

and sending their children to good schools, much better than the *madrassas*. They have your Pearl's killer, Omar Sheikh, right in front of their eyes. When he gets out of the Indian prisons and returns to Lahore, what do the neighbors see? He's very well-dressed. He has a Land Cruiser. He gets married and the city's big-shots come to his wedding."

Everything we know about al-Qaida's operations, as of those of Saddam Hussein, suggests that they combine the culture of a crime family or cartel with the worst habits of a bent multinational corporation. Yet the purist critics of "globalization" tend to assume that the spiritual or nationalistic claims of such forces still deserve to be taken at their own valuation, lest Western "insensitivity" be allowed to triumph.

And this in turn suggests another latent connection, which Lévy does not stress at all though he does dwell upon one of its obvious symptoms. The most toxic and devotional rhetoric of these Islamic gangsters is anti-Semitism. And what does anti-Semitism traditionally emphasize? Why, the moving of secret money between covert elites in order to achieve world domination! The crazed maps of future Muslim conquest that are pictured by the propaganda of jihad and that show the whole world falling to future Muslim conquest are drawn in shady finance-houses and hideaways of stolen gold and portable currency, in the capital cities of paranoid states, and are if anything emulations of the *Protocols of the Elders of Zion* rather than negations of them. Lévy's reformulation of an old term—"neo-anti-Judaism" instead of the worn-out phrase "anti-Semitism"—is harder on the tongue but more accurate as regards the corrupt and vicious foe with which we are actually dealing. His book was finished before it became clear that the "resistance" in Iraq was also being financed by an extensive mafia, which offers different bonuses for different kamikaze tactics, as it was already doing in Palestine and Kashmir.

In a recent conversation, M. Lévy said to me carefully that he doubts the conventional wisdom of the Western liberal, who believes that a settlement in Palestine will remove the inflammation that produces jihad. A settlement in Palestine would be a good thing in itself, to be sure. But those who believe in its generally healing power, he said, have not been following events in Kashmir. Indeed, it is from the Pakistani-Saudi periphery that the core challenge comes. I don't think that anyone who follows Lévy's inquiry into corruption and fanaticism, and the intimate bond between them, will ever listen patiently to any facile argument again.

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