f. 138a. Abū ‘Ubaid accepts that Q 8.66 abrogated Q 8.65.
Hibatullāh [p. 49]: there can be no alleviation, except from something more onerous.

Takhffif is one of the synonyms of naskh – Shāfi‘ī Ris., p. 106.
But, Naḥḥās [p. 158] distinguishes naskh from takhffif: the meaning of naskh is the withdrawal of the entire earlier ruling. The entire earlier ruling has not here been withdrawn. God did not say, ‘A Muslim may not fight ten unbelievers.’ Similarly one would not say that the concession to break the fast during Ramādān is naskh. It is an alleviation, a concession. To observe the fast [is not forbidden]. Indeed, it is more meritorious.

Bu., Tafsīr, Q 8.65-6: Sufyān – ibn ‘Abbās: ‘When Q 8.65 was revealed, they were required not to flee from ten.’
Sufyān repeated more than once: that twenty should not flee from two hundred. Q 8.66 was revealed and one hundred were required not to flee from two hundred. Sufyān added once: God revealed Q 8.65, “Oh Prophet! Ince the Muslims to war.”

From ‘Ikrimah, Bu. adds: ‘When the number was decreased, the reward was decreased.’
Shāfi‘ī, Ris., [p. 127] Sufyān – ‘Amr b. Dinār – ibn ‘Abbās: Q 8.65 was revealed and they were required that twenty should not flee from two hundred [as above]. The matter is as ibn ‘Abbās has said. God made His ruling clear in the verse which requires no tafsīr [1]
f. 139a. cf. ibn Hazm, Iḥkām [4, p. 462]: ‘Some allege that Q 8.66 abrogated Q 8.65. That is wrong. This view is not based on ijmā‘. There is no indication of naskh. The verses concern the obligation to confront the mushrikūn. When the two forces meet, it is not permitted to any Muslim to turn his back on the entire mushrik population of the world. Is there any mention in the verse of fleeing? The verse merely announces [in advance] future victory conditional upon patience and it promises divine assistance to the steadfast.’

f. 139b. Q 8.61. Hibatullāh [p. 49]: revealed to regulate relations with the Jews, but abrogated by Q 9.29 which laid down acceptance of the jizyah.

Naḥḥās [p. 157]: Qatādah said the nāsīkh was ‘the sword verse’ [Q 9.5], ibn ‘Abbās said the nāsīkh was Q 47.35 – which Naḥḥās thinks is ‘not impossible’.

f. 140a. Those who argue that ‘the sacred months’ refers to the months of the Ḥajj, and therefore, to something different from the four months’ moratorium mentioned in Q 9.2, require two groups of Arabs to whom to attach these two periods of four months and fifty nights. The latter is made to refer to those Arabs who have no treaty relation with Muhammad. This is all tafsīr. Q 9.7 makes clear that neither period refers to the Meccans, ‘as long as they abide by their undertakings’.
Q 9.4 makes clear that neither period applies to other Arabs with whom Muhammad does have treaties and who have scrupulously observed the treaty terms. The implication appears to be that Q 9.1 refers to Arabs, in treaty relation with Muhammad, who have breached the terms of their agreements.

f. 140b. Muḥājir notes that ‘the sacred months’ refers to the same four months already mentioned, i.e. the period during which war with the Arabs will be forbidden. They are called ‘the sacred months’ and are consecutive.

f. 141a. Abū Hurairah’s tafsīr of “yaum al-Ḥajj al-akbar” as yaum al-nafr. [cf. Taḥā, 14, pp. 113-30.]

We have also here the harmonisation of two distinct traditions as to who had been the bearer of Bara‘ah: Abū Bakr or ‘Ali. The date of the proclamation of Muhammad’s denunciation of treaties with certain Arabs [10th dhu‘l-Hijjah] follows the fifty nights’ calculation of one of the two alleged periods, reference to which is now repeated [f. 141b].


If the end of the period is the last day of Muḥarram, the four months can also be calculated to give the date of the revelation of the verse in Shawwāl [cf. Naḥḥās, p. 163].

f. 142a. Q 4.90. Hibatullāh [p. 38] abrogated by Q 9.5. Naḥḥās [p. 110]: the interpreters are agreed that this was abrogated by the command to engage in Holy War.
[p. 111]: same isnād as here, but without reference to Q 60.8. ibn ‘Abbās says that Q 4.90 was abrogated by the sword verse. So also from Qatādah.
[p. 112]: following Bara‘ah, all Arabs had one choice: Islam or war.

Abū ‘Ubaid: Q 9 was the great watershed. It abrogated the armistice, cancelled all treaties and summoned the Muslims to the Holy War. Q 9.41 was thought to have imposed the obligation to fight upon the individual Muslim. This appears to be the view attributed to the
Companions: Miqdad; Abu Aiyub; Abu Talhah.

f. 143b. It was Mujahid's tafsir, Abu Saliha's and Ibrimah's.

Numerous verses inciting to warfare reinforced this view. There are equally large numbers of Prophetic statements.

f. 144a. Q 2.216: abrogated the command that they endure and show patience, issued to the Muslims at Mecca, before the Hijra. The verse, in turn, was thought to have been abrogated by Q 9.42 which also abrogated Q 9.41. Others thought that jihadi was an inescapable obligation. `Ata thought it an obligation - but not on the Muslims of his own day. The verses had been addressed to the Prophet and his contemporaries.

Nabha [p.31]: those `fahah' 'whose word is law' say that the jihadi is, indeed, an obligation, but one which some fulfill on behalf of others.

f. 144b. The hadith: cf. Bu., Jihadi, wujub al-naafir, reporting from Mujahid-Tawus-ibn `Abbas. cf. also `baha` la hirah be'd al-fah; The Prophet said to a man: 'There is no hejira after the Conquest of Mecca, but I will accept your fealty on the basis of your acceptance of Islam.' Bu. reports also from: `Amr, and Ibn Juraij that `Aa` said to him and `Ubaid b. Umair, 'The hejira ceased with God's granting victory at Mecca to His Prophet.' Nas., Bairah, bah dhikr al-khaalid fi inqitad al-hirah: The Prophet said, 'I will accept your fealty on the basis of your acceptance of the jihadi.' To another, he said, 'There has been no hejira since the Conquest of Mecca, only the jihadi and [pure] intent - if you are summoned to war, come out and fight.' Nas., also has the above Tawus-ibn `Abbas version. In addition, `Umar said, 'There has been no hejira since the death of the Prophet.' cf. Darr, Siyar, bah: la hirah be'd al-fah [from ibn `Abbas], cf. Amwal [p.217]: the hejira has been abrogated. After the Conquest, the Prophet said, 'There is no hejira after the Conquest.' [p.218] `Amr b. Dinahr reports from Tawus that he related from the Prophet, 'Stay on your tribal lands. The hejira has come to an end.' There is only jihadi and [pure] intent. If you are summoned to war, come out and fight.'

Here, Abu `Ubaid reports further versions, e.g. that of Fudaik, and a long version of Tawus' and `Ubaid's visit to `Aishah.

Nas., loc. cit. A man said to the Prophet, 'They allege that the hejira has come to an end.' The Prophet replied, 'It will not come to an end, as long as there are unbelievers to fight.' Abu `Ubaid explains this as figurative. Every man who believes and strives will be regarded as on the same level as those who made the hejira. The Prophet said, 'There are two hejirat: when the Arab is summoned, he must come and do as he is ordered; the hejira of the townsman is a greater trial and will be better rewarded.'

Darr. has the tarjama: the hejira will never come to an end. Here, Mu`awiyah claims to have heard the Prophet say, 'The hejira will not come to an end until repentance comes to an end, and repentance will not come to an end until the sun rises from where it normally sets.'

Suyuri [Sharh Nas., loc. cit.]. They explain this as the hejira from dar al-harb to dar al-Isam, which will always remain open until the Last Day. They interpret the Prophet's hadith to mean: There has been no further hejira from Mecca since the city became part of dar al-Isam. But, by engaging in the jihadi, and showing good will in every act, men can acquire similar merit.

This is similar to what Abu `Ubaid quotes from Fudaik to whom the Prophet said, 'Keep up prayer, pay the zakat and eschew [shur] evil - then dwell where you please in your tribal land.'

Bu., Jihad, bah: the duty of the jihadi will persist as a duty under the pious and the impious ruler on account of the Prophet's words: Good is intertwined in the manes of horses until the Last Day.

cf. Diwan Imra' al-Qais, ed. Muhammad Abu al-Fadl Ibrim, Cairo, 1958, p. 48, 1.1: [although the attribution is questioned]:

As long as sun rises and sets, good is to be sought [it is intertwined in the manes of horses.]

[See, pp. 225; 437.]

cf. A.D., Jihad, "Imran reported the Prophet as saying: A party of my people will never cease the armed struggle on behalf of the Truth, and they will vanquish those who are hostile, until the last of them engage the lying Messiah."

This hadith comes down through four transmitters:

3. Anas Bu., loc. cit.
f. 149a. The status of Q 9.36 and Q 2.217. God had imposed the duty of warfare, but He had prohibited fighting in certain holy periods. The scholars have disputed whether this prohibition has, or has not been abrogated.

Hibatullah [p.20]. In the Jahiliyah, fighting was tabu during the holy months. Warfare between Medinan Islam and the Meccans dated from the raid by ‘Abdullah b. Jahsh, in the course of which, fighting broke out and some of the unbelievers were killed — it is said, at the very end of Jumada II, others say after the beginning of Rajab. The Arabs were scandalised at this breach of the ancient tabu, and Q 2.217 was revealed: “fighting in a sacred month is a grave offence, but preventing men from God’s way and disbelief in God is even graver.”

Hibatullah says the verse was abrogated by Q 9.5.

Naḥḥās [p.32]: The scholars — except ‘Atā — are agreed that Q 2.217 has been abrogated and that fighting the unbelievers in the holy months is permitted. ‘Atā argued on the basis of the Jābir ḥadīth to the effect that the Prophet would suspend warlike operations during the holy months — unless the Muslims were attacked. Jābir’s hadīth might even refer to the period before the revelation of Q 2.217.

f. 150a. Naḥḥās: ibn ‘Abbās; Sa‘īd b. al-Musayyab; Sulaimān b. Yāsir; Qatādah and Abūwārī all held that Q 2.217 had been abrogated by Q 9.5 — ‘the sword verse’.

From his personal service on the frontier, Abū ‘Ubaid can report the current opinion among the Muslims there. Fighting is permitted in every single month, sacred or not. He knows of no disagreement among the scholars of Syria or Iraq on the question, and thinks that may also be the position of the scholars of the Hijaz. Their sanction lies in Q 9.5 — where, incidentally, the term ḥādīth would appear to have been interpreted to mean ‘in whatever circumstances’, thus including time as well as place.

ff. 150b–156a. Treatment of prisoners of war
According to ibn ‘Abbās, Q 8.67 was revealed at about the time of Badr, when the Muslims were militarily weak. When they had become strong, God revealed Q 47.4, which appears to suggest the choice between magnanimity or, at worst, releasing prisoners against ransom. ibn ‘Abbās’ ‘reading’ of the verse suggested: execution; ransom or enslavement. Abū ‘Ubaid is uncertain about the last option. Naḥḥās [p.158] has the same ibn ‘Abbās hadīth, with the same isnād, although he does not report it from Abū ‘Ubaid, and it
would seem to secure the mention of enslavement. In his *Amwāl*, the author is still having problems with the wording of the hadith, although he is now more positive: ‘but they cannot be enslaved’. Here, he reproduces the Sunna of the Prophet [p.128].

f. 151b. Ibn Juraij disagrees with Ibn ‘Abbās, in placing the revelation of Q 47,4 before Badr, since, at Badr, the Prophet had killed ‘Uqbah b. abi Mu‘ājīt, after his capture.


p.121 for the Ḥasan, ‘Aṭā’ opinions. The scholars have disagreed over the interpretation of the verses.

f. 152b. The reference to the Ḥasan and ‘Aṭā’ views has become misplaced – see f. 152a.

The Abu ‘Ubdāl opinion: all the verses are *muḥkamah*, none is *mansūkhah*. This is grounded in his knowledge of the *ṣirah-maghāzī* reports on the various phases of the Prophet’s life, which show that, in various campaigns, he killed, or ransomed or granted free release to prisoners taken in war.

Tir., *awwāb al-siyar*: (the *iṣnād* goes back to ‘Ali): The Prophet said that Gabriel had come to him and said, ‘Let your companions choose in relation tg prisoners taken at Badr between death or ransom, on the condition that some of them will die in future campaigns.’ They chose death for themselves and for the prisoners on that occasion, they chose ransom.

f. 153a. Abu ‘Ubdāl: All options remained open to the Prophet throughout his entire career, and he applied each of them. There is no *naskh* here. At Badr, he killed ‘Uqbah b. abi Mu‘ājīt and al-Nadr b. al-Hārith after the battle. The other prisoners were either ransomed or released. At the battle of the Trench, he executed the fighting men of Quraizah and enslaved the women and children. He offered free pardon to al-Zubair b. Bātā on the intercession of Thābit b. Qais. Thereafter, he captured Muṣṭaliq, none of whom he killed, but shortly after, released them all. He was magnanimous at Khāibar, killing only those who breached the terms of the surrender. At the Conquest of Mecca, he had Hīlāl b. Kaṭāl and Miqyas b. Dūbahāb and a few others put to death, releasing everyone else. He was generous to Hawāzin, following Hunain. The Prophet thus applied all three rulings: execution, ransom or free pardon. For example, he freely released Abu ‘Uzīzā al-Jumāli at Badr, but then killed him at Uḥad for appearing among the combatants. He ransomed the Fażārī woman captured by Salamūn b. al-Akwa’, exchanging her for two Muslims who were in the hands of the Meccans.

[cf. b. M. Jihād, *bāb fīdā* al-asārār; Tir., *bāb qatl al-asārār wa-l-fīdā*; Dār., *bāb: fīdā al-asārār.*] Amwāl, p.106: The Tradition shows that the Prophet applied three sunnas to prisoners: free release; release against ransom; death. All three are mentioned in the Qur’ān: the first two in Q 47,4; the last in Q 9,5. cf. p.133: The three rulings had been applied to Arabs. Male Arabs are not reduced to slavery.

‘Umar released prisoners taken during the Jāhiliyah, returning them and any sons born of slave women, as free persons to their tribes, in exchange for ransom to be paid to those in whose hands they were found, who had now become Muslim.

[p.135]: The taking of Arab prisoners is now a thing of the past. The Muslims conquered the lands of the non-Arabs and applied four rulings, adding the enslavement of prisoners taken.

Naḥjās [p.220]: Some say that Q 47,4 is abrogated. It had applied to the idolators, but their treatment is now laid down in Q 9,5, ‘the sword verse’. Others say it refers to all non-Muslims, but is now abrogated. Still others say it is, in fact, the *nāsīkh* which forbids them to be killed. Prisoners may be only either set free forthwith, or ransomed. Some say the *imām* is free to choose whether to ransom or to kill, while yet others say the verse is *muḥkamah*, the choice being the *imām*’s.

f. 151b. Ibn Juraij said the verse was abrogated by Q 9,5. That is also the view of Suddī and of many of the Kufans. Others, who hold this, permit ransom only in the case of female prisoners. Women may not be killed by the Muslims. Males, however, may not be either released or ransomed. These people set no store by the traditions as to the attitudes of the caliphs which they interpret in a variety of ways to explain why they never killed prisoners.

Naḥjās [p.221] commenting upon the ibn ‘Abbās hadith [f. 151a] to the effect that the Prophet had been given the choice between killing, enslaving, ransoming or granting free release to prisoners, states: thus, the two verses [Q 47,4; Q 9,5] are both *muḥkamah*, since *naskh* can be decided only on the very firmest evidence. Where, however, two verses can both be put into effect, it is meaningless to argue for the *naskh* of one of them. The enemy can always be killed before being taken captive. After capture, he may be killed, ransomed, or freed. All depends upon which course is most conducive to the Muslim good. This is the view related as from the people of Medina, Shāfī‘i and Abu ‘Ubdāl. [cf. Fībār p.9, *al-jam‘ yannu‘ al-naskh*.]
K. al-nāṣkh wa-l-mansūkh

The views ascribed to Ḥasan and ‘Aṭā’i engender the thought that the discussion centred upon Q 47,4 which can easily be juxtaposed with Q 8,67 with which it shares use of the root athkhān – to effect great slaughter. The root occurs in Q 47 just after mention of ‘striking necks’ giving rise to the idea that the choice offered to the Muslims by Q 47,4 was three-fold, ‘striking necks’, free release or ransom. It is noteworthy that ‘Aṭā’i and Ḥasan were thought to have concentrated solely on that one verse. Q 9,5 need not have been mentioned in a discussion on prisoners of war. Q 47,4 makes no mention of the enslavement of prisoners.

ff. 156a–157a. The spoils of war f. 156b. Q 8,1. They will ask you about the anfāl.

Hibatullāh [p.48] the ‘about’ [‘an] is otiosum. The meaning is: they will ask you for the anfāl – they had asked the Prophet to gift to them the anfāl. At the time of Badr, seeing their weak state and lack of provisions, to urge them on and encourage them, the Prophet had said, ‘He who kills his enemy may have his personal accoutrements; he who takes a prisoner, will have the ransom money.’ Following the battle, he saw that the booty would not suffice his men and the verse was revealed: ‘They will ask you for the anfāl. Say, ‘The anfāl belong to God and to the Prophet.’’ Q 8,1 was abrogated by Q 8,41. Amwāl, p.305: the author reports the first saḥīḥ-hadith, adding, after the first verse, i.e. the ghanīmah. According to the traditional interpretation, anfāl are ghanīmah, which refers to everything that falls into Muslim hands from the enemy. At first the anfāl were the exclusive property of the Prophet. At Badr, Muḥammad distributed them as he saw fit, under divine guidance. He did not divide them into five portions. Later, Q 8,41 was revealed, the verse of the ‘fifths’ and Q 8,1 was abrogated. The anfāl originate from the ghanīmah, of which one-fifth is exclusive to the groups nominated in Q 8,41, as has been illustrated by the Sunna. In Arabic, anfāl means: a free gift, with no element of obligation attaching to it, on the part of the donor. God has granted this community the free gift of the ghanīmah, alone of all religious-based communities!

Nabhās [p.151] reports that it is the view of the majority that Q 8,41 abrogated Q 8,1. Since Q 8,1 was among the first of the Medina revelations, dating from the time before the Prophet was commanded to divide the booty into five parts, the distribution of the booty being, at that time, the sole prerogative of Muḥammad, it is clear that the revelation of the command to divide the booty must have abrogated the earlier situation. They say that anfāl here means booty. God has granted booty as a free gift to the community of Muḥammad.

Others say that Q 8,1 is not abrogated. It is for the imām to decide what, and to whom, to grant, in the light of his judgment of the advantage to Islam as a whole. These scholars distinguish anfāl from ghanīmah. The word anfāl implies ‘addition’ and thus refers to any bonus, over and above a man’s share of the booty. Others thought the word referred to slaves or cattle straying from the enemy side into Muslim hands [Amwāl, p. 304]. The imām might give it to whom he pleased, if he saw in that any advantage to Islam [‘Aṭā’i: Ḥasan]. Others have argued that anfāl is what is seized by patrols, while yet others explained anfāl as referring to the ‘fifth’ itself.

Nabhās quotes the ibn ‘Abbās hadith [f. 156f]. It was also the view of Mujaḥid. He quotes the view of ibn Juriṣ (of which he had been informed as from Sulaim, mawla of Abū ‘Ali, reporting from Mujaḥid). ‘Ikrimah had taken the same view, as had also Daḥḥāk, Sha’bī, Suddi and the majority of the fuqaha’, although most of them said that the imām was not at liberty to grant to any individual a gift taken from the ghanīmah, except from the fifth reverting to the imām himself. The four-fifths allotted by God to the participants in the fighting are quite outwith the imām’s control.

Amwāl [p.308]: four sunnās govern the anfāl:
1. no fifth is deducted from the personal accoutrements [aslāb] taken during the battle;
2. patrols may receive one-quarter or one-third of the residue of the four-fifths, after deduction of the fifth;
3. the imām is at liberty to gift freely from his fifth if he sees some advantage in that to the Muslim cause;
4. the imām is also at liberty to pay, from the as yet undivided booty, fees to guides and herdsmen whose roles benefit the army as a whole.

The disputed question was, since anfāl means ‘gift’ whether this refers to God’s gift to the Muslims, in that He granted to them a law on the division of the booty; or whether it implies the making of a free gift of any of the materials captured in war, and whether that lies in the discretion of the Muslim leader. The scholars can generally be seen to wish to limit the imām’s discretion. Nevertheless, Abu ‘Ubaid’s four sunnās show that they knew that there was a difference between anfāl and ghanīmah—(except for the purposes of a discussion on nāṣkh).
f. 157a. cf. Bu., Jihād bāb suhm al faras; ibn ‘Umar reports that the Prophet allotted two shares to the horse, and one to the owner.

cf. Mus., Jihād, bāb kāfiyāt qismat al-ghāribah;

ff. 157a–161a. Seeking permission to enter

Q 24, 58: Mujāhid: the ruling refers to male slaves; Abū ‘Abd al-Rahmān al-Sulami: it refers solely to females who must seek permission at the hours specified. Males must seek permission at all hours.

f. 158a. Abū ‘Ubayd knows of no-one who argues the nāskh of this ruling. On the contrary, they insist on its observance. Naḥḥās [p.197]. Sa‘īd b. al-Musaiyab: the verse is abrogated. ibn Juhayr: it is no longer acted upon. Abū ‘Abd al-Rahmān’s view is wrong. The verse says ‘alladhi’na’; that, being Mas., can refer only to males. ibn ‘Umar said the verse refers exclusively to male slaves.

f. 159a-b. ibn ‘Abbās. cf. Naḥḥās [p.198]. Abū ‘Ubayd: the people do not act upon this verse. But ibn ‘Abbās has not told us that a Qur‘ān abrogated it, or that a sunna brought a relaxation. ‘Aṭā’ relates his words, ‘The people do not act upon this verse,’ as a criticism of their neglect of the ruling [f.158a]. That ‘Aṭā’s recension serves to elucidate this ‘Ikrīmah version [f.159b]. In that case, the verse is muḥkamah. Neither Qur‘ān nor tradition from the Prophet, the Companions nor the Successors, suggests any relaxation of the ruling. There is the Ḥasan view to the effect that there is no harm in a living-in maid’s entering without first seeking permission.

Reference to nāskh was intended to rationalise the observed non-application of the ruling. Sha‘bī, insisting that the verse had not been abrogated, deplored the fact that its ruling was being ignored [f.158b]. The ‘Iraqīs would appear to take the ruling more seriously than others.

f. 159b. The ‘Ikrīmah version: altered circumstances bring altered rulings. Naḥḥās takes this report to indicate that the ruling had lapsed, not, indeed, on account of nāskh, but on account of what Suyūṭī would call insā’. The ‘īlāh which had originally called for the ruling had lapsed.

f. 158a. cf. Naḥḥās [p.199].

The verse is muḥkamah: Sha‘bī; al-Qāsim; Jābir b. Zaid.

Q 24, 58 mentioned three times of the day when this ruling should be observed. cf. Muw., bāb al-isti’dhān: A man asked the Prophet, Should I knock before going in to see my mother? The Prophet said he should. The man explained, ‘But I am her personal attendant, and I live in the same house.’ The Prophet told him that that made no difference. He should always knock, unless he wished to find her at some time in a state of undress.

Abū Mūsa reports that the Prophet said, ‘One should knock three times, and enter when permitted. If there is no reply, one should go away.’ He had knocked at ‘Umar’s door once, seeking permission to enter, three times. He then left. ‘Umar sent after him to ask why he had not come in. Abū Mūsa repeated the words he had heard the Prophet use. ‘Umar asked for corroboration of the hadīth, using a threatening tone. Abū Mūsa went to seek someone who would confirm his report. At the mosque, in what was called the Anṣār circle, he explained what had happened and those present told Abū Sa‘īd to return with Abū Mūsa to ‘Umar. Being their youngest member, Abū Sa‘īd confirmed what Abū Mūsa had said. ‘Umar explained to Abū Mūsa that he had not doubted him, but that he feared that people might futher views and words upon the Prophet.

cf. Bu., K. al-isti’dhān; Mus., Adab; Dār., ‘Ir., isti’dhān.

Abū Mūsa’s ‘knock three times’ looks like a confusion of Q 24,58’s: ‘three times’ – i.e. at three hours of the day: before the dawn prayer; when men lie down after the noon prayer to take their siesta; and after the ‘ṣhū’ prayer.

The foregoing hadīth material illustrates the extreme attention to Qur‘ānīc detail which was the cause of what has earlier been referred to as the ‘atomism’ of much of the taṣfīr.

f. 106b. Hibatullāh [p.70]. The ruling affecting the immature was abrogated by the later expression referring to the mature, i.e. Q 24,59.

Q 24, 58: minkum: that is interpreted: from your class, i.e. free persons.

f. 161a. This ibn Sīrīn hadīth is a precise illustration of the construction of a hadīth-report from the wording presented in the relevant Qur‘ān verse.

ff. 161a–170b. Inheritance

Muhājir–non-Muhājir inheritance. The ḥejrah to Medina obliterates
blood-relationship with those who have not made the hejirah, while establishing a special relation between muhajir and Ansâr.

Some thought use of the term awliya’ in Q 8.72 reflected the legal meaning: i.e. prospective heirs. The muhajir ceased to regard the non-muhajir as relative, and consequently, mutual inheritance ceased, even if the non-muhajir were also a Muslim. Q 8.75 was said to have abrogated this ruling, re-establishing the normal rules of inheritance.

Abû Ubâid accepts the two Ibn ‘Abbâs tafsîr statements without further discussion, regarding this as an ascertained instance of the naskh of the Qur’ân by the Qur’ân. Cf. Amâwî, p.215: The Sunna of the Prophet, like the Qur’ân, has its naskh and its mansûkh. The only thing that can naskh a sunna is a second sunna, or the Holy Qur’ân.

At first, the Prophet denied any share in the ghannimah or the fâ’il to those who would not undertake the hejirah. That was his principle in ‘the early days of Islam’: that the hejirah severed the links between muhajirs and non-muhajirs. That applied to wâliyyah, inheritance and inter-marriage as well as to the distribution of the fâ’il. The Qur’ân then revealed that ruling and the sunna acted on that basis. The Prophet said: ‘They get nothing of the ghannimah or the fâ’il.’ The Qur’ân said what we now read: Q 8.72. (Here, the Ibn ‘Abbâs hadîth, cf. f. 161b.)

[Q 8.72] ‘Umar used to say, on that account, ‘The Muslim will not inherit from the unbeliever, nor vice-versa.’ Thus they understood Q 8.72. The believer who would not make the hejirah and the unbeliever were treated alike, excepting only the words, ‘but, if they seek your help in respect of preserving their belief, then you must help.’

Naḥjâs [p.159] mentions the blood-brother bond established between the muhajirs and the Ansâr; on its basis, the two sides practised mutual inheritance until the revelation of Q 8.75, whereupon they reverted to inheriting by kinship.

f. 162a. Two further modes of inheritance which had been practised, came to be suppressed:

Inheritance by hîf: Q 4.33: the Mujahîd hadîth speaks of a form of ‘practice’ which is at variance with the practice of the Muslims. Naskh is assumed, and the mansûkh ‘practice’ is best projected back into the Jâhiliyyah. This illustrates neatly how exegetical myths come into being.

Q 4.33 repeats and re-emphasises in summary form the regulations laid down in Q 4.11–12 in which were stipulated the inheritance shares of: parents, spouses and nearest kin. ‘Abdullâh b. al-Zubair argued that the naskh was Q 8.75!

f. 163a. This was the tafsîr of [‘Abdullâh] b. ‘Abbâs.

cf. Amâwî [p.216] for the Ibn al-Zubair hadîth; Shurabah interpreted the verse as referring to kin-relations excluding persons related by wala’. Cf. Bu., Tafsîr, Q 4.33: mawâlî means: awliya’, heirs. ‘aqa’dat aîmanâkum: mawâlî al-yamin, i.e. âhîf. mawâlî also refers to cousins, benefactors, muniments, munammites, mamlûkes. From Ibn ‘Abbâs, he cites: mawâlî means heirs. He next refers Q 4.33 to Medina, i.e. to the muhajir-anṣâr bond, which was abrogated by Q 4.33. Mutual inheritance ceased, but they could always make nayâyâ provision in each other’s favour. vide Bu., Kaffâlah, Q 4.33; Farâ’î, do. hâf: dhawâl al-râ’îm.

mention of the Jâhiliyyah always includes, by extension, ‘the early days of Islam’, cf. Hibatullâh [p.37].

Naḥjâs [p.107] adds the names of Ibn al-Musajyâb and Shâibî to those who speak of the naskh of the hîf. Hasan also speaks of naskh, but at least the naskh is Q 4.11–12.

Qatatâh mentioned Q 8.75; Daḥîk agreed with Hasan, while Ibn ‘Abbâs [cf. f.163b] saw in Q 8.75, the naskh.

Mujâhid and Ibn Jubair interpreted Q 4.33: give them their due share of the diyyah, of counsel, aid and comfort – narrowing down the application of the verse, then arguing that it is muh kamah. Naḥjâs prefers this view. One appeals to naskh only where that is inevitable – where the rulings conflict. Where, however, a feasible interpretation has been achieved (more especially of a verse which still appears in the musâbah) appeal to naskh is uncalled for.

The Prophet declared: ‘There is to be no hîf in Islam. Any hîf that was entered into in the Jâhiliyyah is only strengthened by the coming of Islam.’ The hadîth shows that the institution of hîf mentioned above has not been abrogated. The verse is thus muh kamah. In the Jâhiliyyah people used to inherit from each other by adoption; in Islam, they did so by brotherhood bond. Both customs were abrogated by Q 4.

The scholars have pursued this circuitous route only because, whereas Q 4.33 reads: ‘aqa’dat aîmanâkum, – with short ‘a’ in ‘aqa’dat, – the hadîth and the tafsîr consistently lengthen the ‘a’: ‘aqa’dat. That pre-supposes an institution referred to in their discus-
ensions as mu'aqadah, mu'ahadah, for which hilf is a near enough synonym. That the scholars, following their lengthy detour, have come back to the view that the abrogation was effected by the Q 4 inheritance verses, means that no harm has been done in the meantime. That does, however, bring the degree to which all their discussion was purely academic and that, in turn, underlines their ceaseless fascination with every single word in the Qur'an and with every single possibility in the exegesis.

f. 163b. Unabashed, the scholars can now refer Q 4,33 to legal adoption and its consequences for inheritance.

Nabhaš [p.108] reports Zuhri's hadith from ibn al-Musayyab: Q 4,33 refers to both the Jahili hilf and adoption. Again, in 'aqqad, the 'a' is long and here is the alternative tafsir, that the term refers to adoption. At least, Q 33,4–5 refers to adoption and its consequences for proper names.

f. 165a. cf. Bu., Tafsir, Q 33,4–5, reproducing this ibn 'Umar hadith; cf. Nabhaš [p.207] this is an instance of the nasikh of the Sunna by the Qur'an. The ibn 'Umar hadith [f. 165a].

f. 165b. The ibn 'Abbas hadith: Q 8,73–5 is easily brought into association with the similar wording of Q 33,6.

ff. 165b–170b. The wasiyah

Q 2,180: according to ibn 'Abbas, has been abrogated.

'Ikrīmah: it was abrogated by the inheritance regulations.

ibn 'Abbas: Q 2,180 [wasiyah] was abrogated by the Q 4,7 assignment of an obligatory interest in the estate.

Mujahīd expands upon this: the property used to pass to the descendants, the ascendants and nearest kin benefitting by wasiyah. God specified a definite entitlement for each of: the offspring; the parents; the spouse [Q 4].

f. 166b. This Mujahīd exposition is attributed by Dar., bab: al-wasiyāh lil wārith, to ibn 'Abbas himself. So also Bu., K. al-wasiyā; bab: la wasiyah li wārith, where the isnađ is the same as in Dar. [2,302].

Hibatullah [p.16]: Q 2,180 was abrogated by both Qur'an and Sunna: the Qur'an nasīkh was Q 4; the sunnah nasīkh was the Prophet's pronouncement: la wasiyah li wārith.

Nahhaš [p.20]: those who admit the nasīkh of the Qur'an by the Sunna, say that Q 2,180 was abrogated by the Prophet's words: la wasiyah li wārith. Those fuqahā' who do not admit the possibility that the Qur'an might be abrogated by the Sunna, say that the nasīkh of Q 2,180 was Q 4. (Here, there is a conflation of the ibn 'Abbās and Mujahīdī wasiyyāh.)

f. 167a. Nabhaš produces the Hasan opinion without isnađ. The Hasan opinion now attributed to ibn 'Abbās, as from 'Ali b. abi Tālah - but without isnađ.

Sha'bī and IBrahihīm held that Q 2,180 was discretionary, not mandatory. Others held that it was a mandate, providing they are not among the heirs - interpreting Q 2,180 in the light of: la wasiyah li wārith. This view attributed to Dahhāk, Tawus. Nabhaš himself thinks that Q 2,180, which remains in the mushaf, has not been abrogated, since it and Q 4 can be jointly implemented. Hibatullah listed as maintaining this same view: Hasan; Tawus; al-'Ala' b. Zaid and Muslim b. Yāsār.

Nahhaš [p.20] Tawus said, 'Any man who, having near kin, makes a wasiyah in favour of unrelated persons, makes a void arrangement. The wasiyah will be diverted instead, to his nearest kin.' Dahhāk maintained that it was sinful to fail to make a wasiyah. (Hibatullah attributes this dictum to the Prophet.) Hasan held that, in the event that a man made a wasiyah in favour of unrelated persons, the strangers would be given one-ninth [a third of a third] while the remaining two-thirds would revert to his nearest kin [f. 167a] providing they are not among his heirs.

Abū 'Ubaid: To this view the Sunna coming down from the Prophet tends, and thus, the views of the fuqahā' and their unanimous acceptance, both in the ancient and in the modern period, of the notion that the wasiyah in favour of any heir has been suppressed. They agree that wasiyah may be drawn up in favour of those near of kin who are not among the heirs. They are not so agreed on the question of the wasiyah in favour of quite unrelated persons.

f. 167b. al-'Ala', Abū 'Ubaid calls him ibn Ziyād and Muslim b. Yāsār excluded unrelated persons, on the letter of the Qur'an.

f. 168a. 'Ubaidullah distinguished between specific nomination, which he honoured, and general assignment, which he would base on the Qur'an's reference to the nearest kin.

f. 168a. cf. Shāfiʿī, Ris., p.143: The verse might be interpreted as Tawus read it, in the sense that wasiyah to quite unrelated persons is not permitted. But Shāfiʿī knows the story of the man who made
wasīyah provision for the manumission of his six slaves. The Prophet
did not use a manumission of only two of the six [one-third]. The
owner was an Arab. No Arab holds in bondage any related person.
Therefore, a wasīyah in favour of unrelated persons must be un-
exceptional.
Shāfi‘i prefers that a man make a wasīyah in favour of his kin,
providing they are not among his heirs.
All the scholars Abū ‘Ubayd mentioned had interpreted the verse.
f. 169a. The scholars of the Hijāz, Tihāmah, ‘Iraq, Syria, Egypt,
among them Mālik, Sufyān, Aważā‘ī, Laith, all the people of the
ādhār, and ʿasfāb al-rā‘y agreed and acted upon the view that a man
can make a wasīyah in favour of all and sundry, excepting only a
person who is an heir. This view was based on the Prophetic dictum:
lā wasīyah li wārith, of which Abū ‘Ubayd knows the version: the
wasīyah in favour of an heir is unlawful.
The precision of the Prophet’s exclusion of heirs from benefiting by
wasīyah shows that all other persons whoever may so benefit. Unlike
Shāfi‘i, Abū ‘Ubayd gives no isnād for his reference to the Arab who
owned the six slaves. These materials and several supplementary
reports as to the ‘practice’ of the Companions on this question, will
all be found to be confirmed by the interpretation of Q 33,6.
The scholars had taken that to be a reference to the wasīyah in favour of
the hif-l-partner and adopted sons – both of which groups are not
related by blood to the decedent.
ff. 170b–172b. The property of orphans
Worried about the terms of Q 4,10, the Muslims asked Muḥammad.

The verse begins: “they will ask you about the orphans . . .” This is
the most elementary form that a tafsīr-ḥadīth can adopt. Cf. Bu.,
wasāyā, Q 2,220 – from Ṭawīs.
f. 171a. A second ibn ‘Abbās ḥadīth [via ‘Aṭā‘] is more economically
worded.
Nas., wasāyā: bāb mā lil-wāṣi min māl al-yātim idhā qāma ‘adlaih . . .
[from ibn Jubair]: ibn ‘Abbās said, ‘When Q 6,152 was revealed: “Do
not approach the orphan’s property other than by what is better,”
the people kept their distance from the orphan’s property and food.
Finding that very onerous, they complained to the Prophet and God
revealed Q 2,220.’
On Q 4,10 he said, ‘The guardian used to keep on one side the
food, drink and crockery of the orphan, and that proving onerous,
God revealed Q 2,220: “if you associate with them, they are your
brothers . . .’”
The tafsīrs show their usual propensity for extrapolating negatives
from imperatives, the better to establish the ‘pre-revelation’ situa-
tion.
Hibatullāh [p.32] Q 4,10 was revealed and the Ansār kept orphans on
one side, not associating with them in respect of any property of theirs.
That was not conducive to the betterment of the orphans’
property, so God revealed Q 2,220 which refers to exercising their
animals, and drinking their milk, since, to go on neglecting them
would be harmful to the beasts. God permits good management, but
forbids exploitation. [Q 4,6] “Mu’rīf”, in this latter verse, means
taking loans from the property of the orphans under one’s guar-
dianship. When the guardian’s circumstances improve, he will repay
any such loans. If he dies in poverty, he owes nothing [f. 172a].
According to Naḥḥās [p.94] the final section of the Hibatullāh tafsīr
would have been the view of: ‘Umar; ‘Abīdah; Abū al-A‘lāyah and
Sa‘īd b. Jubair and Mujaḥid. This was said to have been the view
adopted by the Kufan fuqahā‘. Abū Qīlābah said that the guardian
might allow himself a loan – but from the profits, never from the
capital.
Those who speak of the guardian’s repaying loans he had taken
from the orphan’s property, probably had in mind the vocabulary of
Q 4,6: “and when you hand over to them their property.” Naḥḥās
[loc. cit.] i.e. repay. Others, taking the verse literally, argued that the
guardian might take his food from the orphan’s property. Hasan said
“mu’rīf” means ‘his food’. That was the view of ʿAqādah and

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'Ikrimah. The reports from ibn 'Abbás are very confused. There are some [p.96] reports said to be from the Prophet, but, in fact, they are hadiths of the shai'kh – not the sort of thing that is attested.

Abū Yūsuf, Abū Hanīfah and Muḥammad were of the opinion that the guardian might take nothing from the property of his ward, unless he were to travel on his behalf and reimbursed himself only for his expenses. [cf. Maw., Shabi., p.331.]

f. 172a. Our author is among those who permit the guardian to aggregate to his own household expenses what he considers sufficient from the orphan’s property to provide for his keep. Q 2.220 is thus a nāṣikh, revealed to relieve the anxieties the people had felt at first, given the language of Q 4.10.

Clearly, what has here been altered, is not the ruling of one Qur’ān verse by another, but only the understanding of the meaning and practical application of one verse, following discussions on the implications of another verse. This whole section reflects only a gradual relaxation of an earlier, and severer interpretation, resulting from the development in the techniques employed by the Muslims in the course of a meticulous examination of the wording and meaning of the verses apparently related in subject matter.

ff. 173a–174b. Jurisdiction over the dhimmīs

This section has surely been misplaced [cf. ff. 91a–92a].

Q 5.42, which gave the Muslim qaḍā discretion either to hear or to ignore cases brought by dhimmīs, was said by Mujāhid and 'Ikrimah, to have been abrogated by Q 5.49. The latter verse made it obligatory to hear them and to base one’s judgment on what God had revealed. That, says the author, is the ‘Irāqi view. It is legitimate to consult the legal needs of dhimmīs, when they appeal to Islamic courts for justice, both on account of Q 5.49 and because the Prophet had stoned two Jews.

f. 173b. The Hijāzīs, on the contrary, do not accept the legitimacy of applying the Islamic [!] penal system to dhimmīs, who, under their agreements with the Muslim state, have been left in undisturbed unbelief – surely more grave than the non-application of penalties which they do not acknowledge. The Hijāzīs re-interpret the reports about the Prophet’s having stoned Jews. They were not then dhimmīs, the jiziyah not, as yet, having been introduced. They would have been merely treaty-related persons, living under the Pax Islamica. But the imām of the Muslims does have the responsibility to prevent corruption and mutual bad treatment within the dhimmī communities. The author’s own view is that Q 5.49 is, indeed the nāṣikh of Q 5.42 and therefore places upon the Muslim judge the duty to hear dhimmīs, providing they voluntarily come seeking his decision. The hadith evidence available does not settle the argument as to whether those Jews were punished by the Prophet before or after the introduction of the jizya. But, were that the case, then it is even more clear that the Muslim judge ought to hear such cases, now that jizya is accepted from the dhimmīs. Before its introduction, they would have been analogous to present-day non-Muslim foreign states entering into a truce with the Islamic state. The Muslim writ does not run for the citizens of such states. Abū ‘Ubaid can thus insist that the dhimmīs is as much under the rule of Islamic law as is the Muslim. That consequence flows from their agreeing to pay the jizya and to the Muslims’ agreeing to accept it. The Muslim imām may not refer them to their confessional courts. To do so, would be merely to make oneself an accessory to the corruption that prevails among their judges and to the injustice that they mete out to their co-religionists. God Himself has drawn attention to the deficiencies of their system of justice, in both Q 5.42 and Q 5.50.

Doubts about the status and the meaning of Q 5.49 focus upon what is meant by “Judge them on the basis of what God has revealed.” For Shafi‘i, there was no such doubt. For him, the verse states: “Judge between them on the basis of what God has revealed to you, Muhammad.” [Umm., 6, p.124.] Q 5.42 gave Muhammad the choice to hear or not to hear. It further imposed upon him the duty, should he decide to hear them, to judge between them “bi-l-qist”. Qist means the decision of God – sc. what God had revealed to Muhammad, the pure, the truthful, in the latest of all God’s communications. God thus told him to judge by what had been revealed to him. I have heard a scholar whom I approve say that Q 5.49 states: “Judge between them on the basis of what God has revealed [if you decide to judge].” His choice has not been removed. He did decide, in the case of two Jews, to judge; they had committed adultery, and he stoned them. That is the Prophetic exemplification of Q 5.42 and of Q 5.49. That shows most clearly that any Muslim judge must judge them on the basis of Islamic laws. What the Prophet decided in the case of the two Jews is his sunna which is applied to Muslim offenders. No other system of laws may be applied by a Muslim judge. Claims of naskh must be based upon a hadith from the
Prophet, or upon an uncontradicted Companion-report, or the unanimity of the scholars... The Jews whom the Prophet stoned were not dhimmis. They were treaty-related persons. We have not heard that one of the caliphs heard cases involving dhimmis. If they had, news of some cases would surely have reached us. The Prophet did not judge dhimmis; the iṣām must, therefore, retain the choice.

ff. 175a–180a. Section on food

The wording of Q 2:188 gave rise to extremely simplistic tafsir-cum-arthāb reports: “Do not consume your property among you unprofitably.” The word ‘consume’ was taken to refer to food, and the verse was said to ban dinner-parties.

f. 175a. As from ibn ‘Abbās, Majāhid, ‘reading back’ from Q 24:61, purports to establish the ‘pre-revelation’ situation.

f. 176a. The Zuhri comment is more sensible. It exploits the word ‘keys’. Q 24:61. Sirah-type exegetical narratives assign varying astabāb to the revelation of the verse. Following vv. 58–9, the passage on the need to seek permission before entering, Q 24:61 does not mention permission. The discussion thus centred upon whether one might consume food in other people’s houses without their permission.


Either the blind, the halt and the lame refrained from accepting invitations to dine; or the Muslims refrained from extending invitations to them. This was abrogated by Q 24:61.

f. 177b. The Majāhid statement is incorporated by Nahhās in his version of the ibn ‘Abbās hadīth [p.200].

People used to interpret this as permitting the property of relatives specifically, with or without their permission. When the permission was revealed, the liberty was then extended to the property of strangers. Abū ‘Ubaid rejects this tafsir which conflicts with the hadīths which he has accepted. Further, the verse opens with the primary reference to the blind, the halt and the lame, only later extending the ruling to relatives. Thus, what reserve or inhibition is now removed from relations, applies even more forcibly to the primary subject of the verse – the invalid and the incapable. Abū ‘Ubaid calls upon the analogy furnished by the parallel case of the guardian’s management of the orphan’s property. Serious scruples, arising from Q 4:10, had affected the Muslims. Their fear had been relieved by the revelation of Q 2:220, and finally removed by the revelation of Q 4:6. Similarly, the Muslims had refrained from partaking of other people’s food, even with their permission, without giving something in exchange. God had had to inform them that that was not forbidden. He went further, assigning to the classes mentioned in Q 24:61, the aged, the destitute and the relatives, positive rights in the property of the rich. That is to be seen in the imposition of ṣadāghah [Q 9:60] with which Q 17:26 should be compared.

The alternative interpretation to the effect that the verse relieved the scruples people felt about entertaining the blind, the halt and the lame, on account of their disabilities, would have called for a reading such as: “You need feel no anxiety in respect of the blind, the halt and the lame...” But the verse actually opens with the words, “The blind, the halt and the lame need feel no anxiety...” Further, Abū ‘Ubaid prefers the interpretation set out above, since that was the one preferred by the majority of the scholars.

ff. 175b–176a. Nahhās refers to the Zuhri hadīth and to the views of ‘Ubaidullāh and of ibn al-Musiyab, but cites only the later [p.201], attributing a similar exegesis to ibn ‘Abbās and to ‘A’ishah. This is the tafsir Nahhās prefers, since it comes down from the Companions and Successors.

The extent of the Muslim discussions on the meanings and implications of the Qur’ān verses, and the confusion rife in the interpretation are clear in this section. The author shows a disposition to accept tafsīr-hadīth at face value, while exposing conflicting exegeses to a close analysis of the syntactical structure of the verses, and resorting, in addition, to systematic argument. He accepts here, as in the section on orphans, ibn ‘Abbās’ account of the scruples ‘originally’ felt by the Muslims. Abū ‘Ubaid himself shows a high degree of literalism in his approach to the Qur’ān wording. Satisfied as to the justness of the ibn ‘Abbās ‘awwil, he goes beyond his source in the juxtaposition of relevant Qur’ān verses which, in his view, have granted the needy and the relative positive rights in the Muslim’s property. He draws our attention to certain rationalistic interpretations of Q 24:61, returning finally to express preference for the ibn ‘Abbās interpretation on the grounds that the majority have favoured it, and that it more nearly corresponds with the diction of the Qur’ān which ought to be interpreted in the light of that interpretation which offers the greatest clarity and is based upon the most correct semantic and syntactical principles.
f 175b. The author allows an opportunity to comment upon an erroneous citation of the Qur’ān to pass without editorial intervention.

ff. 180a–185a. Fermented beverages

Two beverages, once lawful, have been declared unlawful.

1. Khamr: Ibn ʿAbbās presents Q 2,219; Q 4,43; Q 5,90 as the successive stages in the progressive regulation of the use of wine. 

f. 180b. Bu., Tafsir: Q 5,90, produces ibn ʿAbbās’ statement on divining arrows and the altars of the heathens. In the ibn ʿAbbās tafsir, the asbāb are constructed from a literal interpretation of the verses, while the verses themselves are exploited to ‘explain’ the Qur’ānic lexicon.

f. 181a. Once more, a Qur’ānic prohibitive is used as the starting-point for the extrapolation of the ‘pre-revelation’ situation. Q 4,43:

a. “Do not approach the mosque when drunk”;

b. “until you know what you are saying.”

a. They would not drink at or near the times of prayers. They would wait until they had prayed the last prayer of the day, the ‘ishā’ – then they would drink.

b. They would grow quarrelsome in their cups, and say things displeasing to God.

Hibatullāh [p.20] has an even more simple-minded account of their drinking habits. He lists five stages in the progressive prohibition of drinking: Q 16,67; Q 2,219; Q 4,43; Q 5,90; Q 7,33.

Q 16,67: “Of the fruits of the date-palm and the grapevine you take sakar [a beverage which intoxicates] and a lawful sustenance.” Using taqdir [interpolation] Hibatullāh says: This means ... “[but you ignore] a lawful sustenance.”

On the revelation of this criticism, some people abandoned alcohol, while others persisted in its use. When the Prophet moved to Medina, an altercation between his uncle Hamzah, who was drunk, and an Anṣārī [1] led to Muhammad’s displaying his disapproval of alcohol.

Q 2,219. The benefits mentioned in the verse were the profits they made from importing wine from Syria cheaply and selling it at high prices in the Hijāz. But, when God said, “in māṣir and wine there is much wrong”, more abandoned its use, although others persisted. Muhammad b. ʿAbdullāh b. ʿAwf sent out invitations to dinner. He provided his guests with wine until they were drunk. When the time for the maghrib prayer came, they appointed one of their number, the best versed in the Qur’ān, to be their imām. He was, however, so drunk, that in the recitation of Q 109, he interchanged the ‘I worship’ and the ‘I do not worship’ verses. The Prophet was very upset by this event and God revealed Q 4,43: they then avoided drinking around prayer times.

Sa’d b. abi Waqqas gave a dinner-party attended by Anṣār and Muhājīrūn, during the course of which tempers ran high on account of their mutual taunting. Sa’d was injured by one of the guests and complained to the Prophet. God revealed Q 5,90. This verse definitely declared wine to be quite unlawful and the prohibition was reinforced by the revelation of Q 7,33.

f. 181b. Nahḥās [p.41] reverses the order of the verses referred to in the ʿUmar hadith. In his version of the Sa’d story, Sa’d is one of the guests, not the host [p.42].

Nahḥās [p.109]; ibn ʿAbbās argued that Q 4,43 had been repealed by Q 5,6, which introduced the wudā’. This is clarified by Daḥḥāk’s comment: wa antum sukār – befuddled with sleep. “When you rise...” i.e. get up out of bed. Wudā’ wakes a man.

[p.110]: the story of the man who muddled the verses of Q 109 retold by “Abi b. abi Ṭālib who calls the man: ʿAbdul Raḥmān b. ʿAwf – the well-known Companion! Hibatullāh had named him Muhammad b. ʿAbdullāh b. ʿAwf, and the drunken imām was: Abī Bakr b. abi Jaʿfarah [p.22].

f. 182a. Nas., K al-Ashribah, bāb tahir al-khamr: A.D. do., both reproduce the Ḥumar prayer, with the order of the verses referred to [f. 181b] reversed, as in the Abī Razān report, f. 182a. Q 2, Q 4, Q 5.


ʿAbdul Ḥamīd thereupon wrote to Muhammad b. al-Muntashir, his agent at Wāṣiṭ. The ships arrived, and water and salt were poured into every amphora, to turn the wine into vinegar.
2. *Sakar* mentioned in Q 16,67 — therefore abrogated along with the prohibition of *khamr*. This was the view of Ibrāhīm; Sha’bī, and Abū Razīn.

f. 184a. Nahḥās [p.180-1] (different *isnād*); ibn ʿAbbās: *Sakar* is what was prohibited of their fruits, and the lawful sustenance is what was declared permitted. Nahḥās adds to the above proponents of *naskh*, Mujāhid and Saʿīd b. Jubair.

From Qatādah, he reports that the lawful sustenance is the food they derive from them, the vinegar they make and the *nabīd* they get from infusing grapes (raisins) or dates. Some say that *sakar* is the (solid) food they derive from the plants. The verse was revealed, according to Qatādah before the prohibition of wine.

ff. 184a-b. In Q 16,67, God speaks of two objects: “Of the fruits of the date-palm and the grapevine, you take *sakar* and a lawful sustenance.” So men seek to find one that is lawful and one that is unlawful. This is to be done by the consideration of other Qur’ān contexts. They have also been influenced by the precise vocabulary used here, as is clear in the basic exegesis of ibn Jubair and ibn ʿAbbās. ‘Lawful sustenance’ triggers thoughts of ‘unlawful sustenance’, aided by use of the term *sakar*.

f. 184b. cf. f. 183b. The views of Ibrāhīm, Sha’bī and Abū Razīn.


*Khāmr* is anything that befuddles the wits. [cf. Hibatullah p.21; Nahḥās, p.46: this is reported from both ʿUmar and the Prophet.] Nahḥās spends considerable time attempting to define both *khāmr* and intoxication. One would have expected the author to have made some mention of the dispute as to the status of *nabīd*.

cf. A.D. for the *ḥadith* from ʿUmar; cf. also, his *bāb al-khamr mā hiya?* Abū Hurairah: The Prophet said, *Khāmr* comes from both the date-palm and the vine. *bāb al-nahy an al-miskar*: ibn ʿUmar: the Prophet said, ‘All that intoxicates is *khamr* and every intoxicant is prohibited.’ This is reported as from ʿAishah: cf. Bu., *bāb al-khamr min al-ʿas*;

Mus., *tahirim al-khamr*: The Prophet said, ‘Every beverage that intoxicates is prohibited.’ [Vide Nahḥās, pp.41-45.]

Editor’s commentary on the text

ff. 185a–186a. *The Night Prayer*

One might have expected this section to appear in that on the ritual prayers.

f. 185a. ibn ʿAbbās asserts that Q 73,1 is Meccan.

Q 73,20 can safely be referred to Medina, given the reference to warfare. Q 73,1 can then be placed ‘earlier’ than v. 20, to allow for the necessary time-lapse, needful for *naskh*.

f. 185b. The second ibn ʿAbbās *ḥadith* describes Q 73,20 as an instance of *takhffīf* – alleviation – a synonym, as we have seen, for *naskh*. This derives from the verse’s expression: *fa ṭabaʿ alaikum* – yet another of the terms listed in the works on *naskh* as indicative of the occurrence of *naskh*.

God’s ‘relenting towards’ the Muslims points, it was thought, to the substitution of a ‘lighter’ for a ‘heavier’ ruling. The “classic instance” of such divine relenting occurs in Q 2,187: *fa ṭabaʿ alaikum wa ʿaftaʿ ankum*, examined earlier. A second occurrence of the “classic expression” will occur in the following section. Other terms met with in the course of our study were: *tawwṣūʿ*; *taʿṣīr*, while Q 73,20 also carries a similar expression: *mā tayassara* . . .

f. 186a. The third ibn ʿAbbās *ḥadith* places the revelation of Q 73,20 one year after that of Q 73,1.

Mus., *ṣalāt*, *bāb jāmīt*; *ṣalāt al-lail*: Saʿīd b. Hishām asked ʿAʾishah about the Prophet’s conduct. ‘Do you not recite the Qur’ān,’ she asks, ‘the Qur’ān is the Prophet’s conduct. God imposed night prayer at the beginning of this *ṣūrah* and the Prophet and the Companions practised that for a whole year. God retained the final verse in His divine Presence for twelve months, revealing at the end of this *ṣūrah*, alleviation. At that, the vigil became voluntary after having been originally obligatory.’

This is a fair illustration of the way in which the texts of the Qur’ān are made to offer materials for the biography of the Prophet and his Companions. Read in this light, the phenomenon in Q 73 is less *naskh* than *insād*, or deferment of the revelation of a specific ruling until the appropriate time. In the meantime, the Muslims will act on the basis of the interim ruling.

Nahḥās [p.250] has an ibn ʿAbbās *ḥadith* which makes Q 73,1 ‘early Medinan’. He also produces the Saʿīd b. Hishām *ḥadith* to establish that Q 73,1 was not addressed exclusively to the Prophet. The
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Exegetes had noted that v. 1 is cast in the Sing., but v. 20 in the Plural. [p.251] the third ibn Abbās ḥadīth [f. 186a].

The first ibn ‘Abbās ḥadīth [f. 185a-b].

[p.251-2] Nahhās reproduces Shāfi’i’s comparison between Q 73 and Q 17,79, directed at determining whether the summons in Q 73,20 that the Muslims ‘recite what will not be burdensome’ by night introduced a sixth ritual prayer. Q 17,79 is cast in the Sing., and is thus addressed to the Prophet alone. Besides, the verse describes the Prophet’s taḥáfiḍ as nafūṭah – even for Muhammad, it did not impose an obligation. He learned from Mālik the ḥadīth in which a beduín asks Muḥammad to instruct him in the essentials of the faith. The Prophet told this man that what was required of every Muslim was five ritual prayers each day. For Shāfi’i, the Sunna clarifies this call to recite the Qur’ān by night. It must be a voluntary pious exercise [iṣa‘āwī]. Q 73 thus abrogated the requirement to engage in nightly vigils. The number of obligatory prayers in Islam does not exceed five. [Ris., pp.113-7.]

Abū ‘Ubayd contents himself with merely reporting the three ibn ‘Abbās taṣfīr-ḥadīths. For him, the matter was not a live issue.

ff. 186a–187b. The fee payable before a private audience

f. 186b. The bald assertion from ibn ‘Abbās that Q 58,13 had abrogated Q 58,12 is scarcely a hazardous contention, in view of the wording of the verses.

The second ibn ‘Abbās taṣfīr, presented by the second ṭarīqah, is merely common-sense comment and elaboration. The roots ḵaffa ṭa and waṣṣa’u are here both in use.

f. 187a. Hibatullāh [p.89] notes that these verses record the virtues [muṣaqb] of ‘Ali. In the second ‘Ali ḥadīth [f. 187b.] having exchanged his ʿilm or for dirhams, ‘Ali could have asked at least ten questions. The Nahhās version of the ‘Ali ḥadīth fails to make it clear that the abrogated verse had actually been put into practice, an indispensable condition, in the view of many of the scholars, for the substantiation of any occurrence of naskh. An alternative version [p.231] makes precisely that desired point.

ff. 188a–b. Pious caution [iṣqīb] [.Abdullāh] b. ‘Abbās and [.Abdullāh] b. Mas‘ūd are both cited, not as averging the naskh of Q 3,102, but as expounding their interpretation. The Ḱanāḍ of the ibn Mas‘ūd ḥadīth has met with some criticism, while Abū ‘Ubayd himself has forgotten the Ḱanāḍ of another ḥadīth, reporting that Q 64,16 had abrogated Q 3,102. This merely shows the juxtaposition of two Qur’ān contexts which were thought to employ the term iṣqīb in somewhat differing emphases.

f. 188b. ibn Mas‘ūd’s comment is delivered in saḥ. The true quality of iṣqīb is that God be obeyed, not disobeyed; borne in mind, not forgotten; shown gratitude, not ingratitude.

cf. Nahhās [p.90]. According to Qatādah, Q 64,16 presents the alleviation of the Q 3 requirement. Nahhās has difficulty with the propensity of some scholars to find here an instance of naskh; the meaning of naskh is ‘suppression’ [tāḥal] and the revelation of an opposing ruling [supersession]. It is quite absurd to suppose that the fear of the Lord has been suppressed. This is supported by the first ibn ‘Abbās ḥadīth [f. 188a]: true fear of the Lord is to engage in the ḥijād with all one’s might; to avoid in one’s conduct all possible occasions of censure; to judge according to the revealed laws, even if to one’s own, or one’s family’s disadvantage. That is the effect of the ibn Mas‘ūd comment. As for Qatādāh’s claim that Q 3,102 is mansūkh, and that the nāṣikh was Q 64,16, that merely implies that
ff. 189a–190b. Death-bed repentance

f. 189a. Abū 'Ubaid's uncertainty over the first isnād was occasioned by his written sources. The ibn 'Abbas tafsīr restricts the denial of the efficacy of death-bed repentance to unbelievers. Comparison of Q 4,18 with Q 4,48 shows a more lenient view adopted by God towards the Muslim. The discussion concerns 'justification by faith' with allusion [f. 189b] to the principle of inājac. No true believer need despair of the divine mercy.

For 'Abdullāh b. 'Umar, forgiveness is available as long as the soul has not departed the body of the dying believer. The Prophet is alleged to have said as much [f. 190a]. The Companion, 'Uthmān Fuqaim: God accepts repentance one year; one month; the space between two milkings, before the death of the believer.

f. 190a. The ibn 'Umar hadith: cf. b.M., bāb dhikr al-sawbāh. We also find the marfīs: the repentant believer is as if he had never sinned. [cf. supra, f. 104a.]

f. 190b. 'Uthmān Fuqaim: cf. Hibatullāh [p.34]: The Prophet, asked to define repentance, replied, 'He who repents before his death by a year, that will be accepted.' He added, 'But that is a long time! He who repents before his death by half a year, that will be accepted. But that is a long time! He who repents a month before his death – but that is a long time! He who repents an hour before his death – but that is a long time! He who repents one day before his death – but that is a long time! He who repents an hour before his death – but that is a long time! He who repents a month before his death – but that is a long time! He who repents an hour before his death – but that is a long time! He who repents one day before his death – but that is a long time! He who repents an hour before his death – but that is a long time! He who repents a month before his death – but that is a long time! He who repents an hour before his death – but that is a long time! He who repents one day before his death – but that is a long time! He who repents an hour before his death – but that is a long time!' He then commented, 'As long as it proceeds death repentance will be early.' Hibatullāh thinks that Q 4,18 was abrogated in respect of unbelievers, but is still applicable to the Muslim.

ff. 190b–197a. Homicide

f. 191a. ibn 'Abbas extrapolates the positives from the negatives of Q 25,68. Q 39,53 bids men believe that God forgives all sins – they should not despair of the divine mercy.

f. 191b. Are Q 25,68 and Q 4,93 reconcilable? There is no difficulty in supposing that Q 25,68 was addressed to unbelievers. The verse lists the chief forbidden acts. Q 25,70 promises forgiveness, given repentance. The Sa'id b. Jabihr hadith is broken into two parts.

f. 192a. The question now concerns the reconcilability of Q 4,93 and Q 25,70. There can be no acceptable repentance for the deliberate killing of a Muslim by another Muslim [Q 4,93].

Q 25,70 was not addressed to Muslims. The offer of forgiveness here, was uttered in the Jāhiliyah, and is no longer valid in Islam. The question of al-nāsikh wa-l-mansīkhl was clearly of some urgency.

f. 192b. Q 4,93 abrogated Q 25,70.

f. 193a. Q 4,93 was revealed seven months after Q 25,70.

f. 193b. Q 4,93 was revealed six months, or four months later. Nothing ever subsequently abrogated Q 4,93.

f. 194b–195a. The severe view endorsed in two hadiths from the Prophet himself.

f. 195b. Hasan derives the severe view from Q 5,32. The fact that the verse is concerned with the Israelites does nothing to lessen its intended deterrent effect upon the Muslims.

f. 196a. There is an alternative tafsīr from ibn 'Abbas based upon linguistic criteria: Admittedly, Q 4,93 says: Hell is the fate deserved by him who deliberately murders a Muslim. It does not say that Hell is definitely his destination. If God wishes, He may pardon him; if He wishes, He may punish. But [f. 196b] Abū 'Ubaid is dissatisfied with the isnād. He therefore replies with his own linguistic comment: God did not say that the murderer of a Muslim would languish in Hell if God were angry enough. The verse is not conditional, but straightforwardly indicative. God had, therefore, expressed the severe view. That the term jama' refers, not to a murderer's 'rich deserts', but to his actual retribution, can be seen by comparison with the other occurrences of the same word in the Qur'ān: Q 18,88; Q 56,24; Q 76,12.

cf. Nas., K. al-Qasāmah, bāb ta'wil Q 4,93, for the hadith: Sa'id b.
ff. 197a–200b. God’s judging men’s innermost thoughts

Mujāhid: Q 2,284 refers to inner doubts.

‘Ikrimah and ibn ‘Abbās thought the reference was to withholding testimony; cf. Nahhâs [p.87].

f. 197b. ibn ‘Abbās also reports that the Companions thought this verse referred to one’s innermost, but unspoken thoughts. Both [‘Abdullâh b. ‘Abbâs and [‘Abdullâh b. Mas‘ûd thought the verse had been abrogated by Q 2,285–6. The Companion interpretation of Q 2,284 is also (indirectly) attributed to the third ‘Abdullâh [b. ‘Umar].

ff. 200b–201b. There is to be no compulsion in matters of religion [Q 2,256]


f. 201a. Shârîf: Nahhâs: some scholars say it is not abrogated. The verse was revealed concerning the People of the Book who are not to be compelled to accept Islam, so long as they pay the jizyâh. Those with whom compulsion may be used are the heathen idolators, concerning whom God revealed Q 9,73.
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Zaid b. Aslam relates from his father, “I heard ‘Umar say: (to an aged Christian crone): ‘Turn Muslim and you will be safe.’ She replied, ‘I am an old Christian woman whose death is near at hand.’” ‘Umar then recited Q 2:256.

f.200b. Nahjals cites from ibn abi ‘Adi, as from ibn ‘Abbas, the story of the women’s vows to devote any surviving child to Judaism. Nahjals [p.82] thinks this is the most correct view of the verse: the like of this could not be achieved only on the basis of ra’y [supposition].

f.201a. cf. Amwal [p.35]: “Umar interpreted the verse as a reference to some Christians and Byzantines. Here follows the tale of Wusuq the Greek, with the addition: ‘When ‘Umar’s death approached, he manumitted me and said, “You may now go where you please.”’ ‘Abdul Rahmân b. Mahdî – Sufyân – Abú Hilal al-Ţâ’î: ‘I saw the man ‘Umar manumitted. He was a Christian.’
Abû ‘Ubayd: ‘Umar’s is the most satisfactory tawîl.
Hibatullah [p.27] has an approximation to the Sha’bi report, but without isnâd. Q 9.5 abrogated Q 2:256.

ff. 201b–203b. Praying for divine pardon of unbelievers

Honouring one’s father and mother does not extend to begging God’s pardon on their behalf, if they be unbelievers.

Q 17.24 says: “Say, God have mercy on them; they brought me up when I was small.” Q 9.13: “The Prophet and those who believe in him may not pray for God’s forgiveness of unbelievers once it has become clear that they shall among the denizens of Hell, even if they be related.”

Abraham had asked God’s pardon for his father, but only as a result of a promise that he had made to him. When it became clear that his father was an enemy of God, Abraham denounced him.

f. 202a. Mujâhid avers that Abraham forbore from begging God’s pardon for his father when he died.

Q 60.1-3 calls upon the Muslims to break all ties with their unbelieving families. Abraham’s attitude towards his people provides a model for the attitude the Muslims should adopt, except in one particular: Abraham’s promising his father that he would pray to God on his behalf (although Abraham could not guarantee that his intercession with God would be efficacious).

f. 202b. Q 9.80. This Mujâhid hadîth has emerged from circles which have failed to react to the Qur’ân’s rhetoric. Q 63.6 describes not the heathen, but the munâfiq [the lukewarm].

f. 203a. The ibn ‘Umar tafsîr is as poor as Mujâhid’s.
Q 9.80 hardly offers the Prophet a free choice. It too occurs in a passage describing the munâfiq. Reference to the death of ‘Abdullâh b. Ubaîy (prince of the munâfiqûn) at least is relevant to the spirit of Q 9. Q 9.84 is uncompromising: “Never pray over one of them who dies, and do not attend at his grave.” The atomism of the tafsîr is demonstrated by the claim that Q 9.84 was revealed separately. The words of ‘Abdullâh’s son: ‘Give me your shirt for his shroud and I shall pray over him,’ – in the MS., the âlif is unmistakable: âsâlî – [f. 203a] I shall pray. ‘Abdullâh’s son proposes to perform the obsequies over his father’s bier. Cf. Bu., Tafsîr, Q 9.80: ‘Abdullâh’s son asked the Prophet for his shirt so that he might wrap his father in it. He gave him the shirt. The son next asked the Prophet to pray over the father’s bier: an yusâlîla ‘ala’âbih. Bu.’s isnâd comes through ‘Ubaîdullâh – Nâfi’ – ibn ‘Umar. The same isnâd and the same version occurs in Mus., sîfat al-munâfiqûn; Nas., jânî’tz, ‘and pray over him’, i.e., here it is Imperative. The Nas. isnâd is the closest to Abû ‘Ubayd’s, coming down through Yahyâ.

Our MS. continues: The Prophet gave him the shirt and said, ‘When you are ready to pray over him, send for me,’ which is agreeable with the reading showing the âlif, and, of course, with the remainder of the hadîth.

f. 203b. Bu. [loc. cit.] conveys under the same isnâd, an approximation to this ‘Umar hadîth, although with fuller wording.

Patently, the entire discussion stemmed from the exegetes’ reading the “aw” of Q 9.80 as the particle of choice.

Nahjals [p.176]. The Zuhri hadîth from ‘Umar [same isnâd]: ‘The family of ‘Abdullâh asked the Prophet to pray over him.’ [p.177] The Prophet said to ‘Umar, ‘God has not forbidden me to pray over them. He has left me to choose whether to pray or not to pray,’ – the Prophet himself is here stating that “aw” is the particle of choice! The atomism of the exegesis is underlined by Nahjals’ further comment: Some thought that Q 9.84 abrogated Q 9.103: “Pray for them, for your prayers will calm them.” No wonder the scholars disapprove of
people engaging in exegesis until they know certain basic things, among them the hadiths. There is no dispute among the experts that Q 9,103 concerns an entirely different group from that mentioned in Q 9,104. Q 9,104 states that the people mentioned in Q 9,103 had repented and been forgiven.

ff. 203b–209a. al-amr bi-l-md'ruf wa-l-nahy 'an al-munkar

According to Abū 'Ubaid, the sole verse in the entire Qur‘ān to contain both nāṣīkh and mansūkh in the same sentence is Q 5,105.

We are informed in some of the hadiths that the ta‘wil of the verse had been deferred [irjā‘ – not issā‘!] from the early period until sundry later times.

f. 204b. This interpretation is embodied in a lengthy malhamah reported from the Prophet, who foretells in very oracular language the difficult times that lie ahead for the true Muslim.

cf. b.M. bāb Q 5,105, for this hadith from Hishām b. ’Ammār.


Tīr., alwāh al-fitan, from Anas, the Prophet said: ‘There will come a time when he who patiently preserves his faith will be like one grasping red-hot coals.’

It is now suggested in a lengthy three-part hadith from Abū al-Dardā‘ and Ka‘b that Q 9,103 was being interpreted in a quietistic sense. Ka‘b rejects that interpretation on the argument that the Muslim must be active in defence of God’s Law until the ta‘wil of the verse is manifested. This awakened Abū al-Dardā‘s interest. He offers a second malhamah referring, as Abū Mus‘īr explains, to events in the reign of al-Walīd b. ’Abdul Malik. The author seizes the opportunity to mention his own visit to Damascus.

f. 205b. According to ibn Mas‘ūd, the Qur‘ān contains verses referring to events which preceded their revelation; some verses refer to events in the lifetime of the Prophet; some refer to events which fell out shortly after the Prophet’s death; some refer to events still future, some to the concomitants of the Last Day, and others to the Last Judgment. The situation referred to in Q 5,105 has not yet materialised, but, so long as the Muslims remain united and do not split up into sects, [shī‘a‘] and do not fight among themselves, they should command good and forbid evil. If they divide and fight, they should run to make provision for the Hereafter, for Q 5,105 will then have come.

f. 206a. An alternative ta‘wil does not regard the verse as eschatological. Abū Bakr is said to have disagreed with the general ta‘wil. He had heard the Prophet state that, if the Muslims saw evil in their midst and did nothing to alter the matter, God would visit the entire community with His wrath. In saying this, Abū Bakr did not seek to oppose the hadith to the verse. Rather, his aim was to remind the people that they had a duty to command the good and to forbid evil, and to show them that this verse referred to that duty, which might not be abandoned. Had the verse really the quietist meaning they were applying to it, the Prophet would certainly not have said something at variance with the verse.

cf. b.M. bāb al-amr bi-l-md‘ruf, for this Abū Bakr hadith.

A.D., bāb al-amr wa-l-nahy, both from Ismā‘īl from Qais.

f. 207a. Abū ‘Ubaid refers to a hadith from each of Mujāhid and Sa‘īd b. Jubair, but does not adduce the latter.

They had suggested, or so Abū ‘Ubaid had understood, that God has permitted Christians and Jews to continue to uphold their theological errors, and has not permitted the Muslims to use force to seek to correct them, in exchange for their paying the jizyah to the Muslims. The verse certainly does not permit failure to alter evil or disobedient acts, or the expression of theological doubts on the part of Muslims.

Similarly, Abū Bakr would not have countenanced failure to intervene to alter such acts or correct such doubts.

A Prophet statement, relayed by Ḥudhayfah, now confirms what Abū Bakr had said.


Ṭay. isnād, reported from Ḥudhayfah, [cf. Nahhās, p.31].

f. 208a. Abū ‘Ubaid demonstrates his interest in isnāds.

f. 208b. Dāhāk saw Q 3,104 as imposing the duty of the amr and the nahy. It is therefore obligatory, whereas, for Mujāhid, Q 3,110 made clear that fulfilling the amr and the nahy occurred in a conditional context; i.e. as long as the Muslims remembered to command the good and restrain others from evil, maintaining their belief in God, they would continue to be the best of all nations in human history.
f. 209a. Ibn Shubrumah used as his yardstick for the numbers whom the Muslim was required to command to do good and restrain from evil, the Ibn ‘Abbás interpretation of Q 8:66, i.e., two persons was the maximum a man might be expected to constrain. Abu ‘Ubaid can think of no better base on which to construct the analogy, since it derives from a Qur’anic ruling.

Q 5:105: “Oh ye who believe! consider your own souls. It does you no harm that some are astray, whoever they may be, providing you have accepted guidance. Unto God will be your return, and He will inform you of what you have been doing.”

cf. Hibatullah [p.42] where the text has become definitely corrupted: Abu ‘Abdullah, al-Qasim b. Sallamah, the author’s father, said there is no verse in the Book of God which combines both nasikh and mansukh, save this one verse, the Shaikh, Abu al-Qasim, the present author [i.e. Hibatullah himself] said, ‘That is not so. There is this verse, and there are others.’ Here, there now follows an approximation to the marfu’ hadith we noted above at f. 207b.

cf. f. 204a. Abu ‘Ubaid [al-Qasim b. Sallam] said: ‘The sole verse in the entire Qur’an to contain both nasikh and mansukh in a single sentence is Q 5:105.’

Abu ‘Ubaid’s name appears to have been confused by one of Hibatullah’s transmitters with the full name of that author: Hibatullah b. Sallamah, whose kunyah was Abu al-Qasim.

Other works on al-nasikh wa-l-mansukh

1. The Fihrist list:

   p. 57    al-Hasan b. Waqid
   pp. 62–3 Hajjai al-A’war

   Abu ‘Ubaid al-Qasim b. Sallam
   ibn abu Da’ud al-Sijistani
   Muqitil b. Sulaiman
   Ja’far b. Mubashshir
   Abu Ismaiil al-Zubaidi
   Abu Muslim al-Kajji
   Ismai’il b. abi Ziyad
   Abu al-Qasim al-Hallaj al-Zahid
   ibn al-Kalbi
   Hisham b. ‘Ali b. Hisham
   Ahrmad b. Hanbal
   al-Zubair a. Ahrmad
   ‘Abdul Rhomane b. Zaid
   Abu Isma’aal Ibrahim al-Mu’addib
   Ibrahim al-Harbi
   Abu Sa’id al-Nahwi
   al-Hajiri b. ’Abdul Rahman

2. The Hajji Khalifah list [v.6, p.289]:

   Makki b. abi Taliq al-Qasim Al-Muqri
   Abu Ja’far al-Nahhas
   Abu Bakr Muhammad b. ‘Abdullah al-Maghribi
   Abu Da’ud al-Sijistani [?]  
   Abu ‘Ubaid al-Qasim b. Sallam
   Abu Sa’d ‘Abdul Qadir b. Tahir al-Tamimi
   Jalal al-Din al-Suyuti
   Abu al-Qasim Hibatullah b. Sallamah
   Abu al-Husain Muhammad b. Muhammad al-Nasapuri
   ibn al-Munad, Ahmad b. Ja’far b. Muhammad

13515: Authors of works on nasikh al-Hadith wa mansukhahu:

   Abu Muhammad Qasim b. Ishigh al-Qurtubi
Abū Bakr Muḥammad b. ʿUthmān al-Jaḍ al-Shaḥbānī
Abū Ḥaḍrā b. Ṭaḥā al-Anbārī
Abū Jaʿfar Muḥammad b. Muḥammad al-Naḥṣās
Abū Bakr Muḥammad b. Muṣṭfa al-Ḥāzīmī
Abū al-Qāsim Ḥibaṭu’llāh b. Sallāmah
Abū Ḥaḍrā ʿUmār b. Shaḥin al-Baghdādī – [with an ikhtisār by Ibrāhīm b. ʿAli, ibn Ḥabīb al-Ḥaqq]
Abū ʿAbdullāh Karīm b. Ḥawāzin al-Qushairī
Muḥammad b. Baṭṭūl al-ʿIṣfahānī

3. The Muṣṭafā Zaid list [v.1, pp.295 ff.]:

[* denotes a work known to M. Zaid]*

Ṣaʿīd b. ʿAbī Ṭubābah – [an Qatāda]
Abū al-Najīb Muḥammad b. al-Sāʿib al-Kalbī
Muḥammad b. Sulaimān b. Bishr al-Azdī
al-Ḥusayn b. Wāqīd al-Marwāzī
Abū ʿAbdullāh b. Zaid
Abū Wahḥāb b. ʿĀṭaʾ al-Baṣrī
Ḥaḍīj b. Muḥammad al-Aṣwar
Abū ʿUbayd al-Qāsim b. Sallām
Jaʿfar b. Muḥammad b. Aḥmad al-Muʿtaṣīlī
Suraq b. Yūnus al-Marwāzī
Abū Ḥanbal
Abū Daʿūd al-Sījistānī
Muḥammad b. Sāʿid al-Awfi
Abū Ishaq Ibrāhīm al-Harībī
Abū Muṣlim al-Kaṣīlī
al-Ḥusayn b. Ṭaṣūr al-Hallāj
Abū Bakr b. ʿAbī Daʿūd al-Sījistānī
al-Zubair b. Aḥmad b. Sulaimān al-Zubairī
Abū ʿAbdullāh Muḥammad b. Ḥaẓim
Muḥammad b. ʿUthmān al-Shaḥbānī
Muḥammad b. al-Qāsim b. Bashshār, ibn al-Anbārī
Aḥmad b. Jaʿfar, Abū al-Ḥusayn b. al-Munāḍī
tAḥmad b. Muḥammad b. Ismāʿīl, Abū Jaʿfar al-
Nuḥṣās
Muḥammad b. ʿAbdullāh al-Bardaʾī
Muḥammad b. Saʿīd al-Muṣṭafī
Abū Saʿīd al-Naḥṣās
Hibaṭu’llāh b. Sallāmah
Abū Muḥammad b. ʿAbdullāh al-Baghdādī

4. For a more recent listing of works on al-nāṣih al-wa-l-mansūkh, see:

Abū ’Ubaid’s immediate informants

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