the potential buyer. Another such misrepresentation is *hila*, which means a trick or deception and cannot legalize a transaction. It would have been useful for the author to have differentiated between *riba* as usury and *fa'ada* as interest, because not all interest payments are considered usurious. Finally, the study has many footnotes, a limited bibliography, and a very brief index. It presents normative suggestions with little logical or empirical backing to persuade scholars of the higher efficiency, viability, or feasibility of the institutions to be built on them.

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MODERN HISTORY AND POLITICS


Reviewed by David Cook

Bonner’s *Jihad in Islamic History* is a short survey of the primary doctrines and history of the complex idea of *jihad*. Very neatly, Bonner focuses upon key questions that were debated by scholars, such as “who is the enemy and who is in charge?” He focuses to a lesser extent upon the definition of *jihad* as opposed to “mere” fighting, the question of the external versus internal *jihad*, and collective and individual *jihad*. The bulk of the book deals with classical issues, such as the first Muslim community at the time of the Prophet Muhammad, the great conquests, development of the Muslim doctrine of martyrdom, and the relationship of *jihad* to the Other. The book also covers, if briefly, the role Islamic scholars played in the development and, in many cases, in the actual fighting of *jihad* throughout the history of Islam, and some of the later expansion of Islam in the frontier societies (Byzantium, Muslim Spain, North and West Africa, the Ottoman Empire and other regions). The last chapter examines how teachings concerning *jihad* have been modified in the contemporary world by radical Muslims and others.

*Jihad in Islamic History* is a work of first-class scholarship, although abbreviated. In each one of his chapters, Bonner carefully weaves in not only solidly based primary sources, but also gives the reader a good idea of the critical scholarship concerning the *hadith* literature and the development of the *shari‘a*. Very succinctly, for example, after discussing the great conquests, he gives four basic interpretations: Islamic, anti-Islamic, contemporary Arab and state formation. This approach is bound to be very helpful to the uninitiated reader. Additionally, Bonner provides a selection of recommended readings at the conclusion of each chapter, and assesses the usefulness of each one.

The only substantive critique that can be offered to Bonner’s work is that the later chapters run roughshod over centuries of Muslim history (in fairness, the author acknowledges this), and the coverage of contemporary *jihad* theory is fairly weak. His summary of the issues that have been raised with regard to the Crusades is quite fair; and to some degree, he offers a polemical counterpoint to Bernard Lewis. But it is difficult to see what ties the chapter on Empires, Armies, and Frontiers together. Some of the highlights of later *jihad* practices are included (such as those in West Africa), but it is difficult to understand why so much was left out (e.g., the Ethiopian Jihad, the Sudanese Mahdi and many others, not to speak of Central Asia, the Caucasus, and India).

Although Bonner notes that a number of scholars have written about contemporary radical Islam, it is a bit disappointing to find that a scholar of his caliber left so much highly questionable scholarship — much of it journalistic in nature — unchallenged in a general book on *jihad*. As Bonner rightly points out, the basic questions posed at the
beginning of the book concerning the identity of the enemy and the nature of the authority governing jihad are still very much present in the contemporary literature. However, his analysis avoids the equally extensive contemporary discussion concerning the methods permissible in jihad (which to some extent also touches upon the question of authority).

Bonner’s Jihad in Islamic History is a first-class work that should be highly useful as an introduction to the basic issues and history of the subject, and despite its conciseness contains information interesting even for the more specialized scholar.

David Cook, Assistant Professor of Religious Studies, Rice University


Reviewed by Warren Larson

Since the author of this hard-hitting book is Israeli, some may dismiss it out of hand, as politically motivated. However, the depth of research, drawn from Arabic sources, should cause every reader to pay attention. It is invaluable for understanding the reasons for radical Islamism in the 21st century. Bar drives home the point that only Muslims can turn the tide. The West can be supportive. However, due to its secularist views, the West fails to understand the role of religion in Islamic terrorism.

Warrant for Terror begins by showing how recent fatwas (rulings by legal Islamic scholars) promoted violence (p. xiii): In 1989, Ayatollah Ruhollah Khomeini of Iran issued a fatwa to kill author Salman Rushdie for the Satanic Verses. In 1993, Sheikh Omar ‘Abd al-Rahman from Egypt was sentenced for a religious justification to attack the World Trade Center. In 1998, Usama bin Laden issued a “holy” jihad to kill Americans and Jews. From that point, fatwas have been on the rise, and terrorists, by their own admission, are acting on them.

Although the author does not say Islam is the only motivation for violence, he considers it a major factor. Since violence is based on its moral logic, legal proceedings, and sacred scriptures, terrorism is owned by the faith. Bar repeats that only Muslims can effect change; it is they who must rise up and reject violence. Sadly, few Islamic scholars categorically forbid terrorism, as illustrated by the 28 eminent scholars in Cairo, who stated that “killing large numbers of Israeli citizens” by Palestinian suicide bombers was the “noblest act of jihad” (p. 52).

Ironically, many Muslim leaders insist that jihad does not mean “Holy War,” but rather striving in the cause of Allah by study and personal devotion. True, if only the literal meaning is considered, but in the commentaries and classical writings of Islam, it was war. The Prophet Muhammad’s call for jihad comes mostly in the context of fighting infidels (pagans), Jews, and Christians. Later, women (combatants) and clergy could also be killed in a kaffar state. Today, beheading, mutilating, and nuclear war are justified to “strike terror into (the hearts of) the enemies of Allah” (Qur’an 8:60).

Bar’s conclusion faults the West for failure to recognize that this is a religious war and not just a conflict rooted in political and economic adversity. Since radical Muslims base their terrorism on the Qur’an, Bar contends, the West should have known that opposing it meant taking on Islam. Oddly, many in the West categorically denied that religion had anything to do with it — despite the loud cries of the terrorists. Will the West ever understand what motivates martyrs? Will the West ever see the need for an ideological war with Islam?

This book’s only shortcoming, therefore, is that the author does not go far enough in criticizing the West. The author fails to mention that the war in Iraq inflamed Muslims and paved the way for radicalization. The West is consumed with oil and economic issues, and the West has suppressed its own