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integration of various elements. The major contribution of this study lies in its focusing attention on an aspect easily overlooked by historians of the Middle East. Dr. Abadi indeed makes his point that economic and strategic considerations influenced Britain's decision to leave the Middle East, although he does not establish that these considerations had as decisive a rôle as he attributes to them.

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The Islamic Struggle in Syria, by UMAR F. ABD-ALLAH. Pp. 300, appendix, bibliography, index, map. Mizan Press, Berkeley 1983. \$24.95.

In *The Islamic Struggle in Syria*, Dr. Abd-Allah gives us a partisan account, sympathetic to the Syrian Muslim Brotherhood and their religiously inspired allies of the Islamic Front in Syria, which deals with their struggle against the Alawi dominated Ba'th regime of President Hafiz al-Asad. The purpose of his book, Dr. Abd-Allah states, is "to give an accurate portrayal of the Syrian Islamic Front, its leadership, its ideology and program, and its place in Middle Eastern affairs" (p. 19). Although Dr. Abd-Allah provides us with useful, and in some cases new, information concerning the leaders of the Syrian Muslim Brotherhood and the Islamic Front in Syria and their ideas and the history of their movements, his portrayal of the struggle of the Syrian Islamic Front and the Syrian Muslim Brotherhood against the Ba'th regime in Syria is far from accurate, let alone complete and scientifically reliable. It is generally so one sided that it sometimes can be labeled as hardly more than propaganda.

Dr. Abd-Allah's study is, apart from his extensive, though rather selective and uncritical, use of both the "Proclamation of the Islamic Front in Syria" (issued in 1980 and published in English translation as an appendix to the book) and *al-Nadhir* (the clandestine newsletter of the Muslim Brotherhood Mujahidin in Syria), mainly based on secondary sources and polemical writings, the contents of which are sometimes of dubious value.

Although according to Dr. Abd-Allah the Syrian Islamic Front seeks an Islamic state that will "preserve the rights of all religious and ethnic minorities, prevent domination by any sect or ethnic division, and guarantee opportunity for all" (p. 138), he, for instance, does not consider it necessary to explain how in the desired Islamic system the Alawis—who according to him should from an Islamic viewpoint be considered as "*kuffār* (disbelievers, rejectors of faith) and idolators (*mushrikūn*)" (p. 48), even though they declare themselves to be Muslims—could in practice have opportunities equal to those of the Sunni Muslims in Syria.

The Islamic Struggle in Syria should not be recommended reading for those who wish to obtain an objective picture of the power struggle between the Syrian Ba'th regime and the Syrian Islamic Front. Students of Syria might do better to consult the major primary sources used in this study. Nevertheless, the book might be used as a document representing the opinion of one of the sides involved in the power struggle in Syria.

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Cyprus: Nationalism and International Politics, by MICHAEL A. ATTALIDES. Pp. 226. St. Martin's Press, New York 1979. \$25.00.

Most journalists and academics think and write about Cyprus within the context of Greco-Turkish nationalism. Attalides thinks this approach is too simplistic and does little to explain the complexities of the Cyprus problem. Without minimizing the importance of Greco-Turkish antagonism in shaping the course of the island's history, Attalides considers several other causes to be more decisive.

Taking a macropolitical view, the author contends that the political developments in Cyprus that climaxed in 1974 with the Turkish invasion and the island's de facto partition need not have followed the course they took, were it not for the policies and aims of imperial powers, especially those of Great Britain. The British, who ruled Cyprus until 1960, controlled and manipulated internal political and social developments on the island so as to ensure their compatibility with imperial interests. Later, with the waning of British power and Cyprus' emergence as an independent republic, the interests of the nascent state were once again submerged in the pursuit of NATO's security goals in the name of the policy of containment.

Most of this lucidly written book examines the interaction of imperial policies, particularly those of Great Britain and the Atlantic Alliance, with indigenous processes such as the evolving manifestations of Greek and Turkish nationalisms on Cyprus. Hence, it is not a historical account but an interpretation of political and social developments affecting Cyprus from the British acquisition in 1878 down to 1974. The book is thought provoking and worth the close consideration of anyone interested in Cyprus' future. Significantly, Attalides pays attention to the possibility of the development of an alternative to nationalistic conflicts in the form of a common Cypriot identity. This new identity did not appear before 1974 because of the foreign powers' intervention in the island's affairs and the ensuing contradictions of internal Cypriot politics. Unfortunately, like other Greek-Cypriot historians, Attalides trots out the canard of U.S. involvement in