

Hungarian dualism (al-Qaḥṭānīya). The fourth chapter covers the development of the Arab national movement during the war. Because of the unrest among the Arabs previous to the war the movement staked on the "British card" and Sharif Ḥusayn ruler of al-Ḥijāz proclaimed the Arab revolt against the Turks. The Arabs who effectively supported the Allenby's Palestinian campaign believed in the British word of establishing an independent Arab kingdom in the Middle East. The Arab kingdom in Syria (1918-1920) which is analysed in the fifth chapter became the "swan song" of the early pan-Arabism. It is necessary to stress that the early pan-Arabism included only Asian Arabs in the Arabian Peninsula and in the Ottoman provinces of Syria and Iraq. The sixth chapter shows the real development of the classical pan-Arabism in the inter-war period (the Palestinian uprising, the Blūdān conference) and after the Second World War (the establishment of the League of Arab States) until the victory of the Egyptian revolution in 1952. That revolution together with the development in Syria heralded the beginning of modern pan-Arabism in its ba'ṭhist and nāṣirist form.

The book is a valuable contribution to the historiography of the Arab national movement for Czech and Slovak specialists and students as well as for the general reader interested in the development of the modern Arab world.

*Eduard Gombár*

GOMBÁR, Eduard: *Kmeny a klany v arabské politice*. (Tribes and Clans in Arab Politics). Prague: Charles' University, Karolinum Publishing House 2004. 273 p. (In Czech). ISBN 80-246-0895-2.

The number of scientific works dealing with the history of Asian and African countries is still insufficient in Czech and Slovak historiography. Therefore this original work by a well-known Czech Arabist and historian, expert on Arab and Islamic history, Professor in the Institute of Near East and Africa at the Faculty of Philosophy in the Charles' University in Prague must be especially welcome.

In recent years historians and political scientists together with genealogists and anthropologists have discovered fruitful opportunities for intellectual exchange and even collaboration in their efforts to understand continuity and change in different societies. The Islamic era represents profound continuities and equally profound changes. In this era the basic institutional framework of past Middle Eastern civilizations were wholly taken over. At the same time that Middle Eastern societies were acquiring their Islamic identity, the twin processes of Islamization and state formation spread from the Middle East proper into the peripheral regions of Arabia, North Africa and others.

The focus on tribes, clans and state formation in a Middle Eastern context is significant for at least two reasons. First, for long periods of history large parts of the Middle East were not effectively dominated by the imperial states that otherwise ruled the region. Although tribes played a significant role in the creation of such Islamic empires as the Umayyad, Abbasid, Fatimid and Ottoman states, they also populated and

dominated at various times vast areas of the Middle East that did not come under effective Islamic imperial authority.

Political and institutional studies of Islamic states in the Middle East belong to a long historiographic tradition. Discussions of state formation in the Middle East, however, pose certain difficulties that are not easily resolved. The term "state" is associated with modern European conceptions that do not necessarily correspond to Middle Eastern realities, even in the late twentieth century. In the Middle East, the monarchs, military officers, and other elites that have come to power in the twentieth century have faced difficulties in building exclusive monopolies of coercive authority and control largely because they have been unsuccessful in developing the forms of popular legitimacy necessary to support their rule. As a consequence, they have faced opposition and resistance from a variety of social and political forces, including tribes. However, the very process of state formation across the Middle East during the twentieth century has led to the voluntary or forced break-up of traditional forms of tribal authority and the erosion of old tribal loyalties. The result has been the emergence of new groupings and movements that retain certain tribal characteristics but that are also heavily conditioned and shaped by other factors, including class, ethnicity, and even nationalism.

Professor Eduard Gombár, who is the author of an important and challenging book "The Modern History of Islamic Countries" published in 1999, set himself the difficult task of seeking to explain how and why certain tribal societies lacking the dominant political and institutional characteristics finally developed into states. He is also concerned with the identity and structure of Middle Eastern states and demonstrates how tribes and clans have exerted influence on the collective identity and decision-making processes of states. His substantial book is divided very thoughtfully into five chapters. The first chapter is dedicated to Saudi Arabia, the second to the Gulf States, the third to Yemen, the fourth to Jordan and the fifth to Iraq.

The book is undoubtedly the result of many years of a successful symbiosis of the author's teaching and research work at the university. The reader can also witness his intimate acquaintance with the region under consideration due to his frequent shorter and longer stays in many Middle Eastern countries. This well written and extremely readable book will be an excellent stimulus for students of the modern Islámic history. More generally, it should be of great interest not only for all those concerned with Middle Eastern history, but also for those interested in contemporary socio-political developments in the area because at the same time, it provides the background for deeper understanding of many complex problems.

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