**Ali ibn Suleiman’s Commentary on Genesis**

The present work is Ali ibn Suleiman’s commentary on the book of Genesis.

**About the Author:**. Very little is known about our author, Ali ibn Suleiman, including his Hebrew name. Our author’s Arabic name is recorded in the present commentary as “Abu al-Hasan the Jerusalemite (al-Maqdisi)”, indicating his residence in Jerusalem for at least some time. It appears that he lived around the end of the eleventh century and beginning of the twelfth century. This is supported by a statement appearing in the commentary: “And it (the commentary) was begun in the year 1415 (of the Seleucid era),” *i.e.*, 1103 of the common era.

Ali ibn Suleiman’s best-known work is his *Agron*, or dictionary, which he compiled from Abu Sa’id ha-Levi’s abridgment of David ben Abraham Alfasi’s dictionary.

**About This Commentary:**The title page of Ali ibn Suleiman’s commentary on the book of Genesis states that it is compiled from the abridgment of an existing commentary on the Torah. Ali ibn Suleiman’s commentary is in fact a compilation from Abu al-Faraj Harun’s abridgment (Arabic: *talkhis*) of Yusuf ibn Nuh’s commentary on the Torah. Both Abu al-Faraj Harun and Yusuf ibn Nuh were Karaites residing in Jerusalem.

Thus, Ali ibn Suleiman’s role is more of a compiler than that of an independent commentator. However, he does not hesitate to express his support or disapproval of the views which he cites. At times, it seems that he inserts his own views, as he cites them anonymously. Significantly, the present commentary is almost entirely free of any polemical discussion. In fact, the author frequently follows the views of the Rabbanites, though there are instances where he clearly argues with the Rabbanite view.

The commentary and biblical citations presented here were converted into digital form from a thesis submitted in 1928 by Solomon L. Skoss to the Dropsie College for Hebrew and Cognate Learning. Skoss' work itself was based on various manuscripts, preserved in the fragments of the Sulzberger Collection of the Jewish Theological Seminary of America and of the Second Firkovitch Collection in Petrograd. For more information about the present work, see *The Arabic Commentary of ‘Ali ben Suleimān the Karaite on the Book of Genesis* by Solomon L. Skoss in The Jewish Quarterly Review, Vol. 18, No. 2 (Oct. 1927) pp. 153-206.

**About this reproduction:**It should be noted that Skoss’ text contains Arabic supplementary diacritical points, specifically, the *shadda* and *tanwin fatḥa*, which were not retained in the digital version. The consonantal diacritics (*i*‘*jam*), however, were retained. The vocalization of Hebrew words, which appear infrequently in the original text, was not maintained in the digital version.

Finally, we have reformatted the text and added verse markers at the start of each comment so that the modern reader would be able to find each comment quickly and easily.