Twitter Thread by Aabhas Maldahiyar ■■

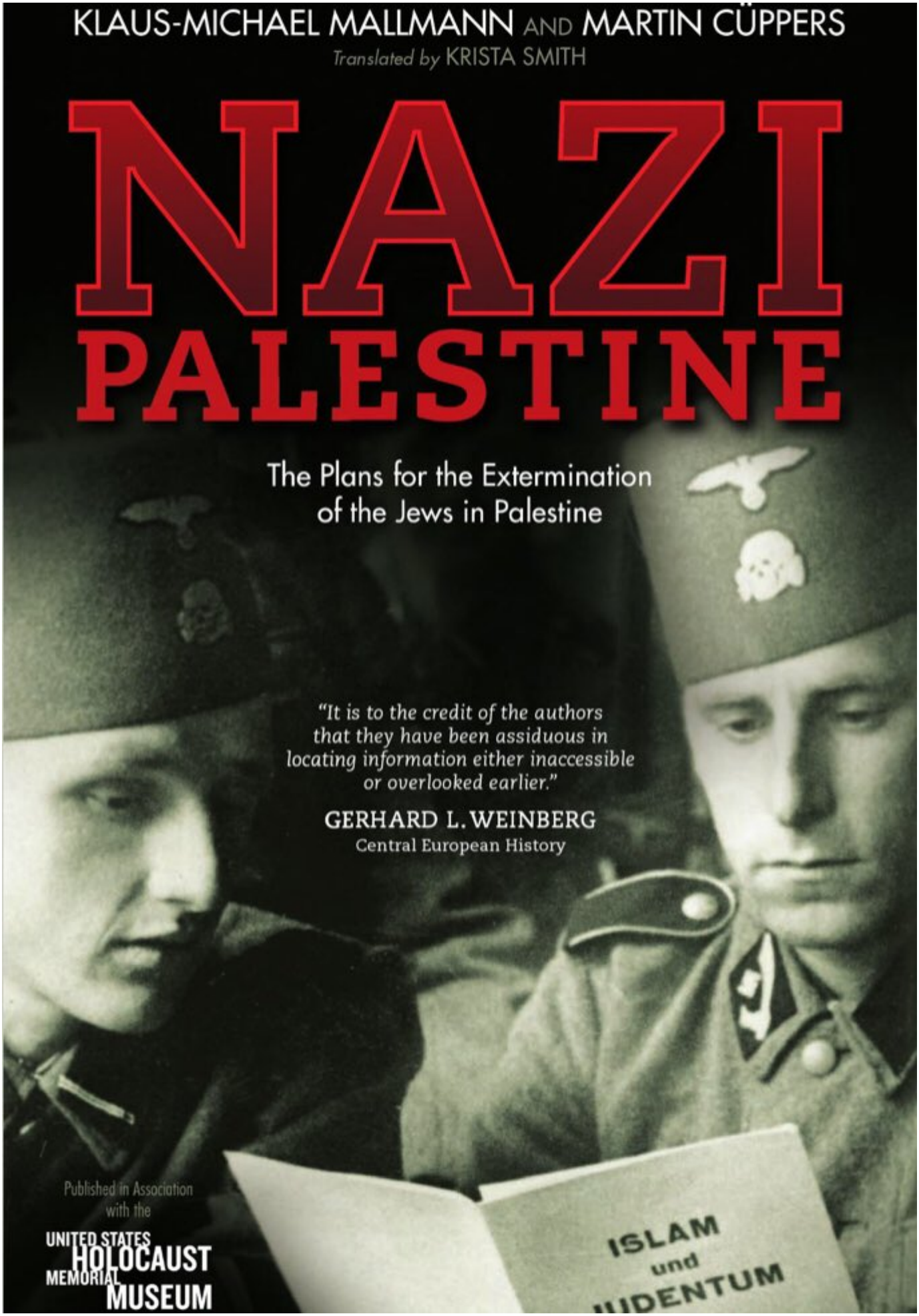


Aabhas Maldahiyar ■■
@Aabhas24

1/n #SadarPranam to Ishvara within u @ImranKhanPTI .Perhaps no one taught u the history of ideology that you follow.

Nazis had 0influence on RSS bt MuslimBrotherhood not only drew inspiration but also help from Nazis.

Read this thread ■■where I provide records from this book.
https://t.co/3D5qAFBwax



This is the RSS ideology that threatens not just Kashmiris or Pakistan or even just Indian Muslims, Christians & Dalits but India itself as envisaged by its Founding Fathers. https://t.co/Xn1ctcBrWJ

— Imran Khan (@ImranKhanPTI) August 14, 2019

2/n With the rise of “Hitler” he was praised all across Arabia.

In 1938 various Arabian Magazines compared him with Prophet Muhammad.

Hitler was also considered 12th Imam.

Source of Snippet: Pg30

ments but also the formation of numerous paramilitary parties based on the Führer principle and organized along the lines of their European models.[1]

In particular, Hitler the individual was held in great esteem in the Arab world, and in the Islamic world as a whole. After his ascent to power, he received praise, as in the following: "May God preserve you. Every day I bring my prayers for you to God. The news of Your Highness's patriotism spreads the best fragrances in the whole world," wrote a sheikh from Palestine. "I am ready at any time to serve your regime with 100 soldiers on horseback. I am waiting for Your Highness's signal. [...] May you always remain my Lord."[2] And from Jerusalem he received the following telegram: "The Arab youth of Palestine respectfully ask the only Führer of Germany to prevent the sale of the German Schneller School and its land to the Jews, so that this sale does not contribute to the Jewification of the Holy Land."[3] An Iraqi newspaper, under the headline THE ONLY MAN STANDING TALL IN GERMANY, noted, "Germany must be proud of its Führer, and Iraq offers Germany its most cordial congratulations and salutes the German nation and its Führer."[4] "Is this man not called by God? To save the German people from the snare set in the name of humanity by the Jews and their various organizations. These Jewish organizations, which externally seem to bring blessings, are in reality pursuing destructive goals," claimed Dr. Zeki Kiram, and he asked himself when Arabia would wake up as well. "Now I say, Arabia will wake up on the day God sends a faithful man who believes in his actions and who summons the people of Arabia like Hitler has summoned the German people."[5] In this Führer cult laced with anti-Semitism, the potential for alliances between Islam and National Socialism and between Arab nationalism and the "new Germany" had actually emerged early on.

Hitler's popularity did not wane; rather, it intensified as the war advanced toward the Middle East. Beginning in 1938, articles appeared in various Arab newspapers in which Hitler was placed on a level with the Prophet Muhammad.[6] "For months the embassy has received notifications from various sources pointing out that throughout the country, clerics are coming forward and speaking to believers about old secret prophesies and dreams indicating that God has sent the twelfth imam to the world in the form of Adolf Hitler," reported ambassador and SS-Brigadeführer Erwin Ettel from Teheran in early 1941. "So without any action on the part of the embassy, an in-

1. Cf. Steppat, p. 271ff.; Marston, p. 19ff.
2. Rahal Scheiban to Hitler, July 18, 1933, BAB, R 43 II/1420.
3. AA memorandum, July 27, 1935, BAB, R 43 II/1420.
4. DG Baghdad to RMVP, Aug. 25, 1934, BAB, R 43 II/1420.
5. Kiram, p. 60.
6. Höpp, "Koran," p. 444.

3/n A printer in Tehran produced Hitlers's picture with Imam Ali. It depicted that Ali was first Imam while Hitler last.

They compared Muhammad's struggle against Jews with that of Hitler.
In demonstrations at Damascus (1940), Aleppo sung: In heaven Allah, on earth Hitler.

Pg31

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creasingly widespread notion has emerged that the Führer (and therefore Germany) is the knight in shining armor. [...] A printer in Teheran produced images in his publishing house of the Führer as well as of Ali the first imam. For months these large pictures were hanging, right and left, on the door of his shop. Every insider understood this juxtaposition. It meant that Ali is the first and Hitler the last imam." The advantages of this perception were obvious to Ettel: "One way to encourage this development would be to clearly focus on Muhammad's struggle against the Jews in the past and the Führer's struggle in the present. If the British can be equated with the Jews at the same time, extremely effective anti-English propaganda will be circulated among the Iranian Shiite population."[7] National Socialist anti-Semitism could thus be stretched back into history, religiously legitimated, and actively used in the present.

When the German Reich conquered France in 1940, participants at mass demonstrations in Damascus, Homs, and Aleppo sang a new song that included the words: "No more monsieur, No more mister / In heaven Allah, on earth Hitler."[8] And just one year later the rhymes had become: "Pourquoi t'enfuir quand l'Allemand approche? / Français à la religion de chien. / Qui t'a dit de partir en guerre? / Dieu est au ciel, Hitler est sur la terre."[9] (Why flee when the Germans come? / Frenchman who practices the dog's religion. / Who told you to go to war? / God is in heaven and Hitler is on earth.) In

4/n Then King Ibn Sad of Saudi Arabia conveyed: the greatest respect & admiration for German Führer.

The king of Egypt Farouk sent Hitler a message of respect in spring of 1941.
Pg31

Who told you to go to war? / God is in heaven and Hitler is on earth.) In Yemen at that time, only Italian radio broadcasts were heard,[10] and King Ibn Saud of Saudi Arabia informed Hitler that he had "the greatest respect and admiration for Germany's Führer."[11] Egypt's King Farouk sent him a message in the spring of 1941 saying that "he was filled with great admiration for the Führer and respect for the German people, whose victory over England he fervently wished for. He was united with his people in the wish that German troops, as deliverers from the unbearably brutal English yoke, would appear in Egypt as soon as possible."[12] At this time, pictures of Hitler were being dis-

5/n The Pictures of Hitler were being displayed in shop windows of Baghdad.

A French Physician reported from Cairo: “In the Islamic world the Führer is credited with supernatural powers....he is Prophet who opposes Jews”

Snippet:pg 31

fervently wished for. He was united with his people in the wish that German troops, as deliverers from the unbearably brutal English yoke, would appear in Egypt as soon as possible."[12] At this time, pictures of Hitler were being displayed in shop windows of Baghdad,[13] and in Cairo the French physician Pierre Schrumpf-Pierron, who was working for the Abwehr, reported: "In the Islamic world, the Führer is credited with supernatural powers. They are convinced that he has a 'jinni,' a useful spirit that tells him what he must do and how he must act. In addition, he is the prophet who opposes the Jews."[14]

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7. DG Teheran to AA, Feb. 2, 1941, PAAA, R 60690; on the individual: Döscher, p. 168; Bajohr, p. 242ff.; similarly: special report on Iran, June 11, 1941. BAB, NS 19/2414.
8. Aglion, p. 217.
9. Collet, p. 169f.
10. Stark, p. 31.
11. Annex to report by DG Djidda, Feb. 18, 1939, ADAP, ser. D, vol. 5, p. 679.
12. DG Teheran to AA, April 15, 1941, ADAP, ser. D, vol. 12/1, p. 466.
13. Kohlhaas, p. 53.
14. Schrumpf-Pierron/Cairo to von Papen, May 12, 1941, BA-MA, RH 2/1765; Buchheit, p. 234.

6/n Pg 32

Though “Mein Kampf” included passage against Muslims too, it was specifically translated in Arabic removing those passage after agreement with Hitler.

In Arab world, Hitler’s image as campaigned against Jews was publicised strongly.

How opportunist was M Brotherhood!

Although Hitler represented a great propaganda image of the Third Reich in the Arab world, translating his key work, *Mein Kampf,* was problematic because it contained a decidedly anti-Arab passage. Hitler had scornfully rejected the Muslims' "holy war," spurned alliance with a "coalition of cripples," and stated in a very imperialistic, colonialistic style, "As a völkisch man, who appraises the value of humanity on racial principles, I am prevented by the recognition of the racial inferiority of these so-called 'oppressed nations' from linking the fate of my own people with theirs."[15] Although a complete Arab edition of the original *Mein Kampf* did not appear in Beirut until 1960,[16] numerous partial translations, prudently omitting the incriminating lines, were already circulating in Egypt, Morocco, Iraq, and Lebanon before the war.[17] The Germans never produced an Arabic translation, though in 1936 Hitler had agreed that such a work should exclude "those passages that do not appear suitable for translation, considering the current political situation and the sensibilities of the Arab peoples."[18] Even the term "anti-Semitism"—which experts on the Middle East had cautioned against using, as Arabs are also Semites[19]—did not create problems; the Germans simply explained that the term applied exclusively to Jews.[20] The Mufti, however, insisted to Alfred Rosenberg, who was responsible for the philosophical and ideological training and instruction of the NSDAP, that the term should be prohibited. Rosenberg finally agreed to give the press instructions to that effect in order to avoid the impression that the Germans were "lumping the Arabs together with the Jews."[21] But in the Arab world, Hitler's symbolic value as a campaigner against the Jews, the British, and the French was always more important than those minor irritations.

In the summer of 1933, Hitler received an Egyptian journalist, who repaid the favor with a series of articles that "contributed considerably to dispelling the distrust that the Jews had tried to create between Egypt and Germany."[22] The following year, the first Hitler biography appeared in Cairo, and by 1935 it was circulating among the intellectuals of Fez, Morocco. It depicted the Jews'

15. Hitler, p. 747.
16. Wild, "Kampf," p. 207.
17. DG Baghdad to AA, March 29, 1934, PAAA, R 121232; DG Baghdad to Eher-Verlag/Munich, July 17, 1934, PAAA, R 121232; RMVP to AA, Dec. 10, 1937, PAAA, R 104800; Vernier, p. 74ff.; Wild, "Socialism," pp. 147–163; Simon, p. 36.
18. RMVP to AA, Nov. 12, 1936, PAAA, R 121232; Wild, "Socialism," pp. 163–170.
19. DG Baghdad to RMVP, May 17, 1934, PAAA, R 121232; Schrumpf-Pierron/Cairo to von Papen, May 12, 1941, BA-MA, RH 2/1765.
20. Groß/NSDAP Office of Racial Policy to al-Gailani, Oct. 17, 1942, in Weltkampf: Die Judenfrage in Geschichte und Gegenwart 3 (1944), p. 168; as facsimile in Höpp, Shadow, p. 231.
21. Hagemeyer/AR to AR, May 17, 1943, reprinted in Poliakov/Wulf, p. 369.
22. DG Bulkeley to AA, Oct. 5, 1933, BAB, R 43 II/1423.

7/n Pg 33

In 1937 a senior Egyptian Police Officer proposed to be transform police force into Nazi Model.

In October1938, Arabic versions of “Mein Kempf” were distributed in a Islamic Parliamentarian Conference at Cairo.

domination of Germany, for which the only remedy was their extermination.[23] In 1937 a senior Egyptian police officer acted as “panegyrist of the German police” and gave lectures in which he promoted “modeling the Egyptian police organization as closely as possible after the German example.”[24] It was during this time that the nucleus of modern Islamism, the Egyptian Muslim Brotherhood, grew into a mass organization. The movement, founded in 1928 by the cleric Hassan al-Banna, a friend of the Mufti, had only 800 members in 1936; two years later that number had jumped to 200,000.[25] The driving force behind this increase was mobilization for the Arab revolt in Palestine, in which the anti-Jewish passages of the Koran[26] were interwoven with the anti-Semitic combat methods of the Third Reich, and hatred of the Jews was transformed into jihad.[27] Boycott campaigns and violent demonstrations with the rallying cry “Jews out of Egypt and Palestine” were the result.[28] In October 1938, anti-Jewish treatises, including Arabic versions of *Mein Kampf* and *The Protocols of the Elders of Zion*, were distributed at an Islamic parliamentarians’ conference “for the defense of Palestine” in Cairo.[29]

8/n Pg33,

Young Egypt Movement (a Muslim Brotherhood campaign) adopted Facist salutes, uniforms, torch light processions despite being anti-west by philosophy.

It speaks of dual character of M Brotherhood.

While the Muslim Brotherhood was an anti-Western association that called for a return to an original Islam, fought the secular state and parliamentary democracy, and saw in the Koran and Sunna the source of all legality,[30] the Young Egypt movement, founded in 1933 by Ahmad Hussein, was initially an ultranationalist youth and student party. Fascist salutes and uniforms, torchlight processions, and the cult of the Führer, as well as a growing penchant for street fighting, pointed to European sources of inspiration, despite the party's anti-Western orientation.[31] In 1936, Hussein and a delegation of his paramilitary Green Shirts took part in the Nuremberg Rally.[32] After 1936, during the Palestine campaign, Young Egypt also turned toward Islamic fundamentalism, and in March 1940 the organization changed its name to become the Islamic Nationalist Party.[33] The party's ruthless anti-Semitism did not change. Hussein declared in 1939 that the Jews were the clandestine promoters

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23. Cao-Van-Hoa, pp. 15, 19; Baida, Bild, p. 22.
24. AA to RK, July 20, 1937, BAB, R 43 II/1424.
25. Awaisi, p. 98; cf. Lia, p. 151ff.
26. Cf. Lewis, Meer, p. 137ff.; Lewis, "Antisemitism," p. 60ff.; Lewis, *Juden*, pp. 13ff., 140ff.; Bouman, p. 93ff.; Kiefer, p. 27ff.; Rabinovich, "Antisemitism," p. 255ff.; Nordbruch, p. 244ff.; Gessler, p. 49ff.
27. Kuntzel, *Djihad*, p. 22.
28. Krämer, *Jews*, pp. 139–154; Lia, pp. 235–247; Awaisi, pp. 34–89; Mayer, pp. 41–82; cf. Jankowski, "Government," p. 428ff.; Jankowski, "Responses," pp. 1–38.
29. Krämer, *Jews*, p. 146f.
30. Mitchell, pp. 14, 203, 225, 254ff.
31. Jankowski, *Rebels*, p. 9ff.; Erlich, p. 105ff.
32. Schröder, *Deutschland*, p. 58.
33. Jankowski, *Rebels*, pp. 41, 72ff.; Porath, *Search*, p. 189.

9/n Pg34,
Labanese Phalange (1936) adopted Führer Model,had Nazi like flag,raised hand salute.

Ibn Saud declared open support to Nazis in 1939 for friendship with Mufti. He let his land be used for German weapons shipment to Palestine.

of religious and moral degeneration, and that one could rightly say, "Look for the Jews behind every perversion."[34]

By contrast, the Syrian Social Nationalist Party, founded in Damascus by Antun Saadeh in 1932, and the Lebanese Phalange, formed in 1936 and also structured according to the Führer principle, were markedly secularist and totalitarian. They claimed a völkisch superiority and also based their external symbols—a swastika-like flag and the raised-hand salute—on those of the NSDAP.[35] Because the Syrians still saw Palestine as South Syria, they vigorously supported the Arab revolt by sending money, smuggling weapons, and deploying gangs.[36] Anti-Semitism was also creating a stir in Transjordan, which, under the Hashemite Emir Abdullah, was the most moderate country in the region.[37] "I would not advise any Jew to venture as far as Kerak," reported the German consul general in Jerusalem after a trip there in late 1933, "because he would hardly make it out alive."[38] And the British ambassador in Amman acknowledged in February 1941, "There has been a certain amount of pro-Nazi talk."[39] In Saudi Arabia, in turn, Ibn Saud declared in 1939 that the Mufti was his "personal friend," offered the use of his territory as a staging ground for German weapons shipments to Palestine, and openly acknowledged his pro-Nazi affinities: "All Arabs and Mohammedans throughout the world have great respect for Germany, and this respect is increased by the battle that Germany is waging against the Jews, the archenemy of the Arabs."[40] There as well, anti-Semitism proved to be the strongest link between the Third Reich and the Middle East.

The Palestine question also served to strengthen political Arabism in Iraq. In February 1928, 40,000 Iraqis had protested in Baghdad against the visit of British politician Sir Alfred Mond, who had helped formulate the Balfour Declaration. In this first anti-Zionist mass demonstration in the Arab Islamic world, Jewish shops were looted and set on fire.[41] In 1936, numerous Jews were killed on the streets of the Iraqi capital,[42] and mass protests featuring anti-Jewish assaults were launched again one year later when the partition plan came to light. "We will sacrifice ourselves for Palestine" and "The Jews are the agents of imperialism" were the battle cries.[43] In his 1939 book *These Are Our*

34. Shamir, "Influence," p. 207.
35. Yamak, pp. 53ff., 76ff., 101ff., 124ff.; Mendel/Müller, pp. 2ff., 10ff.
36. DGK Beirut to AA Aug. 7, 1937, PAAA, R 104787; Khoury, p. 535ff.
37. Shlaim, pp. 39ff., 54ff.
38. DGK Jerusalem to AA, Dec. 20, 1933, PAAA, R 97229.
39. Dieterich, "Jahreszeit," p. 79.
40. Annex to report by DG Djidda, Feb. 18, 1939, ADAP, ser. D, vol. 5, p. 680.
41. Sluglett, p. 159f.
42. Haim, p. 192; Simon, p. 64.
43. DG Baghdad to AA, July 17, 1937, PAAA, R 104787.

10/n Pg35,
1939, Al-Futuwa was created in model of Hitler Youth. Pan-Islamic +Pro-Nazi stand has become very prominent by then.

In 1935-36,a future German lieutenant saw large portraits of Hitler & reported following abt Kurds: they considered Führer as idol.

Aims, Dr. Sami Shawkat, the Iraqi minister of education, called for the annihilation of the local Jews as a precondition for national rebirth.[44] That same year, a mob lynched the British consul in Mosul in broad daylight as soon as the death of King Ghazi became known. Under the influence of alcohol, the king had lost control of his car, and people almost automatically interpreted this as the doings of the British secret service.[45] And when Hitler proclaimed in his Reichstag speech on February 20, 1938, "I would advise the members of the English House of Commons to concern themselves with and inquire into the verdicts of the military courts in Palestine and not the verdicts issued by German courts," he received an enthusiastic response in Iraq.[46]

When Baldur von Schirach, head of the Hitler Youth organization, visited Iraq in 1937, he stressed the similarities between the pan-Arab renaissance and the German racial awakening, and invited a local Hitler Youth delegation to the next NSDAP party congress.[47] In September 1938, 30 Iraqis went to Nuremberg, where they were received by Hitler and then enjoyed a two-week vacation in Germany as guests of the Hitler Youth.[48] The visit was not without effect. The following year, Sami Shawkat created the al-Futuwa youth organization, modeled after the Hitler Youth. Membership was compulsory for all students in the upper grades of secondary school. The members wore uniforms patterned after those of the Germans and were subject to soldierly discipline and paramilitary training.[49] During this same time period, the Muthanna Club in Baghdad—of which Shawkat and his brothers Saib and Naji, both of them government ministers, were prominent members—became the intellectual center of radical pan-Arabism and pro-Nazi attitudes.[50] In northern Iraq, in Kurdistan, which was then in opposition to the central power of monarchy in Baghdad, the mood was not much different. A future lieutenant in the German military who traveled through the area in 1935–36 saw large portraits of Hitler in teahouses and reported on the attitude of the Kurds: "They spoke enthusiastically of freedom-loving Germany and her national hero, the Führer, though they knew little about him other than that he would make Germany great again and that he shared the same enemies as the Germans: the English and the Jews. These facts were enough to make the Kurds feel very close to

44. Wild, "Socialism," p. 137.
45. Simon, p. 38f.
46. DG Baghdad to AA, Mar. 3, 1938, PAAA, R 104785.
47. Vernier, p. 92f.; Watt, pp. 195–204.
48. Khadduri, *Iraq*, p. 173.
49. Simon, p. 80ff.
50. Khadduri, *Iraq*, p. 166f.

11/n Pg36
Nazism was new favourite among Arabs.

In Spanish Morocco, the Hitler salutation was given Islamic legitimation by shouting “Allah is great” & raised right hand.

Germany."[51] Here as well, the Third Reich clearly won the hearts of Muslims through its anti-Semitism and cynical anti-imperialism.

In French North Africa, Hitler and Nazi Germany also found new friends. "Vive le chancelier Hitler. A bas la France" could be read on the walls of Moroccan houses in 1934,[52] and in August of that year, the local Jews in Constantine, Algeria, were the target of a pogrom in which 23 were killed.[53] "In every conversation with the Arabs, they express how pleased they are about our anti-Semitism," reported a German captain after a 1939 trip through North Africa. Even the French colonial officers there showed "great appreciation for National Socialism" and exhibited a "remarkably strong anti-Semitic attitude."[54] In October of that year flyers were circulating in Morocco commenting on the world war that had just begun: "Don't you know that there is no one left in Paris—that nest of Jews—able to destroy German aircraft? [...] What happened to the cowardly French will also happen to others of their ilk, the English Jews. The evidence is what they did in Palestine with our Muslim brothers, whom they bully and force into subjugation under the Jewish dictatorship."[55] In Spanish Morocco, the Hitler salute was given Islamic legitimation in that individuals shouted "God is great" as they extended their right arms.[56] After the defeat of France, swastikas were painted on the walls of medinas, and in Casablanca people sang, "My hope rests on the Germans."[57] The situation was similar in Tunisia: "Arabs in Tunis are extremely pro-German," reported a German major in May 1941. "Arabs and Jews are mortal enemies. Night of May 19-20 in Gabès there was a pogrom with at least 7 Jews dead."[58]

It is not surprising that Muslim Palestine fit into this context perfectly. With regard to the 1932 German presidential election, a Palestinian newspaper commented: "But in terms of the position of the Arabs in Palestine [...] toward these elections [...], though we have no voting rights, we do have a wish and a hope. And perhaps, because the Jews are our adversaries [...], then our wish and our hope remains Hitler, naturally, [...] based on the rule: The enemy of my enemy is my friend."[59] Many stood unreservedly behind the coercive measures of the Third Reich: "The Jew [... is] an international communist," wrote

51. Lt. Müller/[Abwehr]Ausl/Abw II, Dec. 5, 1942, Operation Mammoth, BA-MA, RW 5/271.
52. Baida, Bild, p. 22.
53. Abitbol, p. 18.
54. Capt. Xylander/GenStdH, Mar. 10, 1939, report on trip through Tunisia and Algeria, Jan. 19–Feb. 18, BA-MA, RW 5/413; similarly RFSS to Hitler, Jan. 21, 1943, Gen. Weygand, BAB, NS 19/2289.
55. Baida, "Wahrnehmung," p. 195.
56. Harras, p. 206.
57. Baida, "Wahrnehmung," p. 196.
58. Maj. Hofweber to DAK, May 21, 1941, BA-MA, RH 23/109.
59. Abbasi, p. 168f.

12/n Pg 37,
On March 31,1933 the Mufti of Jerusalem visited German Counsel & assured him that the Muslims “welcome the new German regime & anticipate spread of Fascism & anti democratic state leadership to other countries.

Arab press had become tool of Nazi propaganda.

another newspaper. "In my eyes, Germany is right to drive such people out of the fatherland, because they represent a danger to all the countries in which they live."[60] This view studiously ignored the fact that it was because of these measures that the number of Jews in Palestine had increased; thus, Nazi Germany actually accelerated the "Jewification" of the country and explicitly promoted it through the Haavara Agreement, as discussed below. Stubborn silence prevailed with regard to this aspect of German anti-Semitism.[61] "Who is the greater genius, the Jews or Hitler?" asked the *Alam Arabi* newspaper, and interpreted the facts in its own way: "Now when major Jewish capitalists leave Germany, they must spend their millions on German goods to bring into Palestine. In that way the German gain and the Jewish loss is doubled."[62] Evidently, the anti-Semitism that was being repeated was sometimes greater than the anti-Zionism.

On March 31, 1933, the Mufti visited the German consul general, Heinrich Wolff, in Jerusalem and assured him that the Muslims "welcome the new German regime and anticipate the spread of fascist anti-democratic state leadership to other countries." A German boycott, to target the wealth of the Jews, would find "enthusiastic support throughout the entire Mohammedan world."[63] Just three months later, he was able to report on the "intended establishment of an Arab National Socialist party."[64] The swastika was frequently seen on leaflets and walls during the October 1933 Arab strike protesting Jewish immigration.[65] "Efforts to organize Nazi Associations have been revived," reported the British police in the summer of 1934,[66] and in the fall they saw constant Nazi propaganda in the Arab press.[67] In Palestinian literature, Jews were portrayed as money-hungry, devious, and unscrupulous, and as cowards, "new Shylocks," and "sons of clinking gold."[68] There were lyrics such as these: "Step on the Jews' heads / to free Buraq and Haram. / You young men, close ranks; / attack them by the thousands. / O God, how beautiful death is / in the freeing of Haram and Buraq."[69]

Khalil as-Sakakini, an Arab Christian teacher in Jerusalem, wrote in his journal that Hitler had opened the eyes of the world. Before he came to power, people feared the Jews and their boundless influence. But Hitler had shown the

60. Ibid., p. 171.
61. Ibid., p. 175.
62. AA to RK, Nov. 12, 1934, BAB, R 43 II/1420.
63. DGK Jerusalem to AA, Mar. 31, 1933, PAAA, R 78325.
64. Ibid., June 27, 1933, PAAA, R 78325.
65. Jorda, *Araber-Aufstand*, p. 3.
66. Criminal Investigation Department Jerusalem, Periodical Appreciation Summary No. 9, June 15, 1934, NAK, FO 371/17878.
67. Ibid., No. 13, Sept. 20, 1934, NAK, FO 371/17878.
68. Altoma, p. 64ff.; Osta, pp. 21ff., 221ff.
69. Wild, "Judentum," p. 278.

13/n Hanaf Hasan addressed Führer as “Hitler the great” & even thanked Nazis.

Among Arabs, Fascism & Hitler was considered the most important man of 20th century.

And idiots like @PJkanojia would say RSS was getting inspired by RSS in hat era.

world that they were really harmless. The Germans were the first to confront the Jews and had no fear of them. Hitler put them in their place, according to the accomplished conspiracy theorist as-Sakakini, and Mussolini, through the occupation of Ethiopia, dealt the British a blow. When news arrived in Jerusalem that on January 13, 1935, a majority of Saar residents had voted for reunification with Germany, as-Sakakini celebrated this development together with the victory of Husseini in the local elections in Jerusalem. For him, the two successes belonged together.[70]

The "God-fearing freedom fighter" Hanaf Hassan wrote to the German consul in Haifa, the "representative of Hitler the Great": "God protect him and all Germany. [...] No Arab will forget the friendship of the Germans throughout the world for the help they granted in aid of the Arabs in Palestine. The land of Palestine does not belong to us Arabs alone, but also to the Germans, and I hope, Mr. Consul, that you will help us free the Holy Land from the Jews, and I hope that we are all brothers, God willing."[71] The Third Reich also enjoyed strong support among the students at a private secondary school in Bir Zeit, near Ramallah. When an English teacher gave her students a novel by Benjamin Disraeli to read, the class rebelled. "But he's a Jew," the students protested. The teacher then tried to steer the discussion to the question of what makes a man important. She suggested that this was someone who had influenced the spirit of his times and asked the class to compile a list of important men. Most of the students named Adolf Hitler first.[72]

According to the German consul in Jaffa, Timotheus Wurst, in late March 1936 the Muslim Palestinians were "deeply impressed by fascist, particularly National Socialist, teachings and views. National Socialism, with its anti-Jewish notions, has struck a chord among the Arabs of Palestine, who find themselves in a desperate and almost hopeless defensive battle against Zionism. Among the Arabs, fascism and National Socialism have in many cases become the standards against which all other political systems and teachings are measured, and, in the eyes of many Arabs, Adolf Hitler is without a doubt simply the most important man of the 20th century. Our Führer's popularity is so great that there can hardly be a single Arab, even the lowliest peasant, who doesn't know the name of Hitler." Like the Boy Scouts, the Istiqlal Party in particular has "embraced the National Socialist theses to the greatest extent. The Istiqlal Party organ, *The Defense*, has a markedly National Socialist orientation."[73] One year later, the *Völkischer Beobachter* printed an interview with the party's presi-

70. Segev, p. 450f.
71. Copy (undated), PAAA, R 104790.
72. Segev, p. 451f.
73. DK Jaffa to AA, Mar. 1, 1936, PAAA, R 78338.

14/n Pg39,
Auni el-Haldi admitted proudly admitted of translating Mein Kampf.

On Prophet’s birthday,1936 pictures of Hitler & Mussolini were on display in various parts of Arabia.

Arab always used to over enthusiast for “Heil Hitler”.

The Nazi symbol was best to secure oneself

know the name of Hitler." Like the Boy Scouts, the Istiqlal Party in particular has "embraced the National Socialist theses to the greatest extent. The Istiqlal Party organ, *The Defense*, has a markedly National Socialist orientation."[73] One year later, the *Völkischer Beobachter* printed an interview with the party's presi-

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71. Copy (undated), PAAA, R 104790.
72. Segev, p. 451f.
73. DK Jaffa to AA, Mar. 1, 1936, PAAA, R 78338.

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dent, Auni Abd el-Hadi. In the interview, he admitted proudly that while he was interned by the British he had thoroughly worked through the English translation of *Mein Kampf*.[74]

It should not be surprising that the Arab revolt did not change such attitudes after 1936, but rather strengthened them. The rebels often displayed the swastika as a challenge to the Jews and the British,[75] and on Muhammad's birthday on June 4, 1937, in Palestine as well as in many other parts of the Arab world,[76] German and Italian flags and pictures of Hitler and Mussolini were on view.[77] "A critical factor in the Arabs' current sympathy toward Germany is the admiration that our Führer enjoys," reported Doehle, Wolff's successor as consul general in Jerusalem, that same year. "The periods of unrest often gave me the opportunity to discover just how widespread this sympathy is. When confronted with threatening behavior by an Arab crowd, an individual who identified himself as a German would generally be allowed to pass unhindered. But if a person identified himself using the German greeting 'Heil Hitler,' the Arabs usually became enthusiastic, cheering the individual and fervently returning the German greeting. The enthusiasm for our Führer and the new Germany is likely so widespread because the Palestinian Arabs, in their struggle for existence, long for an Arab Führer, and because they feel that they are on the same side as Germany in the battle against the Jews."[78]

Anyone who drove through Arab territory with a swastika pennant had nothing to fear and was met with rapturous cheers. Werner von Hentig, head of the Foreign Office's Political Department VII (which was responsible for the Middle East) from 1937 to 1939, was thus able to "safely visit the entire country under the protection of the German flag."[79] The approximately 2,500 German settlers in Palestine—almost all were members of the pietistic Temple Society that had established seven planned colonies since 1868[80] and showed a great affinity for the Third Reich[81]—carried swastika emblems and pennants

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Arabs always longed for their own Führer

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74. *Völkischer Beobachter*, Jan. 23, 1937.
75. Jorda, *Araber-Aufstand*, pp. 156, 187f., 257.
76. *New York Times*, May 23, 1937.
77. DGK Jerusalem to AA, June 4, 1937, BAB, R 43 II/1421a.
78. Ibid., Mar. 22, 1937, PAAA, R 104791.
79. Hentig, p. 329; similarly Jorda, *Araber-Aufstand*, p. 148.
80. Cf. Carmel.

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Hitler always showed his sympathy for Muslims in Palestine.

cent.[83] Franz Schattenfroh also characterized the relationship between Arabs and German colonists as excellent: "When, for example, a German has to ride in a Jewish bus because on certain routes there is no other means of transportation, and the bus is stopped by Arabs, the German (if he is able to prove that he is German) can go wherever he wants, but the others will be shot."[84] If non-German Europeans ended up in a similarly dangerous situation, the Arab enthusiasm for the Third Reich could save them as well: "In extreme distress, the young Swede cried out, 'I'm a German! Heil Hitler!'" reported Iwo Jorda, a German traveling in Palestine. "It worked. The leader of the gang stepped back, raised his hand in salute, excused himself, and led the Swede to the mukhtar where he was bandaged and cared for."[85] Although the Germans in Palestine were officially required to maintain neutrality,[86] in 1937 even the Jewish affairs department of the SD in Berlin knew that "the anti-Jewish influence of members of the NSDAP's foreign section on Arab circles in Palestine [...] had often been noticeable in recent years."[87]

Hitler also frequently declared his sympathy for the Muslims in Palestine. "Arab fantasies about a German intervention, based on the fact that the Führer shows interest in the Palestine question, can be explained by the Arabs' desperate situation in their struggle against the Jews and the English," Doehle decided in 1938.[88] Indeed, as early as the summer of 1938, the insurgents turned to the consul general and requested weapons and money from Germany.[89] In December of that year, the Mufti inquired into the matter with Dr. Fritz Grobba, the German ambassador in Baghdad: "Germany would secure the eternal thanks of all Arabs if it were to assist them in their current distress and help them achieve victory."[90] In January 1937, members of the Arab Higher Committee paid a visit to Grobba, who noted the following about their position: "The only great power that is interested in an Arab victory over the Jews in Palestine, and that the Arabs have full confidence in, is Germany. The Arab Higher Committee therefore counts on German assistance."[91] In July the committee repeated its request to the Third Reich's ambassador in the Iraqi

83. McKale, *Swastika*, p. 120.
84. Schattenfroh, p. 65f.; similarly Kossak-Raytenau, p. 37.
85. Jorda, *Araber-Aufstand*, p. 139.
86. DGK Jerusalem to AA, July 7, 1936, PAAA, R 104785; cf. Balke, p. 216ff.
87. Memorandum on the Jewish problem (undated/Jan. 1937), BAB, R 58/956; likewise Schmidt, p. 467.
88. DGK Jerusalem to AA, Oct. 28, 1938, PAAA, R 104790.
89. Ibid., July 7, 1936, PAAA, R 104785.
90. DGK Jerusalem to DG Baghdad, Dec. 17, 1936, PAAA, R 102806; on the individual: Grobba; Nicosia, Grobba, p. 206ff.; Flacker, p. 18ff.; Schwanitz, *Geist*, p. 127ff.
91. DG Baghdad to AA, Jan. 6, 1937, PAAA, R 104785.

17/n And don’t miss the video attached in the quoted tweet wgerecine can see Grand Mufti meeting his great friend Hitler. https://t.co/3CFonB0ORZ https://t.co/PcONfw3w5j

> The Grand Mufti of Jerusalem was great friend of Hitler and it was because of Mufti that the whole Muslim world largely had the support of Nazis.
>
> Hitler was called 12th Imam in the Arab World.
>
> In this video see the Grand Mufti meeting Hitler. pic.twitter.com/JDV7KTIotE
>
> — Aabhas Maldahiyar \U0001f1ee\U0001f1f3 (@Aabhas24) April 9, 2020