

The Gratuitous Suicide by the Sons of Pride: On Honour and Wrath in Terrorist Attacks

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“Where there is coal, or oil, or water-power, there new weapons can be forged against the heart of the Faustian Civilization”
Oswald Spengler, *Man and Technics*

“In that day, Yahweh with his hard and great and strong sword will punish leviathan, the fleeing serpent, and leviathan the twisted serpent; and he will kill the dragon that is in the sea.”

Isaiah 27:01

In the Western philosophic and literary tradition to be without home or country is a fate that both demands our loathing and pity. As Aristotle characterized it, a man born without a city is either a “beast or a god”. Such beings Aristotle maintains, since they cannot properly be called human, have a natural tendency towards war and violence. Aristotle sites Homer in describing such a being as clanless, lawless, and hearthless. “The man who is such by nature at once plunges into a passion for war; he is in the position of a solitary piece in a game of draughts.”² Oswald Spengler addresses this issue of such wanderers by appealing to the image of Nietzsche’s beasts of prey. “*The animal of prey is the highest form of mobile life.* It implies a maximum of freedom for self against others, of responsibility to self, of singleness to self, an extreme of necessity where the self can hold its own only by *fighting and winning and destroying.* It imparts a high dignity to Man, as a type, that he is a beast of

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² Barker, Ernest, trans. Aristotle, *Politics*, Oxford University Press, Oxford, 1998. Pg. 10, 1253b17.3.

prey.”³ The beast of prey that Spengler describes is also much akin to Alexandre Kojève’s conception of the japanized man, a being whom is capable of the highest spiritual undertakings – “the gratuitous suicide”.

Both mythopoetic and philosophic accounts in the Western tradition attempt to give us an understanding of such men – they are naturally wed to the ways of war, but also hold no particular allegiance to community though they may invoke it in their march towards power. A great deal of effort in the classical Western cannon is spent rendering and making available a system of education and organization that permits the necessary tethering of such men, so as to not have them unleash their wrath inwards against their fellow citizens or plunge their respective communities into war with others. Such early mythopoetic and philosophic accounts of the warrior’s nature also have modern equivalents which, it should, be noted, are not far removed from the classical examinations and judgements of Plato, Aristotle and St Augustine. Thomas Hobbes titled his *magnum opus* the Leviathan, from the book of Job, because Leviathan “... seeth every high thing below him; and is King of all the sons of pride”.⁴ This paper aims to survey several of the ancient and modern ontological accounts on the man of war as he relates to the regime. The hope is that such an analysis can bear fruit in showing a manner of understanding the global resurgence of dangerous individuals that can contest states directly by means of terrorism. I wish to stress however that for the most part I will be drawing upon such examples from the Western tradition of political philosophy, and leave it to more competent Islamic scholars to address such issues within Islamic traditions.⁵

Before we can attest that an act of violent suicide is a tactic of the powerless, or that religion offers a solace making it “reasonable”, we must first take note of Achilles choice in Homer’s Iliad: “Better a short life full of glory, than a long life.” Behind liberal democratic thought lies a Christian heritage that often escapes the analysis of most secular interpreters. Augustine’s theological and political philosophy is the first sustained argument on what became the Catholic Church’s position on the injunction against suicide. The early Christian movements struggled with the relation between private and public as they related to pioussness and civic duty – how were these often conflicting and unstable forces to be mediated in a polity that was heterogeneous in content? The Donatists and Circumcellions challenges to the Catholic Church paved the way to what has become the communitarian heart of the Christian world view,

³ Spengler, Oswald, *Man and Technics: A Contribution to the Philosophy of Life*, University Press of the Pacific, Honolulu, 2002. Pg. 22.

⁴ Hobbes, Thomas, *Leviathan*, Hackett Publishing Company, Indianapolis, 1994. Pg. 210.

⁵ As in the spirit of Joseph Campbell, “My hope is that a comparative elucidation may contribute to the perhaps not-quite disparate causes of those forces that are working in the present world for unification, not in the name of some ecclesiastical or political empire, but in the sense of human mutual understanding.” Campbell, Joseph, *The Hero with a Thousand Faces: Third Edition*, Princeton University Press, Princeton. Pg. VIII.

but Augustine's doctrinal answer to Donatist and Circumcellion⁶ challenges against Catholic authority spelled out how the magistrate⁷ was to treat a being capable of a "gratuitous suicide".⁸ Within this Catholic world view is born the injunction against pride that will haunt the thought of liberal democracy. It is this inability of liberal democracy to understand the ontological roots of the prideful, honour-seeking individual that is at the heart of our global predicament.⁹ It is important to step back our analysis of such prideful men, to pre-Christian times since therein we find a very different and favourable understanding of the internal and external psychological forces that propel such men to action and sacrifice. And after two millennia of Christian secularism, our wits have become dull to what is perhaps most evident in world politics today – the return of the Gods, a return to myth as motive and means to establishing power.

A Mother's Council: Pride and Honour in the Timocrate

The ancient Greeks has two senses for the word pride – the positive type of pride was love of honour in the negative sense it was hubris. The positive notion of pride, if we transliterate, means philo-timai – by philo we recognize the friendship towards something, just as philo-sophia is friendship to wisdom, or better still the love of wisdom. Timai is a harder word to denote in its specific meaning, since it can mean a number of things – honour, avenging, that which is valued, precious or esteemed – the word is generally related to value and judgments of value. But this does not mean we can translate the meaning of philo-timai as a type of money-loving, rather it is linked with the love of judgement, the identification with judgement, of choosing between good and bad, or

⁶ Catholic Encyclopaedia Dictionary, Cassel. London, 1931, "Agonistici (Agon = 'struggle')." One of the names given by the Donatists to those of their followers who went through cities and villages to disseminate the doctrine of Donatus. They first appeared about 317 (Tillemont, *Mém.*, VI, 96), and claimed that they were champions of Christ, fighting with the sword of Israel. Their war-cry was *Laudes Deo* (Praises to God). They committed many barbarous acts and deeds of violence. Whether they called themselves "fighters" (Agonistic) because they fought the battles of the Lord, or because they were forced to fight those who sought to protect their property against their invasions, is not clear. The Catholics styled the Agonistici, "Circumcellions," i.e. circum cellas euntes, because they roved about among the peasants, living on those they sought to indoctrinate." The Circumcellion attempted to reach martyrdom by forcing the hands of those they attack, or by taking their own lives.

⁷ I use the word magistrate to directly link this with the later thought of John Locke in the *Letter on Toleration* to emphasize the notion of religious and secular divide.

⁸ Dyson, R.W. ed. Augustine, *The City of God Against the Pagans*, Cambridge University Press, Cambridge, pg. 27, 32–33.

⁹ Of course I am not referring to those that have contemplated the problem of pride, such as Machiavelli, Thomas Hobbes "vainglory", or Jean-Jacques Rousseau's "amour-propre", rather I am referring to more narrow views that have been expressed popularly with regard to liberal democracy.

friend and enemy; it also is linked with the esteem associated with honours and privilege, reward and punishment. Yet pride is a complex psychological force which has a counterpart, its negative double; hubris as an overweening pride.

In book eight of Plato's *Republic* the account given by Socrates tells us that a Timocrate in youth will be with freemen "...tame and to rulers most obedient. He is a lover of ruling and of honor, not basing his claim to rule on speaking or anything of the sort, but on warlike deeds and everything connected with war; he is a lover of gymnastics and the hunt."¹⁰ Socrates goes on to describe how such a type would in youth deride the pursuit of wealth, however as he grew older the more he would associate with it and come to love it. Socrates' account demonstrates a type of individual who at their core loves both victory and honour (philoneikia, philotimai). Such a youth scoffs at those that talk too much, and prefers the man of action – it is both his ideal and ultimate aim. For those that talk too much veil their inadequacies in war by way of words, and ultimately they are sycophants and hypocrites that provide no emulative model either in educating one towards victory or the acquisition of honour. Such a youth has very high standards of respect, and those whom do not meet his criteria are not deserving of his respect. Socrates attributes this type of psychological complex to the education such a youth receives in the home, and for the main it is a consequence of motherly interventions to remedy the inadequacies of an introverted father. Socrates in the *Republic* stresses the importance of properly matching husband and wife, and when he describes Timocrate's malformed education; one gathers the importance he stresses with regard to the equality necessary in the coupling of husband and wife.¹¹

The attitude adopted by the youthful Timocrate is not the free expression of an innate nature, rather it is the consequence of motherly education. The status an ancient Greek woman would hold in Greek society was largely determined by the standing and status of her husband.¹² If her husband was not well looked upon in public this would necessarily bleed into the private sphere of the household, and as primary guardian over the youth's education. Socrates explains how the child would come to learn through his mother and the slaves of the estate how they all lose honour as a result of the inactions in public of the father. Both mother and slaves would come to resent their current conditions, having no power or ability to change their fate they would continually remind the youth, that unlike his father, he should seek to gain the esteem of others. His father is constantly presented to him as inadequate, lacking in manliness – *andreaia*. This sends the youth into a search for surrogate educators as well as a life of austerity, he cannot become fully public having been educated

¹⁰ Bloom, Alan, trans. Plato, *The Republic of Plato: 2nd Edition*, Basic Books, Chicago, 1991. Pg. 226, 549a.

¹¹ Walcot, Peter, "Plato's Mother and Other Terrible Women", *Greece & Rome*, 2nd Ser., Vol. 34, No. 1 (Apr., 1987), pp. 12–31.

¹² Pomeroy, Sarah B. *Goddesses, Whores, Wives and Slaves: Women in Classical Antiquity*, Schocken Books, New York, 1995, pg. 25–29, 79–84.

primarily by non-freemen. This also means that his tethering to the public and, by consequence, the community is tentative. This loose association to the city is a consequence of the regime change that has cast his father into private life – for to undo such wrongs he must seek the help of those factions which would help him undertake the avenging of his kin. But this makes the family and private life more important than public responsibility and duty. The youthful Timocrate is marinated in an education that he must become manlier than his father.

Adeimantus and Socrates discuss the relation of the degeneration of regimes and how they affect the sons of a polity in flux;

Then they will be stingy with money because they honor it and don't acquire it openly; but, pushed on by desire, they will love to spend other people's money; and they will harvest pleasures stealthily, running away from the law like boys from a father. This is because they weren't educated by persuasion but by force – the result of neglect of the true Muse accompanied by arguments and philosophy while giving more distinguished honor to gymnastics than music.

You certainly speak of a regime, he said, which is a mixture of bad and good.

Yes, it is mixed, I said, but due to the dominance of spiritedness one thing is most distinctive in it: love of victories and of honors.¹³

The sketch outlining this type of upbringing should concern us with regard to the rise of dangerous warlike individuals, and this is not simply of philosophical interest. As with Plato our inquiry is to investigate what types of individuals emerge and under what conditions, but unlike modern psychology we are not interested in this psychological make-up as an exception, as we trust as with Plato that it is important because it is a perennial lesson about politics.¹⁴ The Greeks, being an honour culture themselves, have much to teach with regard to the revival of timocratic men in world politics.

The essential element in the account rendered by Socrates is the regime change that occurs in the polity, which is by and large what makes the Timocrate pursue his march towards war. But it is also why he does not have a genuine attachment to the community itself, after all, if his father became powerless it

¹³ Bloom, Alan, trans. Plato, *The Republic of Plato: 2nd Edition*, Basic Books, Chicago, 1991. Pg. 225-226, 548b-c.

¹⁴ I am in agreement with H.E. Malden in *The Sequence of Forms of Government in Plato's 'Republic' Compared with the Actual History of Greek Cities*, *Transactions of the Royal History Society*, New Ser., Vol. 5. (1891), pp. 53–74, when he writes “Even, Plato, however, could hardly be serious in suggesting that the ethical decadence of individual character from generation to generation proceeds always by a fixed law, that the son of the perfect man is always or even generally ambitious, that the son of the ambitious man is always money-loving and so on.”

was a direct consequence of the regime's change, that though he seeks to take it over and renew it to avenge the injustice done by it, our young Timocrate in the end cares for it less than his task of becoming an important man of courage and honour. Because the father of the young Timocrate was unable to re-establish his station in the renewed regime, like Friedrich Nietzsche writes in *Thus Spoke Zarathustra*, Zarathustra seems to warn the young Timocrate, an "Aggrieved conceit, repressed envy – perhaps the conceit and envy of your fathers – erupt from you as a flame and as the frenzy of revenge. What was silent in the father speaks in the son; and often I found the son the unveiled secret of the father."¹⁵

Socrates' account raises some difficulties when we consider that no polity exists in a vacuum, and certainly the degeneration of polities that Plato describes in the Republic are not immune from contingencies and invasions. It is not coincidental that the degeneration of the polities of Plato's Republic seems to match the same development undergone by Athens in her rivalry with Sparta, but the outcomes in Athens were as much determined by internal forces as well as external pressures. It should be noted that the establishment of the Thirty Tyrants by Sparta would have led to the conditions necessary for the arising of Timocrates. Those active in politics under new Spartan management would have been relegated to the private sphere.

The Timocrate finds his birth place between these borderlines, since his upbringing was always between the private and public realm. His father, having been pressured out from public life into private existence, is a man defeated – effectively his status is that of women, at worst he is a slave. His mother, meanwhile, along with the household slaves, goad him to take station in the public realm. In the Platonic tripartite soul it is not at all curious that the Thumotic part of the soul resides in the midsection of the torso, separating the head and bowels. It is this element of the thumotic, the in-between, that is the engine of the soul. It should not surprise us that modernity, and more often modern liberal democracy, has been described as populated by "men without chests".¹⁶

Socrates in the Republic gives us a philosophic account. Homer meanwhile, in the Iliad, gives us the mythopoetic account of this man of war in the personage of Achilles. Both are suggestive that it is due to unequal pairing in marriage that causes the unbalanced character we see in the young Timocrate's war-loving. Homer's account of Achilles is that he is a man divided, being a demi-god, son of Peleus, a mortal king and Thetis an immortal goddess.

¹⁵ Kaufmann, Walter, trans. Nietzsche, Friedrich, *Thus Spoke Zarathustra: A Book for None and All*, Penguin books, New York, 1978, pg. 100. Plato also makes this a key feature of the youthful Timocrate, that he pursues what his father could not gain, namely wealth and standing.

¹⁶ See: Lewis, C.S. *The Abolition of Man*, Macmillan Publishing Co., New York, 1975 and also Fukuyama, Francis, *The End of History and the Last Man*, Harper-Collins Publishers, New York, 1992, specifically chapter 24 entitled "Men Without Chests".

Unlike the Timocrate of the Republic, Achilles is not fathered by a defeated father, rather Peleus is a man denied access to the realm of the gods, being a mere mortal, which means that he is incapable of holding any clout among the gods. For Thetis, this means a rather unhappy marriage to a man that cannot increase her standing. As Achilles recounts, his mother told him a prophetic choice regarding his future:

For my mother Thetis the goddess of the silver feet tells me I carry two sorts of destiny toward the day of my death. Either, if I stay here and fight beside the city of the Trojans, my return home is gone, but my glory shall be everlasting; but if I return home to the beloved land of my father, the excellence of my glory is gone, but there will be a long life left for me, and my glory is gone, and my end in death will not come to me quickly.¹⁷

As in Plato's account, the mother exhorts the young Timocrate to take station within the public realm and fulfil the duty that his father was either unwilling, or incapable, of accomplishing. Though Thetis knows full well that her son Achilles cannot become a god, she can do her part to goad her son into a standing most like the gods – immortality. Achilles' immortality however resides within his glory that will be "everlasting". Yet Thetis is sure to remind her son that his glory will not be everlasting if he returns home to his father, this in part has to do with relative glory. Achilles will be denied the glory as judged by his mother's divine standard. Thetis however seems to be divided with regard to her son. At times she seems overly protective of him, and in Apollodorus' she dresses him up as woman to protect him from death. This dualist protect/goad treatment is best represented in an account that Thetis attempted to burn off Achilles mortality until his father Peleus took him to the apprenticeship of Chiron. Heracles and Dionysus, unlike Achilles, are examples of demi-gods that join the Olympian patheon because their father was Zeus, and being Zeus begotten they can by their father's station rise to the level of godhood, while Achilles is born to Thetis, she cannot dispense this privilege, being a goddess among gods. In Aeschylus' *Prometheus Bound*, Prometheus recounts a prophecy that Thetis will bear a child greater than his father, which quickly quelled Zeus' sexual interest given the catastrophic consequences.

A great deal of speculation can be had with regard to the ills of the patriarchal system in ancient Greece, most interesting is the equal pairing of husband and wife in Plato's warrior class – and it is most suggestive that philosophers of the time conceded in part that such a system engendered overweening violent behaviour in youths. I am not suggesting that equality in marriage

¹⁷ Adler, Mortimer J. Ed. *Great Books of the Western World: Homer*, University of Chicago, Chicago, 1992, pg. 105 Iliad, book 9: 410.

was presented out of notions of male/female equality, but rather there was an acknowledgment of the ills produced out of inequality in standing.¹⁸

Homer's account gives us a basis by which we can understand the actions of the Timocrate capable of a gratuitous suicide because of the relation between the profane and sacred realms, while the Platonic account gives shows how this is accomplished in our all too human considerations.

The Son of Pride's Ascetic Suicide: The Exogamy of Imagined Cities

Homeric and Platonic views on the thumos, that element most related with striving towards warlike ambition, could not differ more starkly. In Homer's account the thumos is not something that is "housed" so to speak, within the soul. Rather it is like a spirit that advises the self in its undertakings, but this voice is not considered to be an inner voice of "conscience". As E.R Dodds, in *The Greeks and the Irrational*, argues

This habit of (as we should say) "objectifying emotional drives," treating them as not-self, must have opened the door wide to the religious idea of psychic intervention, which is often said to operate, not directly on the man himself, but on his thumos or on its physical seat, his chest or midriff. We see the connection very clearly in Diomedes's remark that Achilles will fight "when the *thumos* in his chest tells him to *and* a god rouses him."¹⁹

In Homer there is an explicit link between the thumos to a type of religious experience that divorces the individual from what we would call a "conscience" that chooses. Though the heroes in the Iliad may argue and rebel against their counselling thumos, it is a god through *ate* or *menos* that ultimately determines events. As Dodds argues, the ancient shame-based culture of the Homeric

¹⁸ Pomeroy, Sarah B. *Goddesses, Whores, Wives and Slaves: Women in Classical Antiquity*, Schocken Books, New York, 1995, pg. 19. Pomeroy makes an interesting comment regarding the relation between the warrior and the promised kingdom, and the relation of a Timocratic pattern of progeny. "In the matrilineal pattern it was often a roving warrior who married a princess and settled down in her kingdom. The husband was attracted by the expectation of inheriting his bride's father's realm; hence the succession to the throne in his case was matrilineal. Sometimes fathers gave their daughters in marriage to notable warriors to obtain allies. Achilles boasted that he had his choice among the daughters of many Greek chieftains. Since the prize was the kingdom, the princess' father often held a contest for her hand, thereby assuring himself that he found the strongest or most clever son-in-law." Ortega y Gasset also makes similar observation in his *The Sportive Origins of the State* on the role of Exogamy in the formation of the warriors. Interesting parallels can probably be made with the fundamentalist martyrs promise of virgins in the hereafter if he dies in the service of Allah.

¹⁹ Dodds E.R. *The Greeks and the Irrational*, University of California Press, Berkley, 1964. pg. 16. It is interesting to note that much of Sayyid Qutb and other radical Islamist theorists express a similar sentiment with regard to the over-determination of events, almost in abdication of responsibility.

world over-determined events, and consequently sudden disasters or bursts of wild energy rousing the warrior to superhuman feats is ascribed to the gods which dispenses such events – for the Homeric consciousness events could not have been otherwise, and events that are beyond normal occurrence are attributable to the psychic intervention undertaken by a god. Before elaborating on the dangerous mixture such divine attributions to events comes to signify within shame-based cultures, I wish to treat the manner in which the Platonic account makes note of the Timocratic penchant for an asceticism that fits into the hero complex, or as Joseph Campbell titled it the monomyth, an allure that is all to tempting for a youthful Timocrate.

In Campbell's loose schema, the hero hears a call to adventure, and follows a harrowing road of trials brought on by supernatural forces, during which he achieves the goal; the hero then returns to the ordinary world dispensing boons to the community.²⁰ Often the hero is first trained by an elder or wiseman of varying descriptions, but often such a figure lives on the outskirts of the community. In Achilles' case he is the immortal centaur Chiron who lives in a cave on Mount Pellion, a creature that is both identifiably animal but equally divine. As we saw with Aristotle, a being who can reside outside of the community is either a beast or a god, and ironically Nietzsche later retorted he must be both, a philosopher. This in-between station that the educator takes, being part profane (natural/bestial) and sacred (supernatural/divine), is mirrored in the philosophic²¹ traditions as much as it is in the mythopoetic.

The symbolism is stark and rather suggestive. Chiron is also attributed with helping Peleus capture Thetis by order of the gods, a reward for his piousness. Chiron helps avert the potential cosmological regicide of Zeus that Prometheus longs to see so that he may be freed from his torments. The mythopoetic accounts of Achilles span far wider than the account provided by Homer's *Iliad*, but the *Iliad* is unique because of its scope, for it is a song sung by the Muses about the rage of Achilles – in fact it is quite something that the epic poem's opening word is *mēnin* (*rage* or *wrath*)! The complete Epic Cycle of the Trojan war is mostly fragmented accounts of the build-up and subsequent conclusion of the war, but the *Iliad* is the poem which testifies to the everlasting glory of Achilles – that glory is his wrath.

In the Republic Socrates mentions that the Timocrate will have a love for “gymnastics and the hunt,”²² yet both activities in the Greek are related to the

²⁰ Campbell, Joseph, *The Hero with a Thousand Faces: Third Edition*, Princeton University Press, Princeton.

²¹ Often in the Platonic corpus Socrates is said to talk with young thumotic men outside of the city proper, under and olive grove, in the house of metic (non-citizen) etc...

²² Xenophon, *On Hunting*: “Moreover, the very attempt makes them better in many ways and wiser; and we will give the reason. Unless they abound in labours and inventions and precautions, they cannot capture game. [14] For the forces contending with them, fighting for their life and in their own home, are in great strength; so that the huntsman's labours are in vain, unless by greater perseverance and by much intelligence he can overcome them.”

practice necessary to the attainment of honours. Such exercising of the youthful Timocrate is a preparation for war, just as the hero acquires an instructor that guides him to the excellence he will require in warfare. In part this is what Machiavelli tries to explain to Lorenzo de' Medici about having a mentor that is half-beast and half-man. In mentioning Achilles' mentor Chiron, Machiavelli makes clear that politics, specifically the rule of others, is primarily about appearance. Machiavelli also mentions Achilles in the succession of imitation necessary for the ruler, citing the imitation that Alexander undertook of Achilles. Although Machiavelli invokes the study of history "for the light it sheds on the actions of eminent men,"²³ with waging war he begins his chain of men not in history but rather a mythical account. Though Alexander may have imitated Achilles, Achilles was trained by the mythical Chiron, and Chiron was trained by Homer. This type of training in military matters, which include hunting from the classical teachings, is capable of making hereditary rulers maintain their power, but also "enables men of private status to become rulers."²⁴ For this to happen however, such a man will have to follow what is asked of Lorenzo de' Medici, an education and mentoring by Machiavelli inserted into Chiron. The teaching is both of things profane and sacred. "Look how Italy beeches God to send someone to rescue her from the cruel and arrogant foreigners. Again, see how ready and willing she is to rally a standard, if only there is someone to lead the way."²⁵ Machiavelli, as with Homer, sees the need of believing in heroes.

But why is this teaching of specific importance to the young Timocrate, and why the appeal to the hero? The bestial teaching has to do with the practical aspects of war – it is for the most part a teaching about mere survival, but to exhort men to great deeds the bestial needs the compliment of the divine and eternal, so that a man can sacrifice himself to greater purposes. The invoking of myth and religion are the only means by which men can be swayed to sacrifice themselves, and choose the course chosen by Achilles. The ancient Greek cynics also practice this type of exhortation; they condemned men for their following of customs, and how they had become weakened as a consequence of such conventional moorings. They prescribed the emulation of animals and then the heroic demi-god Hercules. This mixture of profane and sacred was regarded as a short cut to virtue. They coined this process of toughening

13:13–14, and Peleus stirred a desire even in the gods to give him Thetis and to hymn their marriage in Cheiron's home. Bk 1:8–9, [16] Achilles, nursed in this schooling, bequeathed to posterity memorials so great and glorious that no man wearies of telling and hearing of him. Machiavelli also recommends that knowledge of hunting and horseback riding are essential for a knowledge of warfare and its associated virtues.

²³ Skinner, Quentin and Price, Russel, ed. *Machiavelli: The Prince*, Cambridge University Press, pg. 53.

²⁴ *Ibid*, pg. 52.

²⁵ *Ibid*, pg. 88.

askesis, in the Greek exercise, which was also linked with the word *aksein* to shape as in art. One must transform oneself into something other.

We can see the utility of such exhortations by reading carefully Franz Fanon's *The Wretched of the Earth*, regarding the struggle for de-colonization. The appeal to myth, specifically local and historically rooted, is a powerful engine to action.

The atmosphere of myth and magic frightens me and so takes on an undoubted reality. By terrifying me, it integrates me in the traditions and the history of my district or of my tribe, and at the same time it reassures me, it gives me a status, as it were an identification paper. In underdeveloped countries the occult sphere is a sphere belonging to the community which is entirely under magical jurisdiction. By entangling myself in its inextricable network, where actions are repeated with crystalline inevitability, I find the everlasting world which belongs to me, and the perennality which is thereby affirmed of the world belonging to us.²⁶

José Ortega y Gasset, writing on the sportive origin of the state, concedes similar forces that unite under proto-political institutions;

For, surprisingly enough, these primitives associations of youths took on the character of secret societies with iron discipline, in which the members through severe training developed proficiency in war and hunting. That is to say, the primeval political association is the secret society; and while it serves the pleasures of feasting and drinking, it is at the same time the place where the first religious and athletic asceticism is practiced.²⁷

He goes on to relate that

We must not forget that the literal translation of the word “asceticism” is “training and exercise”. The monk took it over from the sport vocabulary of the Greek athletes. *Ascesis* was the regime of the life of an athlete, and it was crammed with exercises and privations. This we may well say that the club of the young is not only the first house and the first casino, but also the first barrack and the first monastery.²⁸

Both Fanon and Ortega attend to the intimate link between the bestial and divine as a unity within the practice of warlike individuals. This mixture of beast and god is a frightful power; it is this cloak and garb that the warrior ascetic wears. In *On The Genealogy of Morals* Nietzsche makes the argument that

²⁶ Fanon, Frantz, *The Wretched of the Earth*, Grove Press, New York, 1963. pg. 52.

²⁷ José Ortega y Gasset, *History as a System and Other Essays Towards a Philosophy of History*, Norton Library, New York, 1961. pg. 29.

²⁸ Ibid.

the bending of men voluntarily to the ascetic ideal was a manner of inspiring fear in others. Self-mortification and privation from the common individuals is a manner of inspiring fear and awe from the community – every self-seeking vanguard, to use an anachronistic term, undertakes this development since it acts as the very proof that is different, but also superior, and attempting to walk the path of heroes. By profanity we should understand the term for what Nietzsche claims it to really be, “a hardness out of deliberate pride” and not an altruism. As Nietzsche writes more succinctly in the *Gay Science*:

On the origin of religion – The distinctive invention of the founders of religion is, first: to posit a particular kind of life and everyday customs that have the effect of a *disciplina voluntatis* and at the same time abolish boredom – and then: to bestow on this life style an *interpretation* that makes it appear to be illuminated by the highest value so that this life style becomes something for which one fights and under certain circumstances sacrifices one’s own life.²⁹

In closing this aphorism Nietzsche continues, “To become a founder of a religion one must be psychologically infallible in one’s knowledge of certain types of souls who have not yet *recognized* that they belong together. It is he that brings them together. The founding of religion therefore always becomes a long festival of recognition.”³⁰ It must be noted here that recognition is another form of expressing the honour-seeking of our young Timocrates. For Nietzsche this process is not unrelated to a transvaluation of values. That is to say, a shift in the manner that both individuals and society come to place their highest esteems. This is a necessary process for the young Timocrate if he is to rule one day, he must first undermine what is already established by an appeal to another unit of esteem, preferably those values which were held by his father. However, the young Timocrate is not above manipulating what his father held dear, because in the end his father was not a real man and gave into the corrupting influence of the newly established regime.

The Shield of Achilles or Secular Empire

Why are such phenomena of importance to understanding global events, specifically fundamentalist Islamic terrorists? And can our, up to now, very Western analysis serve to help us understand this global conflict?

Judaism and Christianity from the perspective of Sayyid Qutb’s Islamism are corruptions of the primordial religion of Adam. What does this essentially theological tenet signify for Western civilization? Fundamentally it means that

²⁹ Kaufmann, Walter, trans. Nietzsche, Friedrich, *Gay Science*, Vintage Books, New York, 1974. pg. 296 section 353.

³⁰ Ibid.

the Judeo-Christian world order is something that will ultimately be overcome. Such beliefs by monotheistic religions that purport the sole and unique way towards salvation are nothing new, as the belief by many Christian millenarian sects can attest. But just as Christianity finds its root and germ in Abrahamic faith, it also must ultimately absorb or destroy it to fulfil its historical providence. Such providence is also present in Islam, the corruption in time is to be purified by the final prophet of God's teaching.³¹ Alexandre Kojève expressed a similar idea from a secular Hegelian perspective; in principle history has ended, and the fact that nation-states were still in the main the predominant political unit, expressing mere nationalism, and not humanity, we could expect an intermediary state of organization to assist the labour of the negative to achieve a universal world order – this in-between state, larger than a nation but smaller than universal humanity would be the multi-national empire. As Kojève phrased it, “the period of *national* political realities is over. This epoch of *empires*, which is to say of *transnational* political unities, but formed by *affiliated* states.”³² Of course, such an empire would need to fracture and collect upon shared customs and traditions. Writing to Charles de Gaul on what should be France's foreign policy after the Second World War, Kojève put forth that Europe would be caught in the pinchers of two transnational affiliated states (the Anglo-American empire and the Slavo-Soviet empire). Obviously the Cold War did not quite work out in the manner Kojève might have anticipated. Nonetheless, Kojève expressed a very real development that from our present quarter reminds one of the ‘discourse’ of globalization, and understandably so, since Francis Fukuyama owes a great debt to his intellectual mentor in thinking that history had ended with liberal democracy. If one reads carefully Kojève's memo to the French government, it becomes exceedingly clear in retrospect how Fukuyama was little more than a pitch for Anglo-America preponderance, but fundamentally in agreement with Kojève. Perhaps it is important to review how such conglomeration of interests, customs and traditions would not be an easy, to use George Tenet's term, “slam dunk”.

As Machiavelli had noted, it is far harder to make men follow a new prince, even in ideals alone, than what their prejudices and old grievances tell them. But given that the Westphalian order was partially the consequence of bridging

³¹ I am not arguing that Islam does not have a notion of tolerance, as this is certainly true with regard to other Abrahamic faiths. However, in principle if this were essentially the case, then there would be no need to follow Islam as a faith. Indeed without affirming the need to follow Islam, we are stating essentially what any other faith will do as long as it is monotheistic, to say nothing of its practices. What I am attempting to show is that religions, more specifically Islam in our case requires boundaries and distinctions, otherwise they merely melt into permissive cosmopolitanism. This is how a Timocrate sees his religion, founded on an us and them, friend/enemy basis, which uses universalism as mere means to action. See also Schwab, George, trans. Schmitt, Carl, *The Concept of the Political*, The University of Chicago Press, Chicago, 1996.

³² Kojève, Alexandre, “Outline of a Doctrine of French Policy” pg. 7, Hoover Institute, <http://www.hoover.org/publications/policyreview/3436846.html>.

bias of the imagination, it was possible to Kojève and others to replicate such labours for Empires, at least theoretically.³³ As the European Union can well attest, this process of forging a loose union is fraught with difficulties, often technical in nature, but it seems it is always the issue of old national identities that most firmly impede the progress of unity – though it may be the most practical and rational of associations. Why?

As Kojève elaborates;

This “kinship” between nations, which is currently becoming an important political factor, is undeniable concrete fact which has nothing to do with generally vague and unclear “racial” ideas. This “kinship” of nations is, above all, a kinship in language, of civilization, of general “mentality”, or – as is sometimes also said – of “climate”. And this spiritual kinship is also manifested, among other things, through the identity of religion.

This is very curious given Kojève’s overt atheistic attitude which made him profess that he was a god-man, though not at all that curious if Kojève is following in the footsteps of Machiavelli. Essentially what Kojève harkens to is that mere racial (ie ethnic) differences can be subsumed beneath the common lineage of religion, but religion in its everyday practices forges within men a way of being that makes them characteristically alike in manners. Yet this is a very technological and rational manner of seeing religion. As Tom Wolfe wrote about in his essay, *Two Young Men Went West*, the old structures of Anglican hierarchy in the east gave the eastern seaboard industrial corporations their hierarchical structure imitating a mechanic great chain of being – but as protestant denominationalism worked its way westward further afield from its old dominations, it gave way to the lateral and associational basis of protestant conscience, and in doing so doing gave birth to the thinking needed for the microchip. We would do well to see how such Machinist realities were nothing more than the material reworking of the religious mind. For Hobbes could have dreamed of any number of mechanism, but he chose to build a mechanical God in the shape of a man. Oddly enough we can see that for Kojève history had ended, and that indeed Hegel had achieved what he set himself to do in the *Phenomenology of Spirit*; “To help bring philosophy closer to the form of Science, to the goal where it can lay aside the title ‘love of knowing’ and be *actual* knowing – that is what I have set myself to do.”³⁴ In so doing the realm of the slave whom had won the battle for dominion of the planet, set themselves to their highest virtues – work. As Alan Bloom noted, “If Kojève

³³ From Kojève’s tone in the “Outline of the Doctrine of French Foreign Policy,” one gathers that a conscious imitation of Machiavelli is undertaken. That is to say, just as Machiavelli is exhorting Lorenzo de Medici to undertake actions to unite Italy, Kojève is exhorting France’s government officials to help create a Latin Empire.

³⁴ Miller A.V. trans. *Hegel’s Phenomenology of Spirit*, Oxford University Press, Oxford, 1977. pg. 3.

is wrong, if his world does not correspond to the real one, we learn at least that either one must abandon reason – and this includes all science – or one must abandon historicism.”³⁵

It is important to keep in mind that the animating agent for Kojève is desire, and this desire is also pointed at the desire to have others desire us. This means that recognition is the central human relation which involves strife between individuals. After this battle, the slave chooses life over death and submits to the will of the master. The end of History then is the process by which the slave slowly emancipates himself and his self-worth until he is willing to forfeit his life for the sake of freedom. In effect, the slave becomes like the master, and in the ensuing order equality becomes the basis of their mutual recognition. Given all the world wars that have taken place since the French Revolution, the ultimate event in this process of mutual recognition, the principle achieved, all other conflicts would necessarily mimic this battle of recognition. For any group would seek to have the other recognize it. But Kojève was not blind to the fact that some could not be incorporated into this rational world order on the gathering horizon. What to do with them?

Well, these are *facts* that are brought in opposition to Hegel. And, obviously, he can make no answer. He can at best oppose the *fact* of the conscious Wise Man to the *facts* of unconscious “Wise Men”. And if this fact did not exist....? In any case, by definition, Hegel cannot refute him, “convert” him, only with *speech*. Now, by beginning to *speak* or to listen to a *discourse*, this “Wise Man” already accepts the Hegelian ideal. If he truly is what he is – an unconscious “Wise Man” – he will refuse all *discussion*. And then one could refute him only as one “refutes” a fact, a thing, or a beast: by physically destroying him.³⁶

Kojève has something rather specific in mind when he attends to this possibility, but I would like to compare this to a type of man that Kojève may have overlooked, or at any rate underestimated. Kojève keeps to a very Hegelian reading of asceticism, that is to say it is a retreat into subjectivity. Now Kojève concedes that this can be accomplished, as he states “Nietzsche seriously envisaged the possibility that the ideal that he called “Chinese” might become *universal*” (i.e. an unconscious Wise Man). But Kojève understands this possibility in Hegelian terms, and hence rationally. As such, its failing is both its unconsciousness, which is the same as saying mytho-poetic, for those under the mytho-poetic ideal cannot account for why they know what they know. Yet they are not willing to be converted by rational speech or discourse, and consequently and fundamentally are irrational. This type of asceticism, though

³⁵ Bloom, Alan, *Giants and Dwarves: Essays 1960–1990*, Touchstone, New York, 1990. pg. 272.

³⁶ Bloom, Alan, ed. Kojève, Alexandre, *Introduction to the Reading of Hegel*, Cornell University Press, 1969. pg. 84.

it may invoke the universal, cannot articulate it, nor do such individuals seek to. In effect they are the most stubborn of mules, they “have realized “moral perfection”, since there have been men who took them as the model”³⁷. If we consider the necessary steps in order to achieve Kojève’s notion of empire, then we must understand what he means by affiliated states. Kojève is a thinker who chooses his terms rather carefully, and we will benefit in understanding the etymology of affiliated. Affiliate means “adopt, fix the paternity of”, and is a compound word – the prefix af- means to assimilate, added to filius, which is latin for son. We have sufficient elements in order to paint a rather stark picture of the young Timocrate in a Hegelian world of Empire.

As we noted before with regard to the rational account rendered by Socrates of the young Timocrate, he will due to his rearing be “... a lover of ruling and honour, not basing his claim to rule on speaking or anything of the sort, but on warlike deeds and everything connected with war; he is a lover of gymnastics and the hunt.”³⁸ Now, as Fukuyama has rightly pointed, out “the liberal democratic state did not constitute a synthesis of the morality of the master and the morality of the slave, as Hegel had said. For Nietzsche, it represented the unconditional victory of the slave.”³⁹ Now Socrates mentions that the young Timocrate with slaves “would be brutal, not mere despising slaves as the educated man does.”⁴⁰ Now the diplomatic chatter necessary to keep affiliated states together, all mutually respecting one another as equals, devoid and avoiding wars, means that a young Timocrate is hard pressed to find his model. This silent model does not profess or articulate its universal truth publicly, but teaches the sacred and profane arts of war. Where would such a young man seek his education? Further, what if such a man’s father’s standing was lessened because his values, his esteems, his honour was not recognized in the manner it use to be? Such a basis has its origin in colonialism – which is to say the rational secular order that took hold in Egypt, a place where, as with the young Timocrate, women held no weight in the father’s standard of honour.

The Battle for Planetary Rule: Seeking the Spear of Achilles

This is the most acceptable explanation of that galaxy of remarkable characters whose recollection Islamic history has preserved as it grew through the ages. It is also the explanation of those events and occurrences which one would almost regard as legends created by some fertile imagination, were

³⁷ Ibid. Kojève already discounts this. Note the past tense of “took”.

³⁸ Bloom, Alan, trans. Plato, *The Republic of Plato: 2nd Edition*, Basic Books, Chicago, 1991. 549a.

³⁹ Fukuyama, Francis, *The End of History and the Last Man*, HarperCollins Publishers, New York, 1992. pg. 301.

⁴⁰ Plato, *The Republic of Plato*, 549a.

it not that the records of their happening have been accurately kept and preserved by history. History can scarcely record all the examples of spiritual purity and psychological courage, or moving sacrifice and of death for an ideal, all the flashes of spiritual and intellectual greatness, and the actual deeds of heroism in the various fields of life.⁴¹

We can see in the words of Sayyid Qutb⁴² an appeal to similar forces invoked by Fanon in the *Wretched of the Earth*, that both appeals to traditional and local heritage that demand the renewal of myths, and by consequence a continuation of the lineage of heroes compelled to act. Let us trace the genealogy of Islamic terrorism as it relates to the change of regimes within the middle-east in order to see more clearly the young Timocrate.

The Egyptian Republic was declared on the 18th of June 1953, and by 1956 Gamal Abdel Nasser had implemented a fully independent, but more importantly secular, state. I do not wish to get into the specifics details of Egypt's historical development, rather I would like to draw comparisons to the mytho-poetic and philosophical accounts that were made previously. This will help us see how young Timocrates would have flourished under such conditions. By 1954, the alliance and support the Muslim Brotherhood had for the nationalist Free Officers Movement under Nasser quickly came to an end. It became evident that the newly established regime would not enforce strict Islamic law. The quick repression against the Muslim Brotherhood signalled what Qutb had already suspected in his book *Social Justice in Islam*. There he had seen foreign influence, only to come home from his studies in the US and realize it had taken root in Nasserism. During the Nasser crackdown against the Muslim Brotherhood, Qutb was arrested and released several times, only to have his work increase in radicalism while he cemented a network of plotted assassinations – he was sentenced to death by partisans of the Nasser regime, and it was Anwar Sadat himself that brought a message of clemency if only Qutb would appeal the sentence. A scene almost reminiscent of Plato's *Crito*, Qutb refused and followed through with his declaration before the trial that would take his life: "The time has come for a Muslim to give his head in order to proclaim the birth of the Islamic movement."⁴³ Qutb's youth was a time of great change in Egypt. Increasingly he would openly criticize King Farouk's complicity in British colonialism; this was also mixed with astonishment on Qutb's part towards America's support for the founding of Israel, a battle that had humiliated the pride of Arabs across the Middle-East, more specifically their martial talents. President Truman's support for the transfer of a hundred thousand Jewish refugees into Palestine caused Qutb to proclaim, "I hate those

⁴¹ Sayyid Qutb, *Social Justice in Islam*, Octagon Books, New York, 1970. pg 140.

⁴² <http://www.carlisle.army.mil/usawc/Parameters/07spring/eikmeier.htm>.

⁴³ Wright, Lawrence, *The Looming Tower: Al-Qaeda and the Road to 9/11*, Vintage Books, New York, 2007, pg. 26.

Westerners and despise them! All of them, without any exception: the English, the French, the Dutch, and finally the Americans, who have been trusted by many.”⁴⁴ It was the loss of honours that helped Qutb find the wrath necessary to found a mytho-poetic movement. Idealist through and through, it would in the end prove to be the necessary motive to seek out an ascetic warriors ethos and practice; its Mount Pellion would be the Lion’s Den in Afghanistan and later al-Qaeda.

Eleven years after independence, Egypt, along with her allies, suffered a humiliating defeat at the hands of Israel. For three years Nasser fought the War of Attrition, until his death. Shortly upon taking over, Anwar Al Sadat instituted the Corrective Revolution as he slowly purged the regime of opponents to his rule, and over the long term implemented the realignment of Egypt domestic and foreign policies away from Soviet and towards American influences. This was a considerable step away from rule under Nasser, though Sadat temporarily supported the Muslim Brotherhood in order to help him purge the leftist elements from Egypt. Western secular colonialism in the middle-east was an instituting of the ideas of European Enlightenment, and in its advanced form was a “Godless” mechanism. By consequence its system of esteem, what it is to be considered of worth and value by society, faded the remnants of spiritual worth and value in favour of vulgar materialism. Like the young Timocrate in Plato’s *Republic*, the standing of the father was reduced to nothing, and by and large his share of prestige faded into worthlessness as the new secular nationalism gripped nation after nation in the Arabian world. It was this seminal conflict that was brought to the fore in the Soviet Union’s invasion of Afganistan; where before the young Timocrate’s of the middle-east were displaced and lived in the in-between of secular states, unable to re-assert a new paradigm of value, in Afganistan they found a way of establishing the “immortal glory” sought by Achilles. But as the secular nation-states purged their populations of factional fundamentalists, it gave them the status which Aristotle warned, those that are “clanless, lawless, and heartless,” and they plunged immediately into a passion for war.

The leader that would arise as the leading Qutb-inspired Timocrate was Ayman al-Zawahiri. Zawahiri was born to Dr. Mohammed Rabie al-Zawahiri, a clan which had under the newly secular governance of the British established a dynasty of medical professionals, nicely fitting into the new modernist standards established in Egypt. But the Zawahiri name was most identified with religion, specifically the Imam Mohammed al-Ahmadi al-Zawahiri, who as Wright notes, “enjoys a kind of papal status in the Muslim world.”⁴⁵ Al-Zawahiri’s mother, Umayma Azzam, however, was from a wealthier and more politically prominent clan. As Wright describes al-Zawahiri’s father, he was “Obese, bald and slightly cross-eyed,” and had a reputation of being eccentric

⁴⁴ Ibid. pg. 11.

⁴⁵ Ibid. pg. 40.

and absentminded, though he was beloved by his students and neighbourhood children. As Socrates mentioned about Timocrate's father, he does not busy himself with seeking honours, as Dr. Mohammed Rabie al-Zawahiri was wont to do when he retired into his laboratory and medical clinic.

It was al-Zawahiri's uncle from the more political Azzam clan that introduced him to works of Sayyid Qutb. While not the sportive type, al-Zawahiri was known for his defiant temperament towards those he regarded as lesser, more notably secularists, while deferential to religious arguments and radical Imam notables. For al-Zawahiri, the sacred realm became his milieu of esteem, and by consequence his prideful bouts of contest. More memorable were his exchanges in jail with rivals for leadership, such the blind Sheikh Omar Abdel-Rahman, whom is suspected of having issued the fatwa against Sadat, and now in American custody.

Osama bin Laden certainly draws parallel to what Socrates describes as the "love of hunting and gymnastics" the young Timocrate would pursue, far more of a physical type than al-Zawahiri. In fact Osama bin Laden very much matches the descriptions often rendered by the ancients about the honour-loving youth. As a young man Bin Laden enjoyed games of contest, but more conspicuously he liked horseback riding and big game hunting. As Wright documents when Jamal Khalifa recounts his friendship with Bin Laden, as young man, he had a penchant for adventure: "We were riding horses in the desert, and we were really going very fast. I saw fine sand in front of us, and told Osama this is dangerous, better stay away. He said no, and he continued. His horse turned over and he fell down. He got up and laughed. Another time, we were riding in a jeep. Whenever he saw a hill, he would drive free fast and go over it, even though we didn't know what was on the other side. Really, he put us in danger many times."⁴⁶ Khalifa goes on to tell how he and Osama at the time were very much looking for a type of disciplining of the spirit: "Islam is different from any other religion; it's a way of life."⁴⁷ Both Jamal Khalifa and Osama Bin Laden were taught by the late Sayyid Qutb's younger brother, Mohammed Qutb, teaching them both the radical post-torture writings, *Milestones* and *In the Shade of the Quran*. Like the early Christian debates between St Augustine and the Donatists and Circumcillions, Osama Bin Laden would read the debates between Hasan Hudayi, who followed the Augustine-like conclusion in not questioning the faith of others in his book *Preachers Not Judges*. Though in early agreement with the more tolerant view, Osama would follow his Timocratic inclination towards the love of judgement and ultimately give into the notion of *Takfir*, the killing of apostates.⁴⁸

Like Juilen Sorel in the *Red and the Black*, Osama's prospects for honour were limited in Saudi Arabia, as Wright relates:

⁴⁶ Ibid. pg. 91.

⁴⁷ Ibid. pg. 91.

⁴⁸ Ibid. pg. 91–92.

His brothers were being educated at the finest universities in the world, but the example that meant the most to him was that of his illiterate father. He spoke of him constantly and held him up as a paragon. He longed to achieve comparable distinction – and yet he lived in a culture where individuality was discouraged, or at least reserved for royalty. Like other members of the Saudi upper class, the Bin Ladens prospered on royal favors, which they were loathed to put at risk. Moreover, they were outsiders – still Yemenis, the eyes of clannish Saudis. There was no political system, no civil society, no obvious route to greatness. Bin Laden was untrained for the clergy, which was the sole alternative to royal power in the Kingdom.⁴⁹

From its origins fundamentalist Islamic success was marginal if we compare it to the superpowers of the Cold War and secularism. Its growth and power however remains with its ability to capitalize on spectacular mythopoetic imagery much akin to that invoked in the Illiad. Whether this is a cynical or genuine belief is beside the point to a large extent, since it is capable of drawing out the most brazen and wrathful courage which lies within the Timocratic soul described by Socrates. Indeed, the Timocratic education is that of Chiron, half beast and half divine, as invoked by Machiavelli. This certainly creates a new paradigm that no longer sees the state as something necessary to achieving its goals, and gives the means as promised and “enables men of private status to become rulers”. In fact, one could argue that the experiences with national secularism has made the mujahedeen ascetic warrior all the more confident that his power relies purely in his ascetic ideal, unmediated by Imam or magistrate, using, as Spengler describes, the beast of prey’s rebellion against technology. For “him it is a *spiritual* need, not on account of its *victories* – ‘*navigare necesse est, vivere non est necesse*’ For the coloured races, on the contrary, it is but a weapon like a tree from the woods that one uses as house-timber, but discards as soon as it has served its purpose. This machine-technics will end the Faustian civilization and one will lie in fragments, *forgotten* – our railways and steamships as dead as the Roman roads and the Chinese wall, or giant cities and skyscrapers in ruins like old Memphis and Babylon.”⁵⁰

As George Tenet testified before the Congressional Joint Inquiry on 9/11 on October 17th, 2002, “While we often talk of two trends in terrorism – state-sponsored and independent – in Bin Ladin’s case with the Taliban we had something completely new: a *terrorist* sponsoring a *state*.”⁵¹ This weapon forged against the Faustian civilization, that is to say, the secular global order of remaking the world, is like the spear of Achilles wedged within the neck of

⁴⁹ Ibid. pg. 95.

⁵⁰ Spengler, Oswald, *Man and Technics: A Contribution to the Philosophy of Life*, University Press of the Pacific, Honolulu, 2002. Pg. 103.

⁵¹ <http://www.gpoaccess.gov/serialset/creports/911.html>.

Hector. And this Western world certainly feels the besiegement that Troy once did. For the mytho-poetic imagery does not require understanding of mechanisms as Kojève would find necessary, it simply needs to know how to use the weapon. 9/11 was not achieved by a Manhattan project like technology, but rather the use of a religious asceticism and idealism which pronounced itself as powerful as any implementation of technology. The far enemy, as it is often called by radical Islamic Timocrats, is not a battle for any one state nor empire as it may have started out. It seeks the wrath of Achilles to strike at the very heart of Troy with a gratuitous suicide for immortal glory. This strategy should remind us of Ahab's vengeful wrath against Moby Dick, the leviathan;

The White Whale swam before him as the monomaniac incarnation of all those malicious agencies which some deep men feel eating in them, till they are left living on with half a heart and half a lung. That intangible malignity which has been from the beginning; to whose dominion even the modern Christians ascribe one-half of the worlds; which the ancient Ophites of the east revered in their statue devil; Ahab did not fall down and worship it like them; but deliriously transferring its idea to the abhorred white whale, he pitted himself, all mutilated, against it. All that most maddens and torments; all that stirs up the lees of things; all truth with malice in it; all that cracks the sinews and cakes the brain; all the subtle demonisms of life and thought; all evil, to crazy Ahab, were visibly personified, and made practically assailable in Moby Dick. He piled upon the whale's white hump the sum of all the general rage and hate felt by his whole race from Adam down; and then, as if his chest had been a mortar, he burst his hot heart's shell upon it.⁵²

⁵² Melville, Herman, *Moby-Dick or The White Whale*, Collector's Library, London, 2004, pg. 262.