of a cheerful home, and his death has left a bereaved and broken-hearted widow. Indeed, France has lost a profound scholar, with a touch of genius.

HENRI CORDIER.

Paris, 27th November, 1894.

III. NOTICES OF BOOKS.

CHRESTOMATHIA BAIDAWIANA, THE COMMENTARY OF EL-BAIDĀWĪ ON SŪRA III. Translated and explained for the use of Students of Arabic by D. S. MARGOLIOUTH, M.A. Pp. xvi. and 216. London: Luzac & Co., 1894.

This book is as scholarly as it is useful. Al-Baidāwī's work, although not one of the easiest, is one of the most popular commentaries of the Qorān, and should be read by every student of Arabic. Of particular importance are the numerous grammatical annotations which give the beginner an insight into the method of the Arabic national grammarians, and which form an excellent preparatory study for the perusal of these works in the original. The rather concise scholia also form a good introduction, not only into the criticism of the Qorān, but in particular into the early history of Moslim dogmas and the development of the sects.

Prof. Margoliouth chose Sūra iii., which, although one of the longest, is not so tedious as Sūra ii., and is of great interest from theological, polemical, and historical points of view. A selection of smaller Sūras, representing the chief phases of the Qorān, would perhaps have been more commendable, but this unimportant circumstance in no way diminishes the value of the book. The translation also of the text of the Qorān is thoroughly original and clear. The introduction and the remarks in particular, which form one-third of the book, show how well Mr. Margoliouth has mastered the immense literatures of Moslim Tradition, Grammar, and Kalām.

The Ash'arite views of Al-Baidāwī are continually perceptible in opposition to those of the Mu'tazilites, especially Zamakhsharī, although he largely depends on the latter's *Kashshāf*. Prof. Margoliouth has not failed to call attention to this in the preface as well as in his notes. Al-Baidāwī's criticism of the Mu'tazilite doctrines is not very sharp, but it is hardly probable that he "by oversight" or "unthinkingly" should have allowed these to appear in his commentary (see remm. 41, 130, 236, 418, 619, 634), as he visibly inclines towards allegorical interpretation. Instances of this are his explanations of v. 5 (see Shahrastani, ed. Cureton, p. 76), and the tradition connected with v. 6, that Muḥammad said: *The heart of man is between the two fingers of the Merciful*. Al-Baidāwī gives an allegorical explanation which Al-Ash'arī (Shahrastani, p. 72) unmistakably rejects.

With respect to the meaning of *Hanīf*, Mr. Margoliouth seems to favour Sprenger's explanation, but the latter's theory of the *Hanyferei* is entirely unfounded. The simple negative meaning of the word is not only given at the verse in which it occurs (60), but also by Al-Baidāwī. There is nothing to support the view of the existence of a sect of *Hanīfs*.

It was a happy thought of the author to append the collation of the Constantinople edition of 1303 H. with that by Fleischer, whereby the purchase of copies of the book for students is greatly facilitated. The perusal of Professor Margoliouth's latest book thus affords pleasure from beginning to end.

H. HIRSCHFELD.

UNTERSUCHUNGEN UEBER DIE 'APDĀD AUF GRUND VON
STELLEN IN ALTARABISCHEN DICHTERN VON FRIEDRICH
GIESE, Dr.phil. Pp. 59. Berlin: S. Calvary & Co.,
1894.

The importance of this little book lies in the author's endeavour to restrict the number of recognized *addād*, i.e.