

Islamic Fundamentalists,
between Neo-Nazis and Neo-
Communists

Thesis

- Fundamentalism is not just a response to concerns of religious practitioners and communities.
- Fundamentalist approaches draw on ideologies and goals pursued by modern political movements.
- Alliances between Islamic fundamentalist and extremist political groups on both the right and the left are endemic in the history of Islamic fundamentalism.
- Many of the individuals involved in these groups seem to be on a course of transition from one party to another in pursuit of their goals.

“Jihad Made in Germany”*



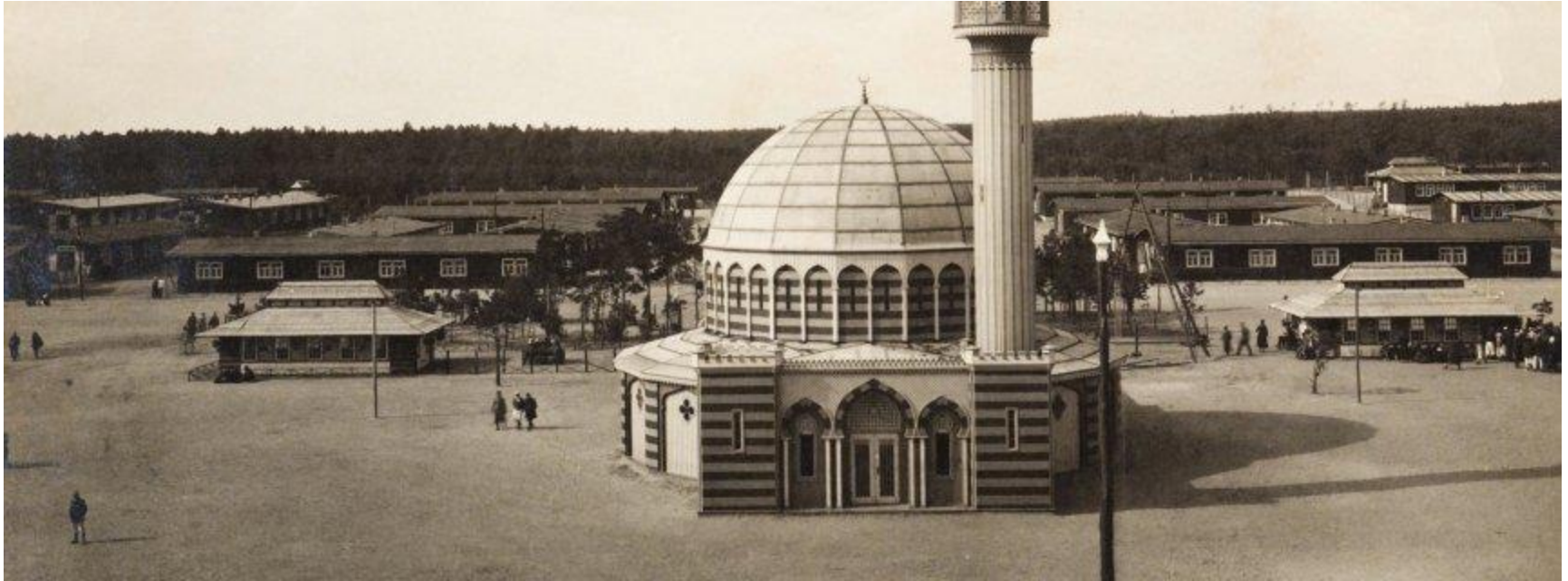
Baron Max Frieheer
von Oppenheim
(1860-1946)

During WWI
promoted revolution
in Muslim countries
against British,
French, Russians

Introduced
vocabulary of jihad
and Pan-Islamism

*Title of a book on this topic by Tilman Lüdke

Wünsdorf Mosque



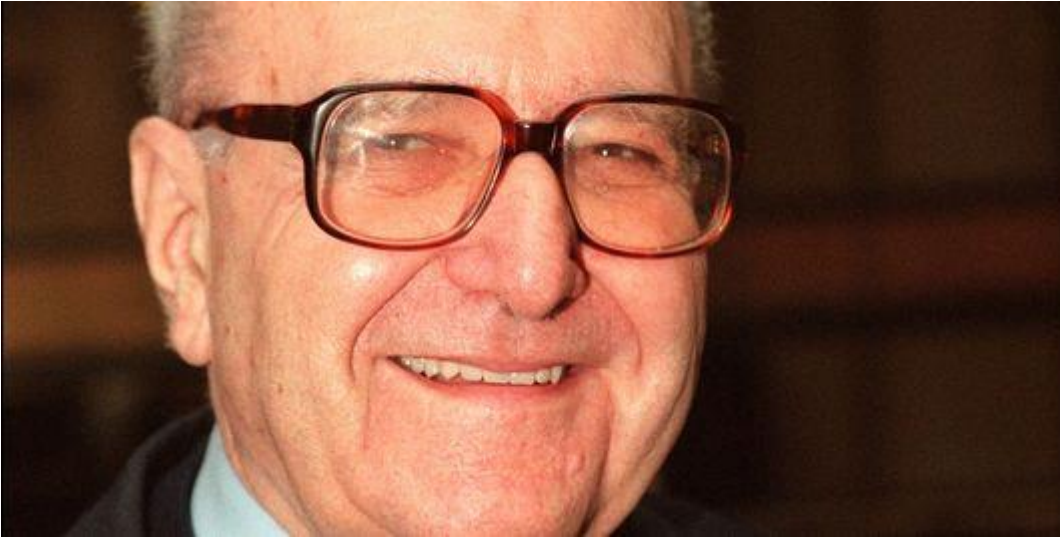
First mosque built in Germany, in 1915, destroyed in 1926
POW camp (note barracks in back)

German ties Stage Two



Grand Mufti of Jerusalem, Amin al-Husseini, visits with Hitler in Berlin, 1941

Albert (Ahmed) Huber

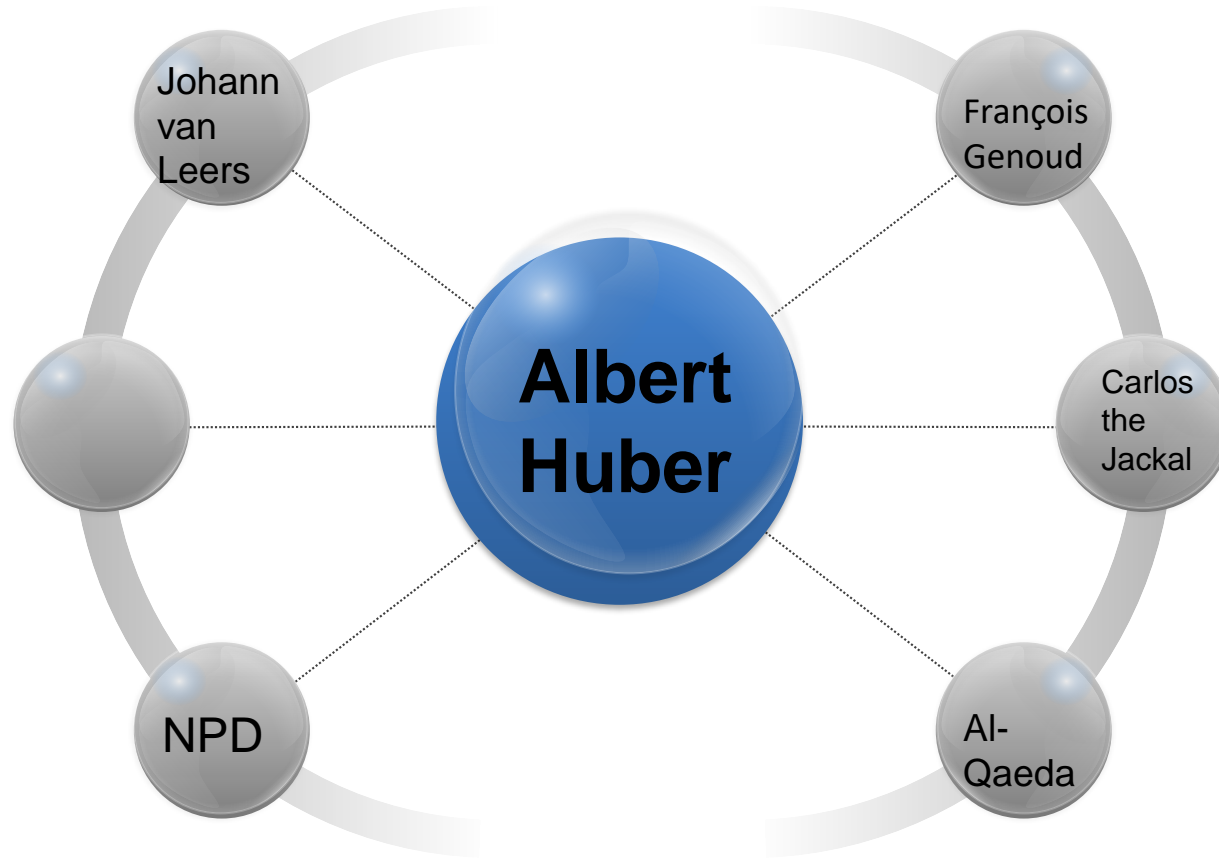


Shifts from Nazism to the Swiss Socialist Party, then converts to Islam

Involved in directing al-Taqwa Bank (investigated as largest international financial supporter of Al-Qaeda)

Extremists BFFs in the 1960s

Crossing lines both Right and Left



Hizb ut-Tahrir (The Liberation Party) mission statement

What is also manifested in these political actions is an intellectual and political struggle. The manifestation of an intellectual struggle is through the struggle against the thoughts and systems of *Kufr*. It is also manifested in the struggle against false thoughts, corrupt creeds and erroneous concepts by demonstrating their corruption, showing their error and presenting clearly the verdict of *Islam* concerning them.

What is also manifested in these political actions is an intellectual and political struggle. The manifestation of an intellectual struggle is through the struggle against the thoughts and systems of *Capitalism*. It is also manifested in the struggle against false thoughts, corrupt creeds and erroneous concepts by demonstrating their corruption, showing their error and presenting clearly the verdict of *Socialism* concerning them.

Rhetorical simplicity

Hizb ut-Tahrir Mission Statement

The First Stage: The stage of culturing to produce people who believe in the idea and the method of the Party, so that they form the Party group.

The Second Stage: The stage of interaction with the Ummah, to let the Ummah embrace and carry Islam, so that the Ummah takes it up as its issue, and thus works to establish it in the affairs of life.

The Third Stage: The stage of establishing government, implementing Islam generally and comprehensively, and carrying it as a message to the world.

Leninism

The First Stage: The Communist Party acts as a revolutionary vanguard to raise the consciousness of the proletariat from trade union consciousness to revolutionary consciousness.

The Second Stage: The proletariat awakens to its revolutionary potential and the Communist Party leads the proletariat in a Socialist revolution.

The Third Stage: The Dictatorship of the Proletariat.

Bernard Falk



German ex-communist, now
Jihadist legal expert

Ideology of class struggle, anti-
capitalism, and anti-globalism

In 2015 he spoke of finally
discovering Islam as a
“revolutionary weapon of total
sharpness and beauty”

Karl Heinz Hoffmann



Neo-Nazi who gives talks on Islam to far-right extremists
Followers trained with Hezbollah in Lebanon in 1970s
Investigated for 1980 Oktoberfest attack in Munich which
killed 13 people

Terrorist Superstar

Venezuelan neo-Communist
Converted to Islam late 1990s



Ilitch Ramirez
Sanchez
International ter-
rorist, Carlos
(CP Photo)1-84 (ap)

Accolades include involvement in:

1973: Wounding of British millionaire Edward Sieff, prominent fund-raiser for Israel.

1974: Grenade attack on Israeli bank in London; triple car-bombing outside Paris offices of three newspapers; takeover of French embassy at The Hague; grenade attack on Paris drugstore.

1975: Grenade and bazooka attacks on El-Al planes at Orly Airport in Paris; the killing of two French intelligence agents investigating the attacks; attack on OPEC headquarters in Vienna and kidnapping of oil ministers to Algiers.

1981: Bomb attack on Radio Free Europe in Munich, Germany.

1982: Bombing of French train; bombing near the Champs Elysees in Paris.

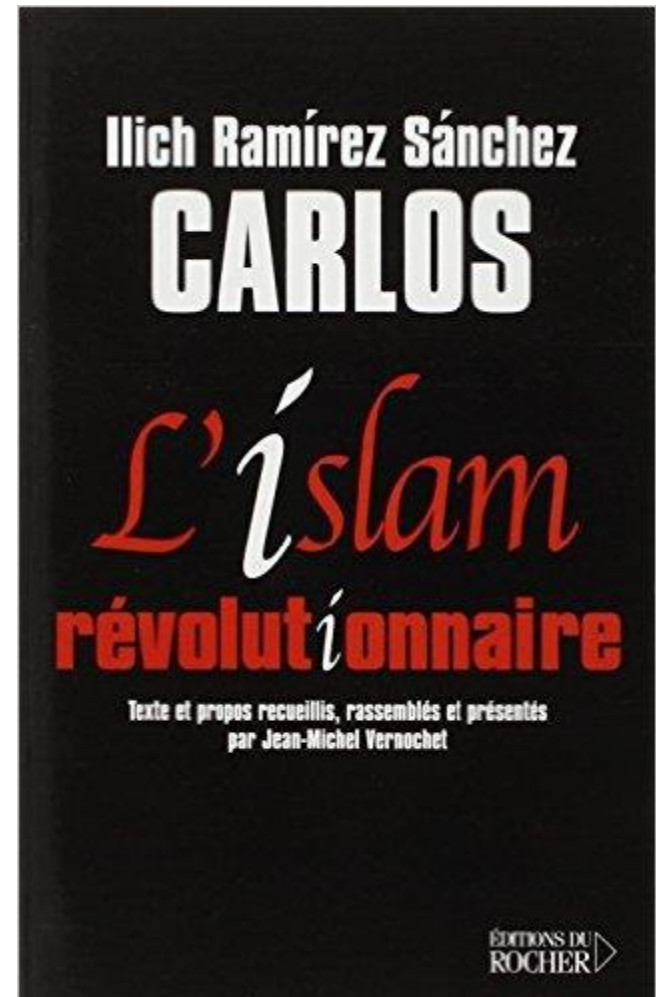
1983: Bombing of French cultural center in West Berlin; bombings in Marseilles' main railroad terminal and on the Paris-Marseilles express.

Islam as the latest Revolution

"Islam and Marxism-Leninism are the two schools wherein I developed the best of my analyses" (p 199).

"I am and remain a revolutionary fighter. And the Revolution today is, above all, Islamic"(p. 23).

Claims inspiration of "Sheikh Osama" to develop strategic relations not just between jihadi groups but with "non-religious organizations as long as they are anti-imperialist" (p. 100).



Jihadis (or just criminals) for hire

Abu Sayyaf
group (Philippines):
investigated by
Congress for
training Terry
Nichols in
explosives

Combatting Terrorism Center (West Point):
"As a result of limited foreign funding since 9/11, the ASG has relied on kidnapping activities as its major source of funding – this continues today. Other sources of its funding come from extortion activities (disguised as zakat, or alms giving), counterfeiting of goods, illegal drug sales or serving as bodyguards for local politicians."

Unsavoury elements band together



National Action, UK

The Islamic State, global exporter of extremist PR models



British Neo-Nazi group Sigurd Legion

<http://www.mirror.co.uk/news/uk-news/british-nazi-jihadis-mirror-investigation-4847059>

David Myatt



Leading ideologue of 1970s
British Neo-Nazi scene, wrote
*A Practical Guide to Aryan
Revolution*

First leader of British National
Socialist Movement

Converted to Islam in 1998,
became al-Qaeda supporter,
wrote *A National Socialist
Guide to Islam*

David Myatt's *Meditations on Extremism* (2012)

“In retrospect it was easy to be, to become, obsessed, a fanatic, an extremist - someone pursuing some goal, someone identifying with some cause, some ideology; someone who saw 'problems' and felt such 'problems' had to be sorted out. For such extremism, such goals, fulfilled a need; they gave a sense of identity; a sense of belonging; a sense of purpose. So that instead of being an individual human being primarily concerned with love, with and responsible for personal matters – the feeling and issues and problems of family, friends, loved ones – there was a feeling of being concerned with and part of 'higher more important things', with the inevitable result one becomes hard, hardened, and thence dehumanized.”

Conclusion

Secular political extremists and Islamic fundamentalist groups

- take their revolutionary agendas, violent means, PR strategies, and ideological texts from each other
- share networks, political aims, and psychological appeal.

Their target audiences are bounded by neither religion nor cultural background but certain discrete political discourses that cut across these identity lines.