

Country German/Caucasus/Central Asia

Subject Anti-Soviet activity of/Exile Groups from Soviet-dominated Moslem Areas/Yenni Ittifik Group/Personalities in These Group/Attitudes Toward Each Other.

Date  
acquired Apr 51 and earlier

SOURCE USik national. An outstanding scholar of the language and culture of Mongolia and other areas of the Eastern USSR. He has been an observer of the Soviet and European scene for many years and displays an interpretive understanding of the Soviet mind at work. He has traveled extensively in Asia and Europe and has a wide acquaintance among Soviet scholars and scientists. The German military deported him from the USSR to Germany in 1943. He is now in the US as a refugee and is on the faculty of a major university.

1. I received a letter from Professor Dr. v Mende [See OO-B-28978] dated Brackweds 6 Apr 51 in which he outlines the activities of certain Moslem groups presently working in Europe. It is apparent to me that the information furnished is a joint venture of Dr. v Mende and Kayum Khan, leader of the National Turkestanian Unity Committee. I have translated Dr v Mende's letter from German and have deleted extraneous material and it follows:
2. "Yenni Ittifak is a small and constantly changing group of Moslem emigrants outside the confines of Communist control in Europe. They oppose all other groups of Moslems who are working to overthrow Communist oppression in their native land. Their bitterest attacks of opposition are directed at Kayum Khan and his National Turkestanian Unity Committee. Their opposition of Kayum Khan's work is not because of political reasons -- the reasons are personal. The financial support of Yenni Ittifak is not sufficient to make the participants happy. Yenni Ittifak draws its support from organizations and groups interested in building up Moslem opposition to Sovietism. Regardless of location all Yenni Ittifak groups maintain that their members are the true anti-Communists and that all others are imposters.
3. "There is a Yenni Ittifak group with headquarters in Munich which receives money and other means of support from Westerners. This group represents itself as pan-Turkist with connections in Turkey with other pan-Turkist groups. They feel that Westerners do not know anything about pan-Turkism or the national problems of the Turkestanians. Believing that Westerners would rather work with a large group of pan-Turkist Moslems instead of small national groups they perjure themselves to get money and give little effort to the desires of their benefactors. In fact most Moslems look forward to the return of their home countries to a state of self-rule -- the highest form of nationalism
4. "One of the outstanding persons among the Yenni Ittifak is Chechen Aftorkhanov, alias Kunta, a former 'red professor' in the USSR. Since 1942 he was one of the leading editors of the Nazi newspaper 'Gazavat' (Holy War) in Berlin. Aftorkhanov is a good Marxist, dialecticist and materialist and at the same time very crude and inconsistent. He changes his political views frequently depending upon the opportunities offered. In Berlin he was a member of the Caucasian Committee. He became angry one day and completely abandoned his ideas about an anti-Russian Moslem movement. He went to General Vlassov and supported the idea of a unified and indivisible greater Russia. This action was only to spite members of the Caucasian Committee. Now he works with the General Vlassov group and at the same time he pretends to sympathize with the Yenni Ittifak. He does not actively support Yenni Ittifak and no one knows just what he will do next. Without question Aftorkhanov is the most prominent person formerly connected with Yenni Ittifak.
5. "Another prominent member of Yenni Ittifak is the Kazakh Karis Kanatbay. In 1941 he was a Communist politruk [sic] of the Red Army. He was captured by the Germans and sentenced to die. Kayum Khan came to the rescue by convincing the German authorities that Kanatbay should be made a member of the National Turkestanian Unity Committee. Kanatbay was expelled from the group by Kayum Khan when it was discovered that he was giving information to Dr Olcha, head of the Nazi and German Intelligence Institute 'Turkestan'. In addition to giving information Kanatbay denounced Kayum Khan and did things which detracted from the work of the National Turkestanian Unity Committee. Kayum Khan branded Kanatbay as a dirty Nazi and Gestapo spy and now the enmity between the two men can never be reconciled. Kanatbay now works with General Vlassov.

SECRET/CONTROL-US OFFICIALS ONLY

DECLASSIFIED AND RELEASED BY  
CENTRAL INTELLIGENCE AGENCY  
SOURCE METHOD EXEMPTION 3B2B  
NAZI WAR CRIMES DISCLOSURE ACT  
DATE 2006

6. "Immediately after the war Kanatbay tried to make a favorable impression with the Counter Intelligence Corps of the Allies by denouncing some of his own countrymen. Some of the best Moslems were forcibly repatriated to the USSR by the Allies as war criminals on the strength of Kanatbay's false testimony. Kanatbay is an opportunist of the lowest form. He has been strongly influenced by Soviet political and Communist educations. There is nothing sacred about him and he has no firm beliefs. His actions are based on the direction of the wind. Sometime during the week of 18 Mar 51 fellow members of Yenni Ittifak tried to oust him but it is not known if they were successful. In any event his own people have no use for him.
7. "Akrem Faizullin, a Tatar from the Volga River area, acts as the official representative for Yenni Ittifak. During the war he was a member of the German Secret Police in the Crimea. He did not participate in any Moslem organization until recently. His position as head of Yenni Ittifak is a consequence of his ability to provide money to the group. His wife is a wealthy German who is much older than Akrem. The wealth comes from black market operations in luxury items and from smuggling hard currencies. One of Akrem's subordinates, a certain Nigmati, was arrested and jailed because of black market operations near Bielefeld, Germany.
8. "The persons mentioned above should not be confused with the followers of Kayum Khan and members of the National Turkestanian Unity Committee. Kayum Khan is convinced that most of his people have high ideological principles. Yenni Ittifak could not exist without foreign money and funds obtained through illegal means. The National Turkestan Unity Committee needs outside support to be really effective but they will not sell their souls to get that support.
9. "Professor Zeki Validi, a former Bashkir from the USSR and presently a professor of history in Istanbul, Turkey came to Germany to attend an historical congress. He visited with prominent members of Yenni Ittifak because of his pan-Turkist connections. He promised the Yenni Ittifak his support if they would sabotage the efforts of all other Moslem groups in Europe. Upon his return to Istanbul he launched an attack on Kayum Khan in his paper 'Orkum'. In an article titled 'Turkestan ve Inglizler' he branded Kayum Khan as a UK agent. Zeki Validi opposed Kayum Khan because the latter is his greatest rival. Professor Zeki Valiki is not liked by his own countrymen because in 1918 he conducted his own policies when he was still a Russian subject. His deviationism at that time was not popular and of course his activities with the Moslems are contrary to Soviet ideas now.
10. "There is a US citizen in Munich who is anxious to create a Committee of Liberation of the Peoples of USSR. This US citizen insists upon using former Russians in this work and Kayum Khan finds such a plan impossible. Moslems and Russians traditionally have never been able to get along and their areas of interest have never been common. The author of the plan is the well known author Dallin, a former professor of the Stalin University of the Peoples of the Orient in Moscow. All of the Moslem national committees are opposing any cooperation with Russians in the anti-Soviet struggle. In order to counterbalance the resistance of Kayum Khan and all the other groups this US citizen is looking for people who are willing to cooperate with Russian anti-Soviet groups. Akrem is willing to cooperate and at the same time cooperates with General Vlassov. Aftorkhanov and Nigmati are not so willing to cooperate with former Russians.
11. "There is great danger in the creation at any price of a unified anti-Soviet group of Russians and Moslems. Doubtful elements will seize the whole business in time. The same thing happened when the Nazis tried to create a combination anti-Soviet and pro-Nazi group. Honest people stayed in the background while the adventurers took over. The real anti-Soviets did not want to collaborate with Nazis because the basic ideologies were somewhat the same to them. Now the Soviets know of the pro-Russian Moslem groups so they will put their fellow travelers and agents into the groups and will eventually have them working for Soviet interests.
12. "Yenni Ittifak should not be considered the antithesis of the National Turkestanian Unity Committee only -- the Yenni Ittifak opposes all other groups of Moslem nationalists. In name some of these organizations are: Militant Union of the Volga Tatars, Organization of the Crimean Tatars, National Azerbaijan Committee, North Caucasian Committee and the Georgian National Committee. All of these

groups see in the existence of Yenni Ittifak and the help it gets from outsiders a definite hindrance to the anti-Soviet cause. The Soviets have already pointed out to the Moslems that Yenni Ittifak is an agency of the US government.

13. "Kayum Khan's program is:
  - a Unification of all the peoples of Turkestan and foundation of an independent Moslem state, independent from all Russians whether they be Soviet, Czarists or Democrats.
  - b Cooperation with all the other Turkic peoples but not in the form of pan-Turkism because the latter is not real and is not liked by the Azerbaijanians and Turkestanians. Cooperation with pan-Turkists would deter non-Turkic Moslems in the Caucasus and elsewhere.
  - c Play down the idea of pan-Moslemism because unification through religion is not possible. Religion has lost its power and there only remains the unification through nationalism. In this respect Kayum Khan is supported by the Volga Tatars and their old emigrants.
14. "Kayum Khan's position is strong and everything seems to be working in his favor. He maintained a very good attitude during the war. He collaborated with the Germans very cautiously and avoided contacts with Nazi groups. Now he is held in the highest respect by Moslems in Germany and in the Moslem world generally, and his authority is unquestioned.
15. "Kanatbay does not have direct contacts with groups of Moslems in countries other than Germany. Letters from Moslems outside Germany are his sources of information.
16. "The attitude of the Turkish Government towards Kayum Khan is not definitely known. Most of the old Moslem emigrants in Turkey are pan-Turkists and therefore are not in accord with some of Kayum Khan's ideas. Recently there appear to have been some changes in their attitudes because they realize that pan-Turkism will never be possible. Kayum Khan thinks that he will be getting more material support from Turkey's Moslem nationalists within the near future."

- end -