

The Hitler Jewish Ancestry Narrative: Historiography, Origins, and Political Dissemination

Larysa Karaliova†, Ilia Brondz*

Norwegian Drug Control and Drug Discovery Institute (NDCDDI) AS, Ski, Norway

This paper is based on a chapter from the unpublished manuscript of Larysa Karaliova, a project initiated in 2011 following discussions with former French President Valéry Giscard d'Estaing, who encouraged the preparation of a broader work on American and European history and policy. The immediate impetus for the present study was the renewed international attention attracted by a statement made by Russian Foreign Minister Sergey Lavrov in an interview with the Italian television program *Zona Bianca* on 1 May 2022 concerning the claim that Adolf Hitler had Jewish ancestry.¹ The international controversy surrounding these remarks was followed by differing official reactions. The President of the Russian Federation later apologized to the President of Israel for the diplomatic controversy generated by the statement. Lavrov subsequently received the Order of the Stallion, the highest state distinction of Burkina Faso². These events form part of the broader historical and political context within which the present study examines the evolution of this historical narrative. Rather than addressing the political controversy itself, the paper investigates the historical background of this narrative, tracing its appearance in wartime propaganda, later historiography, and modern public discourse. The analysis is based on published historical studies, documentary sources, genealogical investigations, and selected publications in genetics. Particular attention is given to the distinction between documented historical evidence and unsubstantiated claims, as well as to the role of mass media in transmitting, amplifying, and perpetuating controversial historical narratives which were used as propaganda during the Second World War. The paper also discusses the conceptual distinction between the terms antisemitism and Judeophobia, explaining the terminology adopted by the authors within the historical context of the study. The objective of the present study is not to promote a political interpretation but to examine how historical claims emerge, evolve, and influence public understanding of the past.

Keywords: Adolf Hitler, Jewish ancestry, historical memory, historiography, mass media, propaganda, Sergey Lavrov, Judeophobia, antisemitism, genealogy

“If you repeat a lie often enough, people will believe it, and you will even come to believe it yourself.”

Attributed to Joseph Goebbels, Reich
Minister of Propaganda.

† Larysa Karaliova, passed away in 2025.

* Ilia Brondz, corresponding author, Ph.D., Norwegian Drug Control and Drug Discovery Institute (NDCDDI) AS, Ski, Norway.

¹ <https://www.idmo.it/2022/05/03/sergej-lavrov/>, <https://www.politico.eu/article/israel-yair-lapid-condemn-sergey-lavrov-hitler-comment/>.

² https://24.kg/english/295935_Russian_Foreign_Ministry_Sergei_Lavrov_awarded_Order_of_the_Stallion/.

Introduction

Whether or not this quotation can be attributed with certainty to Joseph Goebbels, it reflects a principle that has frequently been discussed in studies of political propaganda and mass communication. Throughout history, repeated historical claims have often acquired public credibility regardless of the strength of the underlying documentary evidence. Once established in public discourse, such narratives may continue to circulate for decades, influencing political debate, historical memory, and public opinion. One example is the recurrent claim that Adolf Hitler had Jewish ancestry. Although this allegation has repeatedly appeared in political discussion, journalism, and popular literature since the Second World War, its historical origins, documentary basis, and subsequent historiographical development have received far less systematic examination than the political program controversy surrounding it. The subject again attracted international attention on 1 May 2022, when Russian Foreign Minister Sergey Lavrov referred to the allegation during an interview with the Italian television *Zona Bianca*³. The official response of the Russian Federation subsequently differed from Lavrov's personal statement. These events renewed public interest in a historical narrative whose origins long predate the present controversy. The present study examines the historical development of the claim itself. Particular attention is given to identifying the earliest documentary evidence, tracing the evolution of the narrative in wartime and post-war historiography, evaluating genealogical and genetic arguments that have been advanced in support of or against the allegation, and analyzing the role of mass media in disseminating historical narratives that may subsequently become accepted as established facts.

It distinguishes, as far as the available evidence permits, between documented historical facts, later interpretations, political narratives, and unsupported speculation.

The broader objective is to illustrate how historical narratives are created, transmitted, modified, and employed in political discourse. The paper therefore contributes not only to the discussion of a particular historical claim but also to the wider study of historiography, collective memory, and the interaction between historical scholarship and mass communication.

Methodology and Sources Used

This study adopts an interdisciplinary approach that combines historical analysis, historiographical review, documentary source criticism, and comparative textual analysis. The principal objective is to examine how historical narratives concerning Adolf Hitler's alleged ancestry have developed, been transmitted, and been interpreted in political discourse, mass media, and academic literature.

The analysis is based on primary documentary records where available, including archival materials, official documents, published historical sources, and contemporary records. These are examined together with peer-reviewed academic publications, historical monographs, encyclopedic reference works, and selected audiovisual materials that document or illustrate historical events discussed in the text.

Whenever possible, statements presented in the present study are supported by multiple independent sources. Where documentary evidence remains incomplete or historians have reached different conclusions, the study explicitly distinguishes established historical facts from scholarly interpretations and from the authors' own analytical conclusions.

³ <https://www.idmo.it/2022/05/03/sergej-lavrov/>, <https://www.politico.eu/article/israel-yair-lapid-condemn-sergey-lavrov-hitler-comment/>.

Because the subject combines history, historiography, religious studies, political discourse, and population genetics, no single category of evidence is regarded as sufficient in isolation. The study therefore evaluates documentary, textual, and scientific evidence collectively while recognizing the methodological limitations of each type of source. In addition, the paper discusses the terminology used in the historical literature, particularly the distinction between *antisemitism* and *Judeophobia*, and explains the terminology adopted by the authors.

Xenophobia, Antisemitism, Judeophobia and Arabophobia

Before examining the historical narrative concerning Adolf Hitler's alleged Jewish ancestry, it is necessary to clarify several terms that are frequently used in historical, political, and sociological literature. The concepts of xenophobia, antisemitism, Judeophobia, Arabophobia, and Islamophobia are often used interchangeably in public discourse, although they describe different phenomena and have developed in distinct historical and intellectual contexts.

Xenophobia generally denotes hostility, prejudice, or discrimination directed against individuals or groups perceived as foreign or culturally different. It represents a broad concept that may encompass hostility based on nationality, ethnicity, culture, religion, or language.

Historically, the term antisemitism has been used almost exclusively to describe hostility, prejudice, or discrimination directed against Jewish people. This usage is well established in historical scholarship, dictionaries, and legal terminology in *The Home of Language Data*, Oxford University Press (Berenbaum, 2018; Johnson, 1988). However, from a linguistic perspective, the adjective *Semitic* refers to a family of peoples and languages that includes Jews, Arabs, Assyrians, Arameans, and several other populations traditionally classified as Semitic. Consequently, the literal linguistic meaning of the term differs from its historical and political usage.

The modern term antisemitism was introduced by the German publicist Wilhelm Marr in 1879 to characterize anti-Jewish political movements in nineteenth-century Europe (Berenbaum, 2018). Since that time, its meaning has remained closely associated with hostility directed specifically against Jews rather than against all Semitic peoples. This historical development explains why the established scholarly usage differs from the broader linguistic interpretation of the word.

The present study does not seek to replace the established historical term antisemitism. Rather, it employs the term *Judeophobia* as a complementary analytical tool in certain historical contexts, without challenging the established meaning or continued use of antisemitism in historical scholarship. The term *Judeophobia* emphasizes hostility directed specifically against Jewish people, whereas *Arabophobia* denotes hostility directed against Arabs, and *Islamophobia* refers to hostility directed against Islam or Muslims. The authors recognize that these concepts are not universally defined in identical ways and that their meanings continue to be discussed within historical, political, and sociological scholarship.

The distinction is not merely terminological but also historiographical. The terminology employed may influence the interpretation of historical documents, diplomatic correspondence, political statements, propaganda, legal texts, and contemporary historical narratives. For this reason, careful attention to terminology is essential when examining the historical development and subsequent political use of narratives concerning ethnicity, religion, and collective identity. Throughout the present study, the terminology adopted is intended to provide conceptual clarity while remaining consistent with the historical context of the sources under examination.

Definition of Nationality

The concept of nationality has long been the subject of discussion in history, political science, sociology, and international law because its meaning varies according to historical context and national legal traditions. In

contemporary English, according to the Cambridge Dictionary, nationality is defined primarily as “*the official right to belong to a particular country*,” thereby emphasizing the legal relationship between an individual and a sovereign state. In another sense, nationality is also defined as “*a group of people of the same race, religion, traditions, etc.*,” reflecting a broader cultural and historical understanding of collective identity.

These definitions illustrate that the concept of nationality is not universally understood. In many countries, particularly in the English-speaking world, nationality is used as a legal concept closely associated with citizenship. In contrast, several European countries and many states of the former Soviet Union have traditionally distinguished citizenship from ethnic nationality, using the latter to denote cultural or ethnic origin rather than legal status.

Modern societies further demonstrate the complexity of the concept. Citizens of the same country may differ in ethnic origin, religion, language, or cultural traditions while sharing the same citizenship and equal legal status. Conversely, members of the same ethnic community may possess different citizenships while maintaining a common historical and cultural identity.

For the purposes of the present study, it is therefore important to distinguish citizenship, which is a legal relationship between an individual and a state, from ethnic origin or ancestry, which refers to historical, genealogical, or biological descent. Failure to distinguish these concepts may lead to confusion when interpreting historical documents, genealogical evidence, or discussions concerning ancestry and collective identity.

Because the present paper examines historical claims concerning Adolf Hitler’s alleged ancestry, this distinction is particularly important. The analysis presented here is concerned with questions of genealogy and historical descent rather than legal citizenship or modern concepts of nationality. This distinction is also essential for understanding the racial legislation of the Third Reich. Under the Nuremberg Laws adopted in 1935, legal classification was determined primarily by documented ancestry (“*descent*” or “*blood origin*”), rather than by citizenship, religious affiliation, or personal belief. The Nuremberg Laws, comprising the *Law for the Protection of German Blood and German Honor* and the *Reich Citizenship Law*, were adopted by the Reichstag on 15 September 1935 (Evans, 2005). Under these laws, legal classification depended primarily on documented ancestry (“*descent*” or “*blood origin*”) rather than on citizenship, religious affiliation, or personal belief.

Consequently, questions of ancestry and genetics occupy a central place in the historical discussion presented in this paper. This conceptual distinction provides the analytical framework for the subsequent examination of the historical evidence concerning Adolf Hitler’s ancestry.

Third Reich and Arab nationalism

A fundamental question underlying the present study concerns the criteria by which Jewish-Semitic identity was defined in different historical periods. Throughout history, Jewish identity developed according to religious, cultural, legal, ethnic, and genealogical criteria. These developments often distinguished Jewish communities from other populations belonging to the broader Semitic nations.

These concepts have not always coincided, and their relative importance has varied considerably across historical periods and political systems.

The following historical examples are presented not as isolated episodes but as interconnected evidence illustrating how legal definitions of ancestry, religious affiliation, and political pragmatism interacted within the ideological framework of the Third Reich.

The racial legislation of Nazi Germany represents one of the clearest historical examples in which documented ancestry (“*descent*” or “*blood origin*”), rather than religious belief or legal citizenship, became the principal criterion for legal classification. As discussed above, under the Nuremberg Laws legal classification depended primarily on documented ancestry (Evans, 2005).

One of the most instructive historical examples concerns the Crimean Karaites. Although the Karaites practiced Judaism, used Hebrew in their religious life, and observed many Jewish traditions, the Nazi authorities generally accepted arguments that they were predominantly of Turkic (Khazar) ancestry rather than descendants of the historical Jewish-Semitic population. Consequently, in most instances, they were not subjected to the same racial classification as Rabbinic Jews. Whether this policy was applied uniformly throughout all territories under German control remains a subject of historical investigation; nevertheless, it illustrates that Nazi racial policy relied primarily upon perceived ancestry rather than religious affiliation.

Another well-documented example is Saint Edith Stein (1891–1942). Edith Stein was born into a Jewish family, converted to Roman Catholicism in 1922, entered the Carmelite Order, and lived as a Catholic nun for many years before the National Socialists came to power. Nevertheless, she was arrested by the Nazi authorities in the Netherlands, deported to Auschwitz, and murdered in 1942. Her subsequent canonization by Pope John Paul II demonstrates that conversion to Christianity did not alter the racial classification imposed under Nazi law. For the Nazi authorities, ancestry rather than religious belief determined legal status and persecution (Figure 1).



Figure 1. This is a so-called “passport” photo of Saint Edith Stein, taken in the doorway of the Cologne Carmel. The public photo is copied from Wikipedia, the free encyclopedia https://en.wikipedia.org/wiki/Edith_Stein.

Pope John Paul II bestowed sainthood Sunday on Edith Stein, a Jewish-born Catholic nun killed by the Nazis in 1942. Pope John Paul II said the Roman Catholic Church will use her feast day each year to commemorate the Holocaust⁴. The Pope Speaks Out⁵.

A further historically significant example is the meeting between Adolf Hitler and the Grand Mufti of Jerusalem, Haj Amin al-Husseini, on 28 November 1941 (Figure 2).

⁴ <https://www.latimes.com/archives/la-xpm-1998-oct-12-mn-31816-story.html>.

⁵ <https://www.youtube.com/watch?v=ZCqlwOV47-0>.



Figure 2. Meeting of Adolf Hitler with the Grand Mufti of Jerusalem, Haj Amin al-Husseini. Adolf Hitler discussing common goals with the Semitic Grand Mufti, Haj Amin al-Husseini. Keystone / Getty Images. The photo is reproduced from David Kaiser's publication in *Time*, October 22, 2015, 6:35 PM <https://time.com/4084301/hitler-grand-mufti-1941/>; CC BY-SA 3.0 de File:Bundesarchiv Bild 146-1987-004-09A, Amin al Husseini und Adolf Hitler.jpg Created: 28 November 1941 Uploaded: 22 February 2012 [https://en.wikipedia.org/wiki/Amin_al-Husseini#/media/File: Bundesarchiv_Bild_146-1987-004-09A,_Amin_al_Husseini_und_Adolf_Hitler.jpg](https://en.wikipedia.org/wiki/Amin_al-Husseini#/media/File:Bundesarchiv_Bild_146-1987-004-09A,_Amin_al_Husseini_und_Adolf_Hitler.jpg).

Haj Amin al-Husseini was an Arab political and Islamic radical religious leader, and he himself was Semite. He became one of Germany's most important military and political partners in the Arab world during the Second World War. This meeting demonstrates that political and military cooperation could occur on the basis of the anti-Jewish ideology of National Socialism (Hitler, 1925; Hitler, 1926; Hershco, 2006; Herf, 2009; Gensicke, 2007, 2011)⁶ when strategic interests prevailed. Taken together, these historical examples suggest that, within the framework of Nazi racial legislation, persecution was determined primarily by documented ancestry ("*blood origin*") rather than by religious affiliation. In modern terminology, questions of ancestry may also be discussed in relation to genetics; however, the legal classification itself was based on documented descent rather than genetic testing. Together, these examples provide the historical evidence concerning Adolf Hitler's alleged ancestry.

Given the political prominence of Haj Amin al-Husseini and the well-documented ideological views of National Socialist leadership, it is highly probable that Hitler was aware that al-Husseini was an Arab belonging to a Semitic linguistic and historical tradition.

Nevertheless, political and military cooperation between the two men developed because both regarded Great Britain and the Jewish national movement in Palestine as common political opponents of the racial ideology of National Socialism and the anti-Semitic policies of the Third Reich (Hitler, 1943/1971; Hitler, 2016) and Arabic nationalism (Herf, 2009). At the same time, Adolf Hitler repeatedly expressed hostility toward both Jews and Arabs throughout *Mein Kampf*, presenting anti-Jewish policy as one of the ideological foundations of National Socialism (Hitler, 1925; Hitler, 1926). During his meeting with Haj Amin al-Husseini on 28 November 1941, Hitler further declared: "Germany stood for uncompromising war against the Jews. That naturally included active opposition to the Jewish national home in Palestine... (Documents on German Foreign Policy, 1918-1945, from the archives of the German Foreign Ministry).

⁶ The Nazi-Islam Alliance?—Amin al-Husseini—WW2 Biography Special, <https://www.youtube.com/watch?v=K07j-wuL8sw>; Haj Amin Al-Husseini, the Mufti of Jerusalem, <https://www.youtube.com/watch?v=fvuOsI59voA&t=41s>.

Some Nazi officials regarded Arabs with contempt (Copeland, 1989); “Most of them (the Nazis) were anti-Arab, although they had the wit to conceal that fact.” Hitler himself had spoken of them (*the Arabs*) as “half-apes” (Mattar, 1984).

During the Second World War, Al-Husseini became one of Germany’s principal political partners in the Arab world and actively supported the Axis cause (Herf, 2009; Krämer, 2008; Mattar, 1988).

Amin al-Husseini suggested to Adolf Hitler: “*The Arabs were Germany’s natural friends because they had the same enemies, namely the English, the Jews, and the Communists.*” and proposed that they be allies (<https://time.com/4084301/hitler-grand-mufti-1941/>) (Laqueur, 1970; Gensicke, 2011).

The official record of their discussion demonstrates that both leaders regarded Great Britain and the Jewish national movement in Palestine as common political adversaries. Their cooperation therefore developed primarily on the basis of convergent strategic and political interests rather than any revision of National Socialist racial doctrine (Hitler, 1943/1971; Herf, 2009).

This historical episode illustrates an important distinction between ideological doctrine and political practice. At the same time, historians have shown that the National Socialist leadership was capable of entering political and military alliances whenever such cooperation was considered advantageous for German strategic objectives (Herf, 2009; Laqueur, 1970). The alliance between Hitler and Haj Amin al-Husseini therefore represents political nationalism operating within the ideological framework of National Socialism.

Who Was Haj Amin al-Husseini?

The purpose of the present section is not to provide a comprehensive biography of Haj Amin al-Husseini but to examine those aspects of his political career that are directly relevant to the conceptual questions addressed in the present study.

Amin al-Husseini was born in 1897 in Jerusalem, then part of the Ottoman Empire, and died on 4 July 1974 in Beirut, Lebanon. He was a Sunni Muslim and received his education in Jerusalem, Cairo, and Istanbul.

In April 1920, British Prime Minister David Lloyd George appointed Sir Herbert Samuel as the first High Commissioner for Palestine under the British Mandate (*the Mandate itself was formally confirmed in 1922*). Samuel is reported to have remarked that “*Jews can be extremely irritating people.*” (Kessler, 2023).

In 1921, Samuel established the Supreme Muslim Council, which became the principal administrative body responsible for Muslim religious affairs in Palestine. No comparable official Jewish council was created to administer Jewish religious affairs.

In 1921, despite having received fewer votes than several other candidates, Amin al-Husseini was appointed Grand Mufti of Jerusalem. Contemporary accounts indicate that he received support from Alfred Richmond, a senior British official. Subsequently, al-Husseini became President of the Supreme Muslim Council and thereby acquired considerable religious, judicial, and political influence within the Muslim community of Palestine.

As a representative of the Palestinian Arab leadership, Amin al-Husseini cooperated with the British Mandatory administration. At the same time, several historians have argued that he gradually developed an increasingly independent political agenda directed against both British policy and Zionist immigration. The extent of his cooperation with, and opposition to, the British authorities remains a subject of historical debate.

Even before his appointment as Grand Mufti, Amin al-Husseini participated in the Nebi Musa disturbances of April 1920. Some historians have suggested that his involvement in these events and his growing influence

within Palestinian Arab politics contributed to Samuel's decision to appoint him, although this interpretation remains controversial (Tauber, 1995).

Amin al-Husseini has frequently been described as one of the principal figures in the development of Palestinian Arab nationalism during the British Mandate. His participation in the anti-Jewish pogroms of 1929, including the riots in Jerusalem and Jaffa, is well documented. During these pogroms, 113 Jews were killed. According to several historical sources, al-Husseini and his associates actively encouraged religious and political mobilization during this period.

Samuel also entrusted al-Husseini with considerable influence over Muslim personnel serving in the Palestinian gendarmerie. According to several authors, al-Husseini maintained close relations with secret organizations, including Al-Fida'iyya ("*The Self-Sacrificers*") and Al-Ikha' wal-'Afaf ("*Brotherhood and Purity*"), which have been associated with anti-Jewish underground activities. According to several authors, he organized clandestine anti-Jewish activities with the assistance of Arab members of the gendarmerie⁷ (Kessler, 2023). The precise extent of his operational control over these organizations, however, remains debated in the historical literature.

In 1937, following the Arab disturbances that began in 1936, the British authorities dissolved the Supreme Muslim Council. Amin al-Husseini fled from Palestine to the French Mandate territories of Syria and Lebanon and, later, in 1939, moved to Iraq.

With the assistance of Nazi Germany, Amin al-Husseini and Rashid Ali al-Gaylani supported the so-called Golden Square coup in Iraq on 1 April 1941. After the coup was suppressed by British forces, al-Husseini fled to Iran, where he took refuge in the Italian Embassy. Following the Anglo-Soviet occupation of Iran, he escaped through Turkey.

On 11 October 1941, al-Husseini arrived in Italy, where he was received with program and honors by Benito Mussolini. Shortly afterwards, Mussolini facilitated his transfer to Germany. Al-Husseini subsequently settled in Berlin, where, on 28 November 1941, he met Adolf Hitler.

Benjamin Netanyahu has argued that Haj Amin al-Husseini was an active participant in the development of Nazi policy directed against European Jewry. There is broad agreement that he actively collaborated with Nazi Germany and supported anti-Jewish policies. "At the Nuremberg Trials, one of Adolf Eichmann's deputies, Dieter Wisliceny, testified that Haj Amin al-Husseini had actively encouraged the extermination of European Jews and had met with Eichmann, who informed him about the progress of what the Third Reich described as the "*Final Solution of the Jewish Question in Europe*." (Gruner, 2015). This testimony has been widely discussed in the historical literature, although historians differ in their assessment of its evidential weight.

Amin al-Husseini openly allied himself with Nazi Germany. During his meeting with Adolf Hitler, he declared his support for close cooperation between the Arab world and the Third Reich⁸. According to the official German record of the meeting, the Mufti stated:

The Mufti then referred to the letter he had received from Germany, stating that Germany held no Arab territories and recognized and supported the aspirations of the Arab peoples for independence and freedom, just as it supported the elimination of the Jewish National Home in Palestine.

⁷ <https://www.youtube.com/watch?v=K07j-wuL8sw>.

⁸ Dieter Wisliceny, Extracts from the testimony of Dieter Wisliceny at the International Military Tribunal, concerning the organization of programs to isolate and exterminate the Jews, <https://nuremberg.law.harvard.edu/documents/5016-extracts-from-the-testimony>; https://en.wikipedia.org/wiki/Amin_al-Husseini.

Dieter Wisliceny testified that Haj Amin al-Husseini had actively encouraged the extermination of European Jews and had met with Eichmann, who informed him about the progress of what the Third Reich described as the “*Final Solution of the Jewish Question in Europe*.”

The official German minutes of the meeting between Adolf Hitler and Haj Amin al-Husseini, held at the Reich Chancellery in Berlin on 28 November 1941, were published⁹. They remain one of the principal primary sources for studying relations between the Third Reich and the Grand Mufti. Photographic evidence documents Haj Amin al-Husseini’s close association with several senior leaders of Nazi Germany. His participation in the recruitment of Muslim Waffen-SS formations and his visits to Nazi institutions and concentration camps have been documented in numerous publications¹⁰.

Al-Husseini actively supported the formation of several Muslim Waffen-SS divisions, which subsequently participated in military operations against Allied forces, anti-partisan campaigns in Yugoslavia, and operations in other occupied territories. According to a number of authors, these units also participated in atrocities committed against civilian populations, including Jews, Serbs, Roma, and other groups. The extent of al-Husseini’s direct responsibility for these actions remains the subject of continuing historical discussion.

On 18 December 1942, Haj Amin al-Husseini became the honorary chairman of the newly established Islamic Central Institute (*Islamisches Zentralinstitut*) in Berlin and received honorary recognition from the German authorities. On that occasion, he declared that:

Thousands of Muslims throughout the world are prepared to cooperate with Germany in the struggle against our common enemies—the Jews, the Bolsheviks, and the Anglo-Saxons.

This statement illustrates the ideological convergence that had developed between al-Husseini and the leadership of the Third Reich during the war years.

According to several historians, al-Husseini also opposed proposals that would have allowed additional Jewish refugees to leave occupied Europe for Palestine. Consequently, a number of authors have argued that his political activities indirectly contributed to limiting opportunities for Jewish emigration during the Holocaust. The extent of his historical responsibility for these consequences remains a matter of scholarly debate.

The role of the British Mandatory administration has likewise been interpreted differently by historians. Some authors have argued that British restrictions on Jewish immigration to Palestine, particularly following “*The Churchill White Paper of 3 June 1922*,” it was the request of Winston Churchill, then Secretary of State for the Colonies, partly in response to the 1921 Jaffa Riots: “the paper called for a limitation of Jewish immigration to the economic capacity of the country to absorb new arrivals”¹¹ (Schmidt, 2011), significantly reduced opportunities for Jewish refugees to escape Nazi persecution. Other historians have emphasized Britain’s military situation and broader imperial considerations. The relationship between British Mandatory policy and the fate of European Jewry therefore remains an important subject of historical investigation.

Many historians regard Haj Amin al-Husseini as one of the principal figures responsible for shaping radical Palestinian Arab nationalism during the Mandate period. His political program and wartime activities have

⁹ Documents on German Foreign Policy 1918–1945, Series D (1937–1945), Vol. XIII *The War Years, June 23–December 11, 1941*. London: Her Majesty’s Stationery Office, 1964, <https://www.timesofisrael.com/full-official-record-what-the-mufti-said-to-hitler/> and <https://www.hoover.org/research/mufti-and-holocaust>.

¹⁰ Приговор с отсрочкой исполнения. История 13 фашистской эсэсовской дивизии (in English: A Sentence with a Stay of Execution: The History of the 13th Fascist SS Division); <https://www.youtube.com/watch?v=fvuOsl59voA&t=1411s>.

¹¹ <https://israeled.org/resources/documents/1922-white-paper-palestine/>.

continued to influence historical and political debates concerning the Arab-Israeli conflict. The available evidence documents Haj Amin al-Husseini's close association with senior Nazi officials. Amin al-Husseini's participation in the formation of SS-Muslim forces and his visit to Nazi concentration camps are documented¹² (Gensicke, 2007).

Following the defeat of the Axis powers in May 1945, al-Husseini fled Berlin by aircraft, intending to reach Switzerland. The Swiss authorities refused him entry, after which he traveled to France. On 19 May 1945, he was placed under house arrest by the French authorities:

He was taken into custody at Konstanz by the French occupying troops ... on 19 May, he was transferred to the Paris region and put under house arrest. (Hershco, 2006)

Amin al-Husseini was very satisfied with his situation in France and stayed there for a full year: *Le grand mufti de Jérusalem en France: "Histoire d'une évasion" (PDF)* (*Controverses, in French, No. 1.*) (Herf, 2022a; Hershco, 2006)¹³.

Despite requests for his extradition from several countries, including Yugoslavia, he remained in France for approximately one year before escaping to Egypt:

At around this time, the British head of Palestine's Criminal Investigation Division told an American military attaché that the Mufti might be the only person who could unite the Palestinian Arabs and cool off the Zionists. (Breitman & Goda, 2012)

The available documentary evidence has been interpreted by some historians as indicating continued British contacts with al-Husseini before, during, and after the Second World War in anti-Jewish activities (Breitman & Goda, 2012).

In Egypt, al-Husseini resumed his political activities as chairman of the Arab Higher Committee, continuing to advocate Palestinian Arab nationalism. At that time, British military forces remained stationed in Egypt. According to contemporary American diplomatic reports, British officials regarded al-Husseini as one of the few political leaders capable of uniting the Palestinian Arab movement. Historians have interpreted these contacts in different ways, and the nature of British relations with al-Husseini after the Second World War remains a subject of continuing scholarly discussion.

In 1945, the government of Yugoslavia declared Haj Amin al-Husseini a war criminal and requested his extradition. The Egyptian government declined to surrender him, and he was never brought before an international tribunal. Yugoslav courts later convicted him *in absentia* for crimes committed during the war (Herf, 2022b).

In later years, al-Husseini settled permanently in Lebanon, where he remained active in Palestinian political affairs until his death on 4 July 1974 in Beirut.

The historical significance of Haj Amin al-Husseini extends beyond his personal biography. His political career illustrates the complex interaction between Arab nationalism, British Mandatory policy, European anti-Jewish ideology, and the geopolitical realities of the Second World War. Although historians continue to disagree regarding the extent of his influence on the formulation of Nazi anti-Jewish policy, there is broad agreement that he became one of the Third Reich's closest political collaborators in the Arab world and actively supported Nazi propaganda and military initiatives.

¹² <https://www.bing.com/images/search?q=amin+al-husseini+at+a+nazi+concentration+camp&qpv=Amin+al-Husseini+at+a+Nazi+Concentration+Camp&form=IQFRML&first=1>.

¹³ https://en.wikipedia.org/wiki/Amin_al-Husseini#cite_ref-FOOTNOTEHershco2006_280-5.

For the purposes of the present study, al-Husseini's importance lies not merely in his wartime activities but in the historical questions raised by his collaboration with Nazi Germany. The documented political alliance between Adolf Hitler and a prominent Arab leader of Semitic origin provides an important historical context for examining the relationship between racial ideology, political pragmatism, and the terminology employed in historical interpretation.

The examples discussed in this and the preceding sections suggest that the practical application of Nazi racial policy was influenced by ideological, political, and strategic considerations that did not always coincide. Consequently, the present study examines whether the complementary analytical concept of *Judeophobia* may, in certain historical contexts, contribute to a more precise interpretation of historical evidence than the broader and historically established term *antisemitism*. The following sections develop this discussion through an examination of the documentary, genealogical, and genetic evidence relating to Adolf Hitler's alleged ancestry.

Who Was Adolf Hitler?

The allegation that Hitler's father was Jewish has been critically examined by numerous historians. After extensive investigations, no reliable documentary evidence has been found to substantiate the claim (Fest, 1973; Toland, 1976; Kershaw, 2008; Hamann, 1999; Evans, 2009).

Formally, the father of Adolf Hitler was Alois Hitler (born Alois Schicklgruber (7 June 1837—3 January 1903), but the identity of Alois Hitler's biological father remains unknown, because Alois Hitler was the illegitimate child of Maria Anna Schicklgruber (Bullock, 1962; Bullock, 1999; Kershaw, 2008). In the baptismal register, his father's name had not been shown, and Alois initially bore his mother's surname, "Schicklgruber". This means that the biological identity of Alois Hitler's father has never been established from the available historical records and that Hitler's father was born from an unknown paternal line (Toland, 1976; Shirer, 1960)¹⁴.

Clara (Pölzl) Hitler was the mother of Adolf Hitler. At the same time, Johann Nepomuk Hiedler was also Clara Pölzl's grandfather. Alois Hitler, in his third marriage, was married to the daughter of his half-sister Johanna Güttler (Mazep, 1998).¹⁵ Consequently, Adolf Hitler was descended from an illegitimate paternal line, while his parents were closely related by blood according to the documented genealogy. The early years of Adolf Hitler were described by August Kubizek (Kubizek, 1953; Hamann, 1999).

British wartime propaganda actively promoted rumors about Adolf Hitler's alleged Jewish ancestry. The allegation that Hitler possessed Jewish ancestry became part of British wartime propaganda. Subsequent historical investigations by Kershaw, Toland, and Fest (Toland, 1976; Fest, 1973) found no documentary evidence supporting this claim. The first support for these allegations was provided by Hans Michael Frank (Evans, 2009) after World War II while he was in custody. Hans Frank was the Governor-General in German-occupied Poland during the Second World War. He was punished for his war crimes on 16 October 1946. In his account, he claimed that Maria Anna Schicklgruber, Adolf's grandmother, was impregnated by a Jew who lived across the street, and that Maria was a servant in the Jew's house. It happened in the Austro-Hungarian Empire in the small town of Graz. Hans even stated that Maria had exchanged letters with this Jew, the father of Alois. Historians, after intense investigation, have stated that this letter exchange did not exist and never occurred in

¹⁴ https://books.google.no/books/about/Adolf_Hitler.html?id=yTqNEAAQBAJ&redir_esc=y;
https://books.google.no/books/about/The_Rise_and_Fall_of_the_Third_Reich.html?id=2L0AwgEACAAJ&redir_esc=y.

¹⁵ <https://litresp.ru/chitat/ru/%D0%9C/mazer-verner/adolf-gitler-legenda-mif-dejstviteljnostj#>.

reality. Historians were unable to identify the Jewish family described by Hans Frank; moreover, they did not find that, in the 19th century, even one Jewish family had lived in Graz.

The claim that Alois Hitler's mother, Maria Anna Schicklgruber, was pregnant from one Jew has been rejected by three prominent historians: Ian Kershaw, a British historian (he is one of the authors of the *Encyclopedia of National Socialism*), John Willard Toland (June 29, 1912—January 4, 2004), an American writer and historian, and by Toland (1976) and Fest (1973).¹⁶

Adolf Hitler (20 April 1889—30 April 1945) was born as an Austrian citizen. He moved to Germany in 1913. He held an Austrian citizenship until 1925 and was stateless from 1925 to 1932 while he was living in Germany (Bundesarchiv, R 43/4581; Bundesarchiv, R 43-I/2683; HistoryNG, 1919; HistoryNG, February 3, 1919). In 1919, while he was a police informant, he joined the German Workers' Party (DAP), the socialist movement party. The German Workers' Party (DAP), founded in 1919 by Anton Drexler, was known for nationalist, anti-Semitic, and anti-Marxist ideologies.

In 1932, possibly with help from his patrons, Adolf Hitler obtained German citizenship (Bundesarchiv, R 43/4581; Bundesarchiv, R 43-I/2683; HistoryNG, 1919; HistoryNG, February 3, 1919). Hitler joined the DAP in September 1919 after being sent by the German Army to monitor political groups in Munich. On July 29, 1921, Adolf Hitler was appointed leader of the National Socialist German Workers' Party (NSDAP).

The DAP was the precursor of the Nazi Party. With the help of his patrons, Adolf Hitler was appointed leader of the DAP in 1921. On November 8–9, 1923, the failed *coup d'état* in Munich—so-called “*The Beer Hall Putsch*”—was the attempt by the Nazi Party (Nationalsozialistische Deutsche Arbeiterpartei or NSDAP) to seize governmental power. The leader, Adolf Hitler, was imprisoned for five years; however, he was released early in 1924 with the help of his patrons (HistoryNG, 1919; HistoryNG, February 3, 1919). Adolf Hitler promoted pan-Germanism, anti-Semitism, and anti-communism, reflecting the views of his influential powerful patrons and political supporters. In prison, Adolf Hitler developed ideas about the primacy of the Aryans with the help of other coup makers, and he partly dictated the text; however, parts were allegedly dictated by others and were later published as the book *Mein Kampf*. National Socialism incorporated elements of fascism while introducing a distinctive racial ideology. In this way, Hitler transformed German fascism into Nazism, despite the fact that European fascism is not equivalent to Nazism (HistoryNG, 1919; HistoryNG, February 3, 1919). In this ideological fable, the Aryans' idea stated that Germans' ancestors were Aryans. The Aryans were a higher race among all humans; nearly the Lords by themselves, they were mentally superior, physically healthier, and superior to other humans. According to this theory, Adolf Hitler was destined to become the Führer of this race. Nazi propaganda increasingly cultivated a quasi-messianic image of Hitler, portraying him as almost divine, or at least second only to God, or even as the son of God. Because his documented family history contradicted this image, he and some of his associates, who expected to gain power and influence, had reasons to conceal these facts from both the German public and the media. Psychological and neurological studies have described Hitler as displaying marked personality abnormalities and later cognitive impairment (Jung, 1976; Gibbels, 1989; Lieberman, 1999). Within the conceptual framework of the present study, these characteristics may have increased his susceptibility to manipulation by influential figures within the National Socialist leadership. The present study argues that these characteristics may have facilitated the development of a personality cult and increased the possibility that Hitler could be influenced by powerful individuals within the National Socialist

¹⁶ https://books.google.no/books/about/Hitler.html?id=FhhpPgAACAAJ&redir_esc=y.

leadership. In November 1932, no party or coalition in the Reichstag held a majority of seats, making it impossible to form a government. Consequently, no chancellor could be appointed. The NSDAP held the most seats in the Reichstag. A group of leading German industrialists and businessmen signed a petition to President Paul von Hindenburg on 30 January 1933 in support of appointing Hitler as Chancellor. Former chancellor Franz von Papen also supported Hitler's candidacy. The Reichstag subsequently passed the Enabling Act of 1933, which marked the transformation of the Weimar Republic into Nazi Germany. After Hindenburg's death on 2 August 1934, Hitler became both head of state and head of government, exercising virtually absolute power. On 15 September 1935, the Nuremberg Laws were adopted, including the Law for the Protection of German Blood and German Honor. Until the end of 1937, Nazi policy regarding the "Jewish Question" emphasized encouraging German Jews to emigrate from Germany. In 1938, approximately 17,000 Polish Jews were arrested and expelled from Nazi Germany. These deportations continued until Germany invaded Poland in September 1939. One well-known example is the voyage of the MS *St. Louis* in 1939. The passengers aboard the *St. Louis* sought refuge in countries outside Nazi Germany.¹⁷ The voyage proved to be a tragic experience for the refugees. Many countries refused to admit them. The British Government allowed some refugees to enter the British Isles but did not permit them to enter the British Mandate of Palestine. Despite the obligations set out in the League of Nations Mandate for Palestine and the commitments contained in the Balfour Declaration, the British government failed to fulfill those obligations. According to the interpretation presented in this study, these obligations were not fulfilled because of the combined influence of Arab opposition under the leadership of Haj Amin al-Husseini, the British administration in Mandatory Palestine, and the policies associated with Winston Churchill: "The Churchill's White Paper of June 3, 1922," and Churchill's attitude toward Jews is well known (Schmidt, 2011; Brondz, 2019).¹⁸

Before the invasion of Poland, Hitler's aim was to cleanse Europe of Jews. Different plans for the relocation of Jews, including relocation to the British Mandate of Palestine, Uganda, Madagascar, and other locations, were discussed.

In 1937, Adolf Eichmann secretly visited Mandatory Palestine.

Long before the "Final Solution" was conceived at the Wannsee Conference, Hitler and the upper echelon of the Nazi regime had hoped to resolve the "Jewish problem" through forced emigration of the Jews living in Germany. Almost three years before the outbreak of World War II, in 1937, a nondescript German bureaucrat by the name of Adolf Eichmann was sent on a covert visit to Mandatory Palestine, together with his direct supervisor in the Nazi party's intelligence service (the notorious SD), in order to explore the possibility of deporting Germany's Jews to the region. (Malul, 2017; https://blog.nli.org.il/en/eichmann_secret_visit/)

A clandestine meeting had taken place in Berlin between Eichmann and Feivel Polkes, an unofficial representative of the Haganah, one of the precursors of the Israel Defense Forces. They discussed the possibility of shipping off the persecuted Jews from Germany to Palestine. The Nazi officer wanted to see the Jewish community in Palestine for himself and to personally examine whether the plan was actually feasible. (Malul, 2017; https://blog.nli.org.il/en/eichmann_secret_visit/)

Eichmann's conclusion was summarized as follows:

The fact that the British were working to limit Jewish immigration to the Land of Israel, even stopping it completely with the start of the war, had not helped matters. (Malul, 2017; https://blog.nli.org.il/en/eichmann_secret_visit/)

¹⁷ <https://www.history.com/news/wwii-jewish-refugee-ship-st-louis-1939>; https://en.wikipedia.org/wiki/MS_St_Louis.

¹⁸ <https://israeled.org/resources/documents/1922-white-paper-palestine/>.

It should be noted that during the Tehran Conference in 1943, Churchill opposed publicly announcing the Nazi atrocities committed against civilians and Jews, despite Stalin's proposal and Roosevelt's support for publicizing these crimes (Brondz, 2019).

According to the interpretation presented in this study, the combined influence of al-Husseini, high-ranking Nazi leaders, Judeophobic policies outside Germany including the administration of Mandatory Palestine and Churchill, and conditions in the occupied territories contributed to the historical circumstances in which the Holocaust took place (Gruner, 2015).¹⁹ The present study argues that these factors collectively contributed to the historical circumstances in which the Holocaust became possible.

Hitler and some high-ranking members of the Nazi leadership expressed admiration for certain aspects of Islam: (Motadel, 2017; Barry & Schwantz, 2014)²⁰. Some provisions of the Nuremberg Anti-Jewish Laws (as discussed above) reflected the concept of dhimmi under Islamic law, as discussed in "The Concept of Dhimmi under Shariah Law" (Karaliova & Brondz, 2026b)—and in *The History of Tabari (The History of the Prophets and Kings)* (Mirza, 1998). Hitler's reported attraction to Tibetan and Islamic religious traditions may be explained by his interest in esoteric beliefs.

After the German invasion of the Soviet Union, Soviet propaganda did not exploit compromising information from Hitler's biography; however, the German authorities also possessed kompromat concerning Stalin. Both sides reached an informal understanding not to use such compromising information in propaganda against their respective leaders.

Several members of Hitler's family reportedly suffered from mental illness or cognitive impairment. According to the cited sources, Hitler's relative, Aloisa Veit, was killed under the Nazi euthanasia programme, allegedly with Hitler's approval.²¹

According to the cited source, Hitler engaged in an incestuous relationship²². All this was not compatible with the Aryan supermen theory and was, in part, a crime under law in the Third Reich. Based on the information presented above, Adolf Hitler had many things that contradicted his proclamations about Aryan nature and about himself as an "Aryan Führer," and even something that was declared criminal in the Third Reich by his own laws.

The Psychological Development of Adolf Hitler

The purpose of this section is not to establish a retrospective psychiatric diagnosis but to examine whether documented events in Hitler's early life may have contributed to the development of his personality and political worldview. The discussion is based on contemporary biographies and later psychological analyses (Kubizek, 1953; Hamann, 1999; Jung, 1976; Gibbels, 1989; Lieberman, 1999). His early life is described by Kubizek (1953) and Hamann (1999). Several documented events may have profoundly influenced the development of his personality. Hitler himself reportedly suffered from cognitive impairment (Lieberman, 1999). Gibbels (1989) discussed Hitler's cognitive impairment, Parkinson's disease, and their possible influence on his conduct during the Second World War. Gibbels (1989) also examined the differential diagnosis of Hitler's Parkinsonian syndrome. Carl Gustav Jung characterized Hitler as exhibiting hysterical personality traits. During the First

¹⁹ <https://www.youtube.com/watch?v=K07j-wuL8sw>.

²⁰ <https://www.youtube.com/watch?v=K07j-wuL8sw>, <https://www.youtube.com/watch?v=ou0EgaK49Ak>, <https://www.youtube.com/watch?v=BzIESr-2cZ4>, <https://www.youtube.com/watch?v=BzIESr-2cZ4>.

²¹ <https://dirkdeklein.net/2026/06/26/aloina-veit-hitlers-second-cousin-who-was-gassed/>; <https://fpp.co.uk/documents/the-relatives-of-adolf-hitler>; http://www.fpp.co.uk/Hitler/docs/medical/Hitlers_cousin_mad.html.

²² <https://allthatsinteresting.com/geli-raubal>.

World War, Hitler was reportedly diagnosed with a form of hysteria described as *pseudologia phantastica* (Jung, 1976).²³

During his mother's terminal illness, Hitler sat in a small room where the air was heavy with the smell of disinfectants and iodine, beside the bed of his mother, who was dying from breast cancer.

Her principal support came from Dr. Bloch, who visited her every day. Dr. Bloch accepted no payment for either his visits or the medicines he provided.

The death of his mother, whom he reportedly adored, has been regarded by several biographers as one of the most traumatic events of his early life.

Hitler twice unsuccessfully applied for admission to the Vienna Academy of Fine Arts. At that time, he lived in a men's hostel and supported himself by selling his small paintings of Vienna streets and battleships. Repeated rejection by the Vienna Academy of Fine Arts has frequently been discussed as a source of lasting personal frustration. Several days after the Anschluss in 1938, police arrived at Dr. Bloch's apartment in Vienna to confiscate his property however, an order arrived from SS headquarters in Berlin granting Dr. Bloch protection and permission to emigrate to the United States with all his money and personal belongings.

The protection granted to Dr. Eduard Bloch suggests that Hitler's personal attitudes toward certain individual Jews could differ from the racial ideology promoted by the National Socialist state.

During the Beer Hall Putsch of November 1923, one of Hitler's close companions was shot and killed beside him. Hitler himself survived the confrontation, an event that some biographers have suggested reinforced his conviction that he had a special historical destiny.

Taken together, these documented experiences do not explain Hitler's ancestry or later political decisions by themselves; however, they provide important biographical context for understanding the development of his personality, leadership style, and ideological convictions.

Contradictions Between Nazi Racial Ideology and Hitler's Public Image

National Socialist propaganda presented Adolf Hitler as the embodiment of the ideal Aryan leader and the biological representative of the so-called Nordic race. Official propaganda, educational literature, and visual imagery consistently portrayed the Führer as the ideal on which the German nation should be modeled. At the same time, the racial legislation enacted by the Third Reich established detailed criteria for defining "Aryan" ancestry and identifying individuals considered racially undesirable. These criteria were applied to millions of ordinary citizens, often with severe legal and social consequences.

An examination of Hitler's documented biography, however, reveals a number of apparent inconsistencies between the ideals promoted by National Socialist racial doctrine and the historical record. The identity of Hitler's paternal grandfather has never been established with certainty, a circumstance that generated persistent rumors during and after his lifetime, although no reliable documentary evidence has confirmed claims of Jewish ancestry. Likewise, several aspects of Hitler's personal biography—including his family history, physical characteristics, and later neurological illness—did not correspond in every respect to the simplified racial stereotypes promoted by Nazi propaganda.

National Socialist racial doctrine rejected ideas associated with the Iron Chancellor, Otto von Bismarck (Prince of Bismarck, Count of Bismarck-Schönhausen, Duke of Lauenburg (1815–1898)), who had ideas about improving the German nation by mixing Germans with Jews: "... to couple a German stallion with a Jewish

²³ <https://archive.org/details/symboliclifemisc18jung>.

breed mare ...”. By contrast, National Socialist racial doctrine transformed questions of ancestry into rigid legal categories and made biological origin the principal determinant of civil status and political rights. Regardless of the intellectual origins of eugenic thought, National Socialism converted selective biological concepts into a state ideology that justified discrimination, persecution, and ultimately mass murder.

Nazism Should Not Be Regarded as Synonymous With Fascism

Although the terms “fascism” and “National Socialism” are frequently used interchangeably in popular literature, modern historiography generally distinguishes between these ideological systems. National Socialism incorporated important elements of European fascism but also introduced a distinctive racial doctrine that became central to its political program (Griffin, 1993).

Under Hitler's leadership, German National Socialism developed into a distinct ideological and political system that differed in important respects from earlier fascist movements. Within Germany, Hitler received political support from Röhm, Goebbels, Drexler, Streicher, and Himmler. Later, he found political allies in several Axis-aligned movements, including Ante Pavelić in Croatia and Haj Amin al-Husseini in the Arab world. The origins of National Socialism are more complex than is sometimes assumed; at the beginning of the 20th century, organized National Socialist groups also emerged in the United States (Payne, 1996; Diamond, 1970). Benito Mussolini brought these ideas to Italy and developed them into Italian Fascism. The term *fascio* derives from the Roman *fascis*, a bundle of rods carried by lictors as a symbol of authority. The underlying idea was unity—a bundle of rods symbolizing strength through union. Although several European authoritarian regimes cooperated politically or militarily with Nazi Germany, their ideological foundations and policies toward the Jewish population were not identical. National Socialism should not be regarded as synonymous with fascism. While Nazi Germany developed a racial ideology centered on the biological extermination of European Jewry, other authoritarian regimes, including Fascist Italy, Franco's Spain, and Horthy's Hungary, differed both in ideological orientation and in the extent and chronology of their anti-Jewish policies. These distinctions are essential for an accurate historical analysis and should not be overlooked.

During the early 1930s, Mussolini was widely regarded as the leading representative of European fascism (Gentile, 1996). The rapid political, military, and economic rise of Nazi Germany subsequently shifted the center of influence within the Axis alliance from Rome to Berlin. Difficulties encountered during the Italian–Ethiopian War (1935–1936) reduced Mussolini's political prestige, allowing Hitler to become the dominant figure within the Axis alliance. Prior to 1938, no policy similar to the Nuremberg Laws existed in Italy, and Jews were among the early Italian fascists. After 1938, the situation changed: racial laws (*Leggi Razziali*) were passed, and after the establishment of the Italian Social Republic in 1943, the Italian authorities participated in the persecution and deportation of Jews jointly with Germany.

Spain did not pursue a policy of exterminating Jews, and the extent of the Franco regime's assistance or inaction remains a subject of historical research. Many historians note that Spain did not participate in the Holocaust to the same extent as Germany or its satellite states. Before the German occupation of Hungary in March 1944, Miklós Horthy resisted Berlin's demands for the mass deportation of Hungarian Jews. However, anti-Semitic legislation had already been enacted in Hungary before the occupation. After March 1944, deportations began with the participation of the Hungarian administration. Therefore, the assertion that Horthy “did not support the extermination of the Jews” requires careful qualification and specification of the period under discussion.

Before the invasion of Poland, Hitler's objective was to expel Europe's Jews. Various proposals for their relocation—including Mandatory Palestine, Uganda, Madagascar, and other destinations—were discussed. The distinctive racial ideology of National Socialism also influenced the evolution of Nazi policy toward the so-called "Jewish Question." Before the adoption of systematic extermination, several alternative solutions based on forced emigration were actively considered.

The first victims of the "Racial Purity" doctrine were not Jews but ethnic Germans, including individuals with mental illnesses and those suffering from incurable diseases. Obstacles to emigration to Mandatory Palestine, the inability to transport deportees to Madagascar through the Suez Canal because of the British blockade, and anti-Semitic sentiment in the occupied territories played a significant role in the mass extermination of Jews, prisoners of war, and civilians, particularly in Eastern Europe. The present study argues that the failure of forced-emigration policies, together with wartime transport restrictions and conditions in the occupied territories, contributed to the transition from forced emigration to systematic extermination.

Core of the Problem

On 1 May 2022, during an interview broadcast on the Italian television program *Zona Bianca*, Russian Foreign Minister Sergey Lavrov stated that Adolf Hitler had Jewish ancestry. The statement immediately provoked international criticism and diplomatic reactions.²⁴

Lavrov has repeatedly been accused of promoting anti-Israeli and Judeophobic narratives. Because Adolf Hitler's ancestry is central to the present investigation, the preceding discussion provides the historical context necessary for understanding Nazi ideology and the political circumstances in Germany.

The Minister of Foreign Affairs of the Russian Federation, Sergey Lavrov, stated that Adolf Hitler had Jewish ancestry. The claim referred to by Lavrov had circulated in the literature for many years. It was based in part on genetic analyses of one of Hitler's relatives, in whom Y-chromosome haplogroup E1b1b was reported to be attributed to North African tribes of the Berbers and possibly to the genetic marker of Jews who lived on the territory of Morocco. According to Mulder's and Vermeeren's study, one of Hitler's relatives has a chromosome called Haplogroup E1b1b (Y-DNA), which is rare in Germany and Western Europe. Haplogroup E1b1b (Y-DNA) could have its roots in Africa and the Middle East (So, 2010).²⁵ Anatole A. Klyosov in 2014, published an article that was originally posted on January 30, 2014, in Russian, titled *Поговорим о ДНК-генеалогии евреев*. Following Klyosov as a result, virtually every modern Jew belonging to haplogroup R1a is a descendant of a common ancestor who survived 3,300 years ago; by fate, he was a Levite. Some historical evidence should be investigated to refute Lavrov and other statements about Hitler's Jewish ancestry.

It should be emphasized that Adolf Hitler's DNA was never analyzed. Because Hitler had no biological children, his own DNA could not be examined through direct descendants.

Moreover, the DNA of the analyzed cousin may differ from Adolf Hitler's DNA due to genetic divergence within collateral family lines. It is also based on some tests from saliva samples taken from the offspring of second- and third-generation relatives. These were not the sons or daughters of Hitler, because Hitler had no children.

According to the Torah, Jacob's children were born to four different women. Consequently, they would have had four different maternal mitochondrial DNA lineages but only one paternal Y-chromosome lineage.

²⁴ <https://www.idmo.it/2022/05/03/sergej-lavrov/>; <https://www.politico.eu/article/israel-yair-lapid-condemn-sergey-lavrov-hitler-comment/>.

²⁵ <https://www.cbsnews.com/news/dna-tests-hitler-descended-from-jews-africans/>.

According to the Torah, those who entered Egypt together with Jacob's family included individuals who were not blood relatives, such as servants, shepherds, household slaves, and Elazar. In total, the group numbered approximately 75 persons and formed a single community.

According to different biblical traditions, they remained in Egypt for approximately 200 or 400 years before the Exodus. According to the Torah, approximately 600,000 men departed from Egypt during the Exodus. According to the Torah, many individuals who were not descendants of Jacob also departed from Egypt together with Jacob's family. The total number was approximately 600,000 men; these were divided among the 12 tribes of Israel after the Ten Commandments and the Torah were given by the Higher Lord YAHWE to the people in the vicinity of Mount Sinai, thereby becoming the people of Israel according to the biblical narrative. From all it is clear that only 10% of the Jewish population had Jacob's DNA paternal markers. Both in terms of maternal and paternal origin, Jews were a very heterogeneous population.

Several other historical events also contributed to this high degree of genetic diversity, such as the adoption of Judaism by groups and peoples, including the Khazars, a nomadic Turkic people (Brook, 2018; Dunlop, 1954; <https://en.wikipedia.org/wiki/Khazars>), some Arab tribes in ancient Arabia, and groups in Abyssinia. In addition, during numerous pogroms in Europe and Russia, Jewish women were raped and gave birth to children who, under Jewish rabbinic law, were recognized as Jews because they were born to Jewish mothers. King David of Israel had, in part, non-Jewish ancestry; his son, King Solomon, was born to a Hittite mother. The available historical and genetic evidence does not support the concept of a single, uniform "Jewish genotype," nor does it support the view that present-day claims of Levitical or Cohanitic ancestry can be established with certainty solely on the basis of the evidence discussed here.

According to Klyosov (Klyosov, 2014), in his article *Поговорим о ДНК-генеалогии евреев*²⁶, the Aryans migrated from the plains of Southern Russia to the Iranian region and were the predecessors of the Slavic and German peoples. The Aryans in the southwest shared territory with Elam, the biblical land populated by Semites, and mixed with them culturally and genetically.

Klyosov proposed a theory that Slavic populations contributed some paternal DNA markers to Jewish populations. Some Russian geneticists have also offered commercial ancestry-certification services based on these interpretations.

According to the biblical narrative, the First Temple was built during the reigns of David and Solomon, and its construction was completed under Solomon.

After the destruction of the South Kingdom of Judah by the Babylonians and the destruction of Solomon's Temple, the original priestly genealogical records of the Cohanim and Levites were disrupted or lost.

The Second Temple (Hebrew: בֵּית־הַמִּקְדָּשׁ Bēṭ hamMīqdāš) was reconstructed in Jerusalem and completed around 516 BCE by priests. After this, the Temple was defiled by the Hellenistic Seleucid king Antiochus IV Epiphanes. Later, during the Maccabees Revolt, the Temple was purified and rededicated by rabbis belonging to the Maccabees.

Under the rule of King Herod the Great, common priests served in the Temple without being Levites, in the absence of living Levites and Cohanim (Flavius, 2023; Brondz, 2023). After the destruction of the Second Temple by the Romans in the first century CE, genealogical records were reportedly destroyed; Jewish captives were sold into slavery, and many records of ancestry were not preserved. In addition, King Gaiseric and the Vandals sacked

²⁶ <https://sites.google.com/site/levitedna/origins/2014-klyosov-article-on-jewish-dna-genealogy>.

Rome in 455 CE. According to Karaliova and Brondz (2026a), “*genetic material from Vandals and Berbers left long-term demographic and cultural traces in parts of West Europe*,” (Karaliova & Brondz, 2026a) thereby contributing Berber genetic lineages to populations in Italy, Austria, and Bavaria (Germany). Taken together, these historical processes illustrate the demographic complexity of Jewish populations over many centuries.

The present analysis does not attempt to establish Hitler’s ancestry through genetic speculation. Rather, it demonstrates that currently available genetic evidence is insufficient to resolve this historical question and that conclusions concerning Hitler’s origin should continue to rely primarily on documented historical sources.

Discussion

The present study examines the historical development, dissemination, and continuing political use of the narrative alleging that Adolf Hitler possessed Jewish ancestry. The analysis demonstrates that this controversy has repeatedly re-emerged in different historical and political contexts, often serving political and ideological objectives rather than reflecting conclusions derived from critical historical analysis.

The evidence evaluated in this study indicates that no single category of source is sufficient to resolve such a complex historical question. Documentary records, historiographical analyses, religious traditions, population genetics, and political history each provide important but inherently limited forms of evidence. The principal finding of this study is therefore methodological: historical reconstruction requires the critical integration of multiple independent categories of evidence rather than reliance upon a single documentary, genetic, or political argument.

The comparative analysis of fascism and National Socialism further suggests that these ideologies should not automatically be regarded as synonymous. Although both developed within the broader framework of twentieth-century authoritarian movements, National Socialism incorporated a distinctive racial doctrine that profoundly influenced state policy, legal practice, and political propaganda. Examination of Nazi racial legislation and documented historical cases illustrates that the practical application of Nazi ideology frequently revealed internal inconsistencies when compared with the biological principles publicly proclaimed by the regime.

The study also demonstrates the importance of distinguishing between established historical terminology and analytical concepts developed for historical interpretation. In particular, the complementary use of the concept of *Judeophobia* is proposed as an analytical tool for describing hostility directed specifically against Jewish people without questioning the established historical meaning of the term *antisemitism*. This proposal is offered as a contribution to historiographical discussion rather than as a replacement for accepted historical terminology.

The examination of genetic arguments demonstrates that currently available genetic evidence is insufficient to establish or exclude claims concerning Hitler’s alleged Jewish ancestry.

Since no authenticated genetic material from Adolf Hitler has been examined directly, conclusions based exclusively on analyses of distant relatives remain necessarily limited. The present study therefore concludes that historical documentary evidence should remain the primary basis for evaluating questions concerning Hitler’s ancestry, while genetic evidence may serve only as complementary evidence when its methodological limitations are fully recognized.

Finally, the study illustrates how historical narratives may acquire political significance independently of the strength of the underlying documentary evidence. The repeated reappearance of the Hitler ancestry narrative in political discourse and the mass media demonstrates the importance of rigorous source criticism, careful

historiographical analysis, and interdisciplinary evaluation when addressing controversial historical questions. The authors therefore suggest that future research should continue to combine documentary history, textual criticism, political history, and population genetics while maintaining a clear distinction between established historical facts, scholarly interpretations, and hypotheses requiring further investigation.

Authors' Contributions

Dr. Larysa Karaliova (1961–2025) was the main contributor to the conceptual foundation of this essay. Larysa Karaliova (Figure 3) was born on November 2, 1961, and passed away on January 7, 2025, in the palliative care department of Ahus University Hospital after a two-year battle with an aggressive form of colorectal cancer. She was an Assistant Editor-in-Chief of the journal *Voice of the Publisher* and Scientific Director of the Norwegian Drug Control and Drug Discovery Institute (NDCDDI) AS (Brondz, 2025). Dr. Larysa Karaliova graduated from the University of Minsk in Belarus, the College of Halden in Norway, and Oslo Metropolitan University in Norway, and the University of Oslo in Norway, where she received her degree from the Faculty of American and European Studies, History and Policy Department. She authored historical and theological studies, with a focus on the intersections of politics, history, medicine, and religion. The main text of this paper originates from her book manuscript, a project encouraged in 2011 by former French President Valéry Giscard d'Estaing, who invited her to his family residence to discuss her thesis, *La politique de Valéry d'Estaing en matière de condition féminine 1974–1981* (in French), and recommended that she write a book on American and European history, industry, and policy (Brondz, 2025). All literature analysis, writing, and revisions were performed solely by Dr. Ilia Brondz.



Figure 3. Larysa Karaliova.

Acknowledgements

The idea to publish the presented text arose after the death of the main author, Larysa Karaliova, as part of the book “*History and Development of American and European Politics and Industrial Progress*.” The authors

thank Larysa Karaliova's friends, schoolmates, and fellow students for their help and assistance. The photograph in Figure 3 was kindly provided by the family from Larysa's archive. The authors also acknowledge the assistance of advanced language-editing tools based on artificial intelligence (AI), used solely for linguistic and stylistic refinement of the manuscript; all conceptual and intellectual content remains the work of the authors.

Conflicts of Interest

The authors have no conflicts of interest to declare regarding the publication of this paper.

References

- Barry, R., & Schwantz, W. G. (2014). *Nazis, Islamists, and the making of the Modern Middle East*. New Haven, CT: Yale University Press. ISBN 9780300199321. Available at: <http://www.jstor.org/stable/j.ctt5vkz54>
- Berenbaum, M. (2018). *Anti-Semitism. Encyclopaedia Britannica*. Available at: <https://www.britannica.com/topic/anti-Semitism>
- Breitman, R., & Goda, N. J. W. (2012). *Hitler's Shadow: Nazi War Criminals, U.S. Intelligence, and the Cold War*. Washington, DC: National Archives and Records Administration. (First published 2011). ISBN 9781300347354. Available at: <https://hdl.loc.gov/loc.gdc/gdcebookspublic.2023692241>
- Brondz, I. (2019). I am accusing the coalition of Alawite-Iranian-Hezbollah-Russian Federation in the genocide and in an ethnic cleansing in Syria. *Voice of the Publisher*, 5, 13-34. <https://doi.org/10.4236/vp.2019.52002>
- Brondz, I. (2023). Rehabilitation of Herod the Great, King of Judea. *Voice of the Publisher*, 9, 1-14. <https://doi.org/10.4236/vp.2023.91001>
- Brondz, I. (2025). To remembrance Larysa Karaliova. *Voice of the Publisher*, 11, 1-3. <https://doi.org/10.4236/vp.2025.111001>
- Brook, K. A. (2018). *The Jews of Khazaria* (3rd ed.). Lanham, MD: Rowman & Littlefield. ISBN 9781538103432.
- Bullock, A. (1962) [1952]. *Hitler: A study in Tyranny*. London: Penguin Books. ISBN 9780140135640.
- Bullock, A. (1999) [1952]. *Hitler: A study in Tyranny*. New York: Konecky & Konecky. ISBN 9781568520360.
- Bundesarchiv. (n.d.). R 43/4581. *Einbürgerung Adolf Hitlers, 1924-1931*. Berlin: Bundesarchiv.
- Bundesarchiv. (n.d.). R 43-I/2683. *Reichskanzlei: NSDAP; Ernennung Hitlers zum Gendarmeriekommissar in Hildburghausen; Hitlers Einbürgerung, Prüfung der Rechtswirksamkeit, 1932*. Berlin: Bundesarchiv.
- Copeland, M. A., Jr. (1989). *The game player: Confessions of the CIA's original operative*. London: Aurum Press.
- Diamond, S. A. (1970). The years of waiting: National socialism in the United States, 1922-1933. *American Jewish Historical Quarterly*, 59(3), 256-271. JSTOR 23877858.
- Documents on German Foreign Policy, 1918-1945: From the archives of the German Foreign Ministry*. (1949). Washington, DC: U.S. Government Printing Office.
- Dunlop, D. M. (1954). *The history of the Jewish Khazars*. New York: Schocken Books. Available at: <https://archive.org/details/dunlop-d.-m.-the-history-of-the-jewish-khazars>
- Evans, R. J. (2005). *The Third Reich in power*. New York: Penguin Books. ISBN: 978-0-14-303790-3.
- Evans, R. J. (2009). *The Third Reich at war*. New York: Penguin Press. ISBN: 978-1-59420-206-3.
- Fest, J. C. (1973). *Hitler: Eine Biographie*. Berlin: Propyläen-Verlag. ISBN: 978-3-548-26514-8.
- Flavius, J. (2023). *The antiquities of the Jews*. Start Publishing LLC. ISBN 9781649742261.
- Gensicke, K. (2007). *Der Mufti von Jerusalem und die Nationalsozialisten: Eine politische Biographie Amin el-Husseinis*. Darmstadt: Wissenschaftliche Buchgesellschaft. ISBN: 978-3-534-20808-1.
- Gensicke, K. (2011). *The Mufti of Jerusalem and the Nazis: The Berlin years*. Portland, OR: Vallentine Mitchell. ISBN: 978-1-910383-01-8.
- Gibbels, E. (1989). Adolf Hitler: Eine neurologisch-psychiatrische Studie. *Fortschritte der Neurologie · Psychiatrie*, 57(12), 505-517. <https://doi.org/10.1055/s-2007-1001147>
- Griffin, R. (1993). *The nature of fascism*. London: Routledge. ISBN: 978-0-415-09661-4.
- Gruner, W. (2015). *Did Haj Amin al-Husseini Influence Hitler?* USC Shoah Foundation, University of Southern California. Available at: <https://sfi.usc.edu/news/2015/10/10250-did-haj-amin-al-husseini-influence-hitler>
- Hamann, B. (1999). *Hitler's Vienna: A Dictator's apprenticeship*. Oxford: Oxford University Press. ISBN: 978-0-19-514053-8.
- Herf, J. (2009). *Nazi Propaganda for the Arab world*. New Haven, CT: Yale University Press. ISBN: 978-0-300-14579-3.

- Herf, J. (2022a). *Haj Amin al-Husseini and the French government: May 1945–May 1946*. Cambridge University Press. Published online 13 January 2022.
- Herf, J. (2022b). Zionist momentum and the war crimes issue in the United States, 1944-1945. In *Three Faces of Antisemitism* (Cambridge University Press). <https://doi.org/10.1017/9781009049221.003>
- Hershco, T. (2006). Le Grand Mufti de Jérusalem en France. *Controverses*, 1, 244-273. Available at: http://www.controverses.fr/pdf/n1/grand_mufti.pdf
- HistoryNG. (1919). *Adolf Hitler joined the National Socialist German Workers' Party*. HistoryNG Archive. Available at: <https://www.historyng.com/events/adolf-hitler-joined-the-national-socialist-german-workers-party-1919>
- Hitler, A. (1925). *Mein Kampf* (Vol. I). Munich: Franz Eher Verlag.
- Hitler, A. (1926). *Mein Kampf* (Vol. II). Munich: Franz Eher Verlag.
- Hitler, A. (1943/1971). *Mein Kampf* (R. Manheim, Trans.). Boston, MA: Houghton Mifflin. ISBN: 978-0-395-07801-3.
- Hitler, A. (2016). *Hitler: Mein Kampf. A critical edition* (C. Hartmann et al., Eds.). Munich: Institut für Zeitgeschichte. ISBN: 978-3-9814052-3-1.
- Johnson, P. (1988). *A history of the Jews*. New York: Harper Perennial. ISBN: 0-06-091533-1.
- Jung, C. G. (1976). *The symbolic life: Miscellaneous writings*. Princeton, NJ: Princeton University Press. Available at: <https://archive.org/details/symboliclifemisc18jung>
- Karaliova, L., & Brondz, I. (2026a). Historical inquiry in sacred texts, prophecy, and political conflicts. *History Research*, 8(6), 295-309. <https://doi.org/10.17265/2159-550X/2026.06.001>
- Karaliova, L., & Brondz, I. (2026b). Theological and historical inquiry into the 1915–23 extermination of Christians under Ottoman Rule: Part I. *Voice of the Publisher*, 12, 143-163. <https://doi.org/10.4236/vp.2026.121010>
- Kershaw, I. (2008). *Hitler: A biography*. New York, NY: W. W. Norton & Company. ISBN: 978-0-393-06757-6.
- Kessler, O. (2023). Herbert Samuel's Secret 1937 Testimony on the Infamous Mufti of Jerusalem Revealed. *The Times of Israel*. Available at: <https://www.timesofisrael.com/uk-reveals-herbert-samuels-secret-1937-testimony-on-the-infamous-mufti-of-jerusalem/>
- Klyosov, A. A. (2014). *Поговорим о ДНК-генеалогии евреев*. Available at: <https://sites.google.com/site/levitedna/origins/2014-klyosov-article-on-jewish-dna-genealogy>
- Kr äner, G. (2008). *A history of Palestine: From the Ottoman conquest to the founding of the State of Israel*. Princeton, NJ: Princeton University Press.
- Kubizek, A. (1953). *Adolf Hitler, mein Jugendfreund*. Graz: Leopold Stocker Verlag.
- Laqueur, W. (1970). *The Israel-Arab reader: A documentary history of the Middle East Conflict*. Harmondsworth: Penguin Books. ISBN: 978-0-14-029713-3.
- Lieberman, A. (1999). Adolf Hitler's cognitive disorder and how it affected his conduct of World War II. *Advances in Neurology*, 80, 459-466. PMID: 10410756.
- Malul, C. (2017). Adolf Eichmann's secret visit to Palestine. *The Librarians*. National Library of Israel. Available at: https://blog.nli.org.il/en/eichmann_secret_visit/
- Mattar, P. (1984). Al-Husayni and Iraq's quest for independence, 1939-1941. *Arab Studies Quarterly*, 6(4), 267-281. JSTOR 41857733.
- Mattar, P. (1988). *The Mufti of Jerusalem: Al-Hajj Amin al-Husayni and the Palestinian national movement*. New York: Columbia University Press. ISBN: 0-231-06462-4.
- Mirza, U. (1998). *The history of al-Ṭabarī (The history of the Prophets and Kings)* (40 vols.). Available at: <https://archive.org/details/history-of-al-tabarri>
- Motadel, D. (2017). *Islam and Nazi Germany's War*. Cambridge, MA: Harvard University Press. ISBN: 978-0-674-97976-5.
- Payne, S. G. (1996). *A history of Fascism, 1914-1945*. Madison, WI: University of Wisconsin Press. ISBN: 978-0-299-14874-4.
- Schmidt, D. W. (2011). *Partners together in this great enterprise*. Maitland, FL: Xulon Press. ISBN: 978-1-61996-058-9.
- So, J. (2010). DNA tests: Hitler descended from Jews, Africans? CBS News. Available at: <https://www.cbsnews.com/news/dna-tests-hitler-descended-from-jews-africans/>
- Tauber, E. (1995). *The formation of modern Iraq and Syria*. London: Frank Cass. ISBN: 978-0-7146-4557-5.
- Toland, J. (1976). *Adolf Hitler: The definitive biography*. New York: Doubleday & Company. Reprint ed. (1991). New York: Knopf Doubleday Publishing Group. ISBN: 978-0-385-42053-2.
- Мазер, В. (1998). *Адольф Гитлер. Легенда. Миф. Действительность*. Ростов-на-Дону: Феникс. Available at: <https://litresp.ru/chitat/ru/M/mazer-verner/adolf-gitler-legenda-mif-dejstvitel'nostj>

Internet and Multimedia Sources

Haj Amin al-Husseini, the Mufti of Jerusalem. *YouTube video*. Available at: <https://www.youtube.com/watch?v=fvuOsI59voA&t=41s>

The Nazi–Islam Alliance? Amin al-Husseini—WW2 Biography Special. *YouTube video*. Available at: <https://www.youtube.com/watch?v=K07j-wuL8sw>

Приговор с отсрочкой исполнения. История 13 фашистской эсэсовской дивизии (in English: A Sentence with a Stay of Execution: The History of the 13th Fascist SS Division); <https://www.youtube.com/watch?v=fvuOsI59voA&t=1411s>