

Islamic Jihad and the Holocaust: From Hitler to Hamas

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Abstract: *This article examines Haj Amin al-Husseini's involvement in the Holocaust, his ties to the Muslim Brotherhood, and the Brotherhood's post-Holocaust influence on the spread of exterminationist Jew hatred. The article examines the connection between the Nazis and the Muslim Brotherhood facilitated by al-Husseini, showing the pivotal nature of the Arab Revolt of 1936–1939 in these relationships. By then the Brotherhood was sending delegations to the Nuremberg rallies and distributing the Protocols of the Elders of Zion and Arabic-language selections from Mein Kampf. The article then explores al-Husseini's direct collaboration with the Nazis and participation in the Holocaust. This begins with his instigation of a Nazi-backed coup in Iraq in April 1941, which was followed by the slaughter of hundreds of Jews in Baghdad. From there we go to al-Husseini's first meeting with Hitler in November 1941 and his work with Himmler in organizing Muslim SS killing units in the Balkans. This section ends with al-Husseini's hero's welcome as a Nazi war criminal in July 1946, when he was once again embraced by the Muslim Brotherhood. Finally, the article moves to the post-war years, with al-Husseini's recruitment and indoctrination of Yasser Arafat in the Brotherhood. This article considers the Brotherhood's influence on the Palestinian Liberation Organization and Hamas in the spread of an exterminationist agenda inspired by the Nazis.*

Keywords: Holocaust, Islamic Jihad, Haj Amin al-Husseini, Palestine Liberation Organization, Hamas

Some Definitive Elements of Nazi Thinking

We begin by asking: What is the essence of National Socialist anti-Semitism? What is the Nazi anti-Semite anti-? What are the Nazis trying to eliminate from the world in the extermination of the Jews? Anti-Semitism was a fundamental, definitive aspect of the Nazis' worldview: they were not anti-Semites because they were racists, but rather they

were racists because they were anti-Semites. In this instance, however, “race” is not a biological or anthropological category – it is a *metaphysical* category known as *Rassenseele* or “race-soul.” Explaining the concept of *Rassenseele*, Nazi ideologue Alfred Rosenberg writes, “*Blood and character, race and soul are merely different designations for the same entity.*”¹ According to Rosenberg, the Aryan *Geist* or “spirit” has been “poisoned” not just by Jewish blood but above all “by Judaism,” for the –ism is in the blood.² Therefore, every Jew is a carrier of the contagion of Judaism, so the extermination of the Jews must be total. In 1922 Hitler told German journalist Josef Hell, “Once I am in power, my first and foremost task will be the annihilation of the Jews.”³ He also declared to Hermann Rausching that, as Führer, his mission in life was to destroy the “tyrannical God of the Jews” and his “life-denying Ten Commandments.”⁴ The Nazis’ war against the Jews is a holy war waged against the satanic God of the satanic Jews, steeped in apocalyptic overtones. If “the Jew is victorious over the other peoples of the world,” Hitler asserted, “his crown will be the funeral wreath of humanity.”⁵ The object of extermination, then, was not only the Jews but also the teaching and testimony of Judaism that the Jews represent through their very presence in the world.

The Nazi Assault on the God of Abraham

Central to the Jewish tradition that the Nazis set out to eradicate is a certain understanding of the human being; indeed, the assault on the notion of the human being – on the sanctity of the other human being – always entails an assault on God. At the heart of Judaism is the view that the human being is essentially and inherently holy. Therefore a human being is not reducible to the ontological accidents of race, gender, culture, or ethnicity; nor is the human being justified by reason, resolve, or power. Created in the image and likeness of the Holy One, the human being harbors the presence of what sanctifies all of being from beyond being, as defined by the absolute, divine commandment to love the *other* human being, neighbor and stranger alike. According to Judaism, *every* human being is my fellow human being, indeed, is part of my family, descended as we are from a single human being. Why does God begin His creation of humanity with just one human being, and not two? So that no one

¹ Quoted in Weinreich, *Hitler’s Professors*, 26; italics in the original.

² Rosenberg, *Race and Race History*, 131–32.

³ Quoted in Atkins, *Holocaust Denial as an International Movement*, 29.

⁴ Quoted in Prager and Telushkin, *Why the Jews?*, 16.

⁵ Hitler, *Mein Kampf*, trans. Ralph Manheim (Boston: Houghton Mifflin, 1971), 65.

international Jewry....This mythical structure of thought is in many ways virtually identical with Nazi anti-Semitism.....⁶²

If the jihadist Bible is the Quran, and not *Mein Kampf*, then the jihadist evil transcends the Nazi evil, inasmuch as the Quran is *Scripture*, a revelation from God, and not just the pronouncements of the Führer, no matter how godlike he may be. *Usurping* God, the Nazis usurped the absolute obligation imposed from beyond, so that the will and imagination from *within* posed the only limits to their actions. Hence the Nazis did not do what was unimaginable – they did everything imaginable. *Appropriating* God, the jihadists appropriate the authority to impose from beyond what they have determined to be the will of Allah, which is not a matter of human will but an absolute obligation. There we have the nuanced difference between how this evil defined the Holocaust then and how it seeks to bring about another Holocaust now. There is, indeed, a crucial line of influence and inspiration to be traced from Hitler to Hamas. But in tracing the determination, we also note a difference.

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⁶² Wistrich, "Islamic Judeophobia: An Existential Threat," in Bukay, ed., *Muhammad's Monsters*, 196.

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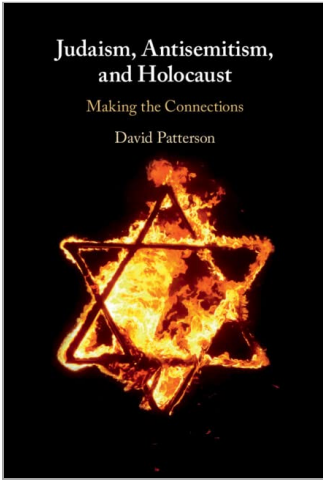
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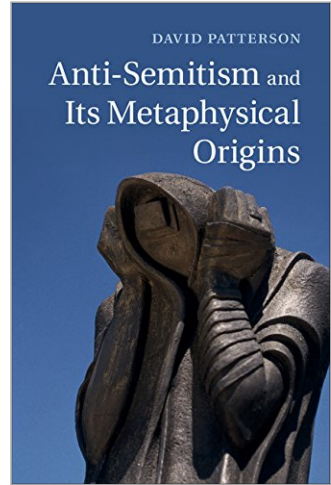
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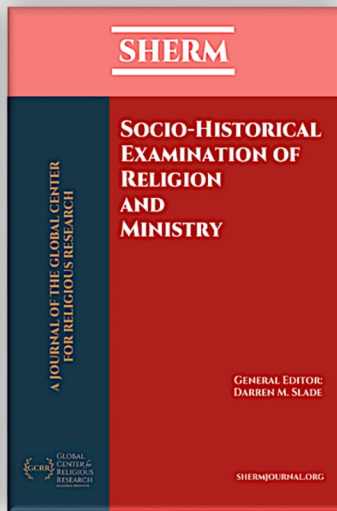
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- Deep or chronic shame about being personally responsible for Christ's death, being a sinner, or not living up to expectations.
- Feelings of unworthiness, being unlovable, or being bad in some way.
- Fear of rejection by God or the faith community.
- An engrained belief that one's life is for God's sole purpose, leading to challenges in making decisions, creating personal boundaries, and providing intentional consent.
- An inability to trust themselves, their body, or their emotions.
- Growing up with chronic fear or anxiety around salvation, rapture, Hell, Satan, or demons.
- Superstitious beliefs about what will lead to positive and negative outcomes in life.
- Perfectionism or hypervigilance.
- Extreme dualistic thinking that judges every individual thought and action as "good" or "bad."
- Denying the presence and validity of mental health issues due to a belief that those feelings come from Satan or a lack of faith and if they pray enough or are favored then God will heal them.
- Difficulty with experiencing pleasure.
- Feeling bad or wrong for having sexual thoughts or feelings, or having physical reactions to sexual situations such as crying or feeling a disconnection from the body.
- Denying sexual orientation or identity.



We reached out to top experts, including:

- specialists & researchers
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- educators & coaches
- psychologists
- therapists
- professors & ministers

to share their research, knowledge, and experiences dealing with religious trauma in order to contribute to a comprehensive forum about the causes, manifestations, and treatment options for those suffering from religion-based trauma.

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