

I. The European command of the Brotherhood

by Mark Burdman



The international apparatus known as the Muslim Brotherhood is not run out of the Middle East or other regions of the Islamic world. It is run out of centers in Western Europe emanating out of a primary London-Geneva axis.

Following the expulsion of the leaders of the Brotherhood from the Middle East in the 1950s and 1960s, several of them relocated primarily to the European continent, where they teamed up with the institutions associated with the European feudal oligarchy. This strategic alliance of Islamic cultists and European feudalists is the commanding force behind the Muslim Brotherhood and is, also self-professedly, a seed-form for a new zero-growth "one world order" projected for the next decade.

Centers for the Muslim Brotherhood in Europe include the United Kingdom's Oxford and Cambridge universities, Belgium's Louvain University, and Paris's École Pratique des Hautes Études. Other relevant institutions have been created more recently, like the Club of Rome and the Stockholm-centered International Federation of Institutes of Advanced Studies (IFIAS).

In the view of these institutions' leading representatives, pseudo-religious cults, like "Islamic fundamentalism," are the vanguard movements in imposing zero growth.

1. Islam and the West (International)

The reality of the Muslim Brotherhood today is best identified by the case of the newly formed group, Islam and the West (International). Conceived three years ago in Cambridge, England, this group is now based in Geneva and has become the coordinating center for all Muslim Brotherhood activities.

The funding for the project came from the

- Islamic Solidarity Fund, a sub-project of the World Muslim Congress;
- The International Federation of Institutes of Advanced Studies, a futurist organization whose founders included the Club of Rome's Aurelio Peccei; Neth-

erland's Prince Bernhard, head of the Bilderberg group; and Atlantic Richfield president Robert O. Anderson, who is also head of the Aspen Institute in the United States.

Islam and the West also finds its origins in the World of Islam Festival Trust, a group created in 1976 by British Arabists and Islamics to organize celebrations for the beginning of the 15th century on the Islamic calendar. (The Muslim calendar is 632 years behind the Christian calendar.) According to press reports from the United Arab Emirates, the founder of the World Festival Trust, Dr. Ezzedin Ibrahim, is also a motivating force behind the creation of Islam and the West. A director of the Trust, Britain's Sir Harold Beeley, was one of the founding members of the organization.

The founding conference for Islam and the West was held at the European Center for Culture in Geneva October 4-6, 1979. At the conference, the ideology of zero-growth was underscored in policy documents.

The organization's secretary-general, Dr. Marcel Boisard, an IFIAS-affiliated vice-director of studies at the Geneva School of Higher International Studies, noted in an interview that the first preparatory meeting for Islam and the West was held in Cambridge in 1976, with follow-ups in Venice in 1977, and Paris in 1978. These preparatory meetings focused on the need for a "new cultural association" willing to discuss the "convergence between Islam and the West" in the context of the "need for a new international order." A \$10 million budget was allotted for a series of projects including "special studies on the impact of science and technology on the cultural and social life of both sides"; "studies on the Muslim conception of human rights"; and "restoration of Islamic institutions and establishment of new Islamic centers."

The man who serves as the Protestant Church liaison to Islam and the West is Father John B. Taylor, a director of the Geneva-based Ecumenical Council of Churches, a subsidiary of the World Council of Churches. Taylor has been at this position since 1972; prior to that time, the Ecumenical Council employed Idries Shah, the purveyor of Sufi mysticism, as its representative in dealing with Islamic matters.

Since 1972, Taylor has been known to maintain contacts with Said Ramadhan, who has operated out of Geneva as a world leader of the Ikhwan, since he was ejected from the Middle East by Egypt's Gamal Abdel Nasser and other Arab leaders in the 1950s.

In an interview in December 1979, Taylor praised the Khomeini revolution in Iran as part of an "Islamic renaissance," and stressed that despite indications that Khomeini could not for long control the situation inside Iran, "other nations will be touched by the Islamic revival." Included in these are Turkey, where "religious clergy will take over"; Egypt; and Algeria, where "the Muslim Brotherhood is very important."

2. Islamic Council of Europe

One of the "observers" at the founding conference of Islam and the West was Salam Azzam, secretary-general of the London-based Islamic Council of Europe. It is not known at this point if Azzam and Dawalibi worked out any joint projects for their two organizations, but it is clear that the Council is the most important institution in implementing the "fundamentalist" policies made by the directorate in Islam and the West.

Salam Azzam and his brother Abdel-Rahman Azzam were both leaders of the Ikhwan, who resettled to London after being expelled from the Middle East. In 1973, Salam Azzam began to put together the Islamic Council, and by 1976 the organization was holding its first major conference.

In 1977 the ICE's premises were laid out in a conference on "The New Muslim World Order." A keynoter at the conference was the resident economist at the University of Louvain in Belgium, Robert Triffin. Triffin called for the creation of an "Islamic dinar," as the basis for an "Islamic dinar currency bloc" which would, in turn, be a central component of a "new world monetary order" based on interconnected regional currency blocs, such as a yen bloc, a deutschemark bloc, and so on. After Triffin spoke at the 1977 ICE meeting, his "Islamic dinar" proposal was enthusiastically endorsed by Saudi Prince Mohammed bin-Faisal.

Since 1977 the Islamic Council has maintained a high profile in Europe. Late in 1979, it organized an international seminar on Jerusalem, in an effort to build up a cult obsession with the city. The Council has also produced several important sub-organizations, including the Islamic Press Union, the Islamic Committee for the Liberation of Muslim Lands (which includes the Islamic Liberation Movement of Iraq), and the International Commission on Muslim Minorities. The last group will, in 1980, hold a series of conferences: one will be jointly held with the UN's UNESCO affiliate; a second will be held in Sarajevo, Yugoslavia, jointly with the Islamic

"The Brotherhood will take over"

Bishara Khader, director of the Center for Research in the Contemporary Arab World at the Jesuit Louvain University in Belgium, gave an interview to EIR. As the quotes show, the Society of Jesus has no qualms in giving comfort to Islamic fundamentalism; the underlying outlook of the two strains is the same. Khader works closely with a number of Muslim Brotherhood support groups across the European continent, including the London-based Council for the Advancement of Arab-British Understanding and Italy's Lelio Basso Foundation.

While I consider the taking of hostages to be a political error, the real problem is right now the anti-Islamic campaign waged by the Western world. All this, if it goes on, will have very bad effects on the Arab-European dialogue. The Islamic countries will lose confidence in Europe.

There is now definitely a renaissance of Islam. It is a militant Islam, and must be accepted. The West must accept it. Up til now, the West has just displayed double-talk and double-dealings, and the Islamic countries are becoming quite suspicious. The entire Muslim world is now striving for autonomy, and is rejecting the so-called Western model. For years, the developing sector was forced to catch up with history because of the principles that the "Western model" had to be applied. That simply doesn't work anymore; the Muslim world and the whole developing sector is striving now for its autonomous development. This is definite.

All this has interesting implications for the question of the Muslim Brotherhood. For years, the Brotherhood has only been a marginal grouping, but now the international economic situation is allowing all groups, even those who were marginal in the past decades, to re-emerge stronger than before. They'll grow and become very powerful. All that depends on the present rulers of the Islamic countries. If they decide to satisfy their masses, to meet the basic needs materially and spiritually, to open up their societies politically, then the change can be made smoothly. But with the general renaissance of Islam, the general re-awakening, if these rulers do not change their policies, then the marginals, the Brotherhood, will take over.

Council of Bosnia, in what is shaping up to be the first organized fundamentalist meeting in Eastern Europe.

Of all the Council subsidiaries, the most significant is the Islamic Institute for Defense Technology, the organizing point for the connection between NATO and Islamic fundamentalism.

3. The European network

The Islam and the West and the Islamic Council have at their command a vast network in Western Europe, spanning several major European cities, which has a capability for organizing, from abroad, throughout the Middle East and other parts of the Arab world.

The United Kingdom. The Islamic Council receives enormous backing from an interlocking directorate of British institutions, including the Royal Institute of International Affairs; the Council for the Advancement of Arab-British Understanding (CAABU) also known as the Arab-British Center; the Anglo-Arab Association; the Arab-British Charitable Trust; the Labour Middle East Council; and, until its recent closing, the Beirut-based but London-run Middle East Center for Arabic Studies.

Of these, the two most important are the CAABU conglomerate and the Anglo-Arab Association. The former has among its leading members Sir Harold Beeley

and many British lords. It is supported by Barclay's Bank, British Aircraft Corporation, British Bank of the Middle East, Lazard Brothers, Lloyd's International, Lonrho, National Westminster Bank, Rolls Royce, and Unilever.

The Anglo-Arab Association is run by Sir John Bagot Glubb, the former commander of the Jordanian Arab Legion and Middle East specialist.

CAABU and the Anglo-Arab Association maintain regular working relations not only with the Islamic Council in London, but with several other organizations, including the Islamic Foundation, located in Leicester, England, and the Federation of Islamic Organizations in Europe. The Islamic Federation is headed up by the Minister of Federal Planning of Pakistan, Khurshid Ahmad; it has recently opened up an affiliate in Geneva.

Switzerland. Supporting the Islam and the West nexus is the Geneva International Institute for Islamic Studies headed by exile Brotherhood leader Said Ramadhan. Also critical is the Geneva Institute for Higher International Studies, locale of Islam and the West secretary-general Boisard and of Swiss banker Krul, who is a personal adviser to the Emir of Dubai.

Switzerland is also home base for one Yusuf Nada, who operates out of the city of Lugano. Nada is a businessman who uses his wealth to fund Muslim Broth-

“Khomeini closest to truth”

In an interview recently in Western Europe, Said Ramadhan, a former leader of the Muslim Brotherhood in Egypt who is now based in Geneva, commented on the rise of Brotherhood influence throughout the Middle East.

Take a look at Saudi Arabia. With all the oil they've got, they have not been able to convince the Bedouins to change their way of life, so there are a lot of troubles in the kingdom. There is no question that the unrest in Mecca was unprecedented; it forced Prince Fahd to cancel a scheduled trip to London, and the level of operations at the mosque implied extensive aid from within the ranks of the army and national guard.

But it's not a question of the Brotherhood organization as such. In some places, like Pakistan, the

Brotherhood does indeed have a name, a structure, in the Jamaat-e-Islami; and similarly in Indonesia it has another name. But without any organization as such, most people who are working for Islam are working for the Brotherhood. For that we do not necessarily need a clergy.

Look, what is happening in Iran is the direct responsibility of the western cultural invasion. We need now a return to the true Islam. King Feisal of Saudi Arabia, Boumedienne of Algeria, Nasser of Egypt, they all talked about the need for certain kinds of changes similar to those in the West, and what good did it do?

What we need is a return to the true theology. For you, the Middle Ages were a dark period, but for us it was the period where Islam was a real community, an "umma." That's what I learned from the founder of the Brotherhood, Hassan el-Banna: Islam is a large club, an *umma*.

In that sense, Khomeini is closer than anybody else to the truth.

The Muslim Brotherhood network in Europe

The leading Muslim Brotherhood agencies and controllers on the European continent include the following:

UNITED KINGDOM

London

Salam Azzam, *Sec'y Gen'l, Islamic Council of Europe**

Sir Harold Beeley, *Council for the Advancement of Arab-British Understanding*

The Federation of Islamic Organizations

Leicester

Kurshid Ahmad, *Director, Islamic Foundation*

SWITZERLAND

Geneva

M. Dawalibi, *Islam and the West International*

Said Ramadhan, *Institute for Islamic Studies*

Lugano

Ghalib Himat
Yusuf Nada

WEST GERMANY

Aachen

Issam Al Attar, *Mosque Bilal*

Bonn

Dr. Chbib, *Islamischen Zentrum*

West Berlin

Dr. Salah Eid

Cologne

Abdul Jawad Falaturi, *Islamic Dept., Islamischen Wissenschaftliche Akademie*

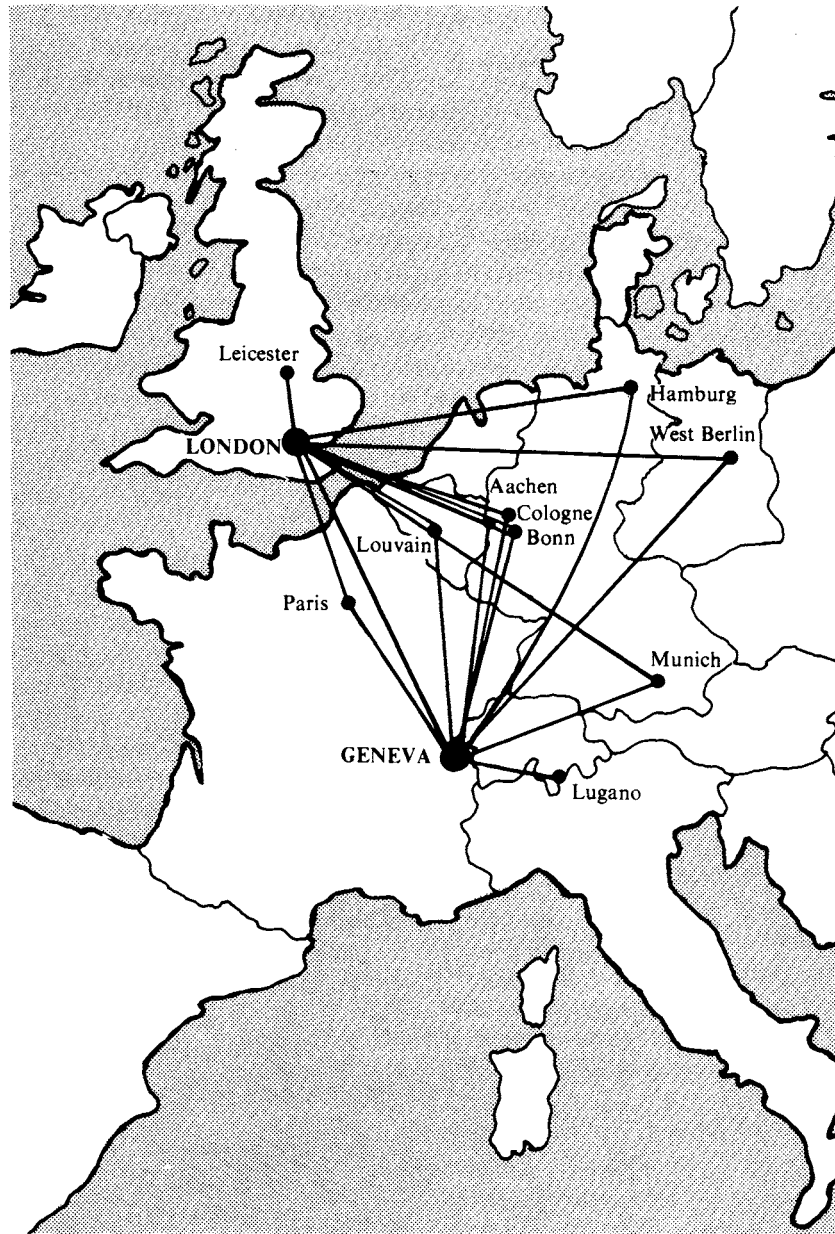
Islamischen Kulturzentrum

Hamburg

Islamischen Zentrum

Deutsche Muslim Liga

Islamic Council for the Liberation of Afghanistan



Munich

Hans Seidel Stiftung

Islamic Center—"The International Organization of the Muslim Brotherhood Association"

Fatima Hereen Sarka, *Gesellschaft fur Auslandkunde*

BELGIUM

Louvain

Bishara Khader, *Director, Center of Contemporary Arab Studies, University of Louvain*

FRANCE

Paris

Division 6, Ecole Pratique des Hautes Etudes
French Institute of Iranology

* Subsidiaries of the Islamic Council of Europe include: The Islamic Institute of Defense Technology; The Islamic Committee for the Liberation of Muslim Lands; The International Commission on Muslim Minorities

erhood projects, primarily in Egypt and in the United States, through the Muslim Student Association headquartered in Plainfield, Indiana.

West Germany. From the London-Geneva axis, the next most important base of Brotherhood activities is *Aachen*, West Germany. Located there is Issam al Attar, former head of the Syrian branch of the Ikhwan and a close associate of Dawalibi. In the city, the key foci of activity are the Mosk Bilal and its Islamic Center, the acting director of which is a converted German named Mohammed Siddiq Borgfeldt, who was arrested for espionage in the Sudan in the early 1960s. The Mosk Bilal has served for months as a meeting place for the local Iranian Khomeini Committee.

Second after Aachen in importance in West Germany is *Munich*, home of the Hans Seidel Stiftung, the policy-making institution of Otto von Hapsburg. The Stiftung's representative in Cairo, Rainier Glasgow, has connections with the Muslim Brotherhood there. The Stiftung's Dr. Dieter Schmidt, the director for international affairs, helps coordinate Ikhwan networks among the mullahs in Afghanistan.

Munich also houses the second most important Islamic Center and Mosque in West Germany after Aachen; the Center refers to itself in public literature as the "International Organization of the Muslim Brotherhood Association."

Other Munich organizations include the Committee for the Iranian Islamic Republic, set up in February 1979, and instrumental in running blackmail operations against anti-Khomeini Iranians in Western Europe; and the *Gesellschaft für Auslandskunde*, headed by the daughter of the Nazi Finance Minister Hjalmar Schacht, a man who himself opened up extensive contacts in the Middle East before his death in the mid-1950s.

The leading light of Muslim Brotherhood activities in Munich is one Fatima Hereen Sarka, a converted Czech whose family was involved in the Nazi intelligence service's "eastern division." She now runs a "women in Islam" project for the Islamic Council in Europe.

Four other West German cities key for Brotherhood coordination are: Hamburg, Cologne, Berlin, and Bonn.

The **Hamburg** Islamic Center is a training-site for leaders of the Khomeini movement. The current head of the Iranian Revolutionary Council, Ayatollah Beheshti, was the imam of the Center right up until the February rise to power of Khomeini!

Hamburg is also the center for the Islamic Council for the Liberation of Afghanistan, and for the *Deutsche Muslim Liga* of one Dr. Neuhaus. The Liga is a center for German who converted to Islam after World War II.

Cologne houses several Brotherhood-connected institutions, including the Asian bureau of the *Deutsche*

Welle (Voice of Germany) radio station, which is integrally tied into the *Jamaat-e-Islami* through one Dr. Kukuck. The director of the Law and Islamic Studies departments of the Cologne University, Dr. Abdul Jawad Falaturi, was a founding member of Islam and the West.

In **Berlin** resides the leader of a radical wing of the Brotherhood, the "Al Tahrir" group. This is one Dr. Salah Eid, who is feared among Muslims in Europe, since the Al Tahrir institution has been responsible for many assassinations and bombings in the Mideast.

In **Bonn**, the most important institution is the Islamic Center, headed by a Dr. Chbib, who is a Syrian collaborator of Issam Al-Attar.

Belgium. Belgium is the home of the University of Louvain. The Louvain institution involved in Brotherhood activities is the Contemporary Arab Studies Center, headed by Dr. Bishara Khader. Khader receives much counseling and support from the Brussels-based Belgian Center for the Contemporary Muslim World, headed by Dr. Jacqueline Gilisen, a founding member of the Islam and the West project.

France. Among the North African immigrants in Clichy, a northern suburb of Paris, there is a Mosque Nur, headed by Mohammed Hamidullah, who has written scores of books on Islam. Hamidullah is in close touch with Al-Attar and is a member of the Islamic Council of Europe and of the International Board of Governors of Said Ramadan's Institute of Islamic Studies in Geneva.

Paris is home base for an extensive group of "Islamicists," who have popularized a "mystical" Sufist interpretation of Islam. Two of these, Henri Corbin and Jean François l'Herte, have been leaders of the French Institute of Iranology, which has promoted "an original Iranian identity" and has pioneered studies on Sufism and mysticism.

Corbin, l'Herte, and a third Islamicist, Louis Massignon, cooperate closely with the cultist anthropology and sociology departments of the Paris-based School of Higher Practical Studies and of the Sorbonne, training grounds for Third World "radical" zero-growth ideologues such as Cambodian Khmer Rouge ideologue Khieu Samphan and Iranian Economics Minister Abolhassan Bani-Sadr.

This group, in turn, works with a pro-Khomeini Islamicist circle around the French Communist and Socialist parties, in part through the agency of EPHE director of Islamicist studies, and former CP member Maxime Rodinson. The Islamicist-communist interface historically is the network out of which much of the "radical anti-imperialist" wing of the Ikhwan has been created in this century.

Documentation

The IIDT: Islam meets NATO

This publication has charged, in the face of some skepticism, that the Muslim Brotherhood International works with the NATO command in seeking a common anti-Soviet geopolitical policy. This charge has been borne out in the recently released statements by the Shah of Iran implicating NATO General Robert Huyser in the February installation of the Ayatollah Khomeini in power in Iran. It is also borne out by an investigation of the newly formed Islamic Institute for Defense Technology.

The Islamic Institute was created in late 1978 by the Secretary General of the Islamic Council of Europe, Salam Azzam, who now serves as president on the Institute's board of governors, while Muazzam Ali, head of the Islamic Press Union (an Islamic Council subsidiary) serves as the Institute's secretary general.

The inaugural seminar of the Institute was held in London, from February 5-9, 1979. In attendance were a wide range of military strategists and officers from both the Islamic world, in particular General Zia's Pakistan, and from the NATO-related command, in particular from the United Kingdom.

The organization's statutes committed the Institute to procurement of the most sophisticated weapons systems available. For this reason, observers regard the Institute as the likely coordinating agency for the "Pakistani" or "Islamic" bomb due to be detonated some time during the present year.

The seminar was officially welcomed by Salam Assam, who located the need for technology-procurement: "The presence of so many is a clear manifestation of the Muslim world's firm resolve to re-establish its Islamic identity and to

guard and preserve its territorial and ideological boundaries. ...The world today is witnessing a new kind of political awakening among the Muslims."

Following Azzam, the conference was keynoted by A.K. Brohi, the former Pakistani Supreme Court President who cleared the path for the execution of Zulfikar Ali Bhutto in 1979.

Echoing Azzam, Brohi declared: "Muslim countries occupy a geo-strategic situation on the globe which enhances their importance in terms of defense, since many are situated on some of the world's vital land and sea routes. ...Muslim countries must aim at self-reliance in defense preparedness. This will serve as a deterrent against encroachment upon their territorial integrity and their Islamic way of life which they cherish so dearly. ...A concerted effort has to be made to revive the true Islamic spirit to enable the world of Islam to meet the ideological, economic and military challenges of the present era."

Following Azzam and Brohi, other speakers included: Handel Davies, technical director of British Aerospace; Ahmadou Karim Gaye, General Secretary of the Islamic Secretariat; Necmettin Erbakan, head of the National Salvation Party in Turkey; Air Chief Marshal Zulfikar Ali Khan, former chief of the Air Staff in Pakistan; Kurshid Ahmad, Federal Minister of Planning of Pakistan and head of the Islamic Foundation in Leicester, England; General Syed Ali Nawab of Pakistan; General Michael Davison, Former Commander in Chief of the U.S. Army in Europe; and leading military specialists from Egypt, Morocco, Saudi Arabia, the United Arab Emirates, and Turkey.

Themes of panels included: "Power of Creed in Islam"; "Islamic Concept of Security"; "Military Thought in Islam"; "Recent Development in Aerospace Weapons Systems and Air Defense"; and "Transfer of Technology—Efforts and Programs for the Muslim World."

Islam and the West: technology for a dark age

These are excerpts from a policy proposal made at the October 4-6, 1979, founding conference in Geneva of Islam and the West (International). The proposal is entitled "Science and Technology in the Economic and Cultural Development Process of the Western and the Islamic World." It was prepared by the International Federation of Institutes for Advanced Study.

We have to return to a more spiritual conception of life: the entire world is one, it is only man's blindness which darkens its unity. ...

Will it be possible to reduce in an adequate way the inequalities between nations and inside each nation itself? Will it be possible to maintain at an acceptable level the pressures on the environment and on the natural resources of the world?

These two problems are interdependent. If inequalities should be reduced through an increase of the production and of the consumption per capita in the developing sector, the pressures on the resources and on the ecological system could become too high. Similarly all effort to reduce this pressure could on the other hand prevent the economic development of the Third World and lead to dissatisfaction, and even to serious social and political difficulties.

The traditional argument in the Western world says that the solution to this challenge lies in "science and technology" which would supply the techniques of production capable of answering such material demands of man. Nonetheless it is far from certain that the Western model of development—in which science and technology have a crucial role—is also appropriate for other social and cultural situations.

...Science and technology have to be adapted to the specific environment and not the other way around. They should be used by man, and not the contrary....

The first lesson of Islamic science is its insistence on the notion of a balanced equilibrium for the use of the world's resources, an equilibrium which would not destroy the ecological order of the environment, on which collective survival is finally depending.

Islamic technology is in a symbiosis with man, in a way that is difficult to understand for those who are identifying technology with the notion of a modern machine, ... enslaving the spiritual man....

We in fact notice that in most Western societies the man in the street has more and more difficulty understanding all the information, as well as adapting himself to the rapid changes. This is in fact leading to alienation and a growing frustration against which no western society has found remedy....

With the rapid introduction of automation and of electronics, the Western world has freed itself from a monotonous world that is psychologically degrading. ...But this type of development has led to an increase in leisure, and in unemployment. It would be probably very interesting to analyze, in the Western and Islamic perspectives, the social and spiritual consequences of a production that is always more automated, as well as the concept of work and of the participation of man in a society where he is no longer directly associated with the production of goods....

The proposal ended by calling for a two-year "special symposium" to take place, whose results would be published in 1981, and which would aim to influence leading intellectual circles in the West and in the Islamic world; government institutions; United Nations bodies; and businessmen.

Founders of Islam and the West

This is the list of the board of directors and founding members of Islam and the West (International):

- Dr. Ma'arouf Dawalibi*, President. Currently a Saudi Arabian citizen and president of the World Islamic Congress, Dawalibi was a 1950s Syrian prime minister and chairman of the Syrian People's Party.
- Dr. Everett Clinchy* (U.S.A.), Vice-President. Secretary General of the Institute of Man and Science.
- Lord Caradon* (U.K.), Chairman of the Executive Council and Moderator of the Transitory Committee. Caradon is a veteran British Middle East specialist, with particular experience in Cyprus and Jerusalem.
- Dr. Sayed H. Jafri* (Pak.), Vice-Chairman of the Executive Council. Professor and co-editor of *Hamdard Islamicus*.
- Dr. Marcel Boisard* (Switz.), Secretary-General and Western Commissar. Affiliated with the Geneva International Institute for Higher Studies and the Stockholm-based International Federation of Institutes for Advanced Study.

Prominent among the founding members are:

- Dr. Nadjmoud Dine Bammate* (Afghan.), retired deputy-director of UNESCO.
- Sir Harold Beeley* (U.K.), former British ambassador to Egypt, president of the World of Islam Festival Trust.
- Dr. Abelazi Banabdallah* (Mor.), director of the Permanent Office for the Arabization of the Arab World.
- Dr. Harrison Brown* (U.S.A.), former president of the U.S. Academy of Science, director of the Institute of Human Resource Systems.
- Alistair Duncan* (U.K.), director, World of Islam Festival Trust.
- Dr. Jacqueline Gilissen* (Bel.), secretary-general of the Belgian Center for Studies of the Contemporary Muslim World.
- Dr. Ezzedin Ibrahim* (U.A.E.), cultural adviser to the ruler of the United Arab Emirates, Sheikh Zayed, board of directors of the World of Islam Festival Trust.
- Dr. Nicholas Krul* (Switz.), economist and banker, adviser to the Emir of Dubai.
- Dr. Sam Nilsson* (Swed.), executive director of the International Federation of Institutes for Advanced Studies.
- Dr. Aurelio Peccei* (Italy), president, Club of Rome.
- Dr. Kazem Radjavi* (Iran), lecturer at the Institute for Development Studies; permanent representative of the Islamic Iranian Republic in Geneva.
- Dr. Zia Rizvi* (Pak.), director of the Office of the UN Commission for Refugees in Rome.
- Mr. Henry Schmitt* (Switz.), former president of the government of Geneva.

Among these, Brown, Krul, Peccei, and Schmitt agreed to take up "tasks and responsibilities in the Islam and the West Organization."

Observers at the founding conference included Salam Azzam, Secretary-General of the Islamic Council of Europe; Mr. Yahya Basalamah of the Islamic Foundation of Geneva; and Zafarul Islam, first vice-secretary general of the Organization of the Islamic Solidarity Conference.