Mourad Suleiman A. and Lindsay James E., *The Intensification and Reorientation of Sunni Jihad. Ideology in the Crusader Period: Ibn ʿAsākir of Damascus (1105-1176) and His Age, with an Edition and Translation of Ibn ʿAsākir's* The Forty Hadiths for Inciting Jihad.

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Abū al-Qāsim ʿAlī ibn al-Ḥasan ibn ʿAsākir (d. 1176) was an extremely influential figure in the development of the Sunnī revival and the Muslim *ǧihād* against the crusaders in Syria in the twelfth century. Although best known for his massive biographical dictionary of notables of Syria in general and Damascus in particular, *Taʾrīḫ Madīnat Dimašq*, Ibn ʿAsākir, who was a highly-respected religious scholar, also authored a number of other works, including *al-Arbaʿūn Ḥadīṯan fī al-Ḥaṯṯ ʿalā al-Ǧihād*, a collection of 40 *ḥadīṯ* on the topic of *ǧihād*, which he compiled at the request of the Zangid sultan Nūr al-Dīn (d. 1174) specifically for use in *ǧihād* preaching. The *Arbaʿūn Ḥadīṯan* is a vital work for understanding the Muslim response to the Crusades, especially for comprehending the nature of the *ǧihād* that Ibn ʿAsākir and his patron sought to promote in the period, the shift in the pervading character of the *ǧihād* that resulted from their and others' efforts, and the ongoing impact of that shift today.

Both Suleiman Mourad and James Lindsay have established themselves as experts on the life and works of Ibn ʿAsākir through numerous publications. Their latest offering presents a critical Arabic edition and English translation of the *Arbaʿūn*, which is prefaced by an extended study (actually longer than the text) placing the work and its author within the context of the Muslim counter-crusade. While this is not the first edition of the *Arbaʿūn Ḥadīṯan* to have been produced (there are two previous editions, published in1984 and1991), it is the first to be accompanied by an English translation and study, which makes this important text more widely available to western scholars of the Crusades.

The opening study consists of seven chapters, the first of which gives an overview of the life and works of Ibn ʿAsākir. Chapters 2 and 3 then examine the history of the Muslim *ǧihād* before and during the early crusading period. The authors note in particular that prior to this period Muslim writers had been reluctant to preach the *ǧihād* against other Muslims, something that was to change to a great degree as a result of the efforts of our Damascene author. Mourad and Lindsay also make a crucial link between Ibn ʿAsākir and the earliest known Muslim *ǧihād* preacher from the crusading period, ʿAlī ibn Ṭāhir al-Sulamī (d. 1106), who publicly composed a treatise on *ǧihād* against the Franks in 1105, thus bridging a period where evidence for the evolution of Muslim counter-crusade preaching is sparse; the authors assert, reasonably, that Ibn ʿAsākir probably learned of this text from a number of al-Sulamī's listeners (one of whom was Ibn ʿAsākir's brother), and may even have attended some of al-Sulamī's preaching sessions, even though he was only eight at the time. However, they also show that Ibn ʿAsākir consciously ignored the works of al-Sulamī and other Damascene scholars in an attempt to prove his superior erudition and so promote his reputation in the city.

Chapters 4 and 5 focus on the shifts that took place in the preaching and nature of the *ǧihād* in Syria during the reign of Nūr al-Dīn, in which Ibn ʿAsākir and his *Arbaʿūn Ḥadīṯan* were instrumental participants. In particular, *ǧihād* sentiment became considerably more pervasive, and it also became much more common to preach *ǧihād* against other Muslims seen as threatening to the Sunnī majority, most particularly Shīʿites (the "Intensification and Reorientation" of the book's title). Chapter 6 gives us a fascinating analysis of the eleven *samaʿāt* (colophons) and the other notes on the manuscript, which demonstrate that text was repeatedly read in public and widely disseminated in the twelfth to fourteenth centuries, being used to preach *ǧihād* against not only the Franks and non-Sunnī Muslims, but also against other Sunnīs whom rulers wished to present as impious and hence valid targets of military action. In particular, a number of the *samaʿāt* indicate that this text was used for propagandistic purposes during the intra-familial conflicts that wracked the Ayyubid confederation after the death of Saladin (d. 1193).

Chapter 7 examines the legacy of Ibn ʿAsākir's teachings and the shifts in the Muslim perception of the *ǧihād* from the thirteenth century to the modern day, showing that these continued to have an impact through the Mamluk and Ottoman eras and still do on modern radical *ǧihād* ideology, even as the historical circumstances in which they took place have become disregarded.

As indicated above, the study is followed by the Arabic edition and English translation. These are effectively presented in parallel format, enabling readers of Arabic easily to compare the equally excellent translation and edition when this proves useful. The edition and translation are augmented by footnotes recording differences from the 1991 edition, tracing early textual origins for the *ḥadīṯ* presented by Ibn ʿAsākir, and illuminating points for non-experts. An edition and translation of the *samaʿāt* and additional notes is provided after that of the main text, rather

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than scattered throughout as they are in the original manuscript, which usefully collects these elements together for ease of study.

In conclusion: this is an important and ground-breaking piece of scholarship, which gives valuable insight into the development of the atmosphere of increased enthusiasm for the *ǧihād* that came about in Syria in the second half of the twelfth century. As such it will be of interest to scholars and students studying both the eastern and the western perspectives on the Crusades, as well as those examining the origins of modern jihadist ideology, and it deserves to grace the shelves of any library seeking to maintain a serious collection of resources on the crusading period.

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