CHRESTOMATHIA BAIDAWIANA: THE COMMENTARY OF EL-BAIDAWAI ON SURA III. TRANSLATED AND EXPLAINED FOR THE USE OF STUDENTS OF ARABIC

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'Abd Allāh ibn 'Umar el-Baiḍāwī

CHRESTOMATHIA BAIDAWIANA

THE COMMENTARY OF EL-BAIḌĀWĪ ON SURA 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
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THIS LITTLE WORK

IS RESPECTFULLY DEDICATED.

PREFACE.

El-Baiḍāwī's Commentary on the Qur'ān 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'ān) [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-Baiḍāwī 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 Ḥājji 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 el-dīn El-Khafājī*, who died in Egypt in 1069 A.H. He held the office of قاضى القضاة, and is known to scholars by his commentary on the درة of Ḥariri (published at Constantinople), and his literary history called ريحانة الالبّاء (printed repeatedly at Cairo), at the end of which he gives a short autobiography. His gloss on Baiḍāwī called عناية القاضى 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-Khafajī, 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 *'anwāru 'l-tanzīl* is said to be a compilation of the commentaries of El-Rāghib (circ. 500), El-Zamakhsharī (467—528; called الكشّاف), 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 Muʿtazilite opinions of the writer. These B. sometimes refutes, sometimes neglects, and occasionally, by oversight, copies [1]. 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 Zāhirites. It is a vast thesaurus of Qur'anic learning, much of it being devoted to the refutation of the *Kashshāf* and other Muʿtazilite 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 البيضاوى صاحب الكشاف. The subject is alluded to by the biographer of Ibn Arabi, in the introduction to the F. M.