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**CONFÉRENCE DE TÉHÉRAN
TEHRAN PAPERS**

11 - 12 décembre 2006

Présentation orale

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Revisionism and the Middle East

Ladies and gentlemen,

I am going to speak, briefly, on the relationship that can be ascribed to Revisionism and Middle East. Of course, when I say "Middle East", I basically understand the heart of the problem of the Middle East, which is Palestine.

I would like first to allude to a well-known politician who is maybe the most hated politician by the Western press, his name is Al Hajj Amin al Husseini. He was the beacon of the Palestinian resistance to Zionist take-over and he should be celebrated as the man who used all sorts of means to liberate Palestine, which is our main collective goal still today. He was a member of a great Palestinian family and mufti of Jerusalem. This man had an incredible political career which makes him a fascinating character out of our political history. During the thirties he was one of the leaders of the beginning of what we could call Intifada, it was the struggle that the Palestinians started in the mid-thirties against the growing influence of the Jewish Agency, the Zionist central Organisation, the proto-State of Israel, as it was, and the obvious complacency of the British authorities towards the Zionist colonial enterprise. It has started with the Balfour Declaration in 1917. Then the second World War came up and Al Hajj Amin tried to strike an alliance with the enemies of Britain because Britain was the ruling colonial power. The enemies of Britain were mostly Fascist Italy and Nazi

Germany. Amin was obviously an Arab nationalist, someone who wanted the independence of Palestine, ruled by Palestinians. He tried to get support from the Rome regime, led by Mussolini, with an ambiguous policy, with on one hand Zionist sympathies and, on the other hand, pro-Arab approaches, and also later from Nazi Germany, which is a long story we cannot describe here, by lack of time. But it is useful to remind here that there was an intimate connection between the Middle East local developments, meaning the nascent Palestinian liberation movement and what happened during the WW II period in Europe, and in the Middle East. We should remember for instance that there was an attempt in Baghdad to establish a regime by a coup that was staged against the British, with good relations with the Germans. Al Hajj Amin was in Baghdad at the time. There was an agitation in Egypt while Marshall Rommel was advancing very fast towards its western border. Algerian and Tunisian nationalists approached the Germans for help. So, it is a long story which is today obscured, forgotten, vanished that links together the Middle East and the development of the war and the domination by the Nazis of a big part of Europe.

The war was terminated by a total defeat of the Fascist and Nazi regimes and it meant that all those who has thrown in their lot with the losers had also lost their political stake. Those who led this basically anti-colonial, anti-British struggle were politically destroyed. They ended up in jail or in exile and they could not resume the liberation struggle at the time. Just after the war, we have a period of total domination. And when the people started to react, they met the colonial brute force. Let me remind that when in May 1945, the Algerians demonstrated in the streets to insist that the end of the war was the beginning of freedom for them, the Army and the French settlers made a massacre in Setif, Guelma and other places. The colonial yoke was there to stay. The fight for freedom was not in favour of the colonised. It was for the masters, for the colonial system to survive and it did survive well into the sixties. In some places, it is still ruling.

After the war, nobody in the Middle East was then in a position to question the political results of the war. There was a general suppression of dissent. Demonstrations in the streets of Cairo and other places were met with violence. The criticism or simply the understanding, the capacity to analyse what had happened during the war, and particularly what has happened in the concentration camps, and particularly what had happened to the European Jews there, this was possible in Western Europe only, and not in the Middle East because the actors of the liberation struggle had been defeated by the English and allied victory: think about so many Algerian nationalist militants, about people like Sadat in Egypt, Chandra Bose in India, Rachid Ali Gailani in Iraq, the Shah of Iran replaced by his young son Reza, the mufti of Jerusalem...

None of them was a nazi or a fascist, of course. They only wanted to reject the colonial yoke and they were certainly aware of the attempt by Rome and Berlin to instrumentalize them. But then politics is about alliances, isn't it ?

Those freedom fighters had been silenced. And that explains, I believe, why it was possible to establish the Zionist entity as a state in 1948. The local populace, the local political leaders had no power, and no access to the world opinion. They could not oppose the robbing of their country by the United Nations and the portioning of their land.

So, when the first revisionists started to work, around 1947-48, they found that there was something wrong in the way Europe was dominated by two external powers, USA and USSR, and consequently in the accounts presented by politically motivated camps survivors. Their accounts had played a crucial role in the Nurnberg trial, condemning the German officials. A former camp inmate, Paul Rassinier, former Communist turned Socialist and pacifist, found that of course a lot of atrocities had taken place in the camps and they required some sort of explanation. His own experience in those camps told him that the explanation could not be ascribed to German wickedness only. Other factors had to be taken into consideration, including the Communist drive to take over a chunk of Europa, as large as possible, by making the Germans look as bad as possible. The propaganda machine of the Allies had been running at such a speed that the picture of what had happened in Germany was totally distorted. Rassinier, and others with him and after him, returned to the facts, tried to establish what had really happened, trying to discriminate between the hard facts, the rumours, the legends, the myths which had pervasively been circulating in Europe during the war. It is only a bit later that they understood there was some kind of connection between the total destruction of everything German and the political situation of the Middle East. Rassinier, as a former Marxist had an eye always looking at the world economy and wrote several lucid papers on the question of oil. His last articles were devoted to the oil as the root cause of World War Three. Looking back to them, they seem to be prophetic: we can see that he was absolutely right. On the other hand, Ernst Zundel, who is right now, I remind you, sitting in jail, has been there for about four years and will be there for some more years to come, in Germany, had written in 1980 a four-page pamphlet called *The West, War and Islam - A Message to the Islamic World* (¹). He mass-mailed it to as many people as possible in the Middle East to raise their conscience to the fact that revisionism was part of the central problem of the region :

¹ See <http://www.aaargh.com.mx/fran/livres5/zunwestwarislam.pdf>

the domination by the West was based on many lies and false assertions. This attempt met little success.

Some years later, Professor Faurisson sent messages to political leaders in the Middle East, warning them they had in their hand a potential weapon he described as the "atomic weapon of the poors", meaning the revisionist argument as a mean to destroy the dominating ideology of Zionism and Western powers. But again to very little avail. We had been waiting for a sign of life for many years until one book appeared and kicked the doors open in the Middle East. First published in France in December 1995, it was written by a former leading intellectual and leader of the French Communist Party, a christian turned muslim, Roger Garaudy. He wrote a book, called *The Founding Myths of Israeli Politics*, in which he inserted a chapter borrowing the revisionist argument, from Faurisson and other authors. ⁽²⁾ This book created an enormous scandal in France and in Europe where he was well-known. It was translated in Arabic very quickly, in Cairo, in Amman and in Morocco, and in Turkish too. By the end of 1996, Garaudy made a tour, starting in Amman, delivering many speeches, interviews and TV programs. While the book was heavily condemned by a French court, he met the highest authorities, while travelling in the region, including Teheran. That was ten years ago. And only a poor health prevented him to be with us today.

From that time onwards, revisionism became something the people of the Middle East were aware of, but in a conflictual way because there has always been, among the elites of those countries, a strong pro-Western element wanting to find an accomodation with Western ideology, kneeling down in front of Zionism, or trying desperatly to please the Jews because they thought it was best for their own interest. So the last ten years were busy with low level discussion, hidden conflicts and tugs-of-war about the nature of the ideological resistance to the Western-Zionist pressure. A lot of articles were published in the press but they lacked a real scientific value. Until recently, when occurred some kind of unexpected miracle : the president of the Islamic Republic of Iran, who has obviously studied the question in great details, having access to the basic documents available on Internet, made the declaration you have heard and this created an entirely new situation. He opened the door, wide. And the first consequence is that we have this meeting, here, now, something that was not possible in any other place for the last ... twenty years. This is a great novelty, a great initiative and it is obviously the beginning of a new era when the work of the revisionists will be inserted in the political life of the Middle East and will be used as an

² See <http://www.aaargh.com.mx/fran/livres/RGfounding.pdf>

instrument to destroy the basis of the so-called legitimacy of the Zionist entity.

The Israeli Prime Minister Ben Gurion was not so sure that his fledgling state could survive, specially relying only on military force, in a hostile environment and he looked for a device to create some kind of ideological barrier to protect it from criticism and political abandonment. He then decided to have Adolf Eichman abducted from Argentina. Eichmann was a middle level German nazi official who had been in charge of the logistics of Jewish deportations during the war. He had visited Palestine before the war and was an avowed Zionist. The Israeli government organized the trial in such a way that everybody, including first and foremost the Jews, but then also the Europeans and, further on, the citizens of the USA, had to feel guilty. Guilty of not having stopped the Nazis in their supposedly homicidal plans and not having saved the Jews during the war. This invention of a universal guilt was to act as a buffer protecting Israel in the international arena. As a result, only revisionism can reach and destroy the ideological roots of Israel, artificially linked by Ben Gurion to the so-called Holocaust. I believe this is a vital question for the future of this region. As the president said, Israel will be wiped off the map by a lot of political actions, and most probably by the Jews themselves who harbour so strong traditions of self destruction. So I think revisionism has a role to play and, after this conference, it will grow, hopefully, to a new dimension.

Tehran

Tuesday December 12, 2006.

AAARGH

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OU ALORS AYEZ RECOURS À UN FOURNISSEUR D'ACCÈS QUI SOIT HORS
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LES PÉRIODIQUES DE L'AAARGH (trimestriels)
<http://revurevi.net>

Conseils de révision
Gazette du Golfe et des banlieues
The Revisionist Clarion
Il resto del siclo
El Paso del Ebro
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