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on several grounds. The editor contributes a paper on "The plan of a new translation of the Qur'an"; one may agree with him that the Arabic commentaries often inspire little confidence, but the first example which he offers of a new rendering is in the same case. It is of the words (iv, 38). *فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللّٰهُ* und *die rechtschaffenen Frauen sind demüthig ergeben und das Verborgene (nicht für die Öffentlichkeit Bestimmte, d.h. die geschlechtlichen Intimitäten) bei sich bewahrend wegen dessen was Gott bewahrt hat* (weil Gott bestimmt hat, dass so etwas nicht an die Öffentlichkeit kommen soll). Now the fact that the law-books contain a section dealing with *Al-qasm wal-nushuz* makes it clear that this interpretation cannot be right; Tabari's authorities were unable to construe the words, some resorting to the rather desperate expedient of reading *Allaha* as the object of *hafiza*. Karl Heinrich's explanation of the exclamation לוקוס in a story told in the Tosefta Sukka as the Latin *locus* is not attractive; from the context it would appear that the word should be Greek, and the ordinary interpretation of it as λυκος, "wolf," is fairly satisfactory.

Still our congratulations on the *Festschrift* should be offered to Professor Littmann, whose pardon the reviewer solicits for "looking his gift-horse in the mouth".

A. 807.

D. S. MARGOLIOUTH.

THE HISTORY OF THE KORAN. A Treatise on the Biography of the Prophet and on the History of the Holy Koran, its writing, the order of its chapters, how they were collected, and the translation of the Koran into European Languages. By ABU ABDULLAH AL-ZANDJANI, Member of the Arabic Academy. With an Introduction by Professor AHMAD AMIN, of the Egyptian University, and a Forward (*sic*) by the Committee for translating Incyclopaedia (*sic*) of Islam into Arabic. 9½ × 6½, pp. xx + 83. Cairo: Lagnet al-Taalif wal-Targama wal-Nashr Press, 1935.

With the exception of the title-page and the Committee's "Forward" the work is in Arabic, and represents a new venture in Qur'anic studies which is very welcome. The author is a Shi'a Muslim, who is already well known for his contributions to the Damascus Academy, and produced this little book while visiting Cairo for the meetings of the Arabic Academy there. The Committee's "Forward" is not very fortunate in its English, which does not always say what they mean to say, as when they refer to the work of European Orientalists whose "views are sometimes not very far from being impartial". Aḥmad Amīn's introduction confines itself to expressing his satisfaction as a Sunnī in introducing the work of a Shi'a, which may herald a day when both great sections of Islam may work together on common problems.

The work itself is extremely interesting, for though the author gives the orthodox solutions to all his problems, he is aware of the work of modern scholarship, and of the modern attitude that must be taken up even with regard to the Holy Book of Islam. This is so unusual that it deserves to be given notice. Though the author has obviously never read a word of Nöldeke, he knows of him and of his attempt at chronological arrangement of the material of the Qur'ān. Though he himself argues every time for the orthodox position, he is not afraid to recognize that there is another position.

To the general student of Islam the main interest of the little book is that it gives in a succinct form the orthodox account of the formation, assembly, and arrangement of the Qur'ān, giving clearly and concisely information that one often has to search for in many sources. To the Qur'anic specialist the work has two claims to notice. Firstly it gives the Shi'a additions to the usual Sunnī traditions. Secondly the author quotes material from certain Shi'a works still in MS., such as the Teheran MS. of the *Tafsīr* of ash-Shahrastānī, which seem to contain material of the first importance for our study of the early history of the Qur'ān text. Thus, for instance, beside the variant order of the Sūras in the Codices

of Ubai b. Ka'b and 'Abdallah b. Mas'ūd, which were already known to us from the *Fihrist* and the *Itqān*, he gives variant Sūra orders from the Codices of 'Abdallah b. 'Abbās and of Ja'far aṣ-Ṣādiq.

Outside the field of his immediate Qur'ānic studies the author is somewhat at sea. For instance in his chapter on the conditions in Arabia before Muḥammad came he tells us that the Christians were divided into Jacobites, Nestorians, Arians, and Orthodox, while the Jews were divided into Rabbinic Jews, Qaraites, and Samaritans. Arians look strange among the Christians of that day, and since Anan the founder of the Qaraites was a contemporary of Abū Ḥanifa it is stranger still to find Qaraite Jews in pre-Islamic Arabia. He also seems to think that Estrangelo was a type of Jewish script.

On p. 46 he makes the statement that the great Samarkand Codex which used to be in the Leningrad Museum has now been taken to England. This statement one hears every now and again and it needs examination. The Indian Muslims were furious when Pisareff published his photographic reproduction of this Codex for the use of textual studies, and the story that I have is that after the Russian Revolution the Indian Muslims requested the Codex to be restored to Muslim hands. The Soviet authorities granted the request and the Codex was taken and destroyed. If it was not destroyed scholars would be very glad to know of its whereabouts.

N.R. 37.

ARTHUR JEFFERY.

ANALYTICAL INDICES TO THE KITĀB AL-'IKD AL-FARĪD OF AḤMAD IBN MUḤAMMAD IBN 'ABD RABBIHĪ, prepared by MOHAMMAD SHAFI'. Vol. I. Indices. 10½ × 7. Calcutta : The Baptist Mission Press, for the University of the Panjab, 1935.

Professor Shafi' has earned the cordial gratitude of all who study Arabic literature by undertaking and executing this arduous task. How widely read the *'Ikd al-Farīd* is, may be