

Chapter – 82

Abrogation of Quranic Verses

(قرآنی آیات کی منسوخی)

❖ مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا .

When We withdraw a verse (from Quran) or cause it to be forgotten, We bring a better verse of it or at least similar one. (02:106)

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- Imam Jalaluddin Suyuti رحمه الله عليه has accepted 21 numbers of the deferred verses of Quran.
 - Sheikh Ahmad bin Abdur Rahim رحمه الله عليه (Shah Waliullah Dehlavi) has gone up to 5 verses for the deferred verses of Quran.
 - In Tafseer-e Siddiqui, Maulana Abdul Qadeer Siddiqui has turned down even to these 5 deferred verses Of Quran. ---- (Compiler)

❖ *On this subject he says:*

First of all I want to point out and discuss the two important Verses of Quran which will help in understanding the issue of “Cancellation and Abrogation” of Quranic verses.

(a) The first verse is:

مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا

{When we abrogate a verse or cause it to be forgotten, we will bring one better than it or one similar (02:106)}

The word **آيَةٍ** means sign or indication, and another meaning is ‘a section from Quran’ (Verse). People take the meaning of this as verse. The translation comes out as “We do not cancel or forget any verse of Quran, but bring better than it or one similar”.

There is a thing to consider that Allah gives an assurance:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

{Indeed We have sent down the Quran and indeed We ourselves surely are its guardian. (15:10)}

Thus, Quran has so far been learnt by heart by millions. So when and which verse is forgotten? ---- If it is being considered that a verse is being replaced by another better verse is also absolutely inappropriate. ---- In our opinion the right meaning of this verse would be, “If We replace the signs or indications from Nature, or by the passage of time these are forgotten, then We bring better than it or another similar sign or indication”.

Look! A chain of new and fresh exhibits of ‘Nature’ has always been there and it will continue onwards too. Thus, if we translate like this, then there will be nothing wrong in it. So, this verse is the main basis for the issue of cancellation and abrogation of verses. Look at the Quran. The word آية with the meaning, ‘signs or indications’, is widely seen in this Book:

لُرِّيهِ مِنْ أَيْتِنَا - سُنِّيهِمْ أَيْتِنَا - فَأَتَتْ بِآيَةٍ - إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِلْمُؤْمِنِينَ -
وَ فِي الْأَرْضِ آيَاتٌ لِلْمُؤَقِّنِينَ -

(b) The second verse is:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

This verse is generally translated as “For you is your religion, and for me is my religion”. It means neither you preach us nor do we preach you. And then say that this verse has been replaced with *Ayah-e-Saif* (Revelation during war). I do not understand that Islam has remained always a religion of preaching and also will remain. In Islam the order for non-preaching has never been given. Quran says:

بَلِّغْ مَا أُنزِلَ إِلَيْكَ

{Convey all what has been sent (05:67)}

قُمْ فَأَنْذِرْ - يَا أَيُّهَا الْمُدَّثِّرُ

{O the Cloaked one! Rise up and warn (74:01&02)}

Look! Here if we take the meaning of الدِّين as ‘recompense’ then there will be no problems. For example:

مَالِكِ يَوْمِ الدِّينِ

{He is the Master of the day of recompense. (01:04)}

Therefore the meaning of the following verse may be taken as:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

{ You will see punishment of your acts and we will get reward of our acts (109:06) }

This way, this order had never been cancelled and it will never be cancelled. As such the whole Surah will be translated as below:

قُلْ يَا أَيُّهَا الْكَافِرُونَ - لَا أَعْبُدُ مَا تَعْبُدُونَ - وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ - وَلَا أَنَا

عَابِدٌ مَّا عَبَدْتُمْ - وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ - لَكُمْ دِينُكُمْ وَلِيَ دِينِ

{(O Prophet!) Tell them, O disbelievers. I do not worship what you worship. And nor do you worship whom I worship. And my way of worship is different. And your method of worship is different. You will see punishment of your acts and we will get reward of our acts.

(109: 01to06) }

- ❖ Now we will discuss on those 5 verses on which Sheikh Shah Waliullah رحمه الله عليه was forced to accept for the cancellation.

(1) كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ

وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ

{It is ordained for you that when death approaches one of you, and he leaves behind wealth, he must bequeath it to parents and near relatives in accordance with tradition; this is a duty upon the pious. (02:180) }

People say that this verse has been cancelled after this hadith لا وِصِيَّةَ لِرِوَاثٍ (Will is not for the legal heirs). Sheikh Waliullah says that it is not like that but this verse has been cancelled after the Quranic verse يُوَصِّيْكُمْ اللَّهُ فِي أَوْلَادِكُمْ {Allah instructs you concerning your children (04:11)}. The said hadith simply explains it.

I would say that regarding inheritance different nations have different orders and rules. With some people, whatever the diseased writes in his will, that has to be implemented. Some people consider that, only eldest son has the status of inheritance. With some people, nothing is given to women in inheritance.

In the first verse God strictly binds that father, mother and near close relative cannot be ignored in inheritance. For them, writing a will is compulsory. It means this verse is a preface for the inheritance. After that God specifies the due shares for all.

The relatives who are not among the legal heirs like grandson (whose father is expired), is deprived in the presence of son. Maternal grandson or grand-daughter (whose mother is expired) is deprived in the presence of son. So, father can include in his will for one third share of inheritance. But those, to whom the shares are already designated, no need to specify the names of such persons.

Thus, no question arises for abrogation and invalidation. In the first verse, significance of some close relatives has been realized. And in the next verse, the due shares have been specified by God Himself.

(2) **إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا
مَنْ الَّذِينَ كَفَرُوا**

{If there are twenty persevering men among you, they shall overcome two hundred; and if there are a hundred among you they shall overcome a thousand disbelievers. (08:65)}

Sheikh Waliullah says that this verse is superseded by the next verse. The next verse is:

**الْآنَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا
مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ**

{So now Allah has made an ease upon you and He knows that you are weak; so if there are a hundred persevering men among you, they shall overcome two hundred; and if there are a thousand among you, they shall overcome two thousand by the command of Allah; and Allah is with those who patiently endure. (08:66)}

In my opinion the first verse was addressed to those people who were having expertise in war affairs. They were in person very brave. They were having strong faith and having full confidence on God. --- The second verse was addressed to the next generation. These people were not having such good qualities as the earlier people. Therefore, for them the order to fight was only for two times more and not ten times more. This verse is more depending upon power or weakness. --- If now 10 Muslims are brave and are equipped with machine gun and rifles and if they fight with 100 weak enemies who are having simple sticks and swords, obviously 10 Muslim will win, and they should not be reluctant to fight. --- The order is therefore changing with the change in environment. Therefore the debate of cancellation and abrogation do not exist.

(3) انْفِرُوا خِفَافًا وَثِقَالًا

{Go forth – whether willingly or with a heavy heart (09:41)}

People say that this verse has been superseded by the following two verses:

لَيْسَ عَلَى الضُّعَفَاءِ

{(If they are not present in war), there is no blame upon weak. (09:91)}

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ

{(If they are not present in war), there is no blame upon blind (48:17)}

I would say that the word **انْفِرُوا** has been addressed to the common people and destitute are exempted. Exemption cannot be considered as cancelled. So, there is no abrogation.

(4) الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ

وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ

{The adulterer shall not marry except an adulteress or a polytheist women, and none shall marry an adulteress except an adulterer or a polytheist; and this is forbidden for the believers. (24:03)}

The scholars, who explain the Quranic verses, say that this verse is cancelled by the following verse:

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ

{And marry the unmarried among you. (24:32)}

Sheikh Waliullah says that Imam Ahmad has taken the order from its apparent meanings and says that the marriage of a careful Muslim with a sinful woman is forbidden. However, sinful man or a disbeliever can marry a sinful woman.

In my opinion, Muslim woman cannot marry with a disbeliever; no matter she is a sinful woman. I think here any order has not been given. Rather, it indicates that only sinful man would have attraction with a sinful woman. If there would have been any restriction then there would have been the words **لَا يَنْكِحُ** and **هِيَ**. But here **لَا يَنْكِحُ** is written. Moreover, when woman goes with repentance then she becomes clean, as if she did not do anything wrong. Therefore she comes out from the meanings of this verse.

(5) يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

{O People who believe! When you wish to humbly consult with the Noble Messenger, give some charity before you consult; that is much better and much purer for you; so if you do not have the means , then (know that) Allah is Oft Forgiving, Most Merciful. (58:12)}

Sheikh Waliullah says that this verse has been cancelled from the next verse.

I would say that from this verse how come ‘charity’ becomes obligatory. In this verse it is written “that is much better and much purer for you”, and this phrase can never be cancelled. Moreover, it also says “if you do not have the means, then Allah is Oft Forgiving, Most Merciful”.

During the period of the Noble Prophet, some ignorant persons used to whisper with the Prophet whereas its content did not have any secrecy. These people never gave money for charity but by whispering they wanted to show their closeness with the Prophet. The next verse says the if you do not go for charity at least offer regular prayers and pay Zakath and prove yourself first for your good deeds and then whisper with the Prophet.

Dear People! Addressing to Prophet Moosa and Prophet Haroon, God says in Quran:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا

{And speak to him courteously. (20:44)}

Similarly, Addressing to the Noble Prophet Quran says:

وَجَادِلْهُمْ بَالَّتِي هِيَ أَحْسَنُ

{And debate with them in the best possible way. (16:125)}

Some Quran elucidators say that this verse and some other verses, that teach us for concessions and soft handling with the enemies, are all cancelled with Ayah-e-Saif (Revelation during war). I think that they should consider that the time of war is always different and the time of preaching is different. The order of “soft speaking and soft handling” can never be cancelled.

More injustice may be seen from those elucidators who say that there were some verses but now it has been stopped to recite them. And such verses are being called as “Cancelled for Recitation”.

For example:

الشيخ والشيخة اذا زينا فارجموها

(If old man and old woman commit rape upon, then they should be killed by throwing stones)

Killing rapist through stones for married persons already existed in previous religions. Islam has just retained it. But for unmarried person lashes (جَلْدَةٌ) were ordered, and الزَّانِيَةُ وَالزَّانِي (the adulteress and the adulterator) is meant for unmarried person. ---- Just think over it that whether Sheikh means old man or Married person? One young man may be a married person and old man may be unmarried. Then taking old man as a married person would not be correct. I would consider this as a great injustice on Quran.

Remember! Making Quran as unsafe is among one of the intrigues of Jews. Few simple natured scholars become a part of this trap. The Holy Quran is continuous and unaltered. Not a single word is added or deleted from it. Quran is safe. Its uninterrupted continuity does not allow any narrative or any challenge against it. The arrangements for its safety have been taken up by God Himself. After this, any changes in it is impossible.

God save us from all such intrigues and doubts. Amen

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