

WE MUST KNOW OUR ENEMY

In my temerity, is my rashness an effrontery to propriety and/or common sense when I argued that Islam is our enemy when others would say that one should have some of that audacity of hope that Barack Obama talks about? I seem to recall that when one is young, he wishes to conquer the world and is more often than not, a liberal, yet when older he tends to slow down, reflect more and lean towards conservatism. Caught, no spin here, if McCain is older than dirt, then I qualify too.

Recently my thoughts were on who would be our next Commander-in-Chief and argued we must remain in Iraq, complete the counter-insurgency mission, redefine our strategy away from the vagueness of a War against Terror, and pinpoint those nation states who continue to harbor, train, finance and condone Islamo-fascists. Next came a retrospective trip from Muhammed to now - to know our enemy. It seems I am suggesting a continuing war, a long war albeit justified for the innocents who died on 9/11. I am. Despite the troubles at home, their solutions have to be tied-in with our success abroad. I visualize a debate between McCain and Obama (presumptive winners) as a highlight of their campaign: The War "Basis for ending or continuing the war and conditions thereto." This would be an hour debate between the two of them, no questions, but comment/rebuttal controlled by the moderator.

Of course the plate will be filled with woes on the economy, cultural disparities, needs to address entitlement problems, health care, our porous borders and the like but these must be subservient to ending this encroachment of Jihadist Islam and its march. Yet many may vote to trump this war by bringing the troops home and let the chips fall as they may. This could be disastrous. Let me tell you why!

'Through Our Enemies' Eyes', a book first published in 2002, anonymously, tended to challenge the conventional wisdom that the US intelligence community was the weak link that led to 9/11. The author Michael Scheuer, 21 years in the CIA, headed the bin Laden unit from 1996-99, comparing him with many statesmen and political figures to show the esteem and magnetism held by him in the Muslim world, often perplexing those who read the book and publishers. Scheuer was unknown, due to his work then with the CIA, and need for security yet did not breach classified information. Now retired, he followed the earlier

book with 'Imperial Hubris' -four years into the insurgency-and highlighted the inability to thwart the cycle of recruitment and regeneration that Scheuer discussed in the earlier book. The key to success in warfare, as Chinese strategist, Sun Tzu wrote, "Know your enemy and you will know yourself".

What sustains this Islamic ideology is unique in itself as George Weigel writes in his "Faith, Reason and the War against Jihadism". Weigel engages the present and recurring danger succinctly. Drawing on a quarter century of a combination of moral argument and public policy, he reminds that "it is a moral obligation of all Muslims to employ whatever means are necessary to compel the world's submission to Islam". He takes us on a historical trip about those whose influence paved the way.

A litany of influential figures dot the historical past -from medieval Islamic debate about philosophy, law and the speculative religious thought to the caves of Tora Bora and 9/11- and attempt to to jump-start the aura of Islamic past successes and fight Western modernity: Abd al-Halim ibn Taymiyya(1263-1328) Muhammad ibn Abd al-Wahhab(1703-1792); Hasan-al-Banna(1906-1949) and Sayid Qutb(1903-1966); Taymiyya was blunt, "Islam must prevail as the only true religion and defeat/persecute the others.",while Wahhab, initially downgraded, became the dominant Saudi religious ideology, to be pushed via Saudi wealth. Wahhab argued for oneness and Islam as its voice. Madrassas and Mosques reverberate and find Wahhabism in Detroit and with Chaplain services in American prisons; al-Banna, Egyptian founder of the Muslim Brotherhood fought the 'mental colonization' under colonial rule applying the fight by the Brotherhood and Jihad(holy war). "Islam is a state as well as a religion",al -Banna argued. Sayid Qutb was weaned on the West and adopted their culture yet seemingly repelled by the sexual attitudes prevalent on ships, dance halls and even churches. He became obsessed by the subtleties of openness in Western society-and frozen in time (Crusades and the Spanish Reconquista) seeing the evil of Christianity. "Judaism and Christianity must be expunged."

The West cannot grasp the birth to death rationale of Islam and devout Christians believe that even the heralded return of Jesus to fight this evil may not be enough. Vigilance, as they say, is the price of liberty and freedom. Our body politic offers no recompense.