

1997

God Has Ninety-Nine Names: Reporting from a Militant Middle

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Recommended Citation

Aboul-Enein, Youssef (1997) "God Has Ninety-Nine Names: Reporting from a Militant Middle," *Naval War College Review*: Vol. 50 : No. 1 , Article 20.

Available at: <https://digital-commons.usnwc.edu/nwc-review/vol50/iss1/20>

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himself. A senior associate at the Carnegie Endowment for International Peace and the director of the Middle East Arms Control Project, Kemp served in the Reagan White House as special assistant for national security affairs, and also on the National Security Council. A real plus is the addition of several essays from some of the region's own experts.

The primary reason for the U.S. focus on the Gulf is that, as the editors point out in their introductory essay, "for the foreseeable future the industrial powers will remain dependent upon access to Persian Gulf energy and will therefore remain deeply involved in the efforts to assure its security. While the major oil producers of the Gulf already control a large share of the oil market, the distribution of existing oil reserves suggests that they will play an even larger role in the years to come." This is reason enough for U.S. policy makers to pay attention to what these experts have to say about the problems facing the Persian Gulf and the impact of these issues on present and future U.S. policies. The editors' introduction lays out those problems, examining and analyzing not only the traditional military and political issues but also demographic trends and what they portend; potential social problems brought on by the unequal distribution of oil wealth; poor educational systems and standards; and the shortage of fresh water. Kemp and Stein do a very good job of illustrating how these factors are interrelated and how important it is to pay attention to them all. Neglecting any one factor could ignite the region. In this respect the book's title is well chosen: the Persian Gulf is indeed a powder keg, and any issue explored in this book could be the "match" that explodes it.

One of the more thought-provoking essays, by Professor Thomas Naff of the University of Pennsylvania, explores the multiplicity of problems caused by the lack and misuse of fresh water supplies. The difficulty is highlighted by the fact that non-Arabs (i.e., Turks, Iranians, and Israelis) control more than half the fresh water resources used by the region's Arab population. Naff does an excellent job of outlining the situation and offers several viable solutions. However, they require a multinational approach, and Naff acknowledges that the Gulf's many historical and ethnic enmities probably inhibit a workable, long-term solution. After reading this essay, one can understand why the region's next conflict may well be fought over access to water and not oil.

Kemp, Stein, and the contributing authors have done a fine job, offering a balanced look at the Persian Gulf from differing perspectives. This book ought to raise red flags for everyone interested in the Middle East, especially those involved with developing or implementing U.S. policies there.

RONALD A. PERRON
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Miller, Judith. *God Has Ninety-Nine Names: Reporting From a Militant Middle East*. New York: Simon & Schuster, 1996. 574pp. \$30

Judith Miller, a *New York Times* reporter on Middle East affairs for two decades, brings her experience to a book that chronicles the development of Islamic fundamentalism in the region. Miller takes the reader on a journey to ten Middle Eastern nations that are either battling religious militancy

or have succumbed politically to the surge of Islamic radicalism. Miller begins her journey with Egypt, the birthplace of the Muslim Brotherhood (Al Ikhwan), which was the first Islamic political party, founded in 1928 by Hassan Al-Banna. She reports how Zionism, Gamal Abdel Nasser, and Egypt's current economic crisis have given rise to more violent splinter groups, such as the Gamaa' Al-Islamiyah.

The author delves into the people who have changed the political and religious face of the modern Middle East. Her most insightful analysis deals with the effects of the Afghan war on Middle East terrorism. Thousands of frustrated and unemployed young men volunteered to fight a *jihad* (holy war) against the Soviets in Afghanistan. Many returned to the Arab world unappreciated and unemployed, knowing only the skills acquired in the war. These veterans have sought to overthrow their ruling governments and have formed the most radical Islamic political groups in the Middle East.

Miller reports how in Egypt Islamic fundamentalists have competed with the government in providing social services to the poorest members of society. She masterfully explains how Arab leaders, from President Hosni Mubarak of Egypt to King Hussein of Jordan, have required the endorsement of religious groups to legitimize their hold on power. In Saudi Arabia, where Islam was founded fourteen centuries ago, many legitimate and illegitimate Islamic groups have asked for financial support. Miller explores the political relationship between the ruling Al-Saud family and the *ulama* (Islamic scholars), led by Sheikh Bin Baz and the Ala Al Shaikh family, whose ties with the royal

family go back to the founding of Saudi Arabia itself.

The next two chapters focus on Sudan and Algeria. The author reports on the brutal civil war in Sudan, between the Christian minority in the south and the Muslim majority in Khartoum. It was further agitated by President Gafar Al-Numeiri's decision to impose his sadistic brand of *shariah* (Islamic law). Many political opponents have been declared heretics and sent to the gallows at Koba prison in Khartoum, both under Numeiri's regime and the current dictatorship of Hassan Al-Turabi. Also discussed is the relationship of Sudan's current regime to groups like Hamas and Hezbollah.

Algeria's current quandary is examined from historical, political, and economic perspectives. Miller skillfully brings to light the struggle between Arab nationalism, Islamic influence, and the effects of French colonialism on the Algerian psyche. This conflict has exploded into a civil war that will be decided in the streets of Algiers but that has reverberated in the streets of Paris. This chapter offers an excellent account of current events in troubled Algeria, with respect to both the Islamists and those with a desire for a secular government.

In Libya, Miller enters the megalomaniac world of President Muammar Qadhafi. Qadhafi's insecurities, his rise to power, and his desire to emulate Nasser are discussed. The focus of this chapter is how Qadhafi manages to control Islamists at home while exporting terrorism to his neighbors. After Libya, we take up Lebanon and the effects of Hezbollah and Islamic militancy during the civil war and to the present; then it is on to Damascus and the repressive world of President Hafiz al-Assad of Syria. The author reveals how

President Assad has been able to control Islamic fundamentalism and any opposition in Syria by imposing a rigid police state. She also discusses how Damascus has utilized Islamic fervor to profit strategically and economically in Lebanon.

The last chapters are devoted to Jordan, Israel, and Iran. Miller shows great respect and admiration for King Hussein of Jordan, who has been able to hammer out a gentlemen's agreement with Islamic groups in his kingdom. Miller also sheds light on King Hussein's reasons for taking Iraq's side during the Persian Gulf War. The author reports on the oppressiveness of Israeli forces that led to the development of the Intifadah and radical groups like Hamas. As for Israel, there is a superb account of how non-Jewish Israeli citizens participate in the Knesset (parliament). The author also forecasts the future of Israeli society as we approach the twenty-first century. Finally, the Iranian revolution is considered as a turning point for Islamic radicals, sparking the fuse that ignited the radical Muslim challenge throughout the Middle East against ruling governments. Iran has also been active in supporting these groups in order to export its brand of religious fundamentalism. The author addresses the open debate among the mullahs over the success of Khomeini's vision of the Islamic Republic.

Although this book is primarily a description of events and offers little real analysis on how to counter threats from such militant groups, *God Has Ninety-Nine Names* does explore the successes and failures of secular regimes and U.S. allies in combatting religious fanaticism in the Middle East. Miller offers a fine account of the people, history, economics,

and politics that have molded and shaped Islamic militancy. For those with an interest in Middle East affairs, counterterrorism in particular, this work is a must-read.

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Regan, Geoffrey. *Blue on Blue: A History of Friendly Fire*. New York: Avon, 1995. 258pp. \$12.95

"Mistakes will be reduced when men have less to fear. But then that would not be war, and they would not be men." While this statement is the concluding sentence in Geoffrey Regan's book, it is far from the theme of this literary undertaking. Rather, the author's accounts of events endeavor to support the statement emblazoned on the cover: "We have no one to fear but ourselves." However, although *Blue on Blue* does provide an interesting collection of anecdotes, the author has granted himself too much latitude in defining friendly fire and has succumbed to the temptation to psychologize as to its causes.

Regan's compilation of "blue on blue" incidents includes nonbattle injuries, self-inflicted wounds, malfunctioning fire-arms, training accidents, suicides, an army shooting its own men on the battlefield to discourage desertion, "fragging," the release of glider pilots too far out at sea, the poor design of the K-class submarine, a rogue admiral who chose not to follow the course of action prescribed by the British Secretary of State, and the American sinking of a Japanese ship that happened to be transporting Allied prisoners. To combine all these types of incidents under the heading of *A History of Friendly Fire* tends to distort a very real issue that needs a greater