

Abrogation in the Quran

- 1. The concept**
- 2. The Examples**
- 3. The Number of Abrogated Verses**
- 4. The Non Existent Verses**
- 5. The Preserved Tablet (Al-Lawh Al-Mahfuz)**
- 6. References and scholars**

1. The Concept

The word Abrogation has two meanings: a lingual meaning, and a technical meaning.

- Lingual

It means to cancel out and abolish. There is another meaning, that you copy. For example to copy a book.

- Technical

As to this meaning, this has been the field of study of many Muslim scholars, and in this respect I only tell what they said, I do not give myself the right to give legal opinion or fatwa.

So let me tell you what Ibn Katheer said. **Quoting Ibn Jareer, Ibn Katheer said in his commentary, volume 1, page 104**, commenting on the verse that says: *"We do not cancel any verse nor let it be forgotten.."* And so on. He says, "to cancel", means "to turn that which is legal into that which is illegal, and that which is illegal into that which is legal, to make it the admissible inadmissible, and the inadmissible admissible." **In Al Nassafy's commentary on the same verse, volume 1, page 116**, he says: *"Abrogation is the alteration and the termination of the legal effect."* **The Quran says in Surah Al Ra'd (chapter 13, verse 39)** - *"God erases whatever He wishes."* Well, the Quran adds here, another meaning to abrogation, which is "erasing". There are so many verses in the Quran that have to do with abrogation and cancelling. So God abrogates, meaning "cancels", or he erases, which means He removes completely. So it carries several meanings, as commentators have said.

About this topic, we can only say what the scholars or jurisprudence came up with. There are good books that explain the importance of abrogation, such as "The Abrogating and the Abrogated Verses in the Quran, by Hebatollah Salama Ibn Nasr Ibn Ali Al Baghdady". Also, "Abrogation in the Holy Quran, by Abu Ga'afar Al Nahass". There are several books, not to mention the Islamic websites. They claim that the Quran cannot be understood unless one already understands abrogation. For example, if someone finds a certain legal judgment in the Quran, but this legal judgement has been cancelled or abrogated, he will end up interpreting the old abrogated judgment, not knowing that it has been cancelled, and this will lead to confusion. Such an

incident actually took place with **Ali Ibn Abu Talib ("Al Nasekh we al Mansookh, by Hebat Allah al Baghdadi, page 12")**. It is told that he went to a mosque in Kufa and found a man encircled by many people. His name was Abd El Rahman Ibn Dab, and he was a friend of Musa Al Ash'ari, so he was a well known person. He heard the guy giving legal opinions, or "Fatwas". So he listened to him, and did not like what he had to say. He asked him, *"Do you know about abrogation?"*, the man answered: "No". So Ali said to him: *"You perish, and you cause others to perish."* Then he took hold of his ear and squeezed it hard, took him outside the mosque and told him: *"I do not want to see you here anymore."* Why? because he was leading people to perish. So we have to know about abrogation in order to know which are the valid judgements in the Quran.

But where does the idea of abrogation in the Quran come from? This is a very serious and important question, because in the Quran, there are several verses that openly say that abrogation took place in some verses. The most famous verse in this respect is the one found in **Surah Al Baqara (chapter 2, verse 106)** where it says: *"We do not cancel any verse or let it be forgotten: instead we bring something better than it or else something similar."* There is another verse as well, in **Surah Al Nahl (chapter 16, verse 101)**, where it says: *"Whenever we replace a verse by another verse and God is aware of what He sends down. They say you are merely an imposter. Indeed most of them do not know anything."* So there is replacement. There is the verse from **Surah Al Ra'd (Chapter 13, verse 39)** *"God erases and consolidates whatever He wishes, He retains the mother of the book."* Also in **Surah Al Hajj (chapter 22, verse 52)** it says: *"God will cancel out whatever Satan tampers with."* These are the most prominent verses that speak about the abrogation and the abrogated verses in the Quran.

Allah says in **Surah Al Nahl, (chapter 16, verse 101)** that He *"is aware of what He sends down."* We know that God is all-powerful and does whatever He wishes. Yet, God respects the intellect of the man He created. He will not do anything that goes contrary to the intellect. He may do something that goes beyond the intellect, but He can never go against the intellect. And at the same time, He makes it available to me to understand what it means, the wisdom behind this. So as a human being, God endowed me with the intellect, and I have to use it to understand. I am supposed to study. So it is true. God is free to do whatever

He wishes, but that must not be in conflict with the intellect and reason. It must be something that we can comprehend and understand, and know the reasons behind.

Now, there are several traditions in the Hadiths about Muhammad, to the effect that he forgot many verses. In **Sahih al Bukhari, tradition number 5092**, quoting several other people that go back to Aisha, she said: *"The messenger of God, may God's prayer be upon him, heard a man reciting a Surah by night. He said: 'May god show mercy to him, he has reminded me of such and such a thing, a verse I was made to forget from such and such a Surah.'"* The passive voice here refers to God. I want to emphasize that Muhammad did not merely forget, but rather was Made to forget it, as the Quran puts it. It is a transitive verb in Arabic. God made him forget it, Muhammad did not forget it. No, he was MADE to forget it. As a matter of fact, this is the crux of the question - Would God make someone forget the verses that He had revealed to him? This is not to a random person, but the Prophet of Islam. So why then, does God say: *"We have sent down the Reminder and We are safeguarding it?"* For us people, we want to know why God have him these verses, if He wanted to make him forget them afterwards? I am not protesting, or contesting or objecting. But God gave me a intellectual mind and this mind makes me inquire. And Islamic books, as you all can see, are quite widespread on the market, and we study them in order to understand, but my hope is that some of the scholars of Al Azhar would be interested to appear on TV or to their Muslim Community and say: "Well folks, this is what is right and this is what is wrong", just to explain what the whole thing is about. For example, in **tradition number 1874, in Sahih Al Muslim, quoting Aisha** as well, she says: *"The prophet was listening to the recitation of a man in the mosque. He said: 'May God show mercy on him. He reminded me of a verse which I was made to forget.'"* This has also been mentioned by **Ibn Kathir in his commentary, volume 1, page 104**. He says, quoting Ibn Jarir: *"The prophet recited a part of the Quran and then he was made to forget it."* He was basically MADE to forget it, not, he forgot it. Now, Ibn Abbas made this mistake, and said "forgot" instead of "made to forget". He said in one instance, *"Revelation would be sent down to the prophet by night and he would forget it by day."* But this is a mistake here. He did not forget it. He was "made to forget it", that is, by God, and here is the seriousness of the question, if God makes him forget it, why had He

given it to him to start with? An intelligent and thinking person must ask this question, and he has all the rights to be answered.

If the prophet himself could forget verses in the Quran, what about those who memorized the Quran, before it was written down? Maybe God would have cause them to forget also? If there is a verse that is better than another verse, would that mean that in God's words, there are good words and better words? For example as we mentioned earlier in **Surah Al Baqarah (chapter 2, verse 106)** *"We do not cancel any verse or let it be forgotten: instead we bring something better than it or else something similar."* Namely, God is able to reveal a better verse than the one preceding it. Does not that mean that God have good words and better ones? If He has good words and better ones, then He has - God forbid - bad words. If the Quran would make sense, God would have revealed the best verses from the start.

Now what about the words in the preserved tablet? Are they good ones, or the better ones, or the verses that were completely erased, or made to be forgotten? It is a real mess.. Do muslims themselves believe in the abrogation of the Quran? **Ibn Kathir says in his commentary, volume 1, page 105:** *"All muslims agree that it is permissible to abrogate God's judgements. And all of them held that it took place."* **Al Imam al Nassafy says in his commentary, volume 1, page 116:** *"It is permissible to abrogate parts of the Quran and the Sunnah - the traditions of Muhammad - whether by agreement, or disagreement, such as by addition to the text, and causing to forget - which means the memory of the verse would vanish from their minds."* Also, in the **Islamic Encyclopedia, volume 3, page 9900:** *"Abrogation from God is a consciously applied process, planned in advance and intended to be applied to the content of revelation."* In Al Azhar's website, which is a very important reference, professor doctor, **Abd el Fattah Mahmoud Edrees** wrote an article about abrogation in which he says: *"The majority of experts of jurisprudence agreed to the fact that abrogation is permissible logically, and legally."* Also in the book, "Al Nasikh and Al Mansookh in the Quran", by **Abo Gaafar Al Nahass, page 6**, (there is a very nice part which I would like to refer to): *"Abrogation in the Holy Quran is an accomplished fact, called for by the necessity of legislation."* And in the same book, **on page 7**, the author says in its

introduction: *"We must point to the matter of denial of abrogation in the Holy Quran, which is a very old issue put forward by Abu Muslim Al Asfahany."*

Hence, we come to realize that abrogation did take place in the Quran.

2. The Examples

In Surah Al Tawbah (Chapter 9, verse 5 and 29), we read the command "Fight associators". This is the well known verse in the Surah of the sword. This Surah of the sword has abrogated 124 verses according to the testimony of all legal experts who wrote about the abrogating and the abrogated. For example, **Surah Al Tawbah (verse 29)** says: "Fight the people of the Book." The exact translation is: *"Fight the ones who do not believe in God, nor forbid whatever God and his messenger have forbidden nor professed the true religion, among those who got the Book, until they pay the poll tax (Jizya) of their own accord and act submissive."* Here is a command, "Fight", a command that abrogated 124 verses that speak about making peace, such as the verses in **Surah Al Ankabut (Chapter 29, verse 46)**: *"Do not argue with the people of the Book, except in the best of manners and say, we believe in that which was sent down to you and in that which was sent down to us, and your God and our God is the same God."* Or as we find in **Surah Al Kafirun (chapter 109, verse 6)** that says: *"You have your religion, and I have mine."* But here comes one verse that says "Fight those who do not believe", and then what happened according to this command? This is the first command that the people of the Book must be killed. Who are those people of the Book? They are the Christians and the Jews. So here is a verse, just one command, and you underestimate the abrogation of a command? And what was the effect of that command? Well, many wars broke out. Christians and Jews were fought, and the world was turned upside down, because of only one verse. So we see that the verses of fighting others have really serious consequences.

Now, here is a question, since muslims believe in the Bible, but not the Bible that we have today: What kind of God is this who would make a covenant with the Christians and all the People of the Book, and then commands that they shall be killed? What God is this? There are even verses that esteem Christians very highly. It says in the Quran, in **Surah Ali Imran (Chapter 3, verse 55)** that

"God will raise those who follow Christ above those who disbelieve until the day of resurrection".

The problem is that Islam in Mecca was nonviolent, but Islam in Medina was full of such verses about murder. But why? I am not trying to attack Islam or Muslims, in fact I love muslims so much that I just want them to think for themselves and to study their own religion. If so, they will find out that all of this is true.

Are there verses in the Quran that are not commands and prohibitions? Yes there are. For example the verse about the semi-goddesses. In **Surah Al Hajj (chapter 22, verse 52)** it says: *"God will cancel out whatever Satan tampers with."* What does this mean? All muslims commentaries say, when the Prophet was reciting **Surah Al Najm (chapter 53, verse 19-20)**, where it says *"Have you all considered al-Lat and al-Uzza and al-Manat, the other who ranks in third place."* At this point he says that Satan inserted these words, so he uttered: *"Those supreme semi-goddesses, their intercession is to be sought after."* All the people of Mecca knelt down, after him. He knelt down and they all knelt down following him. Supreme semi-goddesses? Does this mean reverence and that their intercession is also to be sought after? Semi-goddesses means that they are higher beings. But who are those higher beings? They are al-Lat and al-Uzza and al-Manat, the idols. Check the Forged biography of Muhammad where these are included. The verse originally meant that those three semi-goddesses had privileges and honors and intercession. The idol worshipping people of Mecca were so pleased that the prophet muhammad had confessed their goddesses. That is why they all worshiped and knelt down. Even those who could not kneel down took some dust in their hands and knelt over (putting the hands on their forehead and "knelt"). Then they sent a message to the people who migrated to Ethiopia, to return. It is mentioned that the angel Gabriel told him what Satan had inserted and that he was saddened by it. Surely it is mentioned, But here comes "erasing", because Gabriel told him that this was from Satan, so he was saddened, and he told the people that this was from Satan. And this is what is meant by "abrogation", "God will cancel out or erase whatever the devil had dictated or inserted." So abrogation is not limited to commands and prohibitions. That is what I want to say: that abrogation was

done to what the devil had revealed or dictated. So those who claim that abrogation happened only in the case of commands and prohibitions are actually wrong.

The Meccan Surahs of the Quran always praised the heavenly books that were revealed prior to Islam. For example, **Surah Al Maidah (chapter 5, verse 43)** says: *"How can they choose you as a judge when they have the Torah which contains God's judgments?"* Here the Quran shows respect and appreciation for the Torah. In the same chapter but **verse 47** it says: *"Let the people of the Gospel judge by what God had sent down in it."* Gospel (what you find in the New Testament). It is also respected in the following verse, **verse 48**: *"We have sent you down the Book with the Truth to confirm what was already there in the previous Books"* Those books are the Torah and the Gospel. Now we come to abrogation. These are neither commands nor prohibitions. They are abrogated through **Surah Al Nisa (chapter 4, verse 46)**: *"Some persons who are Jews lift words out of their context"*. Lift words? People take this verse as evidence of distortion in the Torah. But actually, what it says is that they lift words out of their places, which misinterprets the meaning. Surah Al Baqarah (chapter 2, verse 75): *"while a group of them already heard God's words then they tamper with it"*. So they actually hear the words of God, which means the words of God are there and have not been changed, but they misrepresent them. So these are examples of the Surahs or the abrogating verses that were used to abrogate the Holy Scriptures that came before him (Muhammad), yet these verses are neither commands nor prohibitions. It is more serious than commands and prohibitions, they are entire books. It is a whole doctrine. You either believe those books, or you do not. He simply cancelled the doctrine of belief in the Holy Scriptures. If you recall the verse that says: *"We ourselves have sent down the Reminder (Zikr) just as we are safeguarding it."* The Reminder is supposed to refer to the Quran. But it is conceivable that God would safeguard or preserve His words at a certain period of time, and forget about His other words, the other Holy Scriptures? Even the Bible has been referred to as the Reminder, guidance and light. So why then, would God safeguard the Reminder, which is the Quran, but not the Torah and the Gospel? This is something the Muslim mind need to think about.

Now, abrogation is not even limited to commands and prohibitions: it goes even beyond that; to cancel out whole religions, the previous religions. At the beginning Muhammad showed respect to them. **Surah Al Baqarah (chapter 2, verse 62)** says: *"Those who believe and those who are Jews, Christians and Sabians, in fact anyone who believes in God, and the Last Day, and acts honorably will receive their earnings from their Lord, no fear will lie upon them nor need they feel saddened."* No fear in the Christians and the Jews? **Surah Al Ankaboot (Chapter 29, verse 46)**: *"Do not argue with the people of the Book unless it be in the politest manner, and say we believe in what has been sent down to us, and what has been sent down to you; Our God and Your God is the same One."* So they say we worship the same God. Again, it says in **Surah Al Nisa (Chapter 4, verse 136)**: *"Anyone who disbelieves in God and his angels, his books, his messengers and the Last day will stray far afield."* Here it says BOOKS (not just the Quran). This is so important to lift up. However, unfortunately, these verses have been abrogated by other verses. Let us have a look at **Surah Al Imran (chapter 3, verse 19)**: *"Religion with God is Islam."* Here, He put aside all other religions, and again at the same chapter, but **verse 85**: *"Anyone who desires something other than Islam as a religion will never have it accepted from him, while in the hereafter he will be among the losers."* This is cancellation of entire religions. And this is not a command or prohibition. Now where is the freedom of religion? The Meccan Islam allowed religious freedom, but the Medinan Islam has prohibited and cancelled out all the other religions. As an example, in **Surah Al Kaferoon (chapter 103, verse 6)** it says: *"You have your religion, while I have my religion."* This means freedom. **Surah Al Baqarah (Chapter 2, verse 256)** says: *"There should be no compulsion in religion."* This is what we hear in the media and in newspapers. So why the killings in the name of Islam? Because these verses have been abrogated. They have a pretext. Now how were these verses abrogated? Through the verses that cancelled religious freedom, **Surah Al Imran (chapter 3, verse 19)**: *"Religion with God is Islam."* And **verse 85**: *"Anyone who desires something other than Islam as a religion will never have it accepted from him, while in the hereafter he will be among the losers."* **Surah Al Tawbah (Chapter 9, verse 29)**: *"Fight the ones who do not believe in God nor forbid whatever God and his messenger have forbidden nor professed the true religion (which is Islam) among those who were given the Book."* So this cancels religious freedom out completely.

In surah Al Omran (chapter 3, verse 20) it says: *"If they turn away you need merely to tell them the message."* Namely, do not bother yourself. Leave them. If they listen, well and good. In **Surah Al Maeda (chapter 5, verse 13)** he says: *"Yet pardon them and overlook them"*. Tolerance. All this was given in Mecca. And **Surah Al Anfal (Chapter 8, verse 61)** says: *"If they should incline to peace then incline it too."* We hear this a lot in the media. And it is true, but if you do not know about abrogation, you will not know that all this fine talk has been abrogated. Now, what is the verse that cancelled it? **Surah al Nisa (Chapter 4, verse 89)**; *"If they turn away then seize them and KILL them wherever you may find them."* What more does a terrorist need than this? This is what they do til this day. So for me, I beg Islamic Scholars to appear to all Muslims and explain what these verses mean, if there is any explanation. **Surah Al Muhammad (chapter 47, verse 35)** says: *"So do not waver and appeal for peace while you hold the upper hand."* Meaning when you have the upper hand over the others, when you seize power, never call for peace. This is dangerous. This is drastic.

God is the only Judge. So how can He give this divine prerogative to men to liquidate each other? Could it not be that the one you are killing today, this infidel, the associater that you want to put to death now, if you wait a few days he may repent and come to recognize the truth? You are supposed to preach to him, talk to him and show him the way, not finish him off. There is a verse in the Quran, **Surah al-Qasas (Chapter 28, verse 56)**: *"You cannot guide those you love but God will guide whomever He wishes."* But this verse has been abrogated while we still are at it.

I will now quote a statement from Siouty, a well known scholar (Found on the Warraq website alwarak.com), Jalal al Din Al Siouty in his book **"Al Etqan Fi Ulum Al Quran"**, **page 342**: "God singled out abrogation to this Islamic nation alone. Muslims have all agreed to its permissibility or validity." So then, abrogation has to do with the Islamic nation and the Quran only. There is no such thing as it in the Bible, even though we are accused of having abrogation. For example, we are told that Jesus Christ abrogated the judgments of the Old Testament. Through the sermon on the Mount (Matt chapter 5-7), He abrogated the Old Testament. "You hear that it was said, but I say unto you...." They (Muslims) say this is abrogation. As a matter of fact, the issue requires a

bit of understanding. You can not just issue superficial judgments at random like that. The Lord Jesus said with his own mouth in **Matt 5:17**: *"I have not come to abolish the Law, but to complete the Law."* Abolish is the same as abrogate. So he himself said he would not abrogate judgments. But why did he continue with "It was said, but I say unto you...". The Old Testament was a mere law, full of "Does" and "Don'ts". If you do not do that, this will happen to you...etc. But this did not cure the very nature of man. Christ came to restore or cure the nature of man, to grant a new heart, a new nature, a new spirit, to completely transform man. The Bible says in **2 Corinthians 5:17**: *"If there be anybody in Christ, he is a new creation. The old has gone, the new is here"* The advantage of the work of Christ is that he does not give me a set of "Does" and "don'ts". No, he rather changes my nature from the inside when He comes in and dwells inside of me. He says in **Revelation 3:20**: *"Behold, I stand at the door and knock. If someone hears my voice and opens the door, I come in to him"* The door is the door of your heart. At that point, man is transformed from a wolf to a Lamb. So in the Christian belief, there is no abrogation. There is Spirit and Life, it is the completion of the Old Testament Law, **John 1:17**: *"The Law has been given by Moses, but grace and truth came through Jesus Christ."* **Ephesians 2:8** *"By grace you are saved through faith"*, what is grace? It means a free gift from God. A loving Father giving gifts to His children whatever they need. But it is up to man to receive the gift.

3. The Number of Abrogated Verses

If God is able to make the prophet forget some verse, is not God able, as well, to make people forget them? Definitely. Sometimes the narrators who memorized the verses that Muhammad recited, the Quran maintainers. Then they found out that there were other verses, totally dissimilar. So they questioned among themselves, is it this or that? So the idea that was proposed then, was that God alters and replace His words; "If We cancel a verse or cause it to be forgotten, We will reveal another one better or similar to it." But at that time, there were people who still memorized certain Quranic verses. They went and recited them to the prophet, but he said; "No, this is last night's version." There are so many examples from the book entitled, "The Abrogating and the Abrogated." All books on the topic of abrogation are full of these examples. So the prophet forgot, but the people memorized, do you my fellow reader

understand my point? Sometimes they could only remember the beginning of a Surah, and they would ask him (the prophet). One time a group of people went to him and asked then he answered them; "This was yesterday's version (it was abrogated last night)". Remember, he was able to give this answer after a whole hour of waiting. Do my fellow readers now understand that abrogation is a real problem? The reason nobody wants to discuss this problem, but rather hide it, is that there is no answer or solution to the problem.

To analyze the numbers of abrogated verses in the Quran is not easy, it is very complicated. A great number of Islamic scholars have divided the abrogating and abrogated Surahs into sections. There are about 71 Surahs in which abrogation is mentioned. Now how did they divide it up?

- **There are six Surahs that contain abrogating verses and no abrogated ones.** These are: Surah Al Fath (chapter 48), Surah Al Hashr (chapter 59), Surah Al Munafiqoon (chapter 63), Surah Al Taghabon (Chapter 64), Surah Al Talak (Chapter 65), Surah Al Ala (chapter 87).
- **There are 25 Surahs in which both abrogating and abrogated verses do occur** such as Surah Al Baqarah (chapter 2), Al Omran (chapter 3), Al Nisa (Chapter 4), Al Maeda (chapter 5), Al Anfal (Chapter 8), Al Tawbah (chapter 9), Ibraheem (chapter 14), Al Kahf (Chapter 18), Mariam (chapter 19), Al Anbia (chapter 21).
- **There are 40 Surahs in which abrogated verses occur, but no abrogating verses.** Among those are: Surah Al An'am (chapter 6), Al Aaraf (Chapter 7), Yunes (chapter 10), Hood (Chapter 11), Al Rad (Chapter 13), Al Hijr (Chapter 15), Al Nahl (Chapter 16), Al Esra (chapter 17), Al Kahf (chapter 18).
- **The remaining Surahs are void of abrogating and abrogated verses,** and they are a total of 43 Surahs. And how many Surahs are there in the Quran? 114. So if you subtract 43 from 114 you end up with 71 Surahs containing abrogation in the Quran.

This is a big problem that Islamic thinkers must tackle and find a solution for. 71 Surahs contradicting each other, this means that the Quran contains contradictions. Islamic scholars cannot just ignore such a vital issue as this.

They have to face it. **John 8:32** - *"You will know the Truth and the Truth shall set you free."* So now we have mentioned Surahs, but how about the verses? How many

verses contains abrogation in the Quran? Now I will quote the words of **Sheikh Ibrahim El Ibyari**, in his book **"Tarikh (historiography) al Quran"**, page 168 he writes about verses including abrogation: *"Investigators of this issue have counted about 144 locations."* The author himself mentioned only 60 of those.

- **One verse** had been changed in 20 Surahs.
- **Two verses** had been changed in each of 18 Surahs.
- **Three verses** had been changed in each of 6 Surahs.
- **Four verses** had been changed in 4 Surahs each.
- **Five verses** had been changed in 2 Surahs each.
- 2 more Surahs have **Six verses** changed in each.
- 2 more Surahs have **Seven verses** changed in each.
- 1 Surah in which **Eight verses** have been changed (Surah Al Yones, chapter 10)
- Also one Surah in which **Nine verses** have been changed (Surah al Maidah, chapter 5)
- 1 Surah in which **Ten verses** have been changed (Surah Al Omran, chapter 3)
- There is 1 Surah in which **Eleven verses** have been changed (Surah al Tawbah, chapter 9)
- The 1 Surah in which **Fifteen verses** have been changed is (Surah al Anam, chapter 6)
- The 1 Surah in which **Twentyfour verses** have been changed is (Surah Al Nisa, chapter 4)
- And the 1 Surah in which **Thirty verses** have been changed is (Surah Al Baqarah, chapter 2)
- When you sum them up, there are 229 verses in only 60 locations that Ibrahim el Ibiary mentioned, yet he said there are 144 similar locations. Can you imagine how much the result would be?

The Islamic scholars have divided the verses of abrogation in the Quran into three types;

1. **That whose ruling has been abrogated and whose writing still remains -** Namely, the verses is there in the Quran, but they are not abiding by it anymore. So the verse is annulled, although it is still there in the present Quran.

Ibrahim El Ibyari says in his book, **"The Historiography of the Quran."**, page **168** - There are about 144 verses about this issue. He mentioned 60 of these verses in detail in which 229 rulings had been cancelled. Let us take the peaceful verses as an example. The verses that speak about peacefulness in the Quran - 124 verses - They are still written in the Quran and you can go and read them, yet they are not applicable. Why? Because they have been abrogated by a single verse. Such peaceful verses like the one in **Surah Al Anfal (Chapter 8, verse 61)**; *"If they are inclined to peace, incline yourself also to it."* **Surah Al Omran (chapter 3, verse 20)**; *"If they turn away from you, all you need to do is just tell them the message."* All these, and similar verses, have been abrogated by the verse which says: *"Fight the associators."* In **Surah Al Tawbah (Chapter 9, verse 5)**, and in **Verse 29**: *"Fight those who do not believe in God, and who do not believe in the true religion which is Islam among those that have been given the Book (Christians and Jews)."* Now listen to what **Ibn al Araby** says: *"All verses in the Quran that talk about forgiving the infidels, turning away from them and desisting from them have been abrogated by the verse of the sword which reads: 'When the hallowed months have slipped away, then fight the associators wherever you find them.' This single verse has abrogated 124 verses."* This can also be read in **Al Siouty, volume 2, page 24**. This is just one example here. Talking about contradictions, in this respect, there are 124 verses talking about peacefulness, and one verse comes up and contradicts them and says, *"Fight them and kill them."* And there are a lot of verses with lots of contradictions.

2. **Those whose writing has been abrogated yet their ruling still remains in effect** - Means that the text of the verse itself, the wording, as written in the Quran was abrogated, it is no longer there, but the ruling still remains in effect. It means that it is still applicable.

For example. *"stoning the adulterer and the adulteress."* **Ibn El Joozy** says, in his book **"The abrogating verses in the Quran"**, **Nawasikh Al Quran, page 35**; *"Omar Ibn El Khattab said, 'God sent Muhammad, may God's prayer be upon him, in truth, and sent down the Book upon him, and among the verses sent down upon him, there used to be the verse of stoning which read; 'The older man and the older woman, if they commit adultery, stone them both to death.' We used to read it. And we understood it and we comprehended it. And the messenger of God stoned people and we stoned people after his time." Omar Emphasizes, "and for fear that somebody would accuse me of adding to the Book of God, I would have written this verse by my own hand."* Also on the

strings of "Imam Ibn Sahl", that his aunt said: *"The messenger of God used to make us recite the verse of the stoning 'the older man and the older woman, if they commit adultery stone them both to death for the pleasure they committed.'* And this is not in the Quran." You find this written in the book by **Jalal el Den El Siouty, entitled: "Al Etqan Fi Ulum Al Quran" volume 2, page 26.** So to this day, the adulterer and the adulteress should be stoned to death. But if you go looking for the text in the Quran, they would tell you it was there, but it had been abrogated in the writing. The examples are numerous, and that is the problem. That is why Islamic scholars, as the magazine says, avoid this topic. Another disastrous example. The breastfeeding of the adult. **In the Sahih al Muslim, tradition 3670, chapter of "Nursing":** *"Aisha said There were 10 known nursings revealed, were later abrogated to five well known nursings, and at the time of the death of the messenger of God those were still being recited in the Quran."* But where are they now? We do not find any verses about this. Al Imam Abu Jafar El Nahass also emphasizes in his book, **"Al Nasikh Wa Al Mansukh", page 125:** *"That Aisha still held to her position that the adult can be nursed."* Ibn El Joozy tells us this story about the nursing of the adult. In the book, **"Nawasikh El Quran", page 37:** *"Aisha said, 'the verse about the nursing of the adult was in a paper under the bed in my house, and when the messenger of God complained of his sickness, we were busy with him and then it got eaten by an animal that we used to raise - a sheep or something -. So by the time of the messengers death, it was still being read in the Quran."* Also in **Sunan Ibn Majah, 1944:** *"It was narrated that Aisha said; 'The verse of stoning and breastfeeding an adult ten times was revealed, and the paper was with me under my pillow. When the messenger of Allah died, we were preoccupied with his death, and a tame sheep came in and ate it."* In **Abu Jafar el Nahass book, page 124** he says: *"Aisha said - 'Sahla, the daughter of Suhayl, came to the messenger of God and said; 'I see that Abu Hatheefa - who was her husband - is displeased when Salem comes into the house."* This Salem was a slave they had adopted. So when the verse that abolished adoption was revealed, and as you all know it was revealed on account of Zaid Ibn Haritha, that everyone who had adopted children all of a sudden disowned them. But those people grew up in the house and they were no longer children. So Abu Hatheefa started to be jealous over his wife, and he started to tell her: *"Do not let this guy come into the house, do not let him in!."* So she went to the messenger and told him, *"My husband is displeased. He does not want our adopted son to come into the house. What can I do?"* And what was the answer of the messenger of God? On

behalf of my fellow readers, I am so sorry that I have to say this in front of you all, but as Muslims say: there is no embarrassment in religion. Muhammad said to her: "*Nurse him.*" Nurse Salem of course. Why did he tell her that? So that he would become like her son, namely, it is unlawful for you to marry him, and this way your husband will not be displeased. She asked him, "*And how can I nurse him? He is an adult.*" He replied: "*Do not I know that he is an adult man?*" The story goes on to say that Suhayla returned to the messenger and said to him; "*Oh by God, O messenger of God, I no more see anything displeasing in the eyes of Abu Hatheefa.*" Namely, it did the trick, it worked. Can you not see the problem? The nursing of the adult is a big problem. Me personally, i do not know what to think. Is this the way we humans should treat each other? When you come to think about it it just becomes weird. That is why they do not want to tackle abrogation in the Quran. And accordingly, Orwa said that Aisha used to command her sister, Um Kalthoom, and her nieces, to nurse the men she wanted to meet. **This is all found on page 124.** I am not making this up, I am just reading from the books of Islam. These are matters that are not even honorable to talk about.

3. **Those whose ruling and writing have both been abrogated** - They do not exist and have been abrogated. They do not exist in the Quran now, in the presently circulating copies. Basically, the writing and ruling are non-existent.

If they are non-existent, how did we know about them then? Simply because the prophet of Islam (Muhammad), claimed that they have been revealed to him and that they existed in the preserved tablet. Yet, the scholars of abrogation maintain that they have been there (that the verses have been there). Then why have they been removed? And by who? This will be investigated in the next point.

4. The Non Existent Verses

Before we go in detail I want to reader for you all **Surah Al Younes (chapter 10, verse 94)**; "*If you are in any doubt concerning what We have sent down to you, then ask those who have read the Book before you, truth has come down to you from your Lord so do not be a waverer.*" To clarify things, Abrogation in the Quran means a replacement of rulings of certain verses, and not jus rulings, but other things as well, such as erasing, and alteration, as we have previously mentioned and

brought up. Now the question is if there are any verses that are non-existent in the Quran, yet Muslims apply their rulings? Yes there are. An example is as we mentioned earlier, about the adulterer and the adulteress who must be stoned to death. **Omar Ibn El Khattab** said; *"This verse was in the Quran, and for fear that I would be accused of adding to the Book of God, I would have written the verse myself, by my own hand."* And Muslims still, till this day, stone the adulterer and the adulteress. Let us read this very weird story about the prophet Muhammad from **Al Zohary in the book, "Nawasikh Al Quran" "Abrogations in the Quran, by Jamal El Deen Ibn El Joozy, on page 33;** *"Abu Imama told me that a number of the companions of the prophet had told him that a man among them woke up in the middle of the night, wanting to recite a Quranic Surah which he had memorized."* But he could not recall any part of it except the part which says; *"In the name of God, the all merciful, the forgiving."* So where is the verse? He forgot it. So what did the man do? In the morning, he went to the prophet and said; *"Others came for the same purpose."* Apparently, there were other people who had heard the Surah and memorized it, and when they wanted to recall it, they were unable to. It just evaporated. *"The prophet gave them permission, so they asked him about the Surah."* This means he gave them permission to talk, so they started talking. They said: *"Last night we tried to remember such and such a Surah, but we just forgot it."* Al Zohary continues in his book; *"Muhammad kept silent for a whole hour, and did not return any answer to them."* A whole hour. Perhaps he was trying to recall it himself or something. Then he (Muhammad) said: *"It has been abrogated last night."* And that was it. It was abrogated. Neither is the verse there, nor is its ruling there, nor is it known anymore. Because it has been abrogated, and the people forgot it.

You know, the Quranic verse I quoted in the beginning of this point, Surah Al Younes, verse 94, how effective is it? Where does it come into action in this incident? If you ask a muslim about this issue, what will the answer be? Something like this; "Oh this tradition (hadith) is weak, narrated by a single man. It is fabricated, incomplete and disconnected." This or they give you any one of the 35 defects of tradition. So if they answer you in that way, how shall you respond? You can actually respond logically, by referring to **Abu Bakr Al Razi** who commented on this issue. He commented on the section of abrogation from the book **"Al Itqan Fi Ulum Al Quran"** by **Jalal El Deen El**

Siouty, volume 2, page 26: "...whose recitation and ruling have been canceled." He said: *"This may only be accomplished by God causing them to forget them, and removing them from their memory and commanding them to cease reciting them and writing them in the Quran. And with time they would fall into oblivion."* Why then, did God send the verse if He was going to remove it and cause it to be forgotten? These are big question marks. That was just one example.

Now let us go to Surah Al Ahzab (which is chapter 33 in the Uthmanic Quran). Shareek Ibn Assam reported the following, on the strings of Zerr: *"Obey" Ibn Abi Ka'ab said to me, "How do you read Surah al Ahzab (chapter 33)?" I answered, "73 verses."* These are the verses in the Quran. He answered: *"By the One I swear by, it has been revealed to Muhammad and it is equal to Surah Al Baqarah (Chapter 2) or perhaps it is larger than it."* Do my fellow readers know how many verses there are in Surah Al Baqarah (chapter 2)? 286 verses. From this we gather that this Surah (Al Ahzab, chapter 33) was either 286 verses or more. Apparently, now there are only 73 verses left of it. You find all this written in the book **"Al Tah-theeb", volume 10, pages 42-44.-** and in the book **"Nawasikh Al Quran" by Jamal El Deen Ibn El Jozy, page 33.** So where did those verses go? Did God lift them up and remove them, and cause them to be forgotten? I want an answer to this question. This thing is very weird to talk about, so weird that this man says in his book: *"Many scholars avoid talking about it, it is a difficult and complicated issue - he is talking about abrogation - and many of the Islamic scholars and commentators avoid getting involved in its details."*

Here is the testimony of Aisha, what did she say? She said: *"Surah Al Ahzab (chapter 33) had been recited at the time of the prophet, in excess of 200 verses. But when Uthman wrote down the copies, we only got what is there now, which is 73 verses."* These words are in the book by **Jalal El Deen El Siouty, entitled "Al Etkan Fi Ulum Al Quran", volume 2, page 26.** So we have the testimony of the prophet himself, who said it had been lifted up or removed the night before. Then the testimony of Surah Al Ahzab (Chapter 33), which they said was very long, then was reduced to only 73 verses. Now, we come to the testimony of **Omar Ibn Al Khattab** who said: *"Let none of you say I have retained the whole of the Quran. How would you know what the entire of the Quran means? Much of the Quran has disappeared."* Much of the Quran has disappeared? And this comes from the

testimony of one of the well-guided caliphs. He goes on to say; *"But let him say I have retained of it that which has come to light."* This is really weird. Where do we find this? In **Jalal El Deen El Siouty's book "Al Etqan Fi Ulum Al Quran", volume 2, page 26**. So my question is; the lost parts of the Quran, where are those now? If you read further you will find what Al Siout says; *"On the strings of Abdi - the son of Abdi - "Omar said to Abd El Rahman Ibn Ouf; 'Have you not found among that which was revealed to us, the command that says: "Fight as you have fought the first time for we do not find it anymore."* He answered him; *"It has been left out among those things which were left out from the Quran."* This is Al Siouty saying that it has simply been left out. This is very hard to grasp. But where are the minds that would believe this today? Why do the Muslim scholars not let the believers think for themselves? Should not you present your religion in its entirety? In a logical way, to convince the mind? Why are you hiding these facts? From whom are you hiding it from? If you know you are facing these problems without an answer, why not think logically that the Quran is not preserved as we are told today?

Let us read some from **Uthman Ibn Affan and his copy of the Quran. Haggag Ibn Joreih** told us: *"Abi Hamida told me, on the strings of Hamida, the daughter of Yunis, she said: "When my father was 80 years old he recited to me from the copy of Aisha, the following; 'God and his angels, pray over the prophet, oh, you who believe, pray over him and give peace and over those who pray in the front ranks'.* Then she adds: *"This used to be the case before Uthman changed the copy of the Quran."* Before Uthman changed the copy? And this is approved in the Islamic references? Such as **Jalal Al Deen Al Siouty, in his book, "Al Etqan Fi Ulum Al Quran", volume 2, page 26**. Very weird examples of verses that which have been abrogated, both in writing and in ruling. Not even that, Why does the verse say that God and his angels shall "pray over the prophet." Is it not more fitting to say that the prophet would be praying to God, instead of God Almighty praying over the prophet? To whom is God praying to? Prayer has to do with the relation of the slave to his Master, to God the Most High. From the created toward the Creator, not the other way. It has no other meaning. But in order to justify the matter, they say that 'pray' in this context means 'to bless', even though the Arabic word is **U'Salli**. But still, such explanations are hard to accept. Because the word 'prayer' in Arabic, is derived from the word

‘relationship’. ‘Prayer’ comes from a different root word than ‘blessing.’ From what source, then did they come up with the word ‘blessing’?

Now to the testimony of **Muslima Ibn Makhled. Quoting Abu Sufyan El Kalay**, that this aforementioned Muslima Ibn Makhled said to them one day; *”Tell me of the two verses from the Quran that have not been written in the Mushaf.”* But they could not tell him. **Abu El Kanood Saad Ibn Malek** was also there, so Ibn Muslima said, *”Those who believed and migrated and fought for the sake of God through their properties and their own lives, rejoice, you are the prosperous, and those who gave shelter to him and supported him and quarreled on his behalf with the folk upon whom was his wrath. None of them is aware of the pleasures that are held secret for them as a reward for what they have done.”* This verse is non-existent in the present Quran. Again this is mentioned by **Jalal el Deen El Siouty, in his book ”Al Etqan Fi Ulum Al Quran”, volume 2, page 26.** Is not that odd? Is not that strange that these things are being told?

Let us go to what **Dr. Taha Hussein** has written in his book **”Al Fitna Al Kubra” (The Great Edition), volume 1, page 160-183.** He commented on what Uthman Ibn Affan did, namely, his burning of the Quran copies and the verses that had been revealed in them. We all know the stories about Uthman Ibn Affan and the burnings of the Mushafs. There used to be seven readings, or seven different Mushafs. Then when Uthman saw that the tribes were fighting over these differences, and when Ibn Masood said that there were 1700 differences among them, he brought six copies of the Quran and burned them, and kept only one. So **Dr Hussein commented this about this issue:** *”The prophet, God’s prayer and peace be upon him, said: ‘The Quran was revealed in seven manners of letter - That is exactly what we have been talking about here - All of them were sufficient and conclusive and when Uthman banned the copies, and burned the ones he could burn, he was banning texts revealed by God and burning writings that contained Quran, which Muslims have received from the messenger of God.’”* So he did burn and ban the use of certain verses, he goes on to say: *”And this Imam had no right to cancel even a letter from the Quran, nor delete any of its texts. Moreover, he (Uthman Ibn Affan) had commissioned only a few of the companions to write the Quran, and left out a multitude of the reciters who had heard the Quran from the prophet and committed it to memory from him. He commissioned only those few, to write the Mushaf*

- This is a reprehensible point - *and hence, we understood the reason for Ibn Masood's anger, because he was one of the best ones who had memorized the Quran. And according to his own testimony, he had memorized, from the mouth of the prophet, 70 Surahs of the Quran.*" So Ibn Masood was the best memorizer of the Quran, and he was left out from the whole thing. Why would they leave out this man, who had all this knowledge and a prodigious memory? And who did they bring instead? Someone by the name of Zayd Ibn Thabit. It goes on to say; *"Zayd Ibn Thabit, who was commissioned to put the Quran together, had not reached puberty (he was still a child yet, at a time when Ibn Masood had already memorized 70 Surahs. And when Ibn Masood stood to protest, disapproving the burning of the copies of the Quran.)" ... what did Uthman do to him? "He took him out of the mosque in such a violent way, and he had him repeatedly knocked to the ground until his ribs were smashed."* Very tough to read. And on this account, many Surahs and many verses were lost.

Now whom am I to challenge the authenticity of the Quran, Islam or Muslims? The first thing I want to emphasize is that I truly love muslims, why? Because they are the creation of God, and His handwork. They are as human as me. They have great value in His eyes, and this applies to every man. So I love them, but I also want them to know the truth. I am not challenging or attacking them. I am not part of an anti-Islamic organization or such. I am only driven by love and the seeking of salvation for my Muslim friends, that they might know the way, truth and the life - Yeshua Ha'Mashiach. When God created man, the man was in its best state and manner; Pure, holy, righteous and full of grace. But when Satan lured man, he and his wife were brought down from paradise. The Quran says literally, *'descend from it, all of you.'* Namely, you and your offspring, according to the Quranic commentaries. I am talking Islamically now. Man became a castaway from the Divine presence, separated from God and came under the judgement of death, almost just like the Christian view. Man was dead because of Sin. Man rebelled and was separated from God due to his and hers disobedience. God, in His love, created this creation and would not let it perish. And out of His love, He wanted to save it, and restore it back to its original state. Henceforth, He came with the plan of redemption. Namely, that Jesus Christ came, was born of the Virgin Mary, to fulfill the redemption of mankind, to die on behalf of humanity. **John 3:16** - *"For God so loved the world that He gave His only begotten Son, that whosoever believes in*

Him shall not perish but have eternal life.” Whoever accepts Christ, receives eternal life. But how can a Muslim accept Christ, while the Quran says that Christians are infidels, and the Gospel has been distorted? Thereof, the Muslim closes the door which Christ tells you to knock on, and lives unsatisfied with his own religion, and is unable to find something else to satisfy him or her. God has done everything right. He is not the author of confusion, Satan is. All is left for man to accept His plan. The Bible says in **Ephesians 2:8** that *”By grace you have been saved, by faith - and this is not from you - it is a gift from God.”* Man only seeks his salvation, his own comfort, but as long as he is away from God, there is not peace. **Isaiah 48:22** - *”Not peace to the wicked, says the Lord.”* Peace comes about, only when man is reconciled to God. And in Christ, God was reconciling the world to Himself, not counting their transgressions. When man accepts Christ’s redemption, then he will forgive him. He said on the cross, **Luke 23:34**: *”Father forgive them, for they do not know what they are doing.”* So the door is closed in the face of Muslims. Islam neither satisfies man, nor answers his or hers questions, and at the same time, Islam shuts the door, so that the muslim cannot receive the grace of salvation, and eternal rest and happiness. Therefore, I encourage Muslims to ask about their faith, question their faith and study it in depth. Read the Quran in depth, read the commentaries in depth, the Hadiths in depth and ask the sheikhs and Imams. Find a way and find the answers to your questions because your eternal life is more valuable than led to waste. Seek God and you shall find Him. **Matt 7:7-8** - *”Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”*

5. The Preserved Tablet (Al-Lawh Al-Mahfuz)

If you bring what we currently have discussed to an ”well read” Islamic scholar, he will either tell you that this topic is an insignificant issue or non-related to Islam and the Quran. Of course he will say that, because there is no other way to deny the truth. But for me personally, this is an extremely serious issue. I will bring up five dangers this issue poses to the Quran, and to Islam.

1. **The contradiction between the idea of abrogation (God’s attributes to question, especially His omniscience) ;** replacement and erasing, with God’s foreknowledge. God has knowledge of events before they take

place, but if God keeps on changing His words every now and then, had He not known from the beginning how things would end up? And then He would reveal them as they would happen. So to say that God, every now and then changes His words, and abrogates previous words and replaces them with new ones, (God Forbid), it brings to question one of the greatest attributes of God that He is omniscient

2. **The contradiction between the concept of abrogation, and a very important verse in the Quran (God's omnipotence to preserve his own words), .** The verse is from **Surah Al Hijr (chapter 15, verse 9)**: "*We Ourselves have sent down the Reminder and We are safeguarding it.*" Since God Almighty preserves the Reminder, how can some parts of it be forgotten? Not just simply forgotten.. No, but He cause them to be forgotten as well? So is God preserving it, or causing it to be forgotten? **Surah Al Baqarah (chapter 2, verse 106)** - "*Whatever verse We cancel or cause it to be forgotten.*" Cancel means to abolish or annul. How then, is it preserved? If God causes it to be forgotten, how then, is it preserved?
3. **Dr. Abd El Fattah Mahmoud idrees wrote an article on abrogation in Al Azhar's website on section "Islamic concepts" and said:** "*Another extreme danger is that the Quran has been described as a Book whose verses were made perfect. And perfection or accuracy is incompatible with abrogation. Abrogation is also incompatible with things that are acceptable to the mind, that is, contradictory to the Glory of God, as it shows hesitation and doubt in the rulings that God gave.*" So how can you say that the Quranic verses were made perfect? Then, they should not have been changed.
4. **The preserved tablet, which is from the eternity past.** The Quran says: "An evident or clear Book in a preserved tablet." My wonder is, does this Book include the abrogating verses or the abrogated ones? Or does it combine both? **Al Qurtubi says**, in his comment on **Surah Al Rad (chapter 13, verse 39)** - "*God erases whatever He wishes, He retains the Mother of the Book.*" So he erases, and he still has the mother of the book. Al Qurtubi tries to explain this by saying, "*The Mother of the Book is the preserved tablet which is unchangeable and unalterable.*" Oh, so what is it then, that has been abrogated, since the preserved tablet is unchangeable and unalterable? This preserved tablet belongs to God, right? And it is unchangeable and unalterable, so what is it then, that

was changed and altered? This question mark is larger than the Eiffel Tower. To my dear beloved Muslim friends, is this not a serious issue for you? To me it is a very serious problem. Al Qurtubi goes on to say: *"and it has been said that it underwent replacement or alteration."* So he first says it is unchangeable and at the same time, underwent alteration. Please, why can not he decide on something? The problem with Islamic books is that they tell you something, an opinion, and then they tell you the exact opposite. Then they conclude the whole discussion, saying that only God knows. - We know that God knows, but we want to hear something from God. So this is a problematic issue no matter if you believe it or not. Even **Al Tabari**, who is considered the master commentator, commented on the same verse: *"The Book is actually two Books, a Book from which God erases whatever He wishes, and establishes, too, and the other Book is the Mother of the Book."* Do you see how these justifications bring you into more trouble? Does this mean that God has two separated copies? An old one, and an update or amended one? The problem is that it is not only a problem, it is a problem that do not have any solution or answer.

5. **The contradiction between the verse that talks about abrogation, and "causing to be forgotten", with the most dangerous verse in this respect.** It is **Surah Al Nisa (chapter 4, verse 82)**, talking about the Quran, *"If it had come from any other source than God, they would have found a great deal of contradiction in it."* So you have a condition and a consequence. The condition is that it has come from a source other than God, then they would have found much contradiction in it which is the consequence. Alright then, according to the testimony of the Islamic scholars, of the science of abrogation, we found 71 Surahs (62.28% of the Quran) containing contradictions. Is not that considered a great deal of contradictions, and what is the simple conclusion? That the Quran was not from God. All I desire is for man to think, and see where he or she is stepping. Do not accuse me of trying to undermine the faith of Muslims. I only want them to know the truth and think for themselves if all of this is logical.

Our Lord Jesus Christ made this beautiful statement in **Matt 7:24**: "I compare the one who hears my words and acts upon them, to a man who built his house on a rock." On the ROCK. Strong and immovable. The storms and the tornados, the waves came over it, but it stands unshaken. However, the man who builds his house on the sand, will shake and fall, at the least bit of wind. So my question to my fellow Muslims is: on what foundation do you build your faith? Is it steadfast, or shaky? And not to Muslims, but to all non-believers in Christ, I am talking about eternal life here. Man's life is more precious than anything else in the world. Jesus says in **Mark 8:36 (Matt 16:26)** - "For what shall it profit a man, if he gains the whole world, and loses his own soul?" Where will you go after you die? You should know your destination. Are you going to the unknown only hoping and wishing for the best? The Lord Jesus Christ has clearly set the way to salvation and eternal life. And by the mercy of God, and the grace of Christ, we have eternal life.

So this serious topic was brought up by the **Caireen magazine "Al Usboa" 19th January 2004**, in which **Amr Nassef** says: "*The Quran contradicts itself and undermines its own implications and fundamentals, at the deepest level.*" This is its own conclusion, from the discussion about the abrogating and the abrogated verses. The truth is more precious than anything, and Christ said in **John 8:32**: "**You shall know the truth and the truth shall set you free.**" Dear readers, think of your eternity, about the salvation of your soul. Remember, this is just ONE, but a large, problem in Islam.

6. References and scholars

Reference books:

- **Al Naskeh Wa Al Mansokh Fir Al Quran**", Written by Hebatullah Ibn Salama Ibn Nasr Ibn Ali Al Baghdadi, who died in the year 410, after Hegra,
- **Al Nasikh Wa Al Mansokh Fi Quran**" - Written by Abu Jafar Al Nahass, who died in the year 338, after Hegra.
- **The Islamic Encyclopedia** published in Arabic by Ahmed Al Shennawy Ibrahim Zaki Khorshed, and Abd Al Hamid Yunis. The encyclopedia has about 30 volumes.

- There is a summary of the Islamic Encyclopedia that consists of 33 small volumes, published by "Markaz al Sharq Le El Ebda Al Fikry", forwarded by the Sheikh of Al Azhar mosque.
- **"Al Mawsooa Al Arabiya Al Muyassara."**, supervised by Mohamed Shafeeq Ghorbal. It was commissioned by president Gamal Abdel Nasser, and you find mentions of abrogation under letter 'N' for Naskh - abrogation (Nasikh).

For instance, among the Islamic websites is al azhars website, www.alazhr.com, www.alwarrak.com, also **Al Maktaba al Islamiya**. You just type in the word 'Al Naskh' or 'Al Nasekh Wa Al Mansookh'. So the Islamic websites are numerous.

Islamic scholars, such as **Abu Jafar Al Nahass**, in his book, "Al Nasikh Wa Al Mansukh", from page 17 to page 28, he lists all the authors who categorized this topic about abrogation and he gives a hint on each one of them. So he mentions for example, **Ibn Qutada Al Sudsy**, this author died in year 118 after Hegra. He lists all the authors chronologically. So he was an early author, in the second century after Hegra. Also, **Ibn Shabab Al Zohary**, he also died at the beginning of the second century after Hegra, year 124 after Hegra. There is **Ataa Ibn Muslim Al Khurasani**, who died in the year 135 after Hegra, He wrote a book entitled "Al Nasikh Wa Al Mansukh in the Book of God." **Ibn Al Kalby**, died in year 146 after Hegra, wrote a book with the same title. And **Mokatel Ibn Soliman**, died in year 150 after Hegra. **Al Hussain Ibn Waqed**, died in year 159 after Hegra. We have **Abd Al Rahman Ibn Zaid**, who died in year 182 after Hegra. **Abu Nasr Al Bosry**, who died in year 204 after Hegra, now we enter the third century. From here we have **Ibn Haggag Al Awar**, **Abu Obaid Abu Al Qasim Ibn Sallam**, **Jafar Ibn Mobasher Ibn Ahmed Al Thaqafy**, **Abu Al Hareth Al Maroozy** and **Imam Ahmad Ibn Hanbal** who died in the year 241 after Hegra. **Al Sajestany**, his full name is **Soliman Al Ashath Al Sajestany**, and died in year 275 AH (after Hegra). **Ibn Al Harby**, **Ibn Moaz Al Bosry**, **Ibn Al Hallaj**, **Abu Dawood Al Sajestany**, **Abu Abd Allah Al Zobairy**, and **Imam Ibn Hazm** - One of the most famous Islamic Authors. We continue with **Abu Bakr Al Shibany Al Gad**, **Ibn Al Enbary**, **Ibn Al Monady**, **Ibn Al Nahass**, **Al Bardaay**, **Al Ballouty**, **Ibn Mohamed Al Neesapory**, **Al Marzabany Al Sirafy**, **Ibn Salama**,

Abd Al Qaher Al Baghdadi, Makky Ibn Abu Taleb, Ibn Helal, Ibn Abd Allah Al Ashbeely, Al Hazemy, Ibn Al Jozy - a very important person whose full name is **Abu Al Farag Abd Al Rahman Ibn Abi Al Hasan**, the Hanbali Jurisprudence. We continue with **Ibn Al Hassar, Al Jabary, Al Karmy, Al Ajhoory**. So he lists 42 Islamic scholars, up to his point in time, who touched upon the issue of abrogation, which only shows that this issue is not insignificant and this problem started early. Already from the second century we find books about abrogation so it is a serious issue. But later, more people wrote on this topic. On page 28, the last one mentioned, Al Ajhoory, died in year 1290 AH. And which year are we in now? 1442.

There is an article from Al Ahram newspaper, in Egypt, dated the 28th of Safar, 1423 after Hegra, which is the 11th May 2002 A.D, issue number 42159, under the subtitle "Sandook Al Donia", which is supervised by the famous author, Ahmed Bahgat, under the title, "A Reasonable Suggestion." He says that this is a message from councilor Dr. Jamal Al Deen Mahmoud, the former Secretary General of the Supreme Council of Islamic Affairs. Meaning, this is the man who sent this letter, or message, and he is the former Vice President of the Court of Appeals, so he is a significant person. This is a letter for letter quotation of the message: *"Dear brother Ahmed Bahgat. The peace of God, his mercy and blessings be upon you. In a conference with the Council of Islamic Research, held by Al Azhar under the title, "This is Islam", from the period of the 16th to the 18th of April 2002. Sheikh Abd Al Moez Abd Al Sattar, who is a well experienced missionary, stood up and gave a very estimable speech to the audience."* Then the Sheikh presented his suggestion. It is a very strange, but amazing suggestion; *That they must put on a trial* - a big word that I myself can not imagine, but the great missionary uttered it - *on the texts of all religious books, including the Holy Quran, must be put on trial, in terms of the instructions and rulings they contain for the believers. There are certain issues now that are cast on the international of debate such as violence, terrorism and political tyranny, human rights, the status of women, the values of freedom, justice and tolerance, acceptance of the other, and how to deal with those who are in doctrinal disagreement, among other different issues. This suggestion is much better than religious debates, or cultural ones."* So this message came to Mr. Ahmed Bahgat, sent by the councilor Doctor Jamal Al Deen Mahmoud, about a statement that had been made in the Council of Islamic Research, by Sheikh Abd Al Moez Abd Al

Sattar. As a matter of fact, such words would at least encourage people to question or ask, not to put on trial. Of course, no one will reach the point of putting religious books on trial, but at least one would ask, and have the right to be answered. We answer this call. And from this point, we discuss these texts from religious books, including the texts of the Quran, as called to do by his honor, Sheikh Abd Al Moez Abd Al Sattar, and try to understand them in the light of the interpretation of the major Islamic scholars. For me personally, I have no right to interpret and to issue judgements about matters regarding the Islamic religion, because I am not an Islamic scholar. But we have books that commented about this issue, and have passed judgements. Also, the books of Sunnah and prophetic tradition, as a matter of fact, the call of Sheikh Abd Al Moez is a very bold one, though we cannot put the texts of the Quran on trial, as I said before. We are merely asking for explanations, and inquiring about some of those texts. Perhaps we would find someone who would explain them to us though sound logic that can be accepted by sober minds.