gious requirements, but most importantly how this is achieved in spite of and in response to the conditions determined by the non-Jewish world. This struggle is hardly discussed. Indeed it is impossible considering the brevity of the book.

The second flaw arises out of an *a priori* commitment to a traditional (religious) perspective which in turn affects the organization and interpretation of the data. This commitment is evident in the authors' definition of politics which is "a universal and serious human activity but only as a means to achieve holy purposes (*tikkun olam*—reformation of the world)" (p.4). It is this religious traditionalism which influences the authors to argue that Jewish political and constitutional actions reflect the tripartite organization in ancient Judaism of the crowns of kingdom, Torah, and priesthood. All subsequent Jewish communal life was not examined as reflecting the conditions of a particular time and the best organization for maintaining religious and ethnic independence, but how the given organization reflects the representation of the three crowns. For instance, in order to have a representation of the priestly crown (*keter kehunah*), the authors argue that in medieval and modern Europe this position has been incorporated in the cantorial function. Space does not permit me to point out the fallacy of this assumption in equating the cantor with the functions and position of the hereditary priestly sect.

Finally, I find unacceptable the overuse of Hebrew terminology which only adds to the book's organizational problems and flow of language. I get the impression that the use of Hebrew terminology in this book arises from a) the authors' commitment to religious-historical traditionalism and b) the use of terminology in lieu of evidence. An adequate historical analysis will show that terms were often used as honorific descriptions rather than respresenting different statuses and functions. Thus, terms such as *Rav, Chacham, muzman*, etc., do not reflect real positions or achieved titles (ie. either from the schools (*yeshivoth*) or from the community) but were primarily used as modes of introduction.

It is true, as the authors suggest, that Jewish political studies is only an emerging field and is lacking scholars and "the basic tools necessary for disciplined study, teaching, and research" (p. ix). Unfortunately, this book has not alleviated this fundamental problem.

Eugen Schoenfeld
Georgia State University

The Shadow of God and the Hidden Imam: Religion, Political Order, and Societal Change in Shi 'Ite Iran from the Beginning to 1890, by SAID AMIR ARJOMAND. Chicago: The University of Chicago Press, 1984, xii + 356 pp. $28.00.

In a tersely written, impressively researched, and grandly conceived study, Said Arjomand traces the interplay between politics and religion in Iran at the same time that he clarifies, criticizes, and extends Weberian notions of legitimacy and domination. Thus he speaks to two audiences at once—Weberian sociologists and Persian Islamicists, but when addressing one he often overwhelms the other with the rich complexity of his erudition. This is not to diminish the study by faint praise (to the contrary!), but it is to warn all sociological non-Islamicists that Arjomand's command of two very different intellectual areas places heavy demands on all who enter the historical sections of the book.

Beginning with a generous summary and efficacious critique of Weber's conceptions of authority, legitimation, and kingly charisma, Arjomand develops a framework in which the normative order of traditional Shiite Iran derives its legitimacy of authority from two sources that possess different structural properties—"the one from the Shi'ite religion, the other from the pre-Islamic ethos of patrimonialism. . ." (p. 9). Ancient patrimonial conceptions of sacral kingship evolved into the notion of the political leader as "the Shadow of God on Earth," while three competing religious

beliefs waxed and waned throughout Iranian history in ways that dramatically effected the relationship of the hierocracy to the polity. First, when the norm of religious authority was placed in the descendents of the Prophet (and for Shi'ites, in the descendents of the Iman), religious and political domination tended to fuse, while consolidated religious authority tended to weaken. Second, when mahdistic tenets gained religious ascendency, a structure of domination appeared "in which religious and political authority were fused in the person of the supreme leader" (p. 14). Lastly, when there predominated in Iran culture the "norm of the juristic authority of the specialists in religious learning," the normative authority legitimized a hierocratic structure that existed alongside but independent of political institutions.

Appropriately versed in the work of Troeltsch as well as Weber, Arjomand next insists that, "one must inevitably deal with the 'church-state problem' or its equivalent" (p. 15), and then calls for a systematic consideration of "world-rejecting *and* world-embracing tendencies" within the heterodox (i.e., Shi'ite) Islamic branch (p. 17). To embrace all this he proposes a sixfold analytic scheme which additionally takes into account the different impingements and disjunctions of religion and politics (pp. 18-21). It is all impeccably logical and masterfully grand, and it provides the broad outline in which he presents his historical information.

Islamic specialists will have to comment on the accuracy and judgement of his Iranian historical material, but suffice it to say that he strikes a non-specialist as being immensely competent. He is sensitive, moreover, to the fact that his analysis will attract attention in no small measure because of the cultural context it provides for interpreting the Ayatullah Khumayni, so he concludes the book with a short comment (seven pages) on him and the ideas that propelled him to power. As Arjomand points out, now, "for the first time, Shi'ism finds itself deeply entangled in innumerable hosts of mundane affairs" (p. 268), so one wonders how secularization already must be altering the shape, if not the heart, of heterodox radicalism.

The book contains a thorough index and extensive bibliography, but no maps, glossaries, biographies, or time-charts. Islamicists do not need them; others may drown as a consequence of their omission. This is a shame, because buried in dense scholarship are intriguing vignettes about messianism (pp. 39-45, 66-84, 160-63, etc.), Sufism (pp. 29-31, 66-84, etc.), cannibalism (pp. 111, 192) pederasty (p. 246), and suggestions about remarkable acts of 'feminist' rebellion (pp. 254-55). One hopes that the author might take inspiration from Norman Cohn's *Pursuit of the Milennium* and produce a further study of Iranian Islam that would be both engrossing and accessible. Nevertheless, Weberians and other sociologists interested in the relationship between religion and politics will find the study's analytic scheme well worth their time and attention.

Stephen A. Kent
University of Alberta

Radical Islam: Medieval Theology and Modern Politics by EMMANUEL SIVAN. New Haven: Yale University Press, 1985, 218 + xi pp.

Muslim nations today face a dilemma: the old order is everywhere in disarray, often irremediably undermined, without dependable replacement institutions. Historical legacies and common cultural heritage are contradicted by national boundaries; the world in which they are so increasingly important divides Muslims as much as it unites them. Against this, some contemporary Muslim radicals have retrieved older religious doctrines as the ideological underpinnings of oppositional political strategies. This is not mere paraphrasing by nostaligic reactionaries, but a creative attempt to reevaluate ancient texts in a contemporary historical situation.

Emmanuel Sivan happened upon this