiyya, Port Said, and Suez; it rapidly spread to Cairo and other cities, including Alexandria.

Over the next years, the Muslim Brotherhood built its organization, beginning a series of new publications including a newspaper. By the late 1930s, the Brother-

hood was strong enough to create its first paramilitary branch, the *kataib* ("battalions"). It began with the creation of a division called the "rovers," at first growing out of the youth section athletic training but gradually becoming more and more openly a private army. The organization of the Brotherhood's *kataib* followed closely the pattern of the Nazi youth or Mussolini's *squadristi*; indeed, throughout the Arab Middle East similar movements were being assembled with British, Italian, and German Nazi assistance. In Lebanon, Pierre Gemayel established the Kataib, or Falangists.

In 1935, Abd al-Rahman al-Banna made contact with the increasingly pro-Nazi, British-supported Mufti of Jerusalem, Haj Amin al-Husseini. During this entire period, Muslims who opposed the intrusion of Zionist settlers in Palestine were forced into supporting explicitly anti-Jewish, fanatic parties like the Ikhwan and the Mufti rather than oppose the overall policies of the British.

In fact, during this period the Ikhwan sought and received support from the corrupt, pro-British King Fuad and, later, King Farouq, both obsequious stooges of London on the Egyptian throne. Like Egypt's other fascist party, Young Egypt (*Misr al-Fatat*), the Ikhwan of Hasan al-Banna celebrated the rule of the king while quietly preparing for a violent revolution that would establish a mass-based (and, London hoped, more stable) regime.

### Enter Anwar Sadat

With the outbreak of World War II, the Muslim Brotherhood began its first period of expansion.

The contacts established in the years 1939-1941 formed the network that, until this day, has remained London's Muslim Brotherhood. In this period, the Ikhwan established ties with the Azzam family, including Abdel-Rahman Azzam, the first head of the Arab League after World War II, who currently lives in London at the top of the Ikhwan apparatus (see Section III); Fuad Serageddine, the leader of the right-wing faction of Egypt's Wafd party; Anwar el-Sadat; and key circles in the Egyptian Army.

In 1939, Prime Minister Ali Maher developed a close relationship with Banna, and reportedly began to fund the growth of the Muslim Brotherhood with Egyptian state funds. Another friend of Ali Maher was Sheikh Mustafa al-Maraghi, the chief of al-Azhar, Egypt's chief mosque and religious school and center of the Islamic world establishment outside of Mecca. Both Maher and Maraghi became strong—if sometimes secret—backers of the Ikhwan.

A key ally of Maher was Abdel-Rahman Azzam, who in 1939 was first minister of *awqaf*, or religious affairs, and then chief of Egypt's key "territorial army."

The next link in the chain was formed by the Egyptian Chief-of-Staff Gen. Aziz Ali al-Misri, a

leading sympathizer of the Muslim Brotherhood. The network was then complete: Azzam, Maher, Misri, Maraghi, the al-Azhar network of mullahs, Young Egypt, and the Muslim Brotherhood. The whole group was in close contact with German Nazi intelligence agents.

Into this circle came Anwar Sadat. Although the full story is not known, it is clear that Sadat served a critical liaison role between the Egyptian military, especially General Misri, and the Muslim Brotherhood. In this matter Sadat's collaborator was Abd al-Munim Abd al-Rauf. This army faction, though ostensibly "pro-Nazi" and therefore "anti-British," worked coherently as a subversive tendency within the emerging Free Officers group that, in 1952, overthrew the Egyptian monarchy and eventually installed Gamal Abdul Nasser as the president of the Egyptian republic.

It was during this period, in 1941, that the first publicly documented case of direct cooperation between the Muslim Brotherhood and a leading British intelligence officer, J. Heyworth-Dunne, at London's Cairo embassy is reported. It was a mere shadow of things to come.

Immediately following the reported contacts with the British, the Muslim Brotherhood began its next phase: the establishment of the widely feared Secret Apparatus. Beginning in 1941-42, the Ikhwan set up its private intelligence arm, called the "secret apparatus," which rapidly became a widespread terrorist, paramilitary, and intelligence branch of the Muslim Brotherhood. The SA was based on the early "rover" battalions and the *kataib*, and it was formed with the explicit notion of carrying out extralegal activity. The basis for the SA was the essential Islamic concept of the *jihād*, or holy war.

At the same time, the internal organizational structure of the Muslim Brotherhood was reorganized along the lines of a cell system. The Brotherhood was preparing for its terrorist phase.

By 1944, the Ikhwan Secret Apparatus had begun to infiltrate, and in some cases take over, other organizations. Interestingly, one of the organizations infiltrated by the Ikhwan Secret Apparatus was the Communist Party of Egypt.

This established the pattern of what, in future decades, would be a common occurrence, namely, the collaboration of Communist parties of the Arab world and Iran with the Muslim Brotherhood. This blending of "left" and "right" networks is a classic stamp of British method, refined and employed by the London Tavistock Institute and Sussex University. It is the basis for the "Islamic Marxist" movement that catapulted Ayatollah Khomeini to power in Iran.

### Wave of terror

As the era of World War II approached, the Ikhwan launched a wave of terror. In this respect, the chief

goal of the British in Egypt in the postwar period was to destroy elements in the nationalist Wafd Party, within the Communist and labor movement, and among the army and industrial circles that, together, might have forged a coalition to oust the British from the Suez and Cairo.

The endless assassinations by the Ikhwan SA served this British cause, culminating in the Dec. 28, 1948, assassination of Prime Minister Nuqrashi.

After 1945, a quiet alliance was established in Egypt among the palace, the aristocracy, and the Muslim Brotherhood. Critical to the establishment of this alliance—the cornerstone of the British presence in Egypt—was Anwar Sadat. After his release from prison in 1944, Sadat immediately set up contacts with Hasan al-Banna, who asked Sadat to mediate a deal with King Farouq.

Sadat's contact to the palace then was Yusuf Rashad, the personal physician to Farouq and the director of the Royal Intelligence Service. Sadat and Rashad had been close friends for many years. "We

grew to be more than friends," says Sadat of Rashad in his autobiography *In Search of Identity*, "We became perpetual companions. . . . I still remember the day he gave me John Stuart Mill's *Totalitarianism, Liberty, and Representative Government*, which impressed me deeply."

So was Sadat recruited into the service of British intelligence.

Via Rashad, Sadat served as London's link between the King, increasingly paranoid about the British, and the Muslim Brotherhood of Hasan al-Banna.

Throughout 1946-47, the Brotherhood functioned as a political wrecker, assassinating leaders of all parties and especially trying to block the possibility of a Wafd-Communist alliance. The Wafd, though split by factions and corrupt, leveled deadly accusations at the covert alliance among the King, Prime Minister Sidqi, and Banna's Brotherhood. The nationalist Wafd Party press attacked the "fascist terror" of the Muslim Brotherhood, accusing the Nazi-like "phalanxes of Muslim Brothers" of thuggery. When the Wafd would establish

---

### **The MSA: A Muslim Brotherhood front group**

Headquartered in Plainfield, Indiana—the same state that spawned the Rev. Jim Jones, Charles Manson, and a number of other cult operations—the Muslim Students' Association of the United States and Canada (MSA) is a tightly organized body claiming to have 400 chapters. According to a top MSA official, "the MSA is no different from the Muslim Brotherhood."

In the mid-1970s, Ibrahim Yazdi was a member of the executive committee of the MSA. His son-in-law, Shariah Rouhani, now Yazdi's "ambassador" in Washington, D.C., was an MSA regional representative. Yazdi's Young Muslims Organization is, according to informed sources, the same operation as the MSA-Persian Speaking Group (MSA-PSG); i.e., there is no distinction, except in name, between the YMO and the MSA-PSG.

Established 16 years ago with Saudi money, the MSA is now receiving its funds from Kuwait and Qatar. In the recent period, the commercial and organizing activities of the MSA in the U.S. have escalated sharply. The prime target of recruitment are Muslim students studying at campuses across the country. The students—the future leadership and intellectual elite of their respective countries—are being deliberately sucked into joining the MSA cult

by injecting into them and then manipulating a phony, and in fact antihumanist, sense of "Islamic identity." American blacks adhering to the Muslim faith are also being targeted and similarly victimized as part of a Muslim Brotherhood-backed effort to undermine the World Community of al-Islam in the West.

On April 24 at Columbia University in New York, the MSA sponsored a meeting that featured speakers calling for the overthrow of the Taraki government in Afghanistan and the government of Iraq. (See below for an eyewitness account of that meeting.) One of Yazdi's controllers, Prof. Richard Falk of Princeton University, was invited to speak at the affair but declined because of scheduling problems. Falk, who is associated with the Bertrand Russell Peace Foundation and is chairman of the U.S. Peoples Committee on Iran, visited Khomeini in Paris last winter and later traveled to Iran stirring up pro-Khomeini fervor as he went. Accompanying him was Ramsey Clark, currently in Iran. Falk is now in the process of forming a new group of Khomeini sympathizers in the United States. A high-level MSA official has described Falk as "the best American friend of the new Islamic Iran."

On May 25 in Oxford, Ohio, the MSA will convene its annual convention, drawing Muslim Brotherhood leaders and ideologues from all over the world.

a typical "minority government," the Brotherhood would then destabilize it by a few well-directed acts of terrorism. In one case, the Finance Minister Amin Uthman Pasha was assassinated in 1946 amid public charges that he was a "British agent"—charges made, surprisingly, in documents published by the RIIA! In this case, Anwar Sadat was arrested for the murder.

The Muslim Brotherhood wave of terror climaxed in 1948. That year, an Egyptian government crackdown against the obviously subversive and dangerous Ikhwan fascists led to a severe decline in the Brotherhood's activities, which had expanded tremendously until then. At first, as the government suppression hit, Banna piously denied having anything to do with the terror wave, blaming it on uncontrollable elements of the movement. But in November 1948, Prime Minister Nuqrashi issued an order dissolving and outlawing the Brotherhood. On Dec. 28, Nuqrashi was then himself assassinated—and the Ikhwan was naturally held responsible. In January 1949, Banna, seeking to go over to the offensive, repudiated his earlier disavowal of terrorist methods, and called the Ikhwan to *jihad*. Finally, on Feb. 12, 1949, Banna was assassinated.

#### **Reorganization—and the assault against Nasser**

The assassination of Banna temporarily upset the Ikhwan network, but it rapidly stabilized itself again.

In Egypt's prisons, where the members of the Muslim Brotherhood spent much of the period between 1949 and 1951, the networks had been kept alive. The organization maintained a secret existence inside the jails. In addition, exile Muslim Brotherhood branches were established in Syria, Jordan, and Pakistan.

A large Egyptian landowner, Munir al-Dilla, took charge of the Brotherhood after the murder of Banna. Dilla installed Hasan Ismail al-Hudaybi as the Supreme Guide, Hudaybi being a brother-in-law of the chief of the royal household. Hudaybi and Dilla played the crucial role in the period after 1952—when the Free Officers staged their coup d'état that ousted the king.

From the beginning of the new government, in which Nasser played a powerful but not dominant role, the interests of the British and the *ancien regime* were represented by the Muslim Brotherhood and Anwar Sadat. The 1952 coup was a joint project of many foreign intelligence networks in conjunction with army officers, especially British, American, and French-linked forces, with an essential Egyptian nationalist core. General Neguib, the regime's front man, was closely linked to the Brotherhood.

As early as 1953, tension emerged between the Free Officers and the Brotherhood. In February and April of 1953, Supreme Guide Hudaybi of the Ikhwan had a series of top-secret, conspiratorial meetings with Trevor Evans of the British Embassy in Cairo. Acting on his own authority, according to official Egyptian government documents released in 1954, Hudaybi secretly told

## **MSA spokesman: 'we killed Bhutto'**

*The following is an interview with a top-level MSA official:*

Ideologically speaking, there is absolutely no difference between the MSA and Ikhwan (the Egyptian Muslim Brotherhood). We are also linked to the Jamaati Islami [in Pakistan] and the Jamaati Hindi [in India].

The Brotherhood has taken over Iran and Pakistan. The revolution in Iran is our success. In Pakistan, the same. The Zia government there is our government. Bhutto stood for the intrusion of Western culture into Islam. He was everything that Pakistan was not. We killed him for that. And we will use his death as a warning to others.

What you see going on now in Afghanistan is also our handiwork, the work of our brothers in the Jamaati Islami. India is next; the Muslims in India are beginning to understand what must be done. The revolution is also going to occur in Saudi Arabia, Egypt, and sooner or later in Turkey. This is a global Islamic movement. It has been going on

the British that he would lobby to grant Great Britain permanent rights to reoccupy the Suez Canal base after the formal withdrawal by the British troops stationed there. The secret meetings took place at an extremely sensitive time: in the middle of the explosive Anglo-Egyptian negotiations over Suez.

The Brotherhood had thus been caught red-handed. As the Nasser regime moved toward a confrontation with the British, the Muslim Brotherhood was deployed directly by London to wage war against Nasser. With its highly organized paramilitary forces and the feared Secret Apparatus, the Brotherhood did present a serious challenge to the new Egyptian government. In a first step to combat the Brotherhood, the government set up the National Guard under Nasser's direct control, to serve as a counterweight to the paramilitary Ikhwan.

During 1953-54, Israeli intelligence, the Mossad and Modiin, intervened in Egypt to assist the Muslim Brotherhood against Nasser. In a scandal that had major international repercussions, a team of Israeli saboteurs entered Egypt and set explosive devices off at several American and British offices, hoping thereby to trigger a civil war in Egypt in which Nasser would be toppled by the pro-British forces. In this case, the

for centuries. We are the bearers of the real Islamic humanism. We are at war.

The MSA has kept away from Saudi Arabia as much as it can, but I think that will change. Saudi Arabia is touchy for us. A lot of students are here on Saudi government grants and feel an obligation toward the Saudi monarchy. This is ridiculous, because the notion of monarchy is not coherent with Islam. In addition, Saudi Arabia has a load of history on its shoulders and feels itself responsible for the entire Islamic world, though this should not be.

In Saudi Arabia, we are working with the faction around Prince Abdullah and the King. Also, the educated religious scholars are with us. Since the assassination of King Faisal, the new ruler Crown Prince Fahd has become more pro-West than any member of his family, much more than King Khaled. The Egypt-Israel treaty widened the split between the two factions, which of course increases our leverage. Fahd had counted on working with the Egyptian army to prevent the Islamic movement in Iran from spilling over into Saudi Arabia, but now he cannot work with Egypt as he would like to. The Abdullah faction is sympathetic to the movement,

and is using its petrodollars to finance movements elsewhere in the Islamic world. They are working with Zia in Pakistan.

I would give Saudi Arabia ten years, maybe less.

Turkey, too, has all the potential to become another Iran. The problem there is that the Muslim Brotherhood is not that strong. However, the National Salvation Party of Necmettin Erbakan will be the vehicle for the Islamic movement in Turkey. Some of our people are now in Turkey helping the process along. It will go far more quickly in Turkey, if the situation in Iran stabilizes.

Even though Turkey is the most secular of Muslim countries, I have not seen a single Turk who is not a good Muslim. They may not know they are good Muslims, but they are, and they can be easily made to know it. You can see it in the Turkish students who are here in the U.S. They are very silent, and very Western, but they are beginning to understand the importance of drawing on their Muslim heritage.

In Egypt, the old Ikhwan Brothers are still alive, despite Nasser's brutal repression of them. There could be an eruption any moment there. We are working toward that.

Brotherhood was to serve as the catalyst for the civil war. (The scandal resulting from the capture by Nasser of the Israeli Mossad team was called the Lavon Affair, after the Israeli defense minister at the time.)

The Mossad-Ikhwan links were publicly attacked by Nasser and the Egyptian press.

The Muslim Brotherhood, which had been officially dissolved by the regime, now was identified with the policies of the imperialists "and the Zionists" by *Al Ahrām*.

During 1954 the crisis came to a head. Nasser battled the increasingly violent Brotherhood, which gained support from Saudi Arabia, Kuwait, Bahrain, and other Gulf states who wished to topple Nasser. The inner circles of the Secret Apparatus began to think more and more in terms of a "popular uprising" by the masses under Brotherhood leadership. A mass assassination of all of Egypt's ministers was also discussed, and the Brotherhood hoped that the now-discredited General Neguib might be induced to take power away from Nasser if the unrest could be maintained.

Finally, on Oct. 26, 1954, as Nasser was addressing a huge crowd, a Muslim Brotherhood terrorist fired six shots at Nasser, who however went unharmed. As the

echoes of the shots faded away, Nasser told the crowd:

Oh, ye people. Oh, ye free men. . . . Even if they kill me now, I have placed in you self-respect. Let them kill me now, for I have planted in this nation freedom, self-respect, and dignity. . . . Remember that, if anything should happen to me, the Revolution will go on, for each of you is a Gamal Abdul Nasser.

Mass arrests and executions quickly followed. Throughout Egypt, the terrorists of the Muslim Brotherhood were hunted down. Hundreds fled the country for Syria, Jordan, the Gulf, and Pakistan. But the movement had been crushed in Egypt.

It would soon rebuild elsewhere.

---

## III. The Muslim Brotherhood today

---

With the destruction of the Muslim Brotherhood in Egypt, a series of adjustments had to be made to keep the tradition and the movement alive. But, because they had lost their base in Cairo and Alexandria, the

Ikhwan was forced out into the open as an agent of London.

In 1955, the Muslim Brotherhood relocated to headquarters in London and Geneva, Switzerland. In Geneva, the Institute for Islamic Studies was set up by Said Ramadhan. Ramadhan, who was a leading member of the Ikhwan in Egypt, fled Nasser's purge although he was indicted as a conspirator in the assassination attempt against the Egyptian President.

In London, Salam Azzam and Abdel-Rahman Azzam, the latter the ex-secretary of the Arab League, and both brothers at the top of the Muslim Brotherhood, relocated in London. There they established the Islamic Council of Europe. Today, the Azzam family and the Islamic Council are the chief force behind the Muslim Brotherhood from Morocco to Pakistan, operating through hundreds of "religious" centers across Europe and via a network of fundamentalist students at European universities.

Needless to say, Ramadhan and the Azzam family

are thoroughbred British agents, Anglophile to the core.

From London, the Islamic Council and the Ikhwan networks have established a far-flung empire. One of the key bases for the Ikhwan is South Africa, and in recent times Nigeria has become a center for Ikhwan activities in Africa. In the United States, the Muslim Brotherhood operates through several student organizations, especially the large and well-funded Muslim Student Association (MSA), and through some channels within the World Muslim League.

Naturally, there are powerful underground Ikhwan networks in Indonesia, Turkey, and virtually every Arab country, especially Egypt and the Sudan. Iran and Pakistan now are virtually colonies of the Muslim Brotherhood.

The chief organizations and foundations that today represent the core of the Muslim Brotherhood network of British intelligence are the following:

1. The Federation of Islamic Organizations in Eu-

---

## Organizing U.S. campuses for New Dark Ages

The antiscience feudalism and religious fundamentalism of Iran's Khomeini regime is being proselytized among U.S. student layers by the Plainfield, Indiana-based Muslim Students of America, the domestic arm of the Muslim Brotherhood. At a forum last week at New York City's Columbia University, one of an ongoing series sponsored by the MSA, a reporter for the *Executive Intelligence Review* observed the hard sell of this Dark Ages perspective first hand.

The forum featured as guest speaker Mansur Fahrang of Sacramento University, an associate of Khomeini's U.S. support network, which also includes Princeton's Richard Falk. Fahrang spoke at length on the impact of the Iranian revolution on "the people of the Third World, who have been oppressed by colonialist forces." He praised the superiority of Iran's Shi'ite Islam over other sects, asserting that by its nature Shi'ite Islam "resists tyranny."

But most revealing was Fahrang's rhapsodizing over the teachings of the assassinated Iranian sociologist Ali Shariati. Fahrang lauded the London-trained Shariati, who was an associate of the French existentialist circles around Jean-Paul Sartre and the Bertrand Russell Peace Foundation, as "one of the most creative thinkers of all times." The British-run sociologist "set an example for the Iranian people," said Fahrang, going "beyond the material dimen-

sion" and fighting for the "decolonization of the minds" of an Iranian people oppressed by the imposition of western values.

Following this revealing discussion of the philosophical underpinnings of the Khomeini regime, Fahrang laid out the essentials of the revolution's economic program. In answer to a question, Fahrang told a student that the radical, "Marxist" Iranian economist Abdul Hassan Bani-Sadr is working on a national policy based on Kuranic principles which he terms the "Economics of Oneness." A look at Bani-Sadr's plan indicates that it is comparable to the Maoist "back to the land" conception.

Following Fahrang's talk, Columbia University Professor Bulent called for a quick rebuilding of Muslim Brotherhood networks in Egypt and other countries to "spread" the Iranian revolution and create a regionwide community of Islam.

The moderator for the forum made numerous references to the "tyrannical" regimes of Iraq and Afghanistan. The MSA even provided an Afghani speaker to rave against "the communist and repressive regime of Afghanistan's president Taraki." The association then took up a collection for a support fund for the overthrow of the Taraki regime, and distributed leaflets against the Iraqi Baathist government, another target of Muslim Brotherhood destabilization operations.

rope. This organization, based in London, is made up of many dozens of organizations (see chart.) It functions as an umbrella organizations.

**2. The Islamic Council of Europe.** This is the Azzam family, mentioned above.

**3. The Islamic Foundation.** This organization, headquartered in Leicester, England, is headed up by Khurshid Ahmad. It is a leading conduit for money from British intelligence and from the Arab Gulf states, especially Kuwait and Saudi Arabia.

**4. The Hans Seidel Foundation.** This foundation, based in Munich, West Germany, is headed up by Otto von Hapsburg. The representative of the Seidel group in Cairo, Dr. Rainer Glasgow, is very close to the Muslim Brotherhood there.

**5. The Institute for Islamic Studies.** This is Said Ramadhan, in Geneva.

Funding for the Muslim Brotherhood activities of these organizations and institutions comes largely from two sources. Part of the capital comes directly from British circles, especially the British House of Lords aristocracy and the elite British banks and corporations. These include many of the institutions most closely identified with the Zionists, such as Lazard Freres.

The bulk of the funding for the operations of the brotherhood, however, comes from British-linked circles in the Arabian peninsula. Chief among them is Prince Abdullah of Saudi Arabia, who is widely known to be "London's boy" in Riyadh. Allied to Abdullah is the Emir of Kuwait, Saad al-Abdullah al-Salem as-Sabah, who has recently expressed sentiment in favor of Khomeini. Both Abdullah and Emir Sabah were trained together at Hendon Police College in London.

Other Gulf funding sources for the Muslim Brotherhood network are Qatar, Bahrain, and the United Arab Emirates, especially Dubai.

## CAABU AND MECAS

To understand the forces in London that stand behind the Muslim Brotherhood, it is necessary to examine two archetypical British imperialist bastions that back the Ikhwan network.

The first is the Arab-British Center, which is also called the Council for the Advancement of Arab-British Understanding (CAABU). The second, recently closed after 35 years, is the related Middle East Center for Arabic Studies at Shemlan, Lebanon.

The Middle East Center for Arabic Studies (MECAS) was established under the auspices of the Royal Institute for International Affairs (RIIA) in 1944. It was set up in Shemlan, just south of Beirut, as a training center for British intelligence and Foreign Office personnel assigned to the Middle East.

MECAS brought together the elite of British, Zionist, and pro-British Arab circles. Among the chief founders of MECAS, perhaps even the godfather of the

center, was Abba Eban. At the time, Eban—who later rose to become foreign minister of Israel—was a mere captain in the British Army with very close ties to British and Zionist intelligence. In the circles close to Eban and MECAS in 1944 were several top British "Arabists": General Iltwyd Clayton, the military governor of Egypt during World War II who was very close to the Muslim Brotherhood; Lord Killearn, the British ambassador to Cairo; and his aide, Sir Walter Smart. This group was linked directly to the British Special Command of Liaison between the Special Operations Executive (SOE) and the Jewish Agency. Several SOE British intelligence officers were assigned to the MECAS group then, including General Wilson, Major General Taylor, and others.

Associated with the MECAS project at the time were such top British figures as Martin Charteris, the director of British Secret Intelligence Services; Sir Harold Beeley, private secretary to Queen Elizabeth; and Albert Hourani, a Lebanese member of the RIIA. In 1946, MECAS and Abba Eban sponsored a seminar with these and others on the subject of whether or not Egypt is part of the Arab world!

Since the 1940, literally hundreds of leading British intelligence officials and agents have been trained at MECAS, learning the Arabic language, history, and culture. Among past students and teachers there we find the famous Sir John Bagot Glubb Pasha and his son Faris Glubb; George Kirk of RIIA; A.J. Wilton, Britain's present ambassador to Saudi Arabia; Kim Philby; Sir Donald Maitland, Col. Bertan Thomas; and others.

The MECAS group over 35 years became the core of the British intelligence establishment that helped to sponsor the evil Muslim Brotherhood and other British operations in the area. Among its chief graduates are the modern-day Lawrences of Arabia that set up the Arab-British Center.

The center is the base of operations for several interlocked organizations: the Council for the Advancement of Arab-British Understanding; the Anglo-Arab Association; the Arab-British Charitable Trust; and the Labour Middle East Council.

Among its leaders and directors are: Sir Harold Beeley of MECAS, former ambassador to Cairo, presently chairman of the World Festival of Islam Trust with the UAE Ambassador Mohammed Tajir in London; Sir Richard Beaumont, KMG, OBE; Sir Charles Duke, KCMG, CIE, OBE; Sir Geoffrey Furlonge, KBE; Colin Jackson, MP; Peter Mansfield, Editor of *Petromarket*; and John Reddaway. Robert Swann, an assassin and top British-Thai intelligence agent, is also associated to the CAABU.

The British corporations and banks that support CAABU read like an imperialist who's who: Barclay's Bank, British Aircraft Corp., British Bank of the

Middle East, Lazard Brothers, Lloyd's International, Lonrho, National Westminster Bank, Rolls Royce, and Unilever.

Linked to CAABU and MECAS is the Anglo-Arab Association of Sir John Bagot Glubb Pasha. Glubb, the former commander of the Jordanian Arab Legion, is the foremost British Middle East hand. His son Faris Glubb is a correspondent in Beirut for the subversive *Middle East International* magazine, in which Robert Swann, Christopher Mayhew, Lord Hugh Caradon, David Watkins, and Marion Wolfson appear as writers.

CAABU, MECAS, the Anglo-Arab Association, and *Middle East International* bring together the elite support network for the intelligence operation that controls the Muslim Brotherhood. They are the real controllers of the Azzam family, Said Ramadhan, and the other Arab British agents.

Our investigations in Europe have turned up direct evidence that the CAABU circles represent the conduit in continental Europe for the Muslim Brotherhood. For instance, in Aachen, West Germany the so-called Mosque Bilal—linked to the Islamic Council group—has served as a covert station for the deployment of the Khomeini forces. The Mosque Bilal acted as a clearing house during the plot to destabilize Iran through Khomeini-Ikhwan circles in 1978, funneling Khomeini operatives from Paris and London across Europe and into the Middle East.

In this case, the channels operate primarily through Muslim-extremist groups of students. They are collected into the Federation of Islamic Organizations, in such organizations as the United Islamic Federation of the United Kingdom and Ireland or the Union of Islamic Students in Spain.

---

## **IV. London cults: the heirs of al-Ghazali—al-Afghani, the Bahais, the Sufis**

---

In a very real sense, the founder of the Muslim Brotherhood—and indeed of all Muslim mystical and extremist organizations—is the infamous al-Ghazali. In his book *The Destruction of Philosophy*, Ghazali assembled together all the stale arguments of antirational ideologues since before the time of Plato, basing himself chiefly on the “fundamentalist,” ultraorthodox writings of al-Ashari. The 11th century al-Ghazali marked the beginning of the rapid decline of Islam as a system dedicated to science and reason and the rise of mysticism as the dominant force in the Islamic world.

Following al-Ghazali, the Sufi mystic Ibn al-Arabi became the official father of Islamic mysticism from the 12th century onward. The object of Sufism, as put forward by Ibn al-Arabi, is to find the “intermediate world” wherein communication between man and God

is directly possible. This, Ibn al-Arabi said, is the “world of the imagination,” in between the Platonic division between the world of the senses and that of the intellect. In fact, in the Sufi view, this is the world of dreams and fantasies, described as “illumination” by the Sufi. Such “illumination” is often reached by the aid of hallucinogenic drugs to induce psychedelic states of “heavenly vision.”

Such ecstatic movements have given rise over the years to the many transcendental orders of mystics and dervishes. Many of these orders are still in existence today. Among the chief ones are the Qadiri, the Naqshbandi, and the Suhrawardi. In the Sufi tradition, any important leader of a group de facto creates his own “sub-order,” leading to a constant proliferation of Sufi orders.

One of the striking things that has marked Sufi orders over the centuries, and is still true today, is the worship of the grave and of death. Tombs and burial sites have become shrines for followers of Sufism. Many of the Sufi traditions are mere holdovers from pre-Islamic times and have simply introduced pagan rites and rituals into the quasi-Islamic ceremonies of the Sufis. Witchcraft and other such devil worship and mother-goddess worship are common in Sufi circles, though disguised. Magic and incantations often play a prominent role.

Like the backward Hindu cultures, many Sufis adopted yoga and meditation as a means to the sought transcendental experience.

Perhaps the most important of the Sufi orders is the Naqshbandi sect, a Sufi brotherhood of Central Asia. The Naqshbandi order grew rapidly beginning in the 17th century under Sheikh Ahmed Sirhindi and then Shah Waliullah of Delhi (1703-1765), his successor. Both of these Sufi mystics arose to push orthodox ideology and a return to pure Islam after the collapse and breakup of the Mogol Empire and the decline of Islam in the East.

The Naqshbandi order spread rapidly into the Near East. Various Naqshbandi teachers traveled from Central Asia to Mecca, Cairo, Turkey and Persia spreading the Sufi mystical revival. The son of Shah Waliullah, Shah Abdal-Aziz, gathered around him a network of disciples including the Kurdish Sheikh Khalid al-Baghdadi (1775-1826), who visited India in 1809. In this instance, the impact of the British influence could begin to be felt. Radiating from British-run India, Eastern mysticism engendered an Islamic revival of xenophobic, Islamic “purity” that considered all outside influences to be suspect and evil. Some of the Islamic orders demanded “safeguarding ourselves from the penetration of Persian traditions and Indian habits.” Among the movements that arose at this time were the extremist Wahhabi movement in the Arabian peninsula.

By the middle of the 19th century, the mystical

tendency in Islam was crystalized into the movement that eventually, under British guidance, became the Muslim Brotherhood.

The initiator of pan-Islamicism was Jamal ad-Din al-Afghan. His movement arose in supposed reaction to the very conservative, pro-British Sir Sayyed Ahmed Khan, an Indian scholar who argued that Muslims must cooperate with the British Empire, an argument for which he was knighted! Al-Afghani, also a paid agent of the British, took up the other side of the coin, accusing Sir Sayyed Ahmed Khan of being a "rationalist." Against him, the theologians rose in horrified opposition, and al-Afghani stepped in to organize their fear.

Like Khomeini today, Afghani organized the clergy against "Western rationalism."

In the early 19th century, the Scottish Rite of Freemasonry and British intelligence had started to join up with the various Sufi brotherhoods in direct partnerships. Among the chief British controllers of this operation were Wilfred S. Blunt, a leading Mason, and Edward G. Browne. Blunt and Browne together were the case officers for al-Afghani. From 1871 onward, al-Afghani traveled from Afghanistan to Persia to Turkey to Egypt and Arabia, often visiting Europe as well. During his long career, al-Afghani—and his leading disciple Mohammed Abduh—laid the foundation for the Ikhwan of Hasan al-Banna.

During a visit to Turkey—so the story goes—al-Afghani was recruited into the Freemasonry by Wilfred Blunt, and then he was sent to Cairo to organize the Cairo Freemason Lodge. There he was sponsored by Mustafa Riad Pasha, a close collaborator of London financial interests and Lord Cromer of the Baring banking family. In Egypt, al-Afghani organized the circle around Mohammed Abduh and Rashid Rida of Syria, which became known as the "Salafiyya circle." It was this group into which the young Hasan al-Banna, properly selected and channeled, entered in the 1920s and created the Muslim Brotherhood.

### **The Bahais**

According to several reports, al-Afghani was secretly a member of the mysterious Bahai cult of Persia.

The Bahais, who today number over 300,000 in Persia (Iran) alone, are and always have been a tool of the British Secret Intelligence Service. Although their largest number is in Iran, the largest temple of the Bahai cultists is in Haifa, Israel, and the headquarters of the Bahai world organization is in Wilmette, Illinois.

Bahaiism began as a radical messianic cult in Persia at the beginning of the 19th century. Assembling a mish-mash of Islamic, Christian, and Zoroastrian ideas, the founders of the Bahai—with the full support of the British Freemasonry—built a Jim Jones-style cult that rapidly made itself the enemy of every government in the Middle East, especially the Persian Shah and the

Turkish Ottoman sultan. In Persia, following an attempted assassination against the Shah in the mid-19th century, the Bahai cult was expelled from Persia and eventually settled in Istanbul.

Despite the fact that the Bahais were nothing more than insane cultists and terrorists, the British were quick to defend them. Among the leading defenders of the Bahai was E.G. Browne, the partner of al-Afghani.

The most important organizer of the Bahai cult was Bahaullah and his son Abdul-Baha. In the first years of the 20th century, when it was widely known that the Bahai cult was the product of British inspiration, the Bahai were accused by the Turkish government of trying to establish a "colony" of sorts in Syria that could then provide a beachhead for the British in the Ottoman Empire. In 1904 and 1907 the Turks investigated the Bahais, and the report of the investigation recommended that the Bahai cult be banished from the Ottoman domain. But before the sentence could be carried out, the British-Freemasonry-backed "Young Turks" made their revolution and Abdul-Baha was released from prison.

Immediately following his release, Abdul-Baha began a world tour to London—where he met the elite of that city—and to New York, for a tour of speaking engagements in the United States. In the course of 1912, according to the official Bahai publication, Abdul-Baha in America spoke to "university students, socialists, Mormons, Jews, Christians, agnostics, Esperantists, peace societies, New Thought clubs, women's suffrage societies," and many other centers.

Finally, in 1918, Abdul-Baha was knighted by the Queen of England.

Throughout his lifetime, Abdul-Baha and the Bahai cult were at the center of the organizing of the British Fabian Society, and linked to the world federalists, the Esperanto group, and various British-led social reform movements.

During the destabilization of the Shah of Iran in 1978, it was reported that in several instances the Bahai cult—which is hated in Iran even today, and is still correctly considered to be an agent of the British Crown—funded secretly the Khomeini Shi'ite movement! Many Iranians have reported that the Bahais are still actively working for British intelligence.

### **Idris Shah**

Out of the British melting pot of Sufism, Bahaiism, the mystical brotherhoods like that of al-Afghani, and so forth, the Muslim Brotherhood emerged.

As it emerged under British tutelage, the Sufi movement cohered perfectly with the developing strategy for a New Dark Age. Because the Sufist is especially focused on introspection and *fana*, or the destruction of one's ego and self, the intellect is suppressed in favor of the emotions and sensuous meditation.

To communicate that anti-intellectual, mystic concept in the modern context, the British virtually created overnight a phony Sufi intellect named Idris Shah. Descended from certain Sufi circles of the 19th century, Idris Shah's father worked quite closely with London and authored a book, *Controlling the Mind of Asia*.

In simplest terms, Idris Shah, who is often cited as the world's foremost expert on Sufism, is a fraud and an absurd joke. Among his "scholarly" books we find, first, *Oriental Magic*, a serious study of witchcraft and occult by a believer; and *The Book of the Book*, a 263-page volume which is entirely blank! (The London Sunday Telegraph, in its review, called the *Book* "an extraordinary psychological test"!)

Let us glance at the list of those who attended a recent "Symposium in Honor of Idris Shah," the

funniest fraud since the Piltdown Man. In the list we find:

—Sir John B. Glubb Pasha

—Sir Edwin Chapman Andrew, Knight of St. John, KCMG, OBE, KCSG; St. John's College, Oxford; British Ambassador to Sudan, Lebanon; Council of the Anglo-Arab Association

—Rev. Sidney Spencer, author *Sufi Attitude*; Professor of Comparative Religion, Oxford; Unitarian Church; specialist in mysticism

—Makram Ebeid, an Egyptian Copt; author of *Influence of Sufism on World Civilization*; Victoria College; friend of Anwar Sadat and so forth. These are the perpetrators of the fraud of Idris Shah, Sufi. And this is how cults are made.

---

## Iranian strongman Yazdi: a British creation

The *Executive Intelligence Review* has compiled an extensive dossier proving that Iranian strongman Ibrahim Yazdi is the creation and tool of a string of Anglo-American intelligence agents operating out of the University of Pittsburgh, Georgetown, Princeton, Oxford, and Cambridge.

---

### EXCLUSIVE TO EIR

---

Published here in full for the first time, the dossier traces the career of the man who is Ayatollah Ruhollah Khomeini's personal controller and the moving force behind the continuing wave of terror and bloodletting in Iran. Yazdi is also responsible for the drastic "anti-Western" reduction in Iranian oil production.

Behind Yazdi's cultivated image of pious sincerity lies the international network of the Muslim Brotherhood. Ibrahim Yazdi is not a sociological phenomenon that resulted from the "too-rapid modernization" of Iran, as the press portrays him, but an individual deliberately selected, groomed, and deployed for his current role. By focusing on Yazdi, the *Executive Intelligence Review*, in the urgent interest of informing promodernizing political forces especially in the Middle East, intends to expose him not only as an individual but as a *type* and to explicate the *method* used by British intelligence and its collaborators to carry out its "Dark Ages" designs.

#### What is Ibrahim Yazdi?

During the 1950s, while still in Iran, Yazdi, who was active in the Freedom Front resistance movement around nationalist leader Mossadegh, was extensively

profiled by his future controller, Richard Cottam. Cottam was an American Foreign Service officer sent to Iran with instructions to make contacts with the Shah's opposition. Cottam also targeted and groomed another member of the resistance, Said Ghotbzadeh. Like Yazdi, Ghotbzadeh was to emerge as a key international coordinator of Ayatollah Khomeini's takeover of Iran. Ghotbzadeh is currently the director of the National Iranian Radio and Television under Khomeini.

For the next 20 years, Cottam maintained close ties with Yazdi and Ghotbzadeh, frequently meeting with them for strategy in the United States, Europe, and Iran. In 1970, Cottam visited Iran. "Ghotbzadeh set up a lot of contacts for me while I was there," Cottam recently reminisced. "But he did a sloppy job. I almost blew some covers." The latest meeting with Yazdi and Ghotbzadeh took place late last winter when Cottam traveled to Khomeini's headquarters in France.

Cottam's involvement in the Iran operation is demonstrated graphically by his collaboration with an ultraleftist terrorist by the name of Derakshesh with known ties to Britain, who, in the early 1960s, took over the Iranian National Teachers Association. In 1963, he deliberately led the National Teachers Association into a set-up strike situation that resulted in a bloody confrontation with the army, triggering a wave of clashes throughout the country. In April 1977, Derakshesh traveled to France and then the United States to coordinate the Khomeini operation, meeting with both Ghotbzadeh and Yazdi. He also met with Cottam.

Derakshesh reportedly asked Cottam to intercede on his behalf in Washington for support from the Carter Administration, encouraged by Carter's stand