

Chapter 1 : Haj Amin al-Husseini, the Nazis and the Holocaust

The Mufti sent Hitler 15 drafts of declarations he wanted Germany and Italy to make concerning the Middle East. One called on the two countries to declare the illegality of the Jewish home in Palestine.

The Mufti of Jerusalem: Architect of the Holocaust 7 Feb The original blueprints for the Auschwitz death camp went on display in late January after being discovered in November They were found by chance behind a wall in a Berlin apartment during renovation work, yet the exact location of their discovery is being kept secret. No one will say whose apartment it was. And in the course of investigating this, I have found that the Mufti was involved in and may even have created the Final Solution for European Jews “ and yet his central participation in the Holocaust has been covered up and forgotten. Among his close friends was Adolf Eichmann, who is commonly thought to be the architect of the Holocaust. Hitler gave the Mufti a radio station, which al-Husseini used to preach Nazism and genocide in Arabic. In one of his broadcasts, the Mufti exhorted Arabs: According to the Muslim religion, the defense of your life is a duty which can only be fulfilled by annihilating the Jews. This is your best opportunity to get rid of this dirty race, which has usurped your rights and brought misfortune and destruction on your countries. Kill the Jews, burn their property, destroy their stores, annihilate these base supporters of British imperialism. Your sole hope of salvation lies in annihilating the Jews before they annihilate you. Al-Husseini practiced what he preached. I heard him say, accompanied by Eichmann, he had visited incognito the gas chambers of Auschwitz. In virtually identical letters, the Mufti, in the summer of , approached Germany, Roumania, Bulgaria, and Hungary to speed the extermination of the Jews by sending them to Poland where the Nazi death chambers were located. The Mufti successfully demanded that , Jews who were about to be deported to the Holy Land instead be sent to their deaths. Yet after the war the Mufti was not prosecuted. He got off scot-free, and lived comfortably until And why the cover-up now about in whose apartment were the documents found? Germany does not hide information like this after World War II; why are they hiding this now? The only plausible reason to keep this location secret would be because it would incriminate the Mufti. There are no other reasons. German authorities should come clean. The denial about the key role that this Muslim leader played in the Holocaust must end. The only difference between Hitler and the Mufti is that Hitler was defeated and punished. The slaughtering Mufti went on to spawn Yasser Arafat, inspire Saddam Hussein, and work to destroy the Jewish homeland and its people. There is no statute of limitations on genocide. I indict the Mufti and the Muslim world. They were equal partners in mass death. Not only does the ummah not own what they did let alone, G-d forbid, apologize, as the Germans have done repeatedly , but they are still pursuing the annihilation of the Jews not to mention all non-believers. We have manufactured missiles that allow us, when necessary, to replace Israel in its entirety with a big holocaust.

Chapter 2 : Full official record: What the mufti said to Hitler | The Times of Israel

This week, Israeli Prime Minister Benjamin Netanyahu sparked a wave of backlash when he argued that the Holocaust was the brainchild of the Grand Mufti of Jerusalem, Haj Amin al-Husseini, who.

But who was al-Husseini, and what was his role and involvement in the Holocaust? Rainer Schulze sets the record straight. Born in the mid-1890s, and appointed Mufti of Jerusalem in 1921, Haj Amin al-Husseini was one of the most prominent nationalist Arab figures in Palestine during the time of the British Mandate. He opposed both British rule in Palestine, and the Jewish-Zionist dream of a Jewish homeland in the region, aiming instead to establish a pan-Arab federation or state with himself as the spiritual leader. His political activism led him to organise and support protests against Jewish immigration and Jewish settlements, which peaked in the Arab revolt in Palestine. In 1937, in order to evade arrest, he fled Palestine and took up residence first in the French Mandate of Lebanon and then in Iraq. Al-Husseini had welcomed the Nazi seizure of power in Germany in 1933 and the evolving anti-Jewish policy in the following years, requesting, however, that no Jews be sent to Palestine. He sought an alliance between the Arab-Muslim world and the Axis powers Nazi Germany and Fascist Italy, demanding that Germany and Italy recognised the independence of the Arab states and their right to reverse steps taken towards the creation of a Jewish homeland in Palestine. What happened at the meeting with Adolf Hitler? However, the course of the conversation was quite different from what Netanyahu would have us believe, as the official German records show. During the meeting, al-Husseini assured Hitler that: He set out to al-Husseini that: Germany was resolved, step by step, to ask one European nation after the other to solve its Jewish problem, and at the proper time to direct a similar appeal to non-European nations as well. The last of these plans, the plan to deport the Jews of Europe to Madagascar, a French island colony off the southeast coast of Africa, became technically unfeasible when Germany lost the Battle of Britain in 1940. Mobile killing squads, the so-called Einsatzgruppen, followed the regular troops and were specifically tasked to kill Jews, Roma Gypsies and Soviet political commissars. The most infamous massacre at Babi Yar a ravine on the outskirts of Kiev, Ukraine, when some 34,000 Jews were killed in a single operation, took place on 29-30 September 1941. The Holocaust memorial in Berlin. It is, therefore, absurd to suggest that al-Husseini inspired Hitler to switch his anti-Jewish policy from expulsion to extermination: Why has Netanyahu arrived at this interpretation? It is not the first time Netanyahu tried to suggest that the Arab leader was somehow behind the idea of the physical extermination of the European Jews. He did so before, in 2015. There have been some scholarly attempts exploring the role of al-Husseini that Netanyahu might feel support his claim, among them most recently by Middle East scholars Barry Rubin and Wolfgang G. Benjamin Netanyahu speaking at the Zionist Congress on October 12, 2015. He collaborated with Nazi Germany as a broadcaster and propagandist, and he helped recruit Balkan Muslims to fight for the Nazis. There is little doubt that he knew about the Holocaust and did not object when he learned about it probably following a meeting with Himmler in 1941. This must never be confused. The history of the Holocaust is too sensitive a topic to be allowed to be exploited and abused in inflammatory speeches. But now that the genie is out of the bottle, academics will find it much more difficult to get through with their evidenced arguments. The damage that this poses to an evidence-based discussion of the Holocaust is as yet immeasurable – but it could well be a very high price to pay for what Netanyahu probably hoped would give him a short-term political advantage in the upcoming negotiations.

Chapter 3 : Netanyahu, the Grand Mufti and the Holocaust: why it is important to get the historical facts right

Amin al-Husaini, the Grand Mufti of Jerusalem, remains a controversial figure. The Palestinian leader, who was born in and died in , first sparked controversy during his lifetime.

Al-Husseini was a strong supporter of the short-living Arab Kingdom of Syria , established in March . In addition to his support to pan-Arabist policies of King Faisal I, al-Husseini tried to destabilize the British rule in Palestine, which was declared to be part of the Arab Kingdom, even though no authority was exercised in reality. During the annual Nabi Musa procession in Jerusalem in April , violent rioting broke out in protest at the implementation of the Balfour Declaration which supported the establishment in Palestine of a homeland for the Jewish people. Much damage to Jewish life and property was caused. The Palin Report laid the blame for the explosion of tensions on both sides. According to Sir Louis Bols , great pressure was brought to bear on the military administration from Zionist leaders and officials such as David Yellin , to have the mayor of Jerusalem, Musa Kazim Pasha al-Husayni , dismissed, given his presence in the demonstration of the previous March. Colonel Storrs , the Military Governor of Jerusalem, removed him without further inquiry, replacing him with Raghbi al-Nashashibi of the rival Nashashibi clan. Palestinian notables responded to the disaster by a series of resolutions at the Haifa conference , which set down a Palestinian framework and passed over in silence the earlier idea of a south confederated with Syria. This framework set the tone of Palestinian nationalism for the ensuing decades. During a visit later that year to the Bedouin tribes of Transjordan who harboured the two political refugees, Samuel offered a pardon to both and al- Al Aref accepted with alacrity. Husseini initially rebuffed the offer, on the grounds that he was not a criminal. He accepted the pardon only in the wake of the death of his half-brother, the mufti Kamil al-Husayni , in March . Nevertheless, Samuel was anxious to keep a balance between the al-Husseinis and their rival clan the Nashashibis. They then moved to secure for the Husseini clan a compensatory function of prestige by appointing one of them to the position of mufti, and, with the support of Ragheb al-Nashashibi, prevailing upon the Nashashibi front-runner, Sheikh Hussam ad-Din Jarallah , to withdraw. This automatically promoted Amin al-Husseini to third position, which, under Ottoman law, allowed him to qualify, and Samuel then chose him as Mufti. Among other functions, these courts were entrusted with the power to appoint teachers and preachers. Jerusalem was the original direction towards which Muslims prayed, until the Qibla was reorientated towards Mecca by Mohammed in the year . Al-Husseini commissioned the Turkish architect Mimar Kemalettin. In his campaigning, al-Husseini often accused Jews of planning to take possession of the Western Wall of Jerusalem, which belonged to the waqf of Abu Madyan as an inalienable property, and rebuild the Temple over the Al-Aqsa Mosque. Arab narratives read the heightened agitation of certain Jewish groups over the Wall as an attempt to revive diaspora interest in Zionism after some years of relative decline, depression and emigration. If Muslims could cite an Ottoman regulation of specifically forbidding objects like seating to be introduced, the Jews could cite testimonies to the fact that before certain exceptions had been made to improve their access and use of the Wall. Informed by residents in the neighbouring Mughrabi quarter , the waqf authority complained to Harry Luke , acting Chief Secretary to the Government of Palestine , that this virtually changed the lane into a synagogue, and violated the status quo, as had the collapsible seats in . British constables, encountering a refusal, used force to remove the screen, and a jostling clash ensued between worshippers and police. Worldwide Jewish protests remonstrated with Britain for the violence exercised at the Wall. Work, often noisy, was immediately undertaken on a mosque above the Jewish prayer site. Disturbances such as opening a passage for donkeys to pass through the area, angered worshippers. A law of allowed the British authorities to expropriate property, and fear of this in turn greatly agitated the Muslim community, though the laws of donation of the waqf explicitly disallowed any such alienation. After lengthy deliberation, a White Paper was made public on 11 December in favour of the status quo. Al-Husseini pressed him for a specific clarification of the legal status quo regarding the Wall. Chancellor thought his power was waning, and after conferring with London, admitted to al-Husseini on 6 May that he was impotent to act decisively in the matter. Al-Husseini replied that, unless the Mandatory authorities acted, then, very much like Christian monks protecting their

sacred sites in Jerusalem, the sheikhs would have to take infringements of the status quo into their own hands, and personally remove any objects introduced by Jews to the area. Chancellor asked him to be patient, and al-Husseini offered to stop works on the Mount on condition that this gesture not be taken as a recognition of Jewish rights. A change of government in Britain in June led to a new proposal: Jews could employ ritual objects, but the introduction of seats and screens would be subject to Muslim authorisation. Chancellor authorised the Muslims to recommence their reconstructive work, while, responding to further Zionist complaints, prevailed on the SMC to stop the raucous Zikr ceremonies in the vicinity of the wall. Chancellor then departed for Europe where the Mandatory Commission was deliberating. The administration rapidly published the new rules on 22 July, with a serious error in translation that fueled Zionist reports of a plot against Jewish rights. Muslim worshippers, after prayers on the esplanade of the Haram, passed through the narrow lane by the Wailing Wall and ripped up prayer books, and kotel notes wall petitions, without harming however three Jews present. Contacted by Luke, al-Husseini undertook to do his best to maintain calm on the Haram, but could not stop demonstrators from gathering at the Wall. On 17 August a young Jewish boy was stabbed to death by Arabs while retrieving a football, while an Arab was badly wounded in a brawl with Palestinian Jews. On the 22nd, Luke convoked representatives of both parties to calm things down, and undersign a joint declaration. Awni Abd al-Hadi and Jamal al-Husayni were ready to recognize Jewish visiting rights at the Wall in exchange for Jewish recognition of Islamic prerogatives at the Buraq. The Jewish representative, Yitzhak Ben-Zvi, considered this beyond his brief "which was limited to an appeal for calm" and the Arabs in turn refused. They agreed to pursue their dialogue the following week. A large crowd, composed of many people from outlying villages, thronged into Jerusalem, many armed with sticks and knives. It is not known whether this was organized by al-Husseini or the result of spontaneous mobilisation. Deluded by the lenitive address, extremists harangued the crowd, accusing al-Husseini of being an infidel to the Muslim cause. The same violent accusation was launched in Jaffa against sheikh Muzaffir, an otherwise radical Islamic preacher, who gave a sermon calling for calm on the same day. Violent mob attacks on Jewish communities, fueled by wildfire hearsay about ostensible massacres of Arabs and attempts to seize the Wall, took place over the following days in Hebron, Safed and Haifa. In all, in the killings and subsequent revenge attacks, Arabs and Jews died, while of the latter were wounded, as well as an estimated Arabs. The former, The Shaw Report, concluded that the incident on 23 August consisted of an attack by Arabs on Jews, but rejected the view that the riots had been premeditated. The worst outbreaks occurred in areas, Hebron, Safed, Jaffa, and Haifa where his Arab political adversaries were dominant. The root cause of the violent outbreaks lay in the fear of territorial dispossession. Consular documentation discarded the plot thesis rapidly, and identified the deeper cause as political, not religious, namely in what the Palin report had earlier identified [] as profound Arab discontent over Zionism. Arab memoirs on the fitna troubles follow a contemporary proclamation for the Defence of the Wall on 31 August, which justified the riots as legitimate, but nowhere mention a coordinated plan. Izzat Darwaza, an Arab nationalist rival of al-Husseini, alone asserts, without details, that al-Husseini was responsible. Al-Husseini in his Judeophobic memoirs Mudhakkirat [] never claimed to have played such a role. Al-Husseini argued that the weakness of the Arab position was that they lacked political representation in Europe, whereas for millennia, in his view, the Jews dominated with their genius for intrigue. He assured Chancellor of his cooperation in maintaining public order. By " a coalition of a new Palestinian nationalist group began to challenge the hegemony so far exercised by al-Husseini. The group, more pragmatic, hailed from the landed gentry and from business circles, and was intent on what they considered a policy of more realistic accommodation to the Mandatory government. From this period on, a rift emerged, that was to develop into a feud between the directive elite of Palestinian Arabs. Versions differ as to whether or not al-Husseini supported Izz ad-Din al-Qassam when he undertook clandestine activities against the British Mandate authorities. His appointment as imam of the al-Istiqlal mosque in Haifa had been approved by al-Husseini. Lachman argues that he secretly encouraged, and perhaps financed al-Qassam at this period. Rumours, and occasional discovery of caches and shipments of arms, strengthened military preparations on both sides. After the arrest and execution of Farhan, al-Husseini seized the initiative by negotiating an alliance with the al-Qassam faction. After the start of the revolt, most of that money was used

to finance the activities of his representatives throughout the country. The Committee called for nonpayment of taxes after 15 May and for a general strike of Arab workers and businesses, demanding an end to the Jewish immigration. The talks, however, soon proved fruitless. As Wauchope warned of an impending military campaign and simultaneously offered to dispatch a Royal Commission of Inquiry to hear the Arab complaints, the Arab Higher Committee called off the strike on 11 October. He stayed there for three months, directing the revolt from within. It forced Britain to make substantial concessions to Arab demands. Jewish immigration was to continue but under restrictions, with a quota of 75, places spread out over the following five years. On the expiry of this period further Jewish immigration would depend on Arab consent. In British strategic thinking, securing the loyalty and support of the Arab world assumed an importance of some urgency. By promising to phase out Jewish immigration into Palestine, Britain hoped to win back support from wavering Arabs. The rejection was based on its perceived failure to promise an end to immigration; the land policy it advocated was thought to provide imperfect remedies: Husseini, who also had personal interests threatened by these arrangements, [] also feared that acceptance would strengthen the hand of his political opponents in the Palestine national movement, such as the Nashashibis. The price for murdering opposition leaders and peace leaders rose by July to Palestine pounds: Notwithstanding this, ties with the Jews were reestablished by leading families such as the Nashashibis, and by the Fahoum of Nazareth. Like many Arab countries, it was perceived as a victim of the post-World War I settlement. Unlike France and Great Britain it had not exercised imperial designs on the Middle East, and its past policy of non-intervention was interpreted as a token of good will. According to Philip Mattar , there is no reliable evidence to support such a claim. Wolff met al-Husseini and many sheikhs again, a month later, at Nabi Musa. They expressed their approval of the anti-Jewish boycott in Germany and asked Wolff not to send any Jews to Palestine. Though Italy did offer substantial aid, some German assistance also trickled through. But this was aimed to exert pressure on Britain over Czechoslovakia. Promised arms shipments never eventuated. In a meeting with Wadsworth on 31 August, he expressed his fears that Jewish influence in the United States might persuade the country to side with Zionists.

The Grand Mufti also helped organize a Muslim Waffen SS Battalion, known as the Hanjars, that slaughtered ninety percent of Bosnia's Jews, and were dispatched to Croatia and Hungary.

November 9, last updated What Did the Grand Mufti Know? The Palestinian leader, who was born in and died in , first sparked controversy during his lifetime. As an officer in the Ottoman army during the First World War, he implemented the German idea of organizing jihad and terror behind enemy lines. See my discussion here. Later, he led the resistance against the British mandate authority in Palestine during uprisings in and in He fiercely opposed Jewish settlement. From to , he lived for the most part in Berlin as a guest of the German government. The Nazis provided office space, vehicles and money, so that the Mufti and his entire entourage could stay active. But in fact the full record of the available evidence, including both German and Arabic sources, leaves no room for doubt anymore. See cover photo below. According to his account, he often met Himmler for tea and during these meetings the Nazi leader confided some of the secrets of the German Reich to him. Thus, for example, in the middle of , Himmler is supposed to have told him that German nuclear research had made great progress: In three years, Germany could have an atomic weapon that would guarantee its "ultimate victory. Himmler presumably confided this information to the Grand Mufti on July 4, That is the date on a photo of the two men with a signed dedication from Himmler: In the memoirs, the Grand Mufti also describes what Himmler said to him in that summer of about the persecution of the Jews. According to Wisliceny, at the beginning of Eichmann made a detailed presentation to al-Husaini on the "solution of the European Jewish question. A declassified document on Nazi war crimes from the National Archives in Washington indicates that as of mid a special SS commando unit had plans to liquidate the Jews of Cairo following the capture of the city by German forces. Erwin Rommel was supposedly disgusted by the proposition. The head of the SS unit, Walter Rauff, had earlier been involved in developing vans that served as mobile gas chambers. It should be noted that he was a German and not a Pole, as suggested in the U. On his account, Himmler asked him how he would solve the problem of the Jews in his country. Amin al-Husaini says that he answered that they should go back to where they came from. To which Himmler is supposed then to have replied: After all, in Berlin on November 2, , he publicly declared that Muslims should follow the example of the Germans, who had found a "definitive solution to the Jewish problem. He is the author of four books and the editor of ten others, including " Germany and the Middle East, The above article had been adapted from a longer article that appeared on the German website Kritiknetz. The full German version is available on Kritiknetz here. The English translation is by John Rosenthal.

Chapter 5 : The Mufti's Conversation with Hitler

Did the former Grand Mufti of Jerusalem, Haj Amin Al Hussein, play a major role in the Holocaust, as Prime Minister Benjamin Netanyahu recently claimed in a speech? Netanyahu, himself the son of a prominent historian, claimed in a recent speech that the wartime Grand Mufti of Jerusalem gave.

The Grand Mufti began by thanking the Fuhrer for the great honor he had bestowed by receiving him. He wished to seize the opportunity to convey to the Fuhrer of the Greater German Reich , admired by the entire Arab world, his thanks for the sympathy which he had always shown for the Arab and especially the Palestinian cause, and to which he had given clear espousals in his public speeches. The Arab countries were firmly convinced that Germany would win the war and that the Arab cause would then prosper: They were therefore prepared to cooperate with Germany with all their hearts and stood ready to participate in the war, not only negatively by the commission of acts of sabotage and the instigation of revolutions, but also positively by the formation of an Arab Legion. The Arabs could be more useful to Germany as allies than might be apparent at first glance, both for geographical reasons and because of the suffering inflicted upon them by the English and the Jews. Furthermore, they had had close relations with all Moslem nations , of which they could make use in behalf of the common cause. The Arab Legion would be quite easy to raise. An appeal by the Mufti to the Arab countries and the prisoners of Arab, Algerian , Tunisian , and Moroccan nationality in Germany would produce a great number of volunteers eager to fight. In this struggle, the Arabs were striving for the independence and unity of Palestine, Syria and Iraq. They had the fullest confidence in the Fuhrer and looked to his hand for the balm on their wounds which had been inflicted upon them by the enemies of Germany. The Mufti then mentioned the letter he had received from Germany, which stated that Germany was holding no Arab territories and understood and recognized the aspirations to independence and freedom of the Arabs, just as she supported the elimination of the Jewish national home. A public declaration in this sense would be very useful for its propagandistic effect on the Arab peoples at this moment. It would rouse the Arabs from their momentary lethargy and give them new courage. At the same time, he could give the assurance that the Arabs would in strict discipline patiently wait for the right moment and only strike upon an order from Berlin. With regard to the events in Iraq, the Mufti observed that the Arabs in that country certainly had by no means been incited by Germany to attack England, but solely had acted in reaction to a direct English assault upon their honor. France likewise would have no objections to the unification plan because she had conceded independence to Syria as early as and had given her approval to the unification of Iraq and Syria under King Faisal as early as . In these circumstances he was renewing his request that the Fuhrer make a public declaration so that the Arabs would not lose hope, which is so powerful a force in the life of nations. With such hope in their hearts the Arabs, as he had said, were willing to wait. They were not pressing for immediate realization of their aspirations: But if they were not inspired with such a hope by a declaration of this sort, it could be expected that the English would be the gainers from it. Germany stood for uncompromising war against the Jews. That naturally included active opposition to the Jewish national home in Palestine. Germany was also aware that the assertion that the Jews were carrying out the function of economic pioneers in Palestine was a lie. The work there was done only by the Arabs, not by the Jews. Germany was resolved, step by step, to ask one European nation after the other to solve its Jewish problem, and at the proper time direct a similar appeal to non-European nations as well. Germany was at the present time engaged in a life and death struggle with two citadels of Jewish power: Great Britain and Soviet Russia. This was the decisive struggle: The aid to the Arabs would have to be material aid. Of how little help sympathies alone were in such a battle had been demonstrated plainly by the operation in Iraq, where circumstances had not permitted the rendering of really effective, practical aid. In spite of all the sympathies. German aid had not been sufficient and Iraq was overcome by the power of Britain, that is, the guardian of the Jews. The Mufti could not but be aware, however. The Fuhrer therefore had to think and speak coolly and deliberately, as a rational man and primarily as a soldier, as the leader of the German and allied armies. Everything of a nature to help in this titanic battle for the common cause, and thus also for the Arabs.

Anything, however, that might contribute to weakening the military situation must be put aside, no matter how unpopular this move might be. Germany was now engaged in a very severe battle to force the gateway to the northern Caucasus region. The difficulties were mainly with regard to maintaining the supply. Which was most difficult as a result of the destruction of railroads and highways as well as of the oncoming winter. A German declaration regarding Syria would in France be understood to refer to the French colonies in general, and that would at the present time create new troubles in western Europe, which means that a portion of the German armed forces would be immobilized in the west and no longer be available for the campaign in the east. The Fuhrer then made the following statement to the Mufti. He the Fuhrer would carry on the battle to the total destruction of the Judeo-Communist empire in Europe. At some moment which was impossible to set exactly today but which in any event was not distant, the German armies would in the course of this struggle reach the southern exit from Caucasia. As soon as this had happened, the Fuhrer would on his own give the Arab world the assurance that its hour of liberation had arrived. In that hour the Mufti would be the most authoritative spokesman for the Arab world. It would then be his task to set off the Arab operations which he had secretly prepared. When that time had come. Germany could also be indifferent to French reaction to such a declaration. Once Germany had forced open the road to Iran and Iraq through Rostov, it would be also the beginning of the end of the British world empire. He the Fuhrer hoped that the coming year would make it possible for Germany to thrust open the Caucasian gate to the Middle East. For the good of their common cause. He the Fuhrer fully appreciated the eagerness of the Arabs for a public declaration of the sort requested by the Grand Mufti. But he would beg him to consider that he the Fuhrer himself was the Chief of State of the German Reich for five long years during which he was unable to make to his own homeland the announcement of its liberation. He had to wait with that until the announcement could be made on the basis of a situation brought about by the force of arms that the Anschluss had been carried out. The Grand Mufti replied that it was his view that everything would come to pass just as the Fuhrer had indicated. He was fully reassured and satisfied by the words which he had heard from the Chief of the German State. He asked, however, whether it would not be possible. The Fuhrer replied that he had just now given the Grand Mufti precisely that confidential declaration. The Grand Mufti thanked him for it and stated in conclusion that he was taking his leave from the Fuhrer in full confidence and with reiterated thanks for the interest shown in the Arab cause. Penguin Books, close.

Chapter 6 : The Mufti of Jerusalem: Architect of the Holocaust | Breitbart

Netanyahu, the Grand Mufti and the Holocaust: why it is important to get the historical facts right October 23, am EDT. Rainer Schulze, University of Essex. Author.

The Grand Mufti began by thanking the Fuhrer for the great honor he had bestowed by receiving him. He wished to seize the opportunity to convey to the Fuhrer of the Greater German Reich, admired by the entire Arab world, his thanks of the sympathy which he had always shown for the Arab and especially the Palestinian cause, and to which he had given clear expression in his public speeches. The Arab countries were firmly convinced that Germany would win the war and that the Arab cause would then prosper. Therefore they were prepared to cooperate with Germany with all their hearts and stood ready to participate in the war, not only negatively by the commission of acts of sabotage and the instigation of revolutions, but also positively by the formation of an Arab Legion. Furthermore, they had had close relations with all Muslim nations, of which they could make use in behalf of the common cause. The Arab Legion would be quite easy to raise. An appeal by the Mufti to the Arab countries and the prisoners of Arab, Algerian, Tunisian and Moroccan nationality in Germany would produce a great number of volunteers eager to fight. They had the fullest confidence in the Fuhrer and looked to his hand for the balm on their wounds, which had been inflicted upon them by the enemies of Germany. The Mufti then mentioned the letter he had received from Germany, which stated that Germany was holding no Arab territories and understood and recognized the aspirations to independence and freedom of the Arabs, just as she supported the elimination of the Jewish national home. A public declaration in this sense would be very useful for its propagandistic effect on the Arab peoples at this moment. It would rouse the Arabs from their momentary lethargy and give them new courage. At the same time, he could give the assurance that the Arabs would in strict discipline patiently wait for the right moment and only strike upon an order from Berlin. With regard to the events in Iraq, the Mufti observed that the Arabs in that country certainly had by no means been incited by Germany to attack England, but solely had acted in reaction to a direct English assault upon their honor. The Turks, he believed, would welcome the establishment of an Arab government in the neighboring territories because they would prefer weaker Arab to strong European governments in the neighboring countries and, being themselves a nations of 7 million, they had moreover nothing to fear from the 1., Arabs inhabiting Syria, Transjordan, Iraq and Palestine. France likewise would have no objections to the unification plan because it had conceded independence to Syria as early as and had given her approval to the unification of Iraq and Syria under King Faisal as early as In these circumstances he was renewing his request that the Fuhrer make a public declaration so that the Arabs would not lose hope, which is so powerful a force in the life of nations. With such hope in their hearts the Arabs, as he had said, were willing to wait. They were not pressing for immediate realization for their aspirations; they could easily wait half a year or a whole year. But if they were not inspired with such a hope by a declaration of this sort, it could be expected that the English would be the gainers from it. Germany stood for uncompromising war against the Jews. That naturally included active opposition to the Jewish national home in Palestine, which was nothing other than a center, in the form of a state, for the exercise of destructive influence by Jewish interests. Germany was also aware that the assertion that the Jews were carrying out the functions of economic pioneers in Palestine was a lie. The work there was done only by the Arabs, not by the Jews. Germany was resolved, step by step, to ask one European nation after the other to solve its Jewish problem, and at the proper time to direct a similar appeal to non-European nations as well. Germany was at the present time engaged in a life and death struggle with two citadels of Jewish power: Great Britain and Soviet Russia. This was the decisive struggle; on the political plane, it presented itself in the main as a conflict between Germany and England, but ideologically it was a battle between National Socialism and the Jews. Of how little help sympathies alone were in such a battle had been demonstrated plainly by the operation in Iraq, where circumstances had not permitted the rendering of really effective, practical aid. In spite of all the sympathies, German aid had not been sufficient and Iraq was overcome by the power of Britain, that is, the guardian of the Jews. The Mufti could not but be aware, however, that the outcome of the struggle going on at present would

also decide the fate of the Arab world. The Fuhrer therefore had to think and speak coolly and deliberately, as a rational man and primarily as a soldier, as the leader of the German and allied armies. Everything of a nature to help in this titanic battle for the common cause, and thus also for the Arabs, would have to be done. Anything however, that might contribute to weakening the military situation must be put aside, no matter how unpopular this move might be. Germany was now engaged in very severe battles to force the gateway to the northern Caucasus region. The difficulties were mainly with regard to maintaining the supply, which was most difficult as a result of the destruction of railroads and highways as well as the oncoming winter. A German declaration regarding Syria would in France be understood to refer to the French colonies in general, and that would at the present time create new troubles in western Europe, which means that a portion of the German armed forces would be immobilized in the west and no longer be available for the campaign in the east. The Fuhrer then made the following statement to the Mufti, enjoining him to lock it in the uttermost depths of his heart: He the Fuhrer would carry on the battle to the total destruction of the Judeo-Communist empire in Europe. At some moment which was impossible to set exactly today but which in any event was not distant, the German armies would in the course of this struggle reach the southern exit from Caucasia. As soon as this had happened, the Fuhrer would on his own give the Arab world the assurance that its hour of liberation had arrived. In that hour the Mufti would be the most authoritative spokesman for the Arab world. It would then be his task to set off the Arab operations, which he had secretly prepared. When that time had come, Germany could also be indifferent to French reaction to such a declaration. Once Germany had forced open the road to Iran and Iraq through Rostov; it would be also the beginning of the end of the British World Empire. He the Fuhrer hoped that the coming year would make it possible for Germany to thrust open the Caucasian gate to the Middle East. For the good of their common cause, it would be better if the Arab proclamation were put off for a few more months than if Germany were to create difficulties for herself without being able thereby to help the Arabs. He the Fuhrer fully appreciated the eagerness of the Arabs for a public declaration of the sort requested by the Grand Mufti. But he would beg him to consider that he the Fuhrer himself was the Chief of State of the German Reich for five long years during which he was unable to make to his own homeland the announcement of its liberation. He had to wait with that until the announcement could be made on the basis of a situation brought about by the force of arms that the Anschluss had been carried out. The Grand Mufti replied that it was his view that everything would come to pass just as the Fuhrer had indicated. He was fully reassured and satisfied by the words which he had heard from the Chief of the German State. He asked, however, whether it would not be possible, secretly at least, to enter into an agreement with Germany of the kind he had just outlined for the Fuhrer. The Fuhrer replied that he had just now given the Grand Mufti precisely that confidential declaration. The Grand Mufti thanked him for it and stated in conclusion that he was taking his leave from the Fuhrer in full confidence and with reiterated thanks for the interest shown in the Arab cause.

Chapter 7 : The Grand Mufti of Jerusalem

After asserting that Haj Amin Al Hussein, the wartime Grand Mufti of Jerusalem, gave Hitler the idea of executing Jews, saying the best way to deal with Jews was to "burn them", Netanyahu was roundly and justly criticized.

His historical importance may be found in the texts of his speeches and essays of the 1930s and 1940s. Before, during and after his presence in Berlin from 1936 to 1941, Hussein played a central role in shaping the political tradition of Islamism by offering an interpretation of the religion of Islam as intrinsically anti-Semitic and anti-Zionist and in connecting that version to the anti-Semitic conspiracy theories of modern European history. He left a legacy of anti-Semitism and anti-Zionism that remains an enduring element of Palestinian and Arab politics. If we are to understand his importance for the history of politics and ideas in the Middle East, we must draw a clear distinction. On the one hand, the Mufti was an important regional leader and Nazi propagandist. In this capacity he engaged in lethal incitement against the Jews, and this is now recognized under international law as a crime because it is an essential step in the process leading to genocide. On the other, the Mufti did not participate in the decision-making process that led to the Holocaust. It is the purpose of this article to demonstrate this proposition by making use of verifiable historical evidence. Hussein was a leading figure of the Palestinian national movement from the time of his appointment as the Grand Mufti of Jerusalem in 1936 to his leadership of the Palestinians during the first Arab-Israeli war of 1948. He claimed that Zionism was a threat to Arabs and the religion of Islam and that Zionists and later, Israelis would destroy or eliminate the Al Aqsa Mosque in Jerusalem. His rejection of Zionism was inseparable from his enthusiasm for National Socialism. In Hitler and the Nazis he recognized ideological soulmates who shared his profound hatred of the Jews, Judaism and Zionism. He expressed his enthusiasm to German diplomats in Jerusalem as early as March 1936. In his reading of the Koran and the commentaries on it, Islam emerges as a religion that is inherently anti-Semitic and is hostile both to the religion of Judaism and to the people who follow it. He was one of the founding fathers of the ideological tradition known as radical Islam or Islamism. That tradition, which continues in our own time, has Sunni and Shia variations. It is, of course, only one interpretation of Islam but however plausible or distorted its interpretations of the texts of Islam, it could not exist without those texts. The speech displays the Islamist message he brought with him to Berlin and was the product of his very own beliefs. In 1936, a press controlled by the Nazis published a German language translation in Berlin. It became one of the founding texts of the Islamist tradition, one that defined the religion of Islam as a source of hatred of the Jews. An Arabic edition was made available in the Middle East. The battle between Jews and Islam began when Mohammed fled from Mecca to Medina. In those days the Jewish methods were exactly the same as they are today. Then as now, slander was their weapon. They said Mohammed was a swindler. They tried to undermine his honor. They began to pose senseless and unanswerable questions to Mohammed and then they tried to annihilate the Muslims. He engaged in what historians and literary scholars call the labor of selective tradition, that is, the selective interpretation of texts in light of contemporaneous concerns. That effort is not possible if the original texts lack relevant material. In the process, his speeches and essays of the 1930s and 1940s became canonical texts of the tradition of Islamism and were distributed in thousands of print editions and to hundreds of thousands of listeners through Arabic language radio broadcasts of the Nazi regime. In 1941, the United States delivered 3,000 persons for trial to sixteen European countries, two-thirds to France and Poland. As a result of the general Near Eastern feeling of hostility to the imperialism of certain Allied powers, there is a tendency to sympathize with rather than condemn those who have aided the Axis. His role in Nazi propaganda alone would have justified indictment in Nuremberg either as a crime against humanity or under the terms of the incitement clause of the UN Convention on the Prevention and Punishment of Genocide. To neutralize any U.S. The government of Yugoslavia, which could have indicted him for his role in helping to form the Bosnian SS Division, also declined to press charges. In the absence of a trial, Hussein and his apologists have had an easier time obscuring his record of collaboration with Nazi Germany or excusing or misrepresenting it as desperate opportunism rather than ideological conviction. It was not until 1991 and the publication of Nazi Propaganda for the Arab World that the extensive record of his most important collaboration with the Nazis

became adequately known. However, in , Husseini was not an official of or a decision-maker in the Nazi regime. Rather he was a refugee seeking political asylum, a man on the run who owed his life and freedom to the governments of Fascist Italy and Nazi Germany. Both enabled him to escape capture by the British in the Middle East. He was in no position to influence the decisions of his benefactors regarding the fate of European Jewry. In that hour, the Mufti would be the most authoritative spokesman for the Arab world. It would then be his task to set off the Arab operations, which he had secretly prepared. This policy was inherent in the radical anti-Semitism of the Nazi regime and needed no added stimulus from Husseini or other Arab collaborators in wartime Berlin. His collaboration was therefore both a matter of shared political interests as well as ideological agreement. Even before the German invasion of the Soviet Union on June 22, , Hitler had given orders to Heinrich Himmler who communicated them to his deputy Reinhard Heydrich. Heydrich, in turn, ordered leaders of the SS Einsatzgruppen to murder Jews in occupied Soviet territory. The mass murders began immediately after June 22, No further escalation in the process was conceivable. The question [for Nazi officials] was no longer why the Jews should be killed, but why they should not be killed. Most of them were shot but some were gassed in newly constructed mobile gas vans. Six months before Hitler met Husseini in Berlin his policy toward the Jews living in the Soviet Union had shifted from a policy of persecution adopted since to one of extermination. In his study, *Architect of Genocide*: Breitman summarized his findings as follows: By March the Final Solution was just a matter of time—and timing. The date is months earlier than the juncture most specialists have selected, but the evidence is compelling. Hitler had rejected other, lesser plans Madagascar, sterilization. He had already approved a liquidation plan for Jews in the Reich and Bohemia-Moravia at the minimum. Emigration of Polish Jews had been banned months earlier, and closed ghettos and work camps had created the preconditions for easy disposal of Jews in Poland. A month later Himmler referred to a new task he had for [Otto] Globocnik. Extermination in Poland was purely a technical problem. None of these sources spells out everything; none is a perfect contemporary blueprint. But they are all independent sources and, taken together, form a coherent picture of far-reaching plans and fundamental decisions made during the preparations for the campaign against the U. As Hitler told Hans Frank in December In his view, the mass murder of the Jews of the Soviet Union in the six months before Hitler met with Husseini was only the first phase of what was already intended to be a policy for all of Europe. The beginnings of the anti-Hitler coalition confirmed for Hitler the truth of his radical anti-Semitism as a method of interpreting these aspects of world politics in summer and fall of It was embedded in ideas which he had expressed since He has done so in a series of works culminating in in *The Origins of the Final Solution*: During those months, Hitler and the German military leadership believed that the war against the Soviet Union would be won by the fall of The extermination camp had several advantages over mass shootings. Firstly, it reduced the psychological burden on the killers, a problem that had emerged in the Einsatzgruppen and Police Battalion units that summer as some of the killers broke down under the strain of such massive repeated killing of civilians. Secondly, camps also preserved the secrecy of the crimes. Shooting scenes on the Eastern Front had become much too public. Thirdly, it was in such obscure places hidden as much as possible from public view, that construction of gas chambers and industrial strength crematoria could take place. Browning dates the Nazi invention of the extermination camp as having taken place from mid-summer to mid-fall Browning reports that in August ,SS Einsatzgruppen leaders on the Russian front met with experts from the euthanasia program who possessed experience in using gas to murder the physically handicapped and mental patients in the euthanasia program. Walter Rauff, a high-ranking official of the SS Reich Security Main Office, oversaw development of mobile gas vans which used carbon monoxide coming from the exhaust of hermetically sealed trucks to murder victims locked inside. On October 1, German planning began for construction of a second large camp at Birkenau. In mid-October, Himmler approved construction of what became the extermination camp in Belzec. That same month construction began there as well as for a similar extermination camp in Chelmno. Mass murder and not expulsion awaited the European Jews. On October 15, the first rail transport of Jews from Vienna for the Lodz ghetto took place, followed by deportations from Prague, Luxembourg and Berlin. The decisions had been communicated first to Himmler, then to Heydrich in the Reich Security Main Office and from there to those officials whose task was to design and build the

extermination camps and to develop the necessary methods. The historian Christian Gerlach has argued that it was not until the week of December , that Hitler took the decision to exterminate the Jews of Europe. With complete logical consistencyâ€”consistent within the framework of his anti-Semitic world viewâ€”Hitler then proclaimed his decision to exterminate all Jews in Europe. He prophesied to the Jews that if they once more brought about a world war, they would be annihilated. These were not mere words. The world war is here, the extermination of the Jews must be its necessary consequence. This matter has to be envisaged without any sentimentality. We are not here to have any compassion for the Jew, but to have compassion for our own German people. As the German people has once again sacrificed some , dead in the eastern campaign, those responsible for this bloody conflict will have to pay for it with their lives. The name of Haj Amin al-Husseini does not come up at all in his account simply because the Mufti was not in the chain of decision-making of the German government. At no point was Haj Amin al-Husseini an important figure in the decision-making process. Hitler decided to murder the Jews of Europe as the logical outcome of his fanatical belief that an international Jewish conspiracy was waging a war of extermination against Germany. Yet, Hitler himself was one of the extremists and needed no encouragement from others to transform his long expressed hatred of the Jews into a policy to murder them all. There is no evidence that at any time he was a part of the circles of decision-makers and that he did so. Hitler took decisions for reasons of his own in a chronology that resulted from events that he had set in motion. It was inherent in his most deeply felt beliefs and hatreds. In short, had the British managed to capture Husseini en route from Teheran and had he never arrived in wartime Berlin, his absence would have had no appreciable impact at all on the history of the Holocaust in Europe. Since the early days of the Nazi regime in , Husseini had urged Nazi Germany to halt Jewish emigration to Palestine. It is important to remember that in June , he was not the head of state but a refugee on the run and was not even in Germany but hiding from the British on his way from Tehran to Italy. The key point is that it was Hitler, not Husseini, who had the decision-making power, who was driving policy forward and was deciding what was and was not possible.

Chapter 8 : The Mufti and the Führer

Abstract. In the fall of 1944, when the Palestinian Authority claimed that the State of Israel posed threats to the Al-Aqsa Mosque in Jerusalem, public attention in Israel turned again to Haj Amin al-Husseini, the former Grand Mufti of Jerusalem, a collaborator with Nazi Germany and the leader of Palestinian nationalism before and immediately after World War II.

One group of victims who have yet to be publicly memorialised is black Germans. All those voices need to be heard, not only for the sake of the survivors, but because we need to see how varied the expressions of Nazi racism were if we are to understand the lessons of the Holocaust for today. When Hitler came to power in 1933, there were understood to have been some thousands of black people living in Germany – they were never counted and estimates vary widely. They were networked across Germany and abroad by ties of family and association and some were active in communist and anti-racist organisations. Among the first acts of the Nazi regime was the suppression of black political activism. There were also to children fathered by French colonial soldiers – many, though not all, African – when the French army occupied the Rhineland as part of the peace settlement after French troops were withdrawn in 1918 and the Rhineland was demilitarised until Hitler stationed German units there in 1936. In 1936, black children were officially excluded from public schools, but most of them had suffered racial abuse in their classrooms much earlier. Some were forced out of school and none were permitted to go on to university or professional training. Published interviews and memoirs by both men and women, unpublished testimony and post-war compensation claims testify to these and other shared experiences. Employment prospects which were already poor before got worse afterwards. Incarceration When SS leader Heinrich Himmler undertook a survey of all black people in Germany and occupied Europe in 1941, he was probably contemplating a round-up of some kind. But there was no mass internment. The only physical memorial to a black concentration camp victim, the actor Bayume Mohamed Husen. The one case we have of a black person being sent to a concentration camp explicitly for being a Mischling mulatto – Gert Schramm, interned in Buchenwald aged 15 – comes from 1941. Instead, the process that ended with incarceration usually began with a charge of deviant or antisocial behaviour. Being black made people visible to the police, and it became a reason not to release them once they were in custody. In this respect, we can see black people as victims not of a peculiarly Nazi racism, but of an intensified version of the kinds of everyday racism that persist today. When others applied for marriage licences, or when a woman was known to be pregnant or had a baby, the black partner became a target for involuntary sterilisation. In a secret action in 1936, some of the Rhineland children were forcibly sterilised. The black German community was new in 1933; in most families the first generation born in Germany was just coming of age. In that respect it was similar to the communities in France and Britain that were forming around families founded by men from the colonies. Nazi persecution broke those families and the ties of community. The welcome offered by German chancellor, Angela Merkel, and many ordinary Germans has given voice to the liberal humanitarianism that was always present in German society and was reinforced by the lessons of the Holocaust. The reaction against refugees reveals the other side of the coin: Germans who fear immigration are not alone in Europe. But their anxieties draw on a vision that has remained very powerful in German society since 1933. This article was corrected on January 27 to clarify the situation in the Rhineland between the two world wars.

Chapter 9 : Amin al-Husaini and the Holocaust. What Did the Grand Mufti Know?

A Backgrounder of the Nazi Activities in North Africa and the Middle East During the Era of the Holocaust; Including an Overview of the Arab World Leader, Amin Al-Husseini, the Grand Mufti of Jerusalem and his Connection with the the Third Reich.

Many even accused him of giving credence to Holocaust revisionists and deniers. Hitler was responsible for the final solution to exterminate six million Jews. He made the decision. According to my opinion, the Grand Mufti, who had been in Berlin since , played a role in the decision of the German government to exterminate the European Jews. He had repeatedly suggested to the various authorities As a young man, in , Al Husseini gained notoriety by doing just that. The son of a previous Mufti of Jerusalem, in April Al Husseini used a local pilgrimage ceremony near Jerusalem to whip up anti-Jewish fervor. In the ensuing riots, five Jews were murdered and hundreds were injured. Convicted of incitement by the British authorities, Al Husseini fled to Damascus “ then returned a few months later after being pardoned by a new British High Commissioner. He was still in his twenties and his religious qualifications lagged behind many of his rivals, but he had a forceful personality and was able to rally many of his fellow-believers around a popular cause: Within days, Jews had been butchered and injured. When the fiery Mufti was caught receiving funds, weapons and military instructions from fascist Germany and Italy a few years later in “ planning a revolt against British rule “ the British issued a warrant was issued for his arrest. Al Husseini lived in luxury during the War, splitting his time between Berlin and Rome. He was photographed with Hitler and often dined with Heinrich Himmler. Hitler gave him a staff of sixty to run an Arabic-language radio service from Berlin and foment anti-Jewish sentiment in the Middle East. The Nazis were eager for this partnership. Berlin also hoped to build links with the kings of Egypt and Saudi Arabia. First, we do not pursue any territorial aspirations in Arab lands. Second, we have the same enemies. And third, we both fight against the Jews. I will not rest until the very last of them has left Germany. Arrested by the French after the war, Al Husseini was allowed to escape, and made his way to Egypt, where he remained influential and outspoken in his Jew hatred. Though his military might was over, he continued to spread his ideas until his death in In helping shape Arab policy, in influencing a young Yasir Araft, in spreading slanders about Jews that persist to this day, Al Husseini continues to be a force for ill-will and hatred throughout the Middle East and beyond.