

Chapter 2

Ideologies of National Socialism, Communism, Christianity, and Islam

In this chapter, the empirical evidence for supreme values will be discussed for National Socialism, Communism, and Christian and Islamic believes.¹ In doing so, we especially have to show whether these ideologies include aims which are lexicographically preferred to everything else and which are considered to be absolutely true, since these two facts in which all ideocracies agree form the basis of our theory.

2.1 National Socialism

There can be no doubt that National Socialism followed Supreme Values and that it believed that everybody and everything had to be subordinated to their aims. According to Hitler:

Would humanity be divided into three categories: Into those creating culture, those preserving culture and those destroying it, then only Aryans could be considered to be representatives of the former (1933, p. 318).

Because of this the path the Aryan had to walk was clearly predetermined. As conqueror he subjugated lower human beings and regulated their practical work under his command, according to his will and for his aims ... (p. 324).

No, the Jew does not own any strength to create culture, because he does not have, and never had the idealism without which there is no higher development of humanity. It follows that his intellect will never work constructively, but destructively ... (p. 332).

This chapter has been partly reproduced from Necessary Conditions for Totalitarianism, in: G. Radnitzky and H. Bouillon (eds.), *Government: Servant or Master*, Amsterdam and Atlanta, Rodopi 1993.

¹I stress again that the metaphysical truth of these religions is not doubted at all, but that only the possible consequences of their statements on earth are discussed.

It [the National Socialist Movement] has thus, without regard to “traditions” and prejudices, to find the courage to gather our people and its strength together to advance on the road leading out of the narrowness of its present living space to new land and soil. i.e., to advance on the road which free them forever from the danger to vanish from this earth or to have to work as an enslaved people in the service of others (p. 732).

Everything and everybody has to be subordinated to these commands of the Supreme Value:

The greatness of each powerful organization as an embodiment of an idea on this earth, consists in the religious fanaticism in which it succeeds intolerantly and fanatically convinced of its own right against everything (p. 385).

The movement has principally to educate its members in a way that they consider fight as something to strive after by themselves and not as something indolently adopted from education. They have thus not to fear the hostility of foes, but to feel it to be a precondition of their own right to live. They have not to shy away from but to desire the hatred of the enemies of our nation (Volkstum) and of our world view (Weltanschauung) and of its expressions. But to the expressions of this hatred belong also lie and deceit (p. 386).

Each Aryan has, if necessary, to sacrifice his own life for the Supreme Value. Such a trait is even part of his racial inheritance:

This will to sacrifice the use of personal work and, if necessary, the own life for the sake of others is inbred (ausgebildet) most strongly in the Aryan ... The will to self-preservation has reached in him its noblest form by subordinating the own self to the life of the whole and to sacrifice it if demanded by the hour (pp. 325 sq.).

It should be clear from these quotations that not only any potential Aryan has to subordinate himself to the tenets of the creed, but that enemies, pagans, and heretics have to be defeated and to be eliminated:

The soul of the people can only be won successfully, if besides the leadership of the positive fight for one's own aims the opponent of these aims is destroyed (p. 371).

If the Jews of the international financial system inside and outside Europe should succeed again to plunge the nations into a World War, then the result will not be the bolshevization of the earth and thus the victory of the Jewish race (Judentum), but the annihilation of the Jewish race in Europe! (Hitler's speech on January, 30, 1934 at German Reichstag, Verhandlungen des Reichstags).

But not only the Jews had to be persecuted or to be eliminated as unconvertible people. According to a speech given by a leader of the SS at the Ordensburg Vogelsang in Fall 1937:

The selection of the new leadership is, positively, reached by the SS on a first level through the National Political Education Institutions (Napola), and by the Ordensburg as true universities of a coming National Socialist aristocracy ... negatively through the elimination of all elements which are inferior from a racial and biological point of view. Moreover, by the radical removal of any un-corrigible political opposition refusing principally to acknowledge the ideological (weltanschauliche) basis of the National Socialist State and of its fundamental institutions (Kogon 1947, pp. 21 sq.).

We have seen that the main implications of the Supreme Value were already fully developed in Hitler's book *Mein Kampf*, first issued 1925–27. The same is

true for other characteristics. War to spread the Supreme Value is an obvious and necessary measure:

The pacifist and humanist idea is perhaps quite useful at the time when superior man has conquered and subjugated the world in a way which makes him the only lord of this earth. ... Consequently, first fight and then pacifism (Hitler 1933, pp. 315 sq.).

Morality has to serve the Supreme Value. Himmler, the leader of the SS, expressed this idea clearly in a speech to a meeting of SS group leaders in Posen on October 4, 1943:

... One fundamental principle has to be absolutely valid for the SS man: We have only to treat honestly, decently, faithfully, and as a comrade, those related to our own blood, but nobody else. I am totally indifferent as to how the Russians and the Czechs fare. That which is of good blood of our kind in nations we will fetch by taking away their children and educating them. Whether other nations live in prosperity or perish by hunger interests me only so far as we need them as slaves for our culture ... (International Military Tribunal 1947, vol. 29, pp. 122 sq.).

Hitler is already concerned in *Mein Kampf* with the centralization of spiritual leadership. When discussing the advantages of local party organizations he explains:

Such formation of sub-organizations has, however, only to take place, when the authority of the spiritual founder and of the school established by him has been acknowledged unconditionally. This is necessary to prevent a disruption of the unity of the teaching (Hitler 1933, p. 381).

The aim of a political reform movement will never be reached through work to enlighten or by influencing the ruling powers, but only by gaining political power. Each world-moving idea not only has the right but the duty to secure those means which allow the accomplishment of its ideas (p. 377).

It is thus not surprising that Hitler established the leader principle (Führerprinzip):

The movement advocates on the smallest and on the largest scale the principle of unconditional authority of the leader joined with highest responsibility (p. 378).

2.2 Marxism

We show first that the teachings of Marx are considered by communists as Supreme Values which have to be realized on earth and which are absolutely true. Let us quote Lenin (Three Sources and Three Essentials of Marxism, 1913):

... The teachings of Marx are almighty since they are true. They are complete and harmonious in themselves. His doctrine provides men with a unified world view, which is not consistent with any superstition, any reaction, any defense of bourgeois suppression...

Only the philosophic materialism of Marx has shown to the proletariat the way out of the spiritual slavery under which all oppressed classes have suffered until now (Lenin 1962, pp. 1293–1299).

Marx himself² already basked in the “communist proud of infallibility” (Marx and Engels 1956 sq., vol. 27, p. 324). Engels believed with Marx that the latter had discovered the vital law of humanity:

Like Darwin who discovered the law of the evolution of organic nature, so Marx found the law of evolution of human history. ... But moreover, Marx also discovered the special law of motion of the present capitalist way of production and of the bourgeois society created by it ... (Marx and Engels 1956 sq., vol. 19, pp. 335 sq.).

In fact, according to Marx, communism will bring about the solution of all riddles of the world (Marx and Engels 1956 sq., supplementary vol. 1, p. 536), and lead to the end of the division of labor, of exploitation, alienation, and class dominance (compare article “state” in Löw 1988b).

The above quotations prove that the teachings of Marx were considered by himself and by his adherents to embody Supreme Values and that its contents were not only absolutely true but that its final aim would be reached with necessity.

Let us now turn to the question of heretics. Already Marx and Engels disapproved of the competition of other socialists diverging from their own ideas:

The sects, which were first levers of the movement become an obstacle when they have been outrun by it; then they become reactionary; ... (Marx and Engels 1956 sq., vol. 18, pp. 33 sq.).

The communists, i.e., those who best interpret the hidden meaning of the class struggle going on in front of our eyes, are the last to commit the mistake to approve or to promote sectarianism (vol. 32, p. 671).

Now, these statements by the founders of Marxism do, of course, not imply that heretics should be punished or even be eliminated. But Marx’ threat against Bakunin “He should be on his guard, otherwise he will be excommunicated officially” (vol. 32, pp. 349 and 351) sounds already more ominous. And in the statutes of the League of Communists (Bund der Kommunisten) of December 1847 we read:

Art. 41: The district authority condemns criminal acts against the League and executes the sentence.

Art. 42: The League has to watch over removed and expelled individuals as well as over suspicious persons. It has to render them harmless (vol. 4, p. 600).

Concerning the removal of enemies opposing the revolution to be brought about by the Supreme Value society, i.e., the pagans, Marx and Engels are not less outspoken. As Marx puts it:

We are reckless, and we do not ask for your consideration. When it will be our turn we will not palliate terrorism (vol. 6, p. 505).

²The following presentation of the statements of Marx and Engels rests strongly on Löw (1988a).

And Engels states:

Did these gentlemen never see a revolution? A revolution is certainly the most authoritarian event which exists; through it one part of the population coerces its will on the other part with the help of rifles, bayonets and guns, i.e., with most authoritarian means; and the victorious party has to make this domination durable by the terror which is infused by its arms into the reactionaries; otherwise it will have fought in vain (vol. 18, p. 308).

Note that the true creed has to be spread by revolutionary force, but that in Marx' and Engels' thinking this will happen with absolute necessity. But in spite of this conviction pagans, i.e., capitalists, bourgeois and landed proprietors have to be terrified not to turn back the wheels of history.

The suppression of un-predestined people belonging to these groups has to take place through the Dictatorship of the Proletariat, which has to be established after the power of the state has been destroyed and grasped in a revolution. In his well-known "State and Revolution" written from August to November 1917, Lenin quotes from Marx' "Critique of the Gotha Program" contained in a letter to Bracke of May 5, 1875 (published 1891 in "Neue Zeit", vol. 9 I):

Between capitalist and communist society exists the period of revolutionary transformation from the former into the latter. Corresponding to it is a political transition period in which the state can only be the revolutionary Dictatorship of the Proletariat.

Lenin then explains:

The further evolution, i.e., the evolution to communism, cannot proceed in any other way, since no one besides the proletariat can break the resistance of capitalist exploiters ...

... the Dictatorship of the Proletariat brings a number of limitations for the oppressors, the exploiters, the capitalists. They have to be kept down to liberate humanity from wage slavery, their resistance has to be broken by force ... (Lenin in Fetscher 1970, p. 72).

On the other hand he (Marx) stated that the "destruction" of the machinery of the state is necessary in the interest of workers and peasants, that it unites them, puts them in front of the common task to liquidate the "parasite" and to substitute something new for him (p. 35).

In 1920, after having been in power for nearly three years, Lenin makes it clear in "The Tasks of Youth Organizations" that communist morality has to serve the Supreme Value to bring about Communism as the highest stage of socialism:

Class struggle still goes on, and it is our task to subordinate everything to this struggle. We also subordinate our communist morality to this task. We assert: that is moral which serves the destruction of the old exploitative society and the gathering of all workers around the proletariat ... (Lenin in Weber 1967, p. 125).

After having grasped power, Lenin did not hesitate to move on with these ideas which had emerged from the implied logic of the Supreme Value. In his essay "How to Organize Competition" of January 7 and 10, 1918 (Lenin 1956 sq., vol. 26, pp. 402–414) he proclaimed the united purpose of "purging the Russian land of all kinds of harmful insects" (vol. 26, 1961, p. 413, compare for this quotation Solzhenitsyn 1973, vol. 1, p. 27). The term insects not only included all class enemies but also "workers malingering at their work". It also included intellectuals,

for “In what block of a big city, in what factory, in what village ... are there not saboteurs who call themselves intellectuals?” (p. 413).

It is clear that Lenin wanted to use extended terror also against heretic socialists like the Mensheviks and the Socialist Revolutionaries. In a letter written in 1922 to Kursky he writes: “Comrade Kursky! In my opinion we ought to extend the use of execution by shooting (allowing the substitution of exile abroad) to all activities of the Mensheviks, SR’s, etc. We ought to find a formulation that would connect these activities with the international bourgeoisie” (quoted from Solzhenitsyn 1973, p. 353). Note that this letter was written to influence the formulation of a new Criminal Code.

We have shown how the development of the implied logic of the Supreme Values led to the demand to persecute and to eliminate heretics and pagans and also to the quest for secular power in the form of the Dictatorship of the Proletariat. Needless to say that this power had to be centralized and to be combined with spiritual leadership. Lenin expressed this in April/May 1920 in his “The “Left Radicalism”, the Infantile Disease of Communism”: “I repeat: The Experience of the victorious Dictatorship of the Proletariat in Russia ... has shown clearly that unconditional centralization and strongest discipline of the Proletariat are one of the most important conditions for a victory against the Bourgeoisie” (Lenin in Fetscher 1970, vol. 2, p. 302).

In “State and Revolution” (August/September 1917) Lenin expressed his view that

Until the “higher” phase of communism has arrived, socialists ask for the most rigorous control through society and the state concerning the measure of work and consumption (Lenin in Fetscher 1970, vol. 2, p. 79).

Concerning spiritual college and party leadership, it is interesting to look at a draught for the Statutes of the Socialist Democratic Workers Party of Russia written by Lenin in 1903:

5. The Central Committee unites and directs the whole practical activity of the party and administers the central party finances and all technical institutions of the party as a whole. It settles all conflicts among the different organizations and institutions of the party as well as within them.
6. The ideological leadership is in the hands of the Editorial Board of the central newspaper. The Editorial Board edits the central newspaper of the party, the scientific paper and the pamphlets.
7. The Party Council consists of five members and is elected by the plenary meeting of the party out of the members of the Editorial Board and the Central Committee. The Council decides on all quarrels or disagreements between the Editorial Board and the Central Committee ...
8. New Committees or Federations of Committees have to be confirmed by the Central Committee ... (Lenin in Weber 1967, p. 45).

Let us finally look at the holy war to spread the creed. First, there can be no doubt that world domination by communism was derived from the tenets of the

Supreme Value. Read Lenin's short sentence written in 1921 in "On the Importance of Gold now and after the Full Victory of Socialism":

When we have been victorious on a world scale, then, I believe, we will construct in some of the greatest cities of the world public toilets out of gold (Lenin in Weber 1967, p. 133).

Note that gold symbolized for Lenin the exploitative Capitalist System.

Secondly, Lenin and Sinowjew state in "Socialism and War" in 1915 that "Marxism is not Pacifism. It is necessary to fight for the quickest end of the war. But the demand for 'peace' has only a proletarian meaning if it is connected with a summons to revolutionary fight" (Lenin 1929, vol. 18, p. 284).

2.3 Christianity

The seeds for logical implications of the Supreme Values can already be found in the New Testament. First it is clear that according to the New Testament, Jesus Christ offered a Supreme Value, everlasting life, to the true believers:

Verily, verily I say unto you, He that believeth on me hath

Ever-lasting life.

I am that bread of life.

Your fathers did eat manna in the wilderness and are dead.

This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world (St. John 6, 47–51)

Also, the Supreme Value is seen as an absolute truth:

Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father, but by me" (St. John 14, 6).

Everybody is therefore called to follow this Supreme Value:

... I come not to send peace, but a sword. ...

He that loveth father or mother more than me is not worthy of me.

And he that taketh not his cross, and followeth after me, is not worthy of me.

He that findeth his life shall lose it: and he that loseth his life for my sake shall find it (St. Matthew 23, 34–39).

Here we find already the material out of which martyrs are formed. Also the punishment is mentioned, which is threatening if one loses one's belief:

And fear not them which kill the body, but are not able to
kill the soul: but rather fear him which is able to destroy
both soul and body in hell (St. Matthew 10, 28).

It is also well known that Christ charged the Apostles with missionary work already during his lifetime:

And he called unto him the twelve, and began to send them
forth by two and two; and gave them power over unclean spirits

...

And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrha in the day of judgment, then for that city (St. Mark 6, 7–11).

It is, of course, true that Christ referred to punishment for pagans and for renegades, who would not listen, only at the day of the last judgment. Otherwise he would scarcely have said.

But I say unto you which hear, love your enemies, do good to them which hate you (St. Luke 6, 27).

However, we have already argued, that a Supreme Value begins to develop its own inherent logic at the hands of subsequent followers. If the salvation of the eternal soul is of supreme importance and if one should "fear not them which kill the body", is it then not necessary to save the soul of pagans and heretics, even if this can only be accomplished by taking their lives? And must pagans and heretics not be hindered, if necessary by force, to poison the souls of believers or to prevent the spreading of the new gospel? True it is not necessary to draw these conclusions, and most Christians, especially today, would consider them to be an aberration. But it is not surprising that St. Augustin holds it to be the duty of the Roman emperor to protect the church, to defend it against heretics and those causing schisms, and to act against them as against criminals (Epistula 133, 3).

In one of his letters to the Donatists, who were North African heretics, St. Augustin explained:

5. As you see, you rise with force against the peace of Christ. Thus you are not suffering for Him but for your misdeeds. What a delusion that you claim the glory of martyrdom in spite of your wicked life and your criminal acts, for which you are rightly punished. Consequently, if you coerce people in arbitrary audacity - how much more are we obliged to resist your frenzy with the help of the legal authorities, which God has subordinated to Christ in accordance with his earlier announcement. We are obliged to resist to free pitiable souls from your despotism, to cure them from a very old delusion and to accustom them to

the light of the most manifest truth. For though you assert that we force people against their free will, it is true that many like to be forced, as they confess before and afterwards, since they escape by this fact from your oppression. ...

12. Take note, that God himself has truly spoken in this law through the heart of the king which rests in his hand. He has spoken in this law of which you assert that it has been enacted against you. Though, if you want to understand it, it has been enacted for your sake. ... (Augustinus 1878, vol. 7, pp. 438–439, 444).

St. Ambrose has similar convictions. Concerning religious matters, the church is placed above imperial competence, and not vice versa. The emperor, as son of the church, owes obedience to it. He does not stand above the church, but as a member within its community. He is not allowed to assign churches to heretics (*Epistulae* 21, 4.9 ff.; 21, 36; 51, 12; 41, 27; 21, 2); for a general discussion, see Schilling (1923).

An episode which took place between St. Ambrose and Roman Emperor Theodosius I is revealing. In Callinicum in Mesopotamia Christians had burned a Synagogue. The emperor ordered to punish the criminals severely and commanded the local bishop to restore the Synagogue. Ambrose heard about this and wrote a lengthy letter to Theodosius asking him to pardon the guilty. A Christian emperor was not allowed to act as an advocate of the Synagogue and to help the Jews to win a triumph against the Church (Ambrose, *Epistula* 40). When the emperor next went to church, St. Ambrose preached about the necessity of what had been done, the glory of the Church, the abjectness of the Synagogue, and asked for pardon. He only continued the holy service after Theodosius had promised complete amnesty (Lietzmann 1976, p. 120; Jones 1966, p. 69). The attitude of St. Ambrose means, of course, that Christians have the right or even the duty to destroy synagogues.

This interpretation is supported by a letter written some years earlier to emperor Valentinian III in which St. Ambrose tried successfully to prevent the reinstallation of the pagan Victoria altar in the Curia (the Roman Senate):

Whereas all men ... serve you, the emperors and masters of the earth, you yourself serve God and the holy creed. ...

Everybody serves this true God. And he who accepts him to honor him with deep love, is not indifferent and tolerant, but zealous in his belief and his piety. If he is like that, he is not allowed to consent that the images of pagan gods are worshipped and that pagan customs are cultivated (Ambrose, *Epistula* 17 in Klein 1972).

Firmicus Maternus, a writer of about the same period, who had been recently converted, is much more outspoken. In his book on the “Errors of Pagan Religion” he writes:

XXVIII, 6. Take away, take away without hesitation, most holy emperors, the treasures of the temples. These gods may be molten by the fire of the mint or the flames of the furnaces. Use all presents devoted to them for your own benefit and make them your property. ...

XXIX, 1. But you also, most holy emperors, are ordered to punish and to chastise. You are commanded by the Law of the Supreme God that you severely persecute the crime of idolatry with all means ...

2. According to God's command neither the son nor the brother shall be saved, and God even permits the execution with the sword of the beloved wife ... (Firmicus Maternus 1913, see also Schneider 1978, pp. 605–612).

The logic inherent in the Supreme Value is systematically unfolded in the Middle Ages by St. Thomas of Aquino in his *Summa Theologica*.

The commands of Christ "Love your enemies, do good to them which hate you" (St. Luke 6, 27) and "My kingdom is not of this world" (St. John 19, 36) may have prevented, on several occasions and for a long time, the prescription to fight paganism and heretics here on earth. But the resistance need not be permanent, for the internal logic of the Supreme Value will, in time, take care of these obstacles. For love of fellow men requires to do them good first of all concerning the salvation of their immortal souls, and only then concerning their well-being on this earth. Thus stubborn heretics not prepared to repent and to forswear have to be left to secular power, i.e., to be eliminated according to St. Thomas Aquinas. For if their lives were saved, they might pervert others by infecting them or by returning to their heretical practices (St. Thomas, *Summa Theologica* 2, 2 q.11, a.4; Chap. 9 X; *De Haereticis* 5, 7; see Thomas de Aquino 1933 sq.). Though milder against pagans, St. Thomas speaks out against tolerating the pagan cult (*Summa Theologica* 2, 2 q.10, a.11).

His attitude concerning heretics St. Thomas formulated as follows:

Heretics deserve not only to be separated from the Church by excommunication, but also to be severed from the world by death. For it is a much graver matter to corrupt the faith which guides the soul than to forge money, which supports temporal life. Therefore, if forgers of money and other evil-doers are condemned to death at once by the secular authority, much more reason is there for heretics as soon as they are convicted, to be not only excommunicated, but even put to death.

But Thomas Aquinas at least proposes to give them another chance, and to condemn them to death only after a relapse into heresy.

The Fourth Council of the Lateran (1215) codified the theory and practice of persecution of heretics. In its third canon, the council declared: "*Secular authorities, whatever office they may hold, shall be admonished and induced and if necessary compelled by ecclesiastical censure, ... to take an oath that they will strive ... to exterminate in the territories subject to their jurisdiction all heretics pointed out by the Church.*"

In view of the implied logic of supreme values, it is not surprising that the attitude toward pagans has not been always as lenient in the Middle Ages. In his famous speech asking for a crusade at the Council of Clermont in 1095 Pope Urban II asked the potential crusaders.

Let the deeds of your ancestors move you ... and of your other kings, who have destroyed the kingdoms of the pagans, and have extended in these lands the territory of the holy church. Let the holy sepulcher of the Lord of our Savior, which is possessed by unclean nations, especially incite you, and the holy places which are now treated with ignominy and irreverently polluted with their filthiness. ...

But if you are hindered by love of children, parents and wives, remember what the Lord says in the Gospel, "He that loveth father or mother more than me, is not worthy of me." ... Enter upon the road to the Holy Sepulcher; wrest land from the wicked race, and subject it to yourselves. ...

... undertake this journey for the remission of your sins, with the assurance of the imperishable glory of the kingdom of heaven (quoted from Weber 1972, p. 248 sq.).

This is certainly a call for a holy war. Finally, let us turn to the problem of the spiritual college and the executive committee. It is well known that already in the late Roman Empire the Councils of the Church like in Nicaea or Chalcedon, began to act as intermittent spiritual colleges. In that time, the Pope in Rome succeeded in gaining spiritual leadership in the Western part of the crumbling and dissolving empire. In the Middle Ages, Popes like Gregory VII, Innocent III and Boniface tried to subordinate the secular powers to their own authority and thus to combine the executive with the spiritual leadership of Western Christianity. Boniface's famous bull *Unam Sanctam* defines these papal claims:

... we learn from the words of the Gospel that in this church and in her power are two swords, the spiritual and the temporal. ... Both are in the power of the Church, the spiritual sword and the material. But the latter is to be used for the Church, the former by her; the former by the priest, the latter by kings and captains but at the will and by the permission of the priest. ...

Thus, concerning the Church and her power, is the prophecy of Jeremiah fulfilled, "See, I have this day set thee over the nations and over the kingdoms", etc. ... Whoever therefore resists this power thus ordained of God, resists the ordinance of God. ... Furthermore, we declare, state, define and pronounce that it is altogether necessary to salvation for every human creature to be subject to the Roman pontiff (quoted from Weber 1972, p. 226 sq.).

The strict attitude against heretics is also shared by founders of the Protestant Christian Churches. Though Luther had been rather tolerant concerning them in his younger years, he became rather radical in his older days and stated:

Heretics are not disputed with, but to be condemned unheard, and whilst they perish by fire, the faithful ought to pursue the evil to its source and bath their hands in the blood of the Catholic bishops, and of the Pope, who is a devil in disguise.

Not surprisingly, the definition of heretics has changed according to the new creed. Luther also takes a strict position against Jews as nonbelievers:

Burn the synagogues; take away their books, including the Bible. They should be compelled to work, denied food and shelter, preferably banished.

Calvin was more radical than Luther. He explains:

"Those who would spare heretics and blasphemers are themselves blasphemers." The "implacable severity" of the death penalty is mandatory because "devotion to God's honor should be preferred to all human concerns."

The Catholic Church of the fourteenth and fifteenth centuries especially in Spain was as radical in persecuting heretics. After the conquest of the last Islamic state of Granada 1492 Queen Isabel of Castile and King Ferdinand of Aragon issued on March 31 the Alhambra Decree banning all Jews from Spain, who did not convert

to Catholicism. Approximately 200,000 left Spain, but about 50,000 took baptism to be able to remain. But many of these so-called “Conversos” secretly kept their traditions. The same was true for many Muslims who converted to the Catholic church, the “Moriscos”.

This could, of course, not be tolerated and the inquisition headed by the Great Inquisitor Tomàs de Torquemada (since 1483 until his death in 1498) began to persecute them. It has been estimated that about 2000 victims of these groups were killed by the inquisition.

2.4 Islam

Let us now look whether and to which degree the logic inherent in supreme values has historically emerged in Islam, which is well known for advocating the use of war against infidels:

In the Muslim community, the holy war is a religious duty, because of the universalism of the (Muslim) mission and (the obligation to) convert everybody to Islam either by persuasion or by force. Therefore, caliphate and royal authority are united in (Islam), so that the person in charge can devote the available strength to both of them at the same time.

The other religious groups did not have a universal mission, and the holy war was not a religious duty to them, save only for purposes of defenses. It has thus come about that the person in charge of religious affairs in (other religious groups) is not concerned with power politics at all. (Ibn Khaldûn 1967, vol. 1, p. 473).

This is a classical statement by the famous scholar Ibn Khaldûn, who lived around 1400. Accordingly, each Muslim is obliged to spread the Supreme Value by persuasion or force. Pagans have not to be spared. Spiritual and Executive Power have to be combined in the Caliphate to make the missionary task more effective. Specifically referring to Christians, Ibn Khaldûn explains “We do not think that we should blacken the pages of this book with discussion of their dogmas of unbelief. All of them are unbelievers. This is clearly stated in the noble Qur’an. (To) discuss or argue those things with them is not up to us. It is (for them to choose between) conversion to Islam, payment of the poll tax, or death” (vol. 1, p. 480, 1967).

There can be no doubt that the belief in God (Allah) is considered by Islam to be a Supreme Value:

It should be known that the Lawgiver (Muhammad) commanded us to believe in the Creator whom he considered as the sole source of all actions, ... He informed us that this belief means our salvation if we have it when we die (Ibn Khaldûn 1967, vol. 3, p. 44).

The Qur’an also embodies the absolute truth: “Inimitability is restricted to the Qur’an. The other Prophets received their books in a manner similar to that in which our Prophet received (certain) ideas that he attributed to God, such as are

found in many traditions. The fact that he received the Qur'an directly in its literal form, is attested by the following statement of Muhammad..." (vol. 3, p. 193). "The Qur'an is the clearest proof that can be, because it unites in itself both the proof and what is to be proved" (vol. 3, p. 192, 1967).

In the case of Islam, the implied logic of the Supreme Value unfolded itself rapidly. In fact, many of the ideas emerged already during the lifetime of Muhammad and can even be found in the Qur'an. Unbelievers have to burn in hell, whereas true believers will be rewarded:

And they will say further: "If only we had listened,
We would not be burning." So they confess their sins.
Far from God's mercy are the dwellers in the flames,
But those who fear God without seeing Him,
To them shall come forgiveness and great rewards.
(Qur'an, Sura 67)

The doctrine of the holy war was also already conceived during the life of the prophet:

They ask you about making war in the sacred month. Say: Warfare in this month is a great offence, but to obstruct the way of God and to deny Him, to hinder men from the holy temple, and to expel his people thence, that is more grievous to God. For idolatry is worse than killing.

They will not cease from fighting against you until they have made renegades from your faith, if they are able. And whosoever becometh a renegade and dieth an unbeliever, his works shall come to nothing in this world or the world to come. Such are the rightful owners of the Fire, and they shall abide there forever (Qur'an, Sura 2).

It is thus stated, that Holy War is even allowed in the sacred month. For otherwise, the pagans may attempt or force believers to give up the Truth.

During the last years, we have witnessed another restatement of the implications of Shiite Islam as a Supreme Value Society. Let us quote the words of Ayatollah Khomeini.

Each secular power... is necessarily an atheistic power, the work of Satan. The Islamic government, however, is subject to the law of Islam, which is neither derived from the people nor from its representatives, but directly from Allah and His Divine Will. The law of Qur'an, which is nothing than the Divine law, is the whole of each Islamic government and rules infallibly above all individuals.

If a destined man embodying these highest virtues reveals himself to the public with the intent to form a truly Islamic government, then he has been endowed by the Almighty with the same message as once the prophet: he has to lead the people. In this case it is the absolute duty of the people to obey him. All military and civil power, which has been transferred by the Almighty to the Prophet is also at the disposal of the Islamic government of today (Konzelmann 1980, pp. 43 and 47).

Concerning the Holy War, the Ayatollah from Qum stated:

The Holy War means a conquering of territories which are not dominated by Islam. Precondition for the declaration of Holy War is the formation of a Holy Islamic government... The final aim of the Holy War is the subjugation of the world under the law of the Qur'an... But the world shall know that the universal predominance of Islam is fundamentally different from the claim for power by ordinary conquerors. Guarantor of the difference is the authority of the Imam, the man of faith. He does not wage an unjust or tyrannical war of conquest (Konzelmann 1980, p. 38).

2.5 Conclusions

1. The four ideologies we have considered in this chapter are empirically characterized by Supreme Values lexicographically preferred to all other aims and believed to be absolutely true.
2. People not willing or unable to be converted to the right creed (Jews, Bourgeois, capitalists, pagans and heretics) have to be suppressed or to be eliminated.
3. Non-Aryans, especially Jews cannot be converted according to National Socialism.
4. The same is true in Communist Societies for capitalists.
5. The enemies of the true creed have to be defeated. Nazism and Communism are outspoken in their aims to conquer the secular power of the state and to spread their creed over the globe. But the Christian church has also been set over the nations according to several Popes and Islam has used the Caliphate to spread its true belief as far as possible across the world.

References

- Alighieri D (1904) *De Monarchia*. Edited with a translation and notes by Aurelia Henry. Cambridge, Boston, New York
- Augustinus A (1878) *Ausgewählte Schriften des hl. Anrelius Augustinus*, edited by Valentin Thalhofer, Köln
- de Aquino T (1933 ff.) *Die deutsche Thomas Ausgabe, Summa Theologica*, Salzburg
- Ensslin W (1976) *Staat und Kirche von Konstantin dem Grossen bis Theodosius dem Grossen*. In: Ruhbach G (ed) *Die Kirche angesichts der konstantinischen Wende*, Darmstadt, pp 74–99
- Fetscher I (1970) *Lenin Studienausgabe*, 2 vols. Frankfurt und Hamburg
- Hitler A (1933) *Mein Kampf*. München. First edition 1925–1927
- Ibn Khaldûn (1967) *The Muqaddimah. An introduction to history*. Translated from the Arabic by Rosenthal F, 3 vols. Princeton, NJ
- International Military Tribunal (1947) *Der Prozess gegen die Hauptkriegsverbrecher. Nürnberg*
- Jones AHM (1966) *The Decline of the Ancient World*. London and New York
- Klein R (1972) *Der Streit um den Victoriaaltar. Einführung, Text, Uebersetzung und Erläuterungen*. Darmstadt
- Kogon E (1947) *Der SS-Staat*. Stockholm

- Konzelmann G (1980) Die islamische Herausforderung. Hamburg
- Lenin WI (1913) Drei Quellen und Bestandteile des Marxismus. In: Lenin (1962) (ed) Werke, Bd. 19. Institut für Marxismus-Leninismus beim Zentralkomitee der SED, Berlin (Ost)
- Lenin WI (1929) Sämtliche Werke, 2nd edn. Wien and Berlin
- Lenin WI (1956 ff.) Gesammelte Werke. Ostberlin
- Lietzmann H (1976) Das Problem Staat und Kirche im Weströmischen Reich. In: Ruhbach G (ed) Die Kirche angesichts der konstantinischen Wende. Darmstadt, pp 112–121
- Löw K (1988a) Totalitäre Elemente im originären Marxismus. In: Löw K (ed) Totalitarismus. Berlin, pp 166–184
- Löw K (1988b) Marxismus-Quellenlexikon. Köln
- Maternus F (1913) Schrift vom Irrtum der heidnischen Religionen. Aus dem Lateinischen übersetzt von Dr. Alfons Müller. Bibliothek der Kirchenväter, 2nd vol. Kempten und München
- Marx K, Engels F (1956 ff.) Werke. Editor: Institut für Marxismus-Leninismus beim Zentralkomitee. Berlin (East)
- Neue Zeit (1891)
- Schilling O (1923) Die Staats- und Soziallehre des hl. Thomas von Aquin. Paderborn
- Schneider C (1978) Geistesgeschichte der christlichen Antike, München
- Solzhenitsyn AI (1973) The Gulag Archipelago, 1918–1956, I–II. New York, Evanston, San Francisco and London
- Weber H (1967) Lenin. Aus den Schriften 1895–1923. München
- Weber E (1972) The western tradition, 3rd edn. Lexington (Mass.) and Toronto

Totalitarianism, Terrorism and Supreme Values

History and Theory

Bernholz, P.

2017, XII, 160 p. 11 illus., Hardcover

ISBN: 978-3-319-56906-2