

**CHRESTOMATHIA
BAIDAWIANA: THE
COMMENTARY OF
EL-BAIDAWI ON SURA III**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649097166

Chrestomathia Baidawiana: the commentary of el-Baidawai on Sura III by D. S. Margoliouth

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

D. S. MARGOLIOUTH

**CHRESTOMATHIA
BAIDAWIANA: THE
COMMENTARY OF
EL-BAIDAWI ON SURA III**

CHRESTOMATHIA BAIDAWIANA

THE COMMENTARY OF EL-BAIDĀWĪ ON SURĀ III

TRANSLATED AND EXPLAINED

FOR THE USE OF STUDENTS OF ARABIC

BY

D. S. MARGOLIOUTH, M. A.

LAUDIAN PROFESSOR OF ARABIC IN THE UNIVERSITY OF OXFORD,
MEMBER OF THE ROYAL ASIATIC SOCIETY, THE SOCIÉTÉ ASIATIQUE, AND THE
DEUTSCHE MORGENLÄNDISCHE GESELLSCHAFT.

LONDON

LUZAC & Co.

PUBLISHERS TO THE INDIA OFFICE

46 Great Russell Street

1894.

To Ch. RIEU Esq. Ph.D. etc. etc.

THIS LITTLE WORK

IS RESPECTFULLY DEDICATED.

P R E F A C E.

El-Baidāwī's Commentary on the Qur'an has been printed at Leipsic, 1846 (edited by H. L. Fleischer), at Boulak, 1263 A.H. (on the margin of Shaykh Zādeh's gloss), and 1283 A.H. (on the margin of El-Khafājī's gloss), and Constantinople, 1303 A.H. (with the commentary of the Jalālain on the margin); and lithographed at Lucknow (2nd edition 1282 A.H.), and Constantinople (1300 A.H.; on the margin of the Qur'an)¹. Of these editions the most easily procurable is the small edition of 1303, at about £ 1, issued simultaneously in Cairo and Constantinople. As however it teems with misprints, a collation of it with the careful recension of H. L. Fleischer has been appended to this Chrestomathy, from which the student will do well before he commences the study of Sura III to correct his copy. Part of the commentary on Sura II has been translated into French and explained by S. de Sacy in his *Anthologie Grammaticale*; the whole of the commentary on Sura X was edited, but without explanation, in Henzius' *Fragmenta Arabica* (Dorpat, 1832). Fragments of it are rendered into English in Hughes's *Dictionary of Islam* and other works by English scholars.

1) This list is not intended to be exhaustive.

The translation offered to students in this Chrestomathy is based on the following works;

A. Supercommentaries. Some glosses by El-Baidāwī on his commentary are occasionally quoted; and owing to its great popularity, it acquired a great number of supercommentators, of whom lists are given by the bibliographer Ḥajjī Khalfah and by Ahlwardt in his Catalogue of the University Library at Berlin. The Library of the India Office and the Khedivial Library at Cairo are also rich in this literature. The following three published glosses have been used for the present work;

1. The gloss of *Shihāb al-dīn El-Khafājī*, who died in Egypt in 1069 A.H. He held the office of القاصى القصص, and is known to scholars by his commentary on the *درة* of Ḥariri (published at Constantinople), and his literary history called *رحلتنا الائمة* (printed repeatedly at Cairo), at the end of which he gives a short autobiography. His gloss on Baidāwī called *عناية القاصى* is a compilation, embodying the contents of the earlier glosses and enriched by learned grammatical and rhetorical disquisitions by the author. It occupies 8 volumes fol.

2. The gloss of *Shaykh Zādeh* (Mohammed b. Muṣliḥ el-dīn Muṣṭafā El-Kuḥī) who died 951 A.H. This was published at Boulak in 4 folio volumes in 1283 A.H. It is mainly theological and consists largely in quotations from Fakhr el-dīn's commentary.

3. The gloss of the Lucknow edition. This edition is provided with marginal and interlinear notes, as well as with figures to guide the reader in referring the pronominal affixes, the work of some very competent scholars. Most of the glosses occur word for word in the work of El-Khatājī, but not all. Were the lithography of this edi-

tion somewhat clearer, it would be the most useful for the student.

B. Other commentaries on the Qur'ān.

The *'amwārū 'l-tanzīl* is said to be a compilation of the commentaries of El-Rāghib (circa. 500), El-Zamakhsarī (467—528; called *الكشاف*), and Fakhr el-dīn El-Rāzī (ob. 606; called *مفاتيح الغيب*). Of these the commentary of El-Rāghib, often cited by Shih., has not been accessible to the translator. The bulk of B.'s commentary is taken, with some alteration in the expression, from the famous *كشاف*, of which it is sometimes called an epitome. The *Kashshāf*, published by W. Nassau Lees, Calcutta 1857, and more recently at Cairo, is a work of great genius and learning, which however suffered from the Mu'tazilite opinions of the writer. These B. sometimes refutes, sometimes neglects, and occasionally, by oversight, copies¹. Traditions, as well as grammatical and rhetorical observations, for the latter of which the *Kashshāf* is especially celebrated, are ordinarily repeated; while the textual criticism is summarised. The commentary of Fakhr el-dīn has been printed repeatedly; the copy used by the translator is in six folios and bears the date 1286. Some account of it is given by I. Goldziher in his treatise on the Zahirites. It is a vast thesaurus of Qur'anic learning, much of it being devoted to the refutation of the *Kashshāf* and other Mu'tazilite works. The author's habit of dividing his matter into heads renders it tedious reading. The use made of it by B. would seem inconsiderable, at least in

1) There is in the Khedivial Library a work dealing with this subject called *الاتحاف بتمييز ما تبع فيه البيضاوي صاحب الكشاف*. The subject is alluded to by the biographer of Ibn Arabi, in the introduction to the F. M.