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**B - ISLAM, AN ANTI-SEMITIC AND  
ANTI-CHRISTIAN SPIRIT?**

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## ISLAMIC SACRED TEXTS: THE KORAN AND THE HADITHS

The Grand Imam of Al-Azhar University, demonstrates the prevalence and depth of sacralized, "normative" Jew hatred in the contemporary Muslim world. Even if all non-Muslim Judeophobic themes were to disappear miraculously overnight from the Islamic world, the living legacy of anti-Jewish hatred, and violence rooted in Islam's sacred texts-Koran, hadith, and sira - would remain intact. **The assessment and understanding of Islamic anti-Semitism must begin with an unapologetic analysis of the anti-Jewish and anti-Christians motifs contained in these foundational texts of Islam.** [1]

Example of Islamic texts [2]:

Story of Abu Burda: *"No Muslim will die without Allah admits in his stead a Jew or a Christian in the fire of hell."* Muslim, Book 37:6666

Story of Abu Burda: *"It will come from people among the Muslims on the Day of Resurrection with sins as heavy as a mountain, Allah will forgive and he will place the Jews and Christians."* Muslim, Book 37:6668

*"But they killed him not (the Messia), nor crucified him, but so it was made to appear to them and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not."* Koran 4:157

"The Christians say: The Messia is the son of God. Those are his own words. They imitate the words of former non-believers. May Allah destroy them!" Koran 9:30

*"The Judgment hour will not come until you had defeated the Jews. Every time they would try to hide behind a stone, a wall, a tree (except a boxthorn tree), or animal. Allah will make these things speak and they will say, O servant of Allah there is a Jew hiding behind me. Come kill him"* Muslim, Book 41:6985

*"Good Manners and Form (Al-Adab) Narrated By Abu Huraira: Allah's Apostle said, "The most awful name in Allah's sight on the Day of Resurrection, will be (that of) a man calling himself the king of kings."* Bukhari Book 73

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[1] March 2008 - Andrew G. Bostom commentary

[2] The University of Southern California <http://www.usc.edu/org/cmje/religious-texts/home/>

## THE DARK ALLIANCE BETWEEN ISLAM AND NAZISM



Mufti Al Husseini complotting with Hitler.

The Palestinian Mufti Al Husseini, head of the Supreme Council of Arab countries, significant friend of Hitler, has participated in the elimination of Jews.

November 2, 1943 Heinrich Himmler's telegram to Mufti: "To the Grand Mufti: The National Socialist movement of Greater Germany has, since its inception, inscribed upon its flag the fight against the world Jewry. It has therefore followed with particular sympathy the struggle of freedom-loving Arabs, especially in Palestine, against Jewish interlopers. In the recognition of this enemy and of the common struggle against it lies the firm foundation of the natural alliance that exists between the National Socialist Greater Germany and the freedom-loving Muslims of the whole world. In this spirit I am sending you on the anniversary of the infamous Balfour declaration my hearty greetings and wishes for the successful pursuit of your struggle until the final victory."

## The Nazi Roots of Modern Radical Islam: [1]

(...) However, after over 700 years of peaceful coexistence, the true start of the Arab-Israeli conflict can be dated to 1920 and the rise of one man, Haj Amin Muhammad Al Hussein, the grand mufti of Jerusalem. As grand mufti, al Hussein presided as the Imam of the Al Aqsa mosque in Jerusalem, the highest Muslim authority in the British mandate.

History shows Al Hussein to be a brutal man with aspirations to rule a pan-Arabic empire in the Middle East. He rose to prominence by actively eliminating those Jews and Arabs he considered a threat to his control of Jerusalem's Arab population, and he heavily utilized anti-Jewish propaganda to polarize the two communities.

In 1920 and again in 1929, Al Hussein incited anti-Jewish riots by claiming the Jews were plotting to destroy the Al Aqsa mosque. The riots resulted in the massacre of hundreds of Jewish civilians and a virtual end to the Jewish presence in Hebron.

The 1936 Arab revolt against the British is believed to have been at least partially funded by Nazi Adolf Eichmann, and Al Hussein again ordered armed Arab militias to massacre Jewish citizens.

When British authorities finally quelled the rebellion in 1939, Al Hussein fled to neighboring Iraq and helped to orchestrate a 1941 anti-British jihad. As in Jerusalem, the British successfully put down the rebellion and Al Hussein fled to Nazi Germany.

Al Hussein found the Nazis to be a strong ideological match with his anti-Jewish brand of Islam, and schemed with Hitler and the Nazi hierarchy to create a pro-Nazi pan-Arabic form of government in the Middle East.

Dr. Serge Trifkovic documents the similarities between Al Hussein's brand of radical Islam and Nazism in his book *The Sword of the Prophet*. He noted parallels in both ideologies: anti-Semitism, quest for world dominance, demand for the total subordination of the free will of the individual, belief in the abolishment of the nation-state in favor of a "higher" community (in Islam the umma or community of all believers; in Nazism, the herrenvolk or master race), and belief in undemocratic governance by a "divine" leader (an Islamic caliph, or Nazi führer).

The Nazis provided Al Hussein with luxurious accommodations in Berlin and a monthly stipend in excess of \$10,000. In return, he regularly

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[1] The Nazi Roots of Modern Radical Islam – Written By Tom Knowlton

appeared on German radio touting the Jews as the "most fierce enemies of Muslims," and implored an adoption of the Nazi "final solution" by Arabs. After the Nazi defeat at El Alamein in 1942, Al Hussein broadcast radio messages on Radio Berlin calling for continued Arabic resistance to Allied forces. In time, he came to be known as the "Führer's Mufti" and the "Arab Führer".

In March 1944, Al Hussein broadcast a call for a jihad to "kill the Jews wherever you find them. This pleases God, history, and religion".

On numerous occasions, Al Hussein intervened in the fate of European Jews, most notably blocking Adolph Eichmann's deal with the Red Cross to exchange Jewish children for German POWs.

Moreover, Al Hussein personally recruited Bosnia Muslims for the German Waffen SS, including the Skanderberg Division from Albania and Hanjer Division from Bosnia. The Hanjer (Saber) Division of the Waffen SS was responsible for the murder of over 90 percent of the Yugoslavian Jewish population.

SS leader Heinrich Himmler was so pleased with Al Hussein's Muslim Nazis that he established the Dresden-based Mullah Military School for their continued recruitment and training. In 1944, Hanjer commandos parachuted into Tel Aviv and poisoned drinking wells in Jewish communities in an effort to stir up ethnic tensions.

After the fall of Nazi Germany, Al Hussein fled to Cairo, Egypt in 1946 rather than face war crime charges for his actions in Yugoslavia. But he continued his operations.

In the late 1940s and early 1950s, Al Hussein worked closely with a pro-fascist group in Egypt called Young Egypt. In 1952 Gamal Abdul Nasser, a prominent member of Young Egypt, was among military officers who seized control of the Egyptian government from King Fu'ad. Al Hussein is reported to have been responsible for bringing Otto Skorzeny, the Nazi commando once labeled by the OSS as "the most dangerous man in Europe," into the employ of the Nasser government.

Similarly, Al Hussein had a strong influence over the founding members of both the Iraqi and Syrian Ba'ath party. Strong evidence exists that al Hussein was instrumental in the arranging of Nazi war criminal Alois Brunner's employment as an advisor to the Syrian general staff.

However, al Hussein's central role in the creation of the Palestinian Liberation Organization (PLO) in 1964 is perhaps his most indelible mark

on the Middle East today.

The radical Imam was the spiritual mentor of the first chairman of the PLO, Ahmed Shukairi, and saw that much of his ideology was instilled in the organization. More importantly, Al Hussein used his extensive connections to recruit financial supporters for the PLO throughout the Arab world.

Almost 30 years after al Hussein's death in 1974, the Palestinian people still revere him as a hero and embrace his radical theology. The "Arab Fuhrer's" close Nazi association and virulent anti-Semitism is perhaps the reason that Hitler's *Mein Kampf* is ranked as the sixth all-time bestseller among Palestinian Arabs.

Several of his descendants remain active in Palestinian affairs today.

Al Hussein's grandson, Faisal Hussein, was part of the PLO since 1964 and served as minister without portfolio in the Palestinian National Authority, with responsibility for Jerusalem until his death in May 2001.

The radical imam's nephew, Rahman Abdul Rauf el-Qudwa el Hussein, has been a major player in Palestinian terrorism for almost 40 years. He was the guiding force behind the merging of the Fatah faction into the PLO. In 1990, Rahman Abdul Rauf el-Qudwa el Hussein was responsible for the Palestinian community's support of Iraqi dictator Saddam Hussein's invasion of Kuwait.

Most Mideast observers today recognize the younger Al Hussein by the secular name he adopted as his own in 1952, Yasser Arafat.

By the late 1980's many of the PLO's radical Muslim financiers had become disillusioned with the increasingly secular nature of the Palestinian movement. Yasser Arafat's support of Saddam Hussein in the early 1990s strongly angered and prompted many of these extremists in the Persian Gulf states to reduce or all together withdraw their financial backing of the PLO.

An astute emerging Sunni terrorist, Osama bin Laden, capitalized upon Arafat's political misstep and transformed his al Qaeda organization into the prime recipient of financial support from Sunni Muslim radicals. That funding has enabled bin Laden to wage terrorist attacks on western and Israeli interests for over a decade. His most recent "Letter to the American People" echoed al Hussein's propaganda claim that "the Israelis are planning to destroy the Al Aqsa mosque."

There is little doubt that throughout history the Arabs and Jews have encountered the kind of friction that comes from any two distinct religious or ethnic groups sharing the same geography. However, that history has largely been one of relatively peaceful coexistence.

The divergence from that pattern occurs in 1920 with the rise of a virulent anti-Semitic mufti of Jerusalem whose ideology embodied more similarities to that of Nazi Germany than to the historical Islam of Saladin or the Ottoman Turks.

The wave of extremist Islam that has plagued the world in the latter days of the 20th century and into the opening days of the 21st, has little to do with ancient history or Islam. The cause lays largely at the feet of Haj Amin Muhammad Al Husseini, who utilized murder and anti-Semitism to consolidate his power over his fellow Arabs and further his personal quest to be caliph of the pan-Arab world.