



THE
NAZI ROOTS
OF PALESTINIAN
NATIONALISM
AND ISLAMIC JIHAD

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Introduction

On October 28 2005, President George W. Bush used for the first time the term “Islamic fascist” to describe the Muslim terrorist groups currently at war with the West.¹ He denounced them as movements that have a “violent and political vision”, and call for “the establishment by terrorism, subversion and insurgency, of a totalitarian empire that denies all political and religious freedom.”

These remarks sparked an outburst of condemnation. Some of these very same Muslim movements to which the President referred, critics pointed out, are self-defined popular resistance movements; movements that present themselves as seeking just and legitimate national self-determination for their oppressed people. How can such fighters, with all the cachet of rebels leading a just and honorable cause, be compared to the Nazis, who began a war that killed 70 million people and put the word “genocide” in the modern vocabulary?

But the President was right. The Muslim groups which today threaten the West with terrorism, subversion and insurgency, and which, in their own words, seek to bring about a global totalitarian empire are not only fascist in the broad sociological sense, but can trace their literal historical origins to Nazism and its genocidal ambitions.

The Muslim Brotherhood and the Nazis

The ideology of the Islamists whose ranks today include not only al-Qaeda but also Hamas and Hezbollah -- originated with Egypt’s Muslim Brotherhood (al-Ikhwan al-Muslimoon) founded in 1928 by Sheikh Hassan al-Banna.² And the Muslim Brotherhood finds not just its roots, but much of its symbolism, terminology, and political priorities deep within the heart of Nazi fascism.

Hassan al-Banna (1906 - 1949) was born into the family of a poor watchmaker in southern Egypt. As a child, he was attracted to the extremist and xenophobic aspects of Islam which were hostile to Western secularism and to its system of rights, particularly women’s

rights. While still in his teens, the young al-Banna and friends (they referred to each other as ‘brethren’) met frequently to discuss the situation in the Middle East, to argue about the ills of Arab society, and to lament the decline of Islam. Their angst was in large part a reaction to the collapse of the Ottoman Empire, the end of the Muslim Caliphate, the British occupation of Egypt, and the resulting exposure of Arab society to Western values.

For al-Banna, as for many other Muslims worldwide, the end of the caliphate, although brought about by secular Muslim Turks, was a sacrilege against Islam for which they blamed the non-Muslim West. It was to strike back against these evils that al-Banna founded the Muslim Brotherhood in 1928. It began as a kind of youth club where the members preached, to anyone who would listen, about the need for moral reform in the Arab world. But al-Banna’s antipathy towards Western modernity soon moved him to shape the Brotherhood into an organization seeking to check the secularist tendencies in Muslim society by asserting a return to ancient and traditional Islamic values. Al-Banna recruited followers from a vast cross-section of Egyptian society by addressing issues such as colonialism, public health, educational policy, natural resources management, social inequalities, Arab nationalism, the weakness of the Islamic world and the growing conflict in Palestine. Among the perspectives he drew on to address these issues were the anti-capitalist doctrines of European Marxism and especially fascism.

As the group expanded during the 1930’s and extended its activities well beyond its original religious revivalism, al-Banna began dreaming a greater Muslim dream: the restoration of the Caliphate. And it was this dream, which he believed could only become a reality by the sword, that won the hearts and minds of a growing legion of followers. Al-Banna would describe, in inflammatory speeches, the horrors of hell expected for heretics, and consequently, the need for Muslims to return to their purest religious roots, re-establish the Caliphate, and resume the great and final holy war, or jihad, against the non-Muslim world.

The first big step on the path to the international jihad al-Banna envisioned came in the form of trans-national terrorism during “The

Great Arab Revolt” of 1936-9, when one of the most famous of the Muslim Brotherhood’s leaders, the Hajj Amin al-Husseini, Grand Mufti (Supreme Muslim religious leader) of Jerusalem, incited his followers to a three-year war against the Jews in Palestine and the British who administered the Mandate. In 1936 the Brotherhood had about 800 members, but by 1938, just two years into the “Revolt,” its membership had grown to almost 200,000, with fifty branches in Egypt alone. The organization established mosques, schools, sport clubs, factories and a welfare service network. By the end of the 1930’s there were more than a half million active members registered, in more than two thousand branches across the Arab world. In British Mandatory Palestine alone there were 38 branches under the leadership of the Hajj.

To achieve that broader dream of a global jihad, the Brotherhood developed a network of underground cells, stole weapons, trained fighters, formed secret assassination squads, founded sleeper cells of subversive supporters in the ranks of the army and police, and waited for the order to go public with terrorism, assassinations, and suicide missions.³

It was during this time that the Muslim Brotherhood found a soul mate in Nazi Germany. The Reich offered great power connections to the movement, but the relationship brokered by the Brotherhood was more than a marriage of convenience. Long before the war, al-Banna had developed an Islamic religious ideology which previewed Hitler’s Nazism. Both movements sought world conquest and domination. Both were triumphalist and supremacist: in Nazism the Aryan must rule, while in al-Banna’s Islam, the Muslim religion must hold dominion. Both advocated subordination of the individual to a folkish central power. Both were explicitly anti-nationalist in the sense that they believed in the liquidation of the nation-state in favor of a trans-national unifying community: in Islam the *umma* (community of all believers); and in Nazism the *herrenvolk* (master race). Both worshipped the unifying totalitarian figure of the Caliph or Führer. And both rabidly hated the Jews and sought their destruction.

As the Brotherhood’s political and military alliance with Nazi Germany developed, these parallels facilitated practical interactions

that created a full-blown alliance, with all the pomp and panoply of formal state visits, de facto ambassadors, and overt as well as sub rosa joint ventures. Al-Banna's followers easily transplanted into the Arab world a newly Nazified form of traditional Muslim Jew-hatred, with Arab translations of *Mein Kampf* (translated into Arabic as "My Jihad") and other Nazi anti-Semitic works, including *Der Sturmer* hate-cartoons, adapted to portray the Jew as the demonic enemy of Allah.⁴

When the Second World War broke out, Al-Banna worked to firm up a formal alliance with Hitler and Mussolini. He sent them letters and emissaries, and urged them to assist him in his struggle against the British and the westernized regime of King Farouk. The Intelligence Service of the Muslim Brotherhood vigorously collected information on the heads of the regime in Cairo and on the movements of the British army, offering this and more to the Germans in return for closer relations.

Enter the Palestinians

But the single best known and most active Nazi sympathizer in the Muslim Brotherhood was not al-Banna himself, but the Hajj Amin al-Husseini, Grand Mufti of Jerusalem, and one-time President of the Supreme Muslim Council of Palestine. As one commentator has noted, to understand the Hajj's influence on the Middle East in the 1930s and 40s is to understand the ongoing genocidal program of the Arab terrorist organizations warring against the Jews of Israel today. The Grand Mufti was a bridge figure in terms of transplanting the Nazi genocide in Europe into the post-war Middle East and creating a fascist heritage for the Palestinian national movement.⁵

Something of a child prodigy, Amin al-Husseini was born into the rich and influential clan of the Husseinis in 1895. He became a powerful anti-Jewish agitator and rabble rouser while still in his early 20's, and then suddenly, by fiat, he was chosen as the Grand Mufti of Jerusalem at the age of 27. It was an unlikely occurrence: A mufti is an elected religious leader with great spiritual status and influence. When Jerusalem's preceding Mufti, Kamel al-

Husseini, died in March of 1921, he should have been replaced by the accepted Ottoman process whereby the Mufti was selected from among three worthy and experienced candidates nominated by the Muslim Council of Jerusalem. But figures in the British Mandatory Government anxious to blunt the growing Zionism in the region, elevated the Jew-hating al-Husseini to this role, although he had been sentenced to ten years in prison for his role in inciting the anti-Jewish riots of 1919 and 1920, in which scores of Jews in Jerusalem and Jaffa were attacked, raped, and killed.

Al-Husseini used his office as a powerful bully pulpit from which to preach anti-Jewish, anti-Zionist, and (turning on his patrons) anti-British vitriol. He was directly involved in the organization of the 1929 riots which destroyed the 3000-year-old Jewish community of Hebron. And he was quick to see that he had a natural ally in Hitler and in the rising star of Nazi Germany.

In the early 1930's many Arabs in British Mandatory Palestine looked for an alliance with Hitler as leverage against Britain, but it was al-Husseini who enthusiastically led the way. As early as spring 1933, he assured the German consul in Jerusalem that "the Muslims inside and outside Palestine welcome the new regime of Germany and hope for the extension of the fascist, anti-democratic governmental system to other countries."⁶

The youth organization established by the Mufti used Nazi emblems, names and uniforms. Germany reciprocated by setting up scholarships for Arab students, hiring Arab apprentices at German firms, and inviting Arab party leaders to the Nuremberg party rallies and Arab military leaders to Wehrmacht maneuvers. Most significantly, the German Propaganda Ministry developed strong links with the Grand Mufti and with Arabic newspapers, creating a propaganda legacy that would outlast Husseini, Hitler, and all the other figures of World War II.

In September 1937, Adolf Eichmann and another SS officer carried out an exploratory mission in the Middle East lasting several weeks, and including a friendly productive visit with the Grand Mufti. It was after that visit, in fact, that the Mufti went on the Nazi payroll as an agent and propagandist.⁷

During the “Great Arab Revolt” of 1936-9, which al-Husseini helped organize and which Germany funded, the swastika was used as a mark of identity on Arabic leaflets and graffiti. Arab children welcomed each other with the Hitler salute, and a sea of German flags and pictures of Hitler were displayed at celebrations. The identification was so strong that those blighted to travel through areas involved in the Palestinian revolt soon learned that it was prudent to attach a swastika to their vehicle to ward off attacks by Arab snipers.⁸ The Grand Mufti declared certain zones in Palestine to be “liberated” from the Jews and British; and he mandated *Shari’a* - Islamic religious law. Christian as well as Muslim women were forced to veil themselves. Opponents were liquidated.

By 1938, Husseini fielded some ten thousand fighters, an active propaganda unit, and modern weapons, thanks in large part to Nazi money and military assistance. But if the Mufti was ready for the war that would soon engulf the world, so were the British. They sent massive reinforcements to put down the revolt. Al-Husseini fled to Lebanon, still under French rule, before he could be arrested.

From his safe perch in Beirut, and soon after that (May, 1941) in Berlin, the Grand Mufti worked tirelessly on behalf of Germany and Nazism. He played a pivotal behind-the-scenes role in instigating a pro-Nazi coup in Iraq in 1941, in urging Nazis and pro-Nazi governments in Europe to transport Jews to death camps, in training pro-Nazi Bosnian brigades, and, after Hitler’s cause was lost, in funneling Nazi loot into post-war Arab countries.⁹ His Muslim “Hanjar” division was credited with the murder of roughly 90% of Bosnian Jewry. He became a familiar voice on Germany’s Arabic-language radio propaganda station, broadcasting from the town of Zeesen near Berlin, to convince Arabs and Muslims in Europe (and especially the Muslim populations of the Balkans and Albania) that Muslims and Nazis were brothers, and that these two kindred peoples needed to unite against their common enemy: the Jews.

From Germany, the Mufti effectively wielded his weapons of religious power, mob incitement, and assassination to silence opposition and eliminate moderate rivals. He succeeded, almost single-handedly, in engraving on the Arab consciousness the image

of the Jew as the demonic apotheosis of all things evil. Not only was everything Jewish evil; but under al-Husseini's deft diatribe, everything evil was Jewish.

After meeting with Hitler on November 21, 1941, Husseini praised the Germans because they "know how to get rid of the Jews, and that brings us close to the Germans and sets us in their camp." On March 1, 1944, the Mufti called out in a broadcast from Zeesen: "Arabs! Rise as one and fight for your sacred rights. Kill the Jews wherever you find them. Kill them with your teeth if need be. This pleases God, history, and religion. This saves your honor." His goal, with the help of the Nazis, was "to solve the question of the Jewish elements in Palestine and in other Arab countries as required by national interests, and in the same way as the Jewish question in the Axis lands is being solved."¹⁰ His own memoirs, and the testimony of German defendants at the Nuremberg trials later on, showed that he planned a death camp modeled on Auschwitz to be constructed near Nablus for the genocide of Palestine's Jews.¹¹

It was the Mufti who urged Hitler, Himmler, and General Ribbentrop to concentrate Germany's considerable industrial and military resources on the extermination of European Jewry. The foremost Muslim spiritual leader of his time helped in his own way by lobbying to prevent Jews from leaving Hungary, Romania, and Bulgaria, even though those governments were initially willing to let them go. As Eichmann himself recounted: "We have promised him [the Mufti] that no European Jew would enter Palestine any more."¹²

But Germany's defeat in North Africa meant that the *Einsatzgruppen*, which had murdered more than one million of the six million Jewish victims of the Holocaust, never took its ghastly show to Palestine. Al-Husseini's boundless ambitions against both Palestinian and world Jewry were halted ---he believed only temporarily--by the German surrender on May 8, 1945.

The Mufti suddenly found himself a prisoner of war in France, and condemned as a war criminal by the Nuremberg prosecutors.¹³ But with the Cold War looming, the British and the Americans sought to curry favor with the Arab world (and prevent the USSR

from making political headway there) by allowing him to escape. He fled first to Egypt, and later to Syria. From Damascus, Hajj Amin al-Husseini reestablished himself as the foremost spokesman for the Arabs of Palestine.

A few years later, when the question of Palestine came before the United Nations, he and Hassan al-Banna urged the Arab world to unite in opposition to it. The two men saw in the UN resolution for the partition of Palestine an example of the “Jewish world conspiracy,” even though the plan provided for an Arab state in Palestine alongside of the Jewish one. But in their view a state for the Arabs of Palestine took a back seat to the eradication of Zionism and the annihilation of Palestine’s Jews.

No Arab head of state had the courage to contradict al-Husseini’s rejectionism, and the Arab world’s enthusiastic reception of his message of hate and genocide ended any possibility of the peaceful implementation of the UN resolution and the creation of an Arab and a Jewish state side by side in the Palestine Mandate (80% of the Mandate had already been allocated to Jordan, whose population was more than two-thirds Palestinian Arab).

As the armies of Egypt, Jordan, Iraq, Syria, Lebanon, Arabia and Morocco invaded Israel in 1948, the general-secretary of the Arab League, Abd al-Rahman Azzam (aka Azzam Pasha), who had previously stated privately that he considered the partition of Palestine to be the only rational solution, now stood shoulder to shoulder with the Mufti. “This war,” he declared on the day of the Arab attack, “will be a war of destruction.” It was: but it was the armies assembled by Arab generals, many of whom had fought with Rommel in behalf of the Third Reich that were destroyed.

Al-Husseini’s Nazi ambitions, even though they were now seen as part of the Holocaust that he had helped in his small way to engineer, continued to be a source of pride for his Arab supporters after his death in 1948. And he found admirers elsewhere in the decades ahead as well. Professor Edward Said praised al-Husseini, former partner with the Nazis in their crimes against humanity, as “the voice of the Palestinian people.” Yasser Arafat, a cousin of al-Husseini, referred to him as “our hero.”¹⁴

Transplanting the Pathology

Nazism was eradicated in Europe after World War II, but it was alive and well in the Arab world. The new amalgam of Nazi and Muslim Jew-hatred created by the preaching of Hassan al-Banna and Husseini continued to grow in influence. As it did, extremist intellectuals and Imams created a fascist form of Islam to justify their ideology. The chief architect of the new fanaticism was the supreme ideologue of the Muslim Brotherhood, Sayyid Qutb.

Qutb was born in southern Egypt in 1906 and educated in traditional Islam and Qur'anic studies. As a youth, he moved to Cairo where he received a secular and westernized education between 1929 and 1933, and worked as a teacher. In 1939 he became a functionary in Egypt's Ministry of Education. From 1948 to 1950 he went to the United States on a scholarship to study the educational system, receiving a Master's Degree from the Colorado State College of Education (now the University of Northern Colorado). While there he developed both a fascination with and hatred of what he regarded as Western decadence as manifested in its materialism, individual freedoms, economic *laissez faire* and female social equality, and especially for its primitive and shocking "sinful mingling" of the sexes in the workplace, market place, and even in churches. He also condemned the American government for its support for Israel.

In later works Qutb described American society as "a shocking mixture of materialism, lust, and egoistical individualism .. [and] sale of women and savage racism". He concluded that the U.S. was engaged in a "new Crusade," part of a methodical plan on the part of the West to wage a subtle socio-cultural war against Islam by undermining Muslim society throughout the world, thus bringing an end to the Muslim religion itself.

But whatever America's intentions, Qutb declared in his seminal essay, "Our Struggle against the Jews," it was crucial to understand that the Jew was the root of all the world's evil. Picking up on the Nazi ideology he had ingested as a member of the Brotherhood, Qutb wrote that Jews were responsible for the world's moral decay, and the West's animalistic sexual depravity. It was the Jews who had

created the anti-Islamic doctrines of atheistic materialism, godless socialism, and democratic individualism. The Jews, therefore, were the perpetual enemies of Islam.

This essay, arguably the single most important manifesto of Islamic fascist anti-Semitism in the modern world, was distributed in millions of copies throughout the Islamic world with the help of Wahabbist Islamic sect in Saudi Arabia.

When he returned to Egypt in 1950, Qutb joined the Muslim Brotherhood and became editor-in-chief of its weekly *Al-Ikhwān al-Muslimīn*, and later head of its propaganda section. His popularity soon brought him to the highest levels of leadership in the Brotherhood. His writings gave philosophical stature to the Nazi goals of the Muslim Brotherhood. As he saw it, the confrontation between the secular West and the Muslim world was over Islam and nothing but Islam. The confrontation arose from the efforts by Christians (referred to as “Crusaders” in his works) and world Zionism to annihilate Islam. The motivation for this ideological war, Qutb asserted, was that the Crusaders and Zionists knew that Christianity and Judaism were inferior to Islam. They needed, therefore, to annihilate Islam in order to rescue their own flawed and failed doctrines from the inevitable victory of Islam over the hearts and minds of the entire world. After all, “Islam uber Alles” was an anthem decreed by Allah himself. It would happen, eventually. But first, Qutb said that the Muslim Brotherhood must “open people’s eyes” to the danger that modernity and western culture and Judaism and Zionism posed to Islam.

And chief among the most dangerous of perpetrators of that threat were the treasonous Muslims who were corrupted by Western influences to the point where they could no longer be called Muslims. The Egyptian dictator Gammal Abd’el-Nasser was the apotheosis of such corruption. Hence he and his regime must be eliminated.

After the Brotherhood’s attempt on Nasser’s life in 1953, Qutb was sentenced to 15 years in prison. Political pressure from Iraq motivated Nasser to free Qutb in 1964; but only eight months later he was rearrested for plotting to overthrow the state. His trial culminated in a death sentence; in August 1966 he was executed by hanging.

Qutb left behind 24 books, novels, contemplations, literary criticisms, and his two most important and influential tomes: *In The Shade of the Koran* and *Milestones in the Road*. The consistent message throughout his life's works can be described as an adaptation of fascism to Islamic society and governance: violent and uncompromising overthrow of secular insufficiently "pure" regimes; terrorism and armed revolution from the top down; imposition of his interpretation of Islam by force on all Arab peoples; and ultimately the entire world through jihad.

His books, his place in the Muslim Brotherhood, and his martyrdom as a Muslim hero, have made Sayyid Qutb the ideologue par excellence for every Islamofascist movement in the world today. His greatest impact has been through his influence on al-Qaeda, via the work of Qutb's brother, Muhammed, who moved to Saudi Arabia following his release from prison in Egypt. There Muhammed became a professor of Islamic studies and edited, published and promoted his brother Sayyid's works. One of Muhammad Qutb's students was Ayman al-Zawahiri, the number two man in al-Qaeda and one of the most wanted terrorists in the world today.¹⁵

Nazism in the Palestinian Movement

In her report on the trial of Adolf Eichmann in 1961, Hannah Arendt commented on the incredible degree to which anti-Jewish vitriol and praise for Hitler, mixed with regret that "he did not finish the job," dominated the news reports in the Arab press. "The newspapers in Damascus and Beirut, in Cairo and Jordan did not conceal either their sympathy for Eichmann nor their regret that he 'did not finish the job'; a radio broadcast from Cairo on the opening day of the trial even included a little sideswipe at the Germans, reproaching them for the fact that 'in the last war, no German plane had ever flown over and bombed a Jewish settlement.'"

For decades later the same grudging homage to Hitler and earnest desire to see all Jews annihilated was expressed in the second largest, state-controlled Egyptian daily *Al-Akhbar* (April 18, 2001): "Our thanks go to the late Hitler who wrought, in advance, the

vengeance of the Palestinians upon the most despicable villains on the face of the earth. However, we rebuke Hitler for the fact that the vengeance was insufficient.”

The long legacy of Arab and Palestinian Nazism, and the Hitlerite themes of *lebensraum*, ethnic cleansing and genocide, continue to echo in the Middle East today. Hassan Nasrallah, leader of Hezbollah, said of the Jews after the Lebanon war of 2006: “If they gather in Israel, it will save us the trouble of going after them nationwide.” Mahmoud Zahar, Hamas Foreign Minister, says: “I dream of hanging a huge map of the world on the wall at my Gaza home which does not show Israel on it.” And most chillingly, Ali Akbar Hashemi Rafsanjani, former President of Iran, looks ahead to the next holocaust and final solution: “The use of a nuclear bomb in Israel will leave nothing on the ground, whereas it will only damage the world of Islam.”

This is a warning not only to the Jews but to all decent people: never again.

Footnotes

- ¹ Ehrenfeld, Rachel, and Lappen, Alyssa, “The Truth About the Muslim Brotherhood Terrorism”, The New Media Journal.us, June 17, 2006; and cf. also Margolis, Eric, “The Big Lie about ‘Islamic Fascism’”, <http://www.ericmargolis.com/> for critique of this term.
- ² Abdullah Azzam, a Palestinian Muslim Brotherhood preacher, was a mentor to al Qaeda leader Osama bin Laden (Mazel, Zvi, “How Egypt Molded Modern Radical Islam,” *Jerusalem Issue Brief*, Vol. 4, No. 18, 16 February 2005 (Institute for Contemporary Affairs); <http://www.jcpa.org/brief/brief004-18.htm> [Mr. Mazel is the former Israeli Ambassador to Egypt and to Sweden]; and cf. also Oliver, Haneef James, *The Wahhabi Myth: Dispelling Prevalent Fallacies and the Fictitious Link with Bin Laden* (2nd ed.), with a summary at the <http://www.thewahhabimyth.com/ikhwan.htm>. And cf. Discover the Networks: <http://www.discoverthenetworks.org> for more details on the MB’s effects upon the leading terrorist groups operating today against the West.
- ³ Leshem, Ron and Cohen, Amit, “The Moslem Brotherhood”, *Yediot Aharonot* (Hebrew), Sept. 28, 2001 (posted in translation by Jonathan Silverman); and cf also Al-Ikhwan al-Muslimun (the Muslim Brotherhood) <http://www.thewahhabimyth.com/ikhwan.htm>
- ⁴ Trifkovic, Serge, “Islam’s Nazi Connections”, www.FrontPageMagazine.com, Dec. 5, 2002; and cf. also Paxton, Robert, *The Anatomy of Fascism*, Columbia, 2004. Paxton describes the essential characteristics of fascism as:
 - a). a sense of overwhelming crisis beyond reach of traditional solutions (one of the MB’s most potent psychological weapons is the claim made to poverty stricken oppressed Muslims that “Islam is the solution”, and for more on this cf. Kazimi, Nibras, “Slightly Pregnant”, NY Sun, January 11, 2006, <http://www.nysun.com/article/25707>)

- b). the belief that one's group is the victim, justifying any action without legal or moral limits (the justification for terrorism against their enemies is the MB's representation of Islam world-wide as the victim of western imperialism and the target of America's war against Islam)
- c.) the need for authority by a natural leader above the law, relying on the superiority of his instincts (fuhrer and caliph)
- d.) the right of the chosen people to dominate others without legal or moral restraint (*Deutschland uber Alles* and *Islam uber Alles*)
- e.) a fear of foreign "contamination." (In Nazi propaganda the Jews were sub-human, unclean, and compared to rodents. The traditional Islamic world-view holds that Muslims must beware of contamination (najj) due to overly close relations with non-Muslims. This concept has been understood literally by many Muslim communities throughout the Muslim world and across Muslim history. Jews and Christians (called 'najji' = contaminated ones) in some North African countries and Iran, up to the mid-19th century, were prohibited from walking outside during rain, lest their 'najj' wash off and contaminate the wet ground upon which Muslims might step and thus get contaminated)
- f.) the need for a constant and endless succession of wars, foreign conquests, and national threats to keep the nation in a state of fear, anxiety and patriotic hypertension (this sentence describes the 1,300 year history of Muslim aggression against the non-Muslim world, and the exploitation of that aggression to create patriotic hypertension which presses the Muslim citizenry to ignore the excesses of their own governments).
- g.) The elimination of freedom of thought and speech: any who disagree are branded ideological traitors and are imprisoned or killed (The punishment for criticizing Islam, in many Muslim countries, is death).
- h.) A semi-religious adoration of the ruling personality (In Islam the adoration of Mohammed and his successive caliphs was not semi-religious: it was an integral part of the religion. In some modern Arab states, the personality cult of the dictator is an integral part of that regime's ability to stay in power).

And for a recent comparison, cf. Kramer, Martin, "Islamism and Fascism: Dare to Compare", http://www.geocities.com/martinkramerorg/2006_09_20.htm

⁵ Morse, Chuck, *The Nazi Connection to Islamic Terrorism: Adolf Hitler and Haj Amin al-Husseini.*; and cf. Morse's interview with Jamie Glazov, "The Nazi Connection to Islamic Terror.," www.FrontPageMagazine.com , 3/15/2006

⁶ Kuentzel, Matthias, "National Socialism and Anti-Semitism in the Arab World"

<http://www.matthiaskuentzel.de/artikel.php?artikeIID=86>, July, 2005

⁷ Morse, supra #10

⁸ Idem

⁹ Idem

¹⁰ Kuentzel, supra #12; and cf. also a recent Danish cinematic rendition of some of the photographs of the Hajj with Hanjar and German troops: Bayrischer Rundfunk, min 5 : 41 <http://www.youtube.com/watch?v=d51poygEXYU&eurl=http%3A%2F%2Fdansk%2Dsvensk%2Eblogspot%2Ecom%2F2006%2F08%2Fhitler%2Dmufti%2Dof%2Djerusalem%2Dand%2Dmoder%2Ehtml>

¹¹ Dershowitz, Alan M., "Hezbollah's Final Solution", www.FrontPageMagazine.com 8/11/06

¹² Kuentzel, supra #12; and cf. also Dieter Wisliceny, Eichmann's lieutenant, at his own trial for war

crimes after WWII, agreed that the following was a proper description of Hajj Amin al Husseini: “The Mufti [Hajj Amin] is a sworn enemy of the Jews and has always fought for the idea of annihilating the Jews. He sticks to this idea always, also in his talks with [Adolf] Eichmann ... The Mufti is one of the originators of the systematic destruction of European Jewry by the Germans, and he has become a permanent colleague, partner and adviser to Eichmann...in the implementation of this programme.”

See “Transcript of the Trial of Adolf Eichmann; Session 50”; published by The Nizkor Project. <http://www.nizkor.org/hweb/people/e/eichmann-adolf/transcripts/Sessions/Session-050-07.html>
Quoted in: “Understanding the Palestinian Movement; Historical and Investigative Research”, 13 June 2006; by Francisco Gil-White. http://www.hirhome.com/israel/pal_mov4.htm

¹³ Krumenacker, Thomas “Nazis planned Holocaust for Palestine” (Associated Press, in Yahoo News), 4/7/2006.

¹⁴ Kreuntzel, *supra* #12

¹⁵ For a summary of Qutb’s life and influences see Berman, Paul “The Philosopher of Islamic Terror”, NY Times Magazine, March 23, 2003, <http://www.nytimes.com/2003/03/23/magazine/23GURU.html>;

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