



Nazism and Islam

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It is not my intention to discuss Hitler's spiritual beliefs or his position on religion; I will merely say, along with Léon Degrelle [founder of the Belgian Rex], that "contrary to everything that has been said, Hitler was not at all a pagan," and we refer the reader to the numerous pages of Bormmann-Vermerke in which the Führer revealed his conception of the divine to a select circle of close friends.

We would note here, again quoting General Degrelle, that "Hitler undoubtedly had a soft spot for the Islamic religion. Although he was of Catholic origin and had sung in the parish choir as a child, he showed great interest in Islam and its civilisation".

Indeed, if we read Adolf Hitler's "table talk", we cannot help but be struck by his enthusiastic comments about Islam. In the conversation of

5 June 1942, for example, the Führer asserted the inferiority of Christianity compared to other religions, including Islam:

"And this time we feel a violent sense of anger at the thought that Germans could have become bogged down in theological doctrines devoid of any depth when there are others on this vast earth, such as those of Confucius, Buddha and Mohammed, which offer religious anxiety food of a very different value."

The comparison between Islam and Christianity, to the advantage of the former, is found again in another conversation on 1 August 1942:

"We do not understand how priests can imagine God in the likeness of a man. From this point of view, the followers of Mohammed are far superior to priests, because they do not feel the need to imagine Allah physically!"

Disdainful and repelled by the anthropomorphic aspects of Christianity, Hitler admired the purely intellectual way in which Muslims thought about God:

"He too was fascinated by this Allah who had never been seen, never represented by anyone, a constant mystery."

In the same circumstances, Hitler extolled the Muslim civilisation of Spain and saw in the Catholic Reconquista the mark of sectarianism and barbarism:

"The Arab era was the golden age of the most civilised Spain. Then came the era of ever-renewed persecutions."

The subject was taken up again on 18 August 1942:

"Civilisation was one of the constituent elements of the power of the Roman Empire. The same thing happened in Spain under Arab rule. Civilisation there reached a level rarely attained. It was undoubtedly an era of integral humanism, in which the purest spirit of chivalry reigned. The intrusion of Christianity brought with it the triumph of barbarism. The chivalrous spirit of the Castilians is indeed a legacy of the Arabs."

And so we find in Adolf Hitler the most fervent expression of sympathy for Islam that a non-Muslim European could utter:

"If Charles Martel had been defeated at Poitiers, the world would have changed. Since the world was already doomed to Jewish influence – and its by-product, Christianity, is so insipid! – it would have been better if Islam had triumphed. This religion rewards heroism and promises warriors the joys of the Seventh Heaven..."

Inspired by a similar spirit, the Germans would have conquered the world. They were prevented from doing so by Christianity."

Hitler would have liked to revive Frederick II's policy towards the Muslim world in the 20th century; among the obstacles that prevented this from happening was the alliance with Italy, which was, after all, a colonial power enslaving Muslim populations. In this regard, seeking to understand the reasons for his failure, Hitler stated in February 1945:

"Our Italian ally put obstacles in our way almost everywhere. For example, it prevented us from pursuing a revolutionary policy in North Africa, because our Muslim friends suddenly saw us as the accomplices, voluntary or involuntary, of their oppressors. The memories of the barbaric repression of the Senussis were still fresh in their minds. As if that were not enough, the Duce's ridiculous claim to be considered the 'Sword of Islam' was the subject of ridicule. This title, which belongs to Muhammad and a great conqueror like Omar, was attributed to Mussolini by certain sad figures who had been bribed or terrorised by him. We had the opportunity to pursue a long-term policy towards Islam; it was wasted, like so much else, which we had to abandon because of our loyalty to our alliance with Italy.

A great admirer of Islam and a sincere friend of Muslims, aware that the Muslim ummah called him hajji and prayed for the victory of the armies of the Reich, Hitler always remained conscious of the proper limits of the individual and of the correct position to take towards Islam, for which he not only never claimed any title of the kind Mussolini attributed to himself, but also refused to encourage any kind of messianic enthusiasm:

"There are enthusiasts who feel the need to deify me – to make me a prophet, a new Mohammed, a second Messiah. Well, that doesn't suit me at all. I have neither the soul of a prophet nor that of a Messiah."

There is one symbolic gesture that reflects Hitler's attitude towards Islam. Degrelle reports that the Führer sent "each of the sixty thousand Muslim volunteers of the Waffen SS a small gold chain with a tiny Koran attached to it" as a gift.

Hitler's pro-Islamic stance was matched by a widespread sympathy for Islam among National Socialists, which led to numerous conversions by Germans in the 1930s. In November 1938, the newspaper L'Univers, referring to an article in Der Arbeitsmann, wrote:

"The main thrust of the article is to praise the Islamic concept of fatum as an exemplary conception of the idea of destiny, and to contrast this conception with fearful and effeminate Christianity."

This is why, referring to the Berlin weekly *Fridericus*, the French magazine wrote that "the number of conversions to Islam is constantly increasing in Germany." *Fridericus* also attributed the success of Islam in the Third Reich to the fact that Islam "proclaims vital principles of a fairly high ethic, which it is very possible to comply with." Harmonising the ideas of justice and mercy, *Fridericus* wrote, Islam is establishing itself as an active religion, superior to Christianity and its "charity", which is why "it is above all the Nordic man who feels attracted to this liberating faith and to this idea".

L'Univers therefore concluded:

"Austrians returning to the Reich must learn that in their new capital, the ruling circles prefer the religion of Mohammed to Christianity and that this religion is seeing its numbers grow in the official registers, while propaganda in favour of abandoning the Christian churches is spreading ever further."

Among the testimonies relating to the sympathy and trust that the Muslim world accorded to National Socialist Germany and its struggle, it is necessary to mention, in summary, the essay by a Muslim woman writer from India, Saïda Savitri, published in Paris under the title *L'Islam devant le national-socialisme* (Islam and National Socialism). The author believes she can recognise in Germany a structure that God is using to bring down materialistic civilisation and urge Muslims not to let the opportunity slip away:

"It is not only on their belts that the soldiers of the great mystic Hitler wear the motto *Gott mit uns*. It is engraved in their heroic souls. They advance, ever forward, to destroy superstition and materialism. These repeated victories cannot happen without God's permission. (...) Thanks to Germany, our worst enemies are reduced to impotence. Soon they will no longer be able to stand in our way. If we let this moment, unique in modern world history, pass us by, we will be committing an act of genuine treason against God, who has entrusted us with a mission of balance and civilisation."

For Saïda Savitri, National Socialist Germany was the only Western nation with which the Muslim world could maintain relations without fear of corruption and contamination:

"Hitler's Germany is the only Western nation whose contact does not risk distorting us. It is our sister in its fanaticism (I use this term deliberately, because we are both blessed with it). As for me, I would call this spiritual disposition idealism."

Nazism also has a number of things in common with Islam:

"At first glance, without going into detail, we find ourselves, thirteen centuries apart, facing two almost identical social revolutions."

Wishing to show the similar aspects of the two doctrines, the author quotes extensively from Hitler's writings, highlighting how the Führer often expresses notions and concepts well known in Islam:

"One could believe one is listening to our first caliphs."

National Socialist Germany, according to the Indian author, understood the threat posed by Jewish usurocracy, which placed it firmly on the side of Muslims:

"Islam has always understood this danger, and Germany understands it today. This is why I believe that a close alliance between these two mentalities is urgently needed in order to fight against a common danger that we must not underestimate."

The same ideas expressed by Saida Savitri inspired the lecture given by Professor Abû's-Su'ûd on 6 July 1942 at the Berlin Academy of Sciences. Abû's-Su'ûd asserts that the principles of Islam do not allow democracy, because such a system consists of the supremacy of a capitalist oligarchy which, through lies and deception, tends to enslave human beings, subjugate their souls and exploit their labour and wealth. The Islamic organisation, Abû's-Su'ûd argued, is instead similar to the National Socialist system, because responsibility for government is given to a leader who appoints his own advisers and officials. In fact, in Islam, consultation does not bind the government: it can consult whomever it wants and act according to the advice given to it or according to its own opinion; it is the government that is responsible and it is its voice that prevails. On the other hand, the right of the leader to choose his own advisers frees the nation from electoral fraud, in which it is never the best who wins, but the most cunning, the most skilled in the art of deception. This was precisely the criterion in the time of Muhammad and the first four caliphs. The choice of the latter, on the other hand, was made through various systems, among which the designation of a successor (istikhlâf) prevailed: the head of state appointed his successor by nomination.

But the figure in Islam who best represented the convergence of views and solidarity between the Third Reich and the Muslim world was the Grand Mufti of Jerusalem, al-Haj Muhammad Amin al-Husseini. Born in Jerusalem in 1897 into a noble family descended from the Prophet, which boasted of having held the office of Mufti in the Holy City for the previous two centuries, Muhammad Amin received his early education in Palestine. At the age of seventeen, he entered al-Azhar Islamic University in Cairo. In Egypt, the young al-Hussaynî became involved in the anti-British movement, becoming one of its leaders and organisers. After the First World War, he became the inspiration behind the Palestinian struggle against Zionist predators and British occupation troops. He escaped the British military police and took refuge in Transjordan where, sentenced in absentia to ten years in prison, he continued his activities by supplying the Palestinians with weapons. After becoming Grand Mufti of Jerusalem and president of the

Supreme Muslim Council, al-Hussayni intensified his activities by organising the uprisings of 1929 and 1936, which saw the Palestinians rise up against the Anglo-Zionist occupiers. He then continued his activities in French-occupied Syria before moving to Iraq in 1939.

The people of this country, unable to tolerate the government's pro-British stance, gave the Grand Mufti and his entourage a triumphant welcome. In Iraq, sympathy for Germany was strong, with groups such as al-Futuwwab active. The previous year, al-Futuwwab had sent a delegation of seventeen militants to Nuremberg, while the leader of the organisation, Mahmûd Fadhil al-Janabî, had been received by Hitler. The Grand Mufti's presence in Iraq therefore strengthened anti-British positions to such an extent that on 21 March 1940 a new government, headed by Rashîd Alî al-Gailânî, took office in Baghdad. It proclaimed its intention to maintain the country's neutrality in the conflict that had just broken out in Europe. London reacted by summoning the Iraqi government to break off diplomatic relations with Germany and Italy, but al-Gailânî, with the support of the Grand Mufti, refused.

In January 1941, in a long message, al-Hussaynî wrote to Hitler:

"The warm sympathies that the Arabs have for the Axis and Germany are and will remain decisive."

The Führer replied:

"National Socialist Germany recognises the complete independence of the Arab nations and, for those that have not yet achieved it, recognises their full right to do so. The Germans and the Arabs have common enemies in the English and the Jews."

In April and May 1941, the British invasion of Iraq took place. There was a general mobilisation in the country: members of the Naqshbandiyya and Qâdiriyya initiatory organisations set an example by enlisting as volunteers, immediately followed by large sections of the population, including many women. The Grand Mufti called on thousands of Syrian, Transjordanian and Palestinian volunteers to fight alongside their Iraqi brothers, but neither the Arabs' fighting nor the intervention of the German and Italian air forces could prevent the invaders' material superiority from restoring the situation to their advantage.

The Grand Mufti, Rashid al-Gailânî and the Iraqi government ministers were forced to flee to Iran, but at the end of August there was an Anglo-Soviet military intervention, which placed Muhammad Rezâ Shâh on the "Peacock Throne". The Grand Mufti and al-Gailânî then decided it would be more prudent to seek refuge in Europe.

After an incredible journey through the Middle East and the Balkans, al-Hussaynî found himself in Italy. On Radio Rome, he launched an appeal to Muslim peoples, urging them to support the Axis fight. He then went to Germany and met

Adolf Hitler, whom al-Gailâni had already met in March 1941. Hitler was fascinated by al-Hussayni's personality and "superior intelligence" and granted the high-ranking Islamic dignitary a privilege never before accorded to anyone in Germany: he lodged him in the Imperial Palace in Berlin and gave instructions that the Palestinian flag should fly higher than that of the Reich on the building.

Speaking on the Arabic-language radio station Deutscher Rundfunk, the Mufti declared that Germany's victory would mean not only the liberation of Palestine, but of the entire Arab world, as far as Morocco. In this way, a corrective intervention in German foreign policy, which until then had been oriented towards the French colonial presence in Africa, took shape. Here is a significant passage from al-Hussayni's speech on German radio on the occasion of the Feast of Sacrifice ('Id al-Adha):

"Today, the Muslim world is increasingly faced with the problem of the struggle for independence. Only unconditional effort and generous sacrifice can justify freedom of existence. The enemies who have done everything to humiliate the Arabs and subjugate Islam must be opposed with the utmost resistance. Among the eternal enemies of Islam and the Arabs are, first and foremost, the Jews; they have opposed Islam since its inception and, in order to achieve their goal of world domination, they have unleashed a war against the peoples that will decide their very existence. The Jews also want to force the Arab people to fight for their very existence, using every means suggested by their hatred of our people to expel and exterminate the Arab population of Palestine, which is also the Holy Land for Islam. Already, in the past, the Zionist leader Chaim Weismann declared that one day North Africa would be a bridge between the two main Jewish centres: New York and Jerusalem. The United States and Great Britain support the Jewish plans in every way, stifling all protests by Arabs and Muslims with terror, blood and fire. Throughout the Islamic world, 400 million Muslims are suffering under the domination of the Allied powers, which are joined by atheistic and destructive Bolshevism, which cruelly oppresses 40 million Muslims. Places of worship and mosques have been destroyed, and prominent figures have been brutally murdered. Thus, Anglo-Saxon policy has claimed many victims among Muslims: men, women and children. All these brothers, eliminated in the interests of Jewish capitalism in Palestine, Hadramout, Iraq, Egypt and the Soviet Union, will never be forgotten, neither by Arabs nor by Muslims. The current war unleashed by the Jews is an opportunity for Muslims to free themselves from the persecution and terror that constantly hangs over the land of their ancestors. May the Feast of Sacrifice remind each of you that you must fight in this struggle for freedom with an ever-increasing spirit of sacrifice.

During the world conflict, the Grand Mufti was tireless in his activities. He continually renewed his calls to the Arab peoples to support with all their strength the war of the Axis against the common enemy; he urged Muslims on the Indian subcontinent to oppose British imperialism resolutely; he called on the Arab states to unite and to support the struggle of the oppressed peoples of the world.

Indian subcontinent to resolutely oppose British imperialism; he suggested to Subhas Chandra Bose the idea of organising an Indian Legion that fought alongside the Axis; he succeeded in securing the release of many Arabs taken prisoner in the Anglo-French army and urged them to join the Free Arab Legion, which was fighting on the Eastern Front; he participated in the Wannsee Conference, during which the "final solution" to the Jewish question was devised, which consisted of transferring Jews to the East [not a word about the Holocaust].

In April 1943, the Grand Mufti travelled personally to Croatia to invite Muslims in that region to wage jihad in the ranks of the Kroatische SS-Freiwilligen-Division, created in February of that year. The division, comprising 20,000 Bosnians and several hundred Albanians, was transferred to Le Puy, 60 kilometres south-west of Saint-Etienne, to receive training.

On 6 August, Hitler promulgated the following provisions:

"All Muslim members of the Waffen-SS and the police must be guaranteed the unquestionable right, provided for by their religion, not to eat pork or drink alcoholic beverages. They must be provided with equivalent menus. (...) I do not want the stupidity and narrow-mindedness of a few isolated individuals to cause any of these heroic volunteers to feel uncomfortable or deprived of the rights that have been guaranteed to them. (...) I order that any violation of these provisions be punished without hesitation and that I be informed of such violations."

In Le Puy, the Croatian Muslim division trained under the command of SS-Obersturmbannführer Husein-Beg Biscevic; in November 1943, it was transferred to Silesia, and in December we find it in Austria. In February 1944, the Muslim division was in northern Bosnia; the number of volunteers rushing to enlist in its ranks was so high that it became necessary to form a second Croatian division. Alongside the division trained in Le Puy, which on 15 May 1944 received its final name of 13th Waffen-Gebirgs-Division der SS "Handshar" (kroatische Nr. 1), the 23rd Waffen-Gebirgs-Division der SS (kroatische Nr. 2) was thus created. Waffen-Gebirgs-Division der SS "Handshar" (Croatian No. 1), the 23rd Waffen-Gebirgs-Division der SS (Croatian No. 2) was formed, which would later be called "Kama"; in September, the two Croatian divisions were merged into the IX. Waffen-Gebirgs-Korps der SS, while the Albanian elements were incorporated into a new division: the 21st Waffen-Gebirgs-Division der SS "Skanderbeg" (Albanian No. 1).

In mid-October 1944, a regiment (Rgt, Gr. 13. SS-Gebirgs-Division "Handschar") which fought against Soviet troops. When, at the end of March 1945, the Margarethe-Stellung between the Drava and Lake Balaton had to be abandoned following the collapse of the border north of Lake Balaton, the remnants of the Handschar continued to fight in Austria until 7 May 1945. Captured by the British, they were handed over to Tito's partisans and massacred by them in Maribor, on the Drava River, south of the Austrian border.

In Albania, there were many reasons why Muslims sided with the Axis after the country was annexed by Italy in April 1939. First and foremost, the fascist authorities had been forced to abandon their policy of Latinisation, granting the Albanians ever greater cultural and administrative autonomy. Then, with the campaign in Yugoslavia, Kosovo had been annexed to Albania, which claimed it as irredentist territory. Finally, the war was increasingly taking on the appearance of a clash of civilisations, and the patriarchal Albanian world certainly could not join the plutocratic-Marxist front. Thus, after the fall of fascism and the armistice of 8 September 1943, Albanian national forces proclaimed the independence of the country and sided with the Reich. The regular troops were joined by volunteers from Kosovo, numerous nationalists from the Balli Kombetar, monarchists from the Legaliteti organisation, various guerrilla groups, battalions of Albanian fascists, and the 7,000 Waffen-SS of Skanderbeg commanded by Mustafa Bey Frashëri. In total, there were nearly 40,000 men, probably two-thirds of whom were Muslims.

In the Middle East, Muslim sympathies for the Axis struggle were no less intense, as we saw when discussing the Iraqi uprising of 1941.

In Lebanon, the PNSS [Syrian National Socialist Party, I presume] had entered the scene in 1937. It advocated the creation of a "Greater Syria" stretching from the Taurus Mountains to Suez and from the Mediterranean to the desert. Although it had adopted the outward symbols of Nazism, this organisation nevertheless advocated the separation of state and religion, even though most of its militants were Muslims – unlike its founder, Antûn Sa'adah, who was Orthodox. When the Allies invaded Syria in June 1941, the Vichy government forces defending the country included, in addition to French troops, eight Syrian and three Lebanese battalions.

In Iran, popular hostility towards the British facilitated relations with Germany and German influence in the country after 1933. Following the Anglo-Soviet invasion of 1941 and Reza Shah's decision to submit to the will of the invaders, a large number of officers declared themselves in favour of continuing the fight alongside the Axis powers. Thus, after Reza Shah's abdication, part of the population continued to fight against the occupiers, and a group of German agents was parachuted into Iran with the task of maintaining contact between the rebels and Germany.

In Egypt, too, there was great sympathy for Germany. Tangible evidence of this was the existence of a strong Arab nationalist party, which formed an anti-British front with the Muslim Brotherhood and a large part of the army's senior officers. Thus, confident of the Axis victory in North Africa, the Egyptian army remained inactive during the advance of the Italian-German troops, while popular demonstrations in favour of Rommel took place throughout the country. The British responded by imposing a pro-British prime minister on King Farouk and imprisoning 6,000 Egyptians as agents of the Axis. This did not prevent the Green Shirts from actively supporting the Reich throughout the conflict.

actively in favour of the Reich. In 1945, the Muslim Brotherhood eliminated a senior Egyptian figure who had declared himself in favour of Egypt's entry into the war against Germany.

As for French-colonised North Africa, mention must be made of the Deutsche-Arabische Truppen (three thousand Tunisian volunteers enlisted at the end of 1942), the African Phalange (300 Muslims and French settlers, enlisted in the 334th Infantry Division of the Wehrmacht) and an unknown number of volunteers who joined the Italian MVSN. Among the Algerians, there were 500 to 600 volunteers who formed a North African Legion that operated against the partisans. Other North African volunteers, under various commands, fought on the Eastern Front; still others carried out sabotage missions in French-occupied Algeria (among the latter was Muhammad Sa'îd, who later became a military leader of the FLN and a minister of independent Algeria).

The Muslim populations of the USSR also contributed to the Waffen-SS : Crimean Tatars, Caucasians, Kyrgyz, Uzbeks and other Turkic-Eastern ethnic groups provided around fifty thousand fighters, who were incorporated into various military units: the Hârûn ar-Rashid, the Turkestan, etc. The detachments that operated alongside the Germans in the south of the Po against the partisans of Emilia in the summer of 1944 were made up precisely of Eastern Turkish elements, which is why they were commonly referred to as "Mongols".

We have already mentioned the Indian Legion, founded by Chandra Bose in agreement with al-Husseyînî. The Indische Legion, created in Germany on 23 September 1943, comprised five thousand men, Hindus, Muslims and Sikhs. It was the first nucleus of the Indian National Army, which welcomed thirty thousand volunteers into its ranks in Asia. The Legion was later integrated into the Waffen-SS under the name Freies Indien. Other Indians (Hindus and Muslims) fought in the 18th SS Volunteer Panzer Grenadier Division "Horst Wessel". Finally, groups of Muslim guerrillas supported the Axis battle by operating against the British in Indian territory.

Similarly, in the rest of Muslim Asia, the Axis enjoyed widespread popular sympathy, especially since Germany's Far Eastern ally professed great respect for Islam, both in Malaysia and Indonesia, where rumours circulated that the Tennô had converted to Islam and would restore the Caliphate. Many Japanese had studied Arabic and converted to Islam. The Indonesians therefore offered almost no resistance to the Japanese, who were welcomed as liberators. The leaders of Sarek Islam and nationalist movements imprisoned by the Dutch were freed by the Japanese and collaborated with them in pursuit of a "Greater East Asia". United in the Masjumi League, which controlled the paramilitary organisation Hizbullah, Muslims in Java, Sumatra and Borneo formed a volunteer army that was supposed to fight alongside the Japanese against the feared Allied invasion. After Japan's collapse, these Muslim armed forces made their country's independence possible.

A striking example of the influence that Islam had on leading figures in National Socialist culture and politics is provided by the conversion of Ludwig Ferdinand Clauss (1891-1974), a researcher in Indo-European linguistics and Germanic philology. In the field of racial studies, he developed a "psychoanthropological" theory that emerged as an alternative to the biological conception. Clauss lived for many years among Muslims in the Middle East and published a series of books that introduced the German public to the life and customs of these peoples: *Als Beduine unter Beduinen* (1931), *Semiten der Wüste unter sich* (1937), *Araber des Ostens* (1943).

Cases like this multiplied in the years following the end of the Second World War, when many National Socialist activists embraced Islam and took up various positions in certain Muslim countries, such as Iraq, Syria and, above all, Egypt.

The case of Johann von Leers is a prime example of this. A leading member of the NSDAP at the end of 1929, SS colonel, editor of *Der Angriff*, author of various anthropological studies, university professor von Leers was a close collaborator of Goebbels, who entrusted him with the leadership of *Nordische Welt*, the organ of the Society for Germanic Prehistory and Protohistory. After eighteen months of internment in an Anglo-American camp, Von Leers managed to flee to Argentina, where he ran a German-language newspaper. After the fall of Perón, he sought refuge in Egypt, where he converted to Islam and took the name Omar Amin. Von Leers organised the Institute for Research on Zionism in Cairo, directed radio programmes broadcast throughout the Arab world, compiled an important collection of Islamic texts for the German public, and launched various publishing and propaganda initiatives.

Hundreds of National Socialists moved to Egypt between 1948 and 1951. Among those who converted to Islam and held positions of some importance in the Egyptian state were: Joachim Daeumling, former head of the Düsseldorf Gestapo, who reorganised the police force in Egypt; William Boeckler (Abd el-Karîm), former Gestapo captain, who took up a position in the intelligence service; former SS member Wilhelm Berner, who trained Palestinian fedayeen; former SS-Gruppenführer A. Moser (Hasan Suleymâm), who held a position as military instructor; the former commander of Hitler's bodyguard, Leopold Gleim (an-Nâsir), who went on to train security service cadres; Louis Heiden (al-Hâj), a former member of the Reich Security Main Office, who translated *Mein Kampf* into Arabic; Heinrich Sellman (Muhammad Sulaymân), former Gestapo official in Ulm; Heinrich Willermann (Na'îm Fahum), former SS officer; Erich Altern (Alî Bella), former Gestapo commissioner; former SS officer Balmann ('Alî Ben Khader), Ludwig Zind (Muhammad Sâleh); Gerd von Ninzek (Ben 'Alî), Achim Dieter Pelschnik (al-Sa'îd), Ulrik Klaus (Mohammad Akbar), etc.

All of them found in Islam and in the human potential represented by the Muslim ummah the only spiritual and political force capable of countering the global usurocracy that emerged victorious from the conflict against the Axis.

END