

**A. Abrogation**

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## **ABROGATION: QUR'ÂNIC EXPLANATION**

### **A Typical Example**

We had invited a young sheikh who had studied for 4 years at a Darul Uloom in KZN, to attend our Qur'ân group discussion on January 19, 2013, making it clear to him that we discuss only Qur'ân. He agreed to attend and claimed he was well versed in Arabic and could speak it quite fluently as well. During the course of the discussion he introduced ahadîth<sup>1</sup>. A member then posed the question: If he as a Sheikh accepts that the Qur'ân is the Supreme source of guidance and Law Giver for Muslims, and he also quotes and accepts ahadîth, ~ why is there a direct contradiction in the punishment for adultery between the hadîth and Qur'ân? He then quoted the verse in Arabic on adultery ~ **24-2** ~ clearly stating 100 lashes, and then ~ *in a shrewd and cunning manner he added the Arabic of the hadîth stating the death by stoning to the verse of the Qur'ân to make it seem as if it was part of the Qur'ânic text!*

I asked him if the Qur'ânic Arabic text had different words for adultery and fornication. He realised he had been trapped and conceded there was only one word for both in Arabic. He went on to explain that there is a difference in the punishment of adultery and fornication. To justify his statement he said that the punishment for adultery was in the ahadîth books, and not the Qur'ân. The implication being that Allâh 'forgot' to state it in the Qur'ân so Bukhârî had to rectify that omission.

**Now that is perversity<sup>2</sup> in no uncertain terms** when one claims to know Arabic and knowingly misconstrues meanings and words of the Qur'ân blatantly, knowing full well that most people do not understand Arabic; so he *added words* to the Divine Book to mislead.

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<sup>1</sup> : It is surprising that those who accept ahadîth with so much reverence ignore this very important hadîth in Muslim: 'Sahîh Muslim, Vol IV, Rendered into English by ABDUL HAMÎD SIDDÎQI (Published by SH. MUHAMMAD ASHRAF, (Lahore, Pakistan) ~ Published January 1975 – Chapter MCCXXXII, Page 1543, hadîth number 7147 which clearly states: ' Abû Sa'îd Khudrî reported that Allâh 's Messenger (may peace be upon him) said: **Do not take down anything from me, and he who took down anything from me except the Qur'ân, he should efface that** and narrate from me, for there is no harm in it and he who attributed any falsehood to me – and Hammâm said: I think he also said: "deliberately" – he should in fact find his abode in Hell-Fire.'

<sup>2</sup> : Perverse ~ obstinate in the wrong (knowingly), stubbornly disputing against the truth, capricious and unreasonable in opposition, etc

Let us quote the relevant verse which is explicit:

24-2. [Allâh declares the following punishment] **“The woman and the man guilty of adultery or fornication, - flog each of them with a hundred stripes:** let not compassion move you in their case, in a matter prescribed by Allâh, if ye believe in Allâh and the Last Day: and let a party of the believers witness their punishment.”

Furthermore, Allâh has made sure that there is no misunderstanding He has revealed another ayâh on the same subject relating to the punishment of a person (man or woman) who was formerly a slave and married:

4-25. “If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: and Allâh hath full knowledge about your Faith. Ye are one from another: wed them with the leave of their owners, and **give them their dowers**, according to what is reasonable: They should be chaste, not lustful, nor taking paramours: when they are **taken in wedlock, if they fall into shame, their punishment is half that for free women.** This (permission) is for those among you who fear sin; but it is better for you that ye practise self-restraint. And Allâh is Oft-forgiving, Most Merciful.”

*The question:* **IF** the punishment for Zînâ is stoning to death then how will one apply the punishment ~ **of half killing** ~ according to this verse to a person who was formerly a slave? No ‘alim’ has been able to answer this question.

One can see to what lengths some ‘learned scholars (?)’ will go to defend the ahadîth, by even stooping so low **to add words to the Qur’ânic text to distort the message which is an act of Kufr!** Some of the Jews used to do the same to the Prophet as is recorded in the Qur’ân:

4- 46: (Allâh declares) “Of the Jews there are those who **displace words from their (right) places, and say: ‘We hear and we disobey’;** ..... but Allâh hath cursed them for their **unbelief;** and but few of them will believe.”

2-75: (Allâh cautions) “Can ye (believers in the Qur’ân) entertain the hope that they will believe in (what) you (believe)? - seeing that a party of them heard the word of Allâh, and **perverted it knowingly after they understood it.**”

Subsequently one of the members took out a Qur’ân and asked him to read the Arabic text of (45-6) and 31-6: (translation):

31-6: **“But there are, among men, those who purchase idle tales, (LÂH’WÂL-HADÎTH) ~ without knowledge (or meaning), to mislead (men) from the path of Allâh and throw ridicule (on the Path) - for such there will be a humiliating penalty.”**

He read with his eyes and did not want to read it out aloud as he saw the word **hadîth** in Arabic. *When pressed to read it he said we could not understand the meaning, but he as an Arabic scholar could understand it.* We asked him to explain but he refused. That is perversity, as he knew full well the verse declared any hadîth other than the Qur’ân as **‘idle tales.’**

Further into the discussion he remarked that there are verses in the Qur’ân that are abrogated (referring to 2-106) trying to justify the death sentence of adultery by stoning through the hadîth. Let us quote the verse:

2-106: (Allâh declares) “None of Our revelations (**ayât-** verses, messages, revelation) do We (*i.e.* Allâh) abrogate or cause to be forgotten, but **We (*i.e.* Allâh) substitute something better or similar:** knowest thou not that Allâh hath power over all things?”

*We asked:* how is it possible that Allâh Who is the All Knower can ‘*make mistakes*’? We pointed out that is completely misunderstood and wrong to claim that the Qur’ân contains verses that are abrogated which in effect means they are cancelled, useless, worthless but are still in the Qur’ân . Yet he continued to dispute stubbornly. ***It seems the indoctrination or programming in the Ulooms is over powering as most make this claim.*** The following questions were then posed to him:

1. According to the Tafsîrs of the different scholars there is no unanimous agreement on the number of verses abrogated. Some say about 50, others say less than 10 and yet others claim about 5 verses. (others make crazy claims of hundreds).
2. ***If we examine all the ahadîth books we find that there is not one hadîth directly attributed to the Prophet himself stating that any verse is abrogated.*** These are all conjectures by the narrators and compilers of the ahadîth books.
3. Let us argue ~ *suppose* the abrogation of verses was true, then it means that Allâh makes mistakes and forgets what He reveals, (As- tagfirullah!) ***because He still leaves the abrogated, cancelled, useless, and worthless verses in the Qur’ân!***
4. ***We say: Allâh has not made mistakes, never forgets, and can never make mistakes and can never forget, and Allâh did not leave abrogated, useless, cancelled and worthless verses in the Qur’ân !!! Allâh has made sure of that by revealing more than 30 verses (some references***

below) wherein **He states clearly that He alone will explain** : **75/19; 25/33**; 2/99; 6/46; **6/55**; 6/65; **6/105; 6/114; 6/119**; 6/154; 7/32; 7/52; 7/58; 7/174; 9/11; 10/5; 10/24; 10/37; **11/1**; 12/111; 13/2; 16/89; 17/12; 17/41; 17/89; 18/54; 20/113; 30/28; 41/3; 41/44; 65/11), *via Tasreef*,~ His Qur’ân, and not anyone else so as to protect His message from being corrupted and manipulated as is the habit of evil people. **In 25-33 the word used to explain is TAFSEER!** (Lane’s lexicon: pg.2397- root fa sin ra: he revealed, detected, he rendered a thing plain, clear. Hans Weir: pg. 713. Explain, expound, interpret, comment, elucidate, explicate)

Our proofs which we pointed out to him are the following:

1. The following verses make it clear via Tasreef that 2-106 is explained by the following *ayât* ~ **16-101** (*substituting of one revelation for another*); ~ **13-38/39** (*each period is a book revealed*); ~ **21-2** (*a renewed message*); 26-5 (*newly revealed message*) ~ **7-157** (*allowing of certain things that were previously not permitted*) ~ **3-93; 5-4** (*relating to food unbanned*); ~ **62-9** (*the day of assembly was changed from Sabt to Jummah*); ~ **5-45** (*choice of retaliation or forgiveness for harm done*); ~ **2-142/145** (*refers to changing of the Kiblah*); ~ **22-34; 5-48** (*to every peoples Allâh appointed certain Laws and Rites for His celebration*). ~ **3-50; 4-160** (*Nabi Eesâ was given a some changes of foods from Nabî Mûsâ’s At-Taurât in Al- Injîl. The most important information that was recorded in Al- Injîl was now proven ~ that was the information of the coming of Prophet Ahmad, another name of Muhammad; and certain bans were now lifted in the Qur’ân-7-157*).

61:6: “And remember, Eesâ, the son of Maryam, said: “O Children of Isrâeel! I am the apostle of Allâh (sent) to you, confirming the law (At-Taurât) (which came) before me, **and giving glad tidings of an Messenger to come after me, whose name shall be Ahmad.**” but when he (Eesâ) came to them with Clear Signs, they said, “This is evident sorcery!”

2. Furthermore, we reminded him that as an Arabic scholar he should know better that the word **ayât** has many meanings. **In the context of this verse it can only refer to messages of previous scriptures** as the many references of verses quoted in 1 support this.

3. As an Arabic scholar he should have known better than to argue about abrogation as the words **u kimat** and **akama** forbids that any verse of the Qur’ân can be abrogated or corrupted. Allâh in His infinite wisdom made sure that no inaccurate understanding be thought of when one understands 15-9, and the words **u kimat** and **akama**, and the **30 ayât** which declares in no uncertain terms who will explain the Qur’ân ! We then had serious doubts of his claims of understanding the Arabic language.

Meanings from: Lane's Lexicon Vol. 3 pp. 616 and 617:

~ **akama** inf. noun of ukum – prevented, restrained, withheld him from acting in an evil or corrupt manner ~ Qur'an Ch. 11 v. 1: *kit bu u kimat y tuhu* (a book whereof the verses are rendered valid)

**u kimat** – **by arguments and proofs** (Bd), or by command and prohibition and the statement of what is lawful and unlawful (TA), or disposed in a sound manner (Ksh, Bd) with respect to the words and meanings (Bd), **like a building firmly and orderly and well, constructed** (Ksh), **or prevented from being corrupted** (Ksh, Bd) **and from being abrogated** (Bd), or made to be **characterised by wisdom** (Ksh, Bd), as comprising the sources of speculative and **practical wisdom** (Bd); And hence one says of a man such as is termed akim (wise).

The following Arabic words in the Qur'an *kit bu u kimat y tuhu*), meaning - **or prevented from being corrupted** (Ksh, Bd) **and from being abrogated** (Bd) is more than sufficient to prove that no verse/s can ever be abrogated or corrupted in the Qur'an !

4. Every ayâh is pertinent and applicable in a given situation, and **never is any ayâh cancelled or made redundant!** The problem is that the knowledge of the person making these foolish claims is deficient, so to circumvent his deficiency he makes such a claim of kufr!

5. Allâh's knowledge is all encompassing as HE states in the following ayât and **any intelligent believing Muslim will submit to this without question**: ~ **10-61** (He is Witness to everything each one does, and knows the least little atom in the heavens and earth); ~ **21-4** (Allâh knows every word spoken in the heavens and earth, and is All aware); ~ **19-64** (*Allâh never forgets*); ~ **2-29** (Allâh's Perfect Knowledge); ~ **23-62** (complete record is before Allâh); ~ **20-52** (All Knowledge is with Allâh, everything duly recorded, **He never forgets, never errs**) ; ~ **3-29** (He knows what is in your hearts, in the heavens and earth), and scores of similar ayat! Allâh's knowledge is beyond us!!!

After we had proved to him that the ahadîth had no authentic basis, in a last ditch attempt he went to the extent of stating ~ *what proof did we have that the Qur'an was authentic?!* In other words he was now questioning the very foundation of his own belief without even realizing it. *It also implied that he did not truly believe that the Qur'an was Divine revelation. This is the extent many 'Alims' go to challenge the authenticity of the Divine book.* However Allâh knew that this would be the case so in anticipation He has already stated the following challenges to all of humanity in His Divine Book: ~ **4-82; 2-23; 17-88; 10-37; 15-9** ~and the unknown

information revealed 1400 years ago that is now being uncovered makes it even more authentic today. ~ **38:88: (Allâh declares) “And ye (mankind) will certainly know the truth of it (all) (i.e. Al-Qur’ân) after a while.”**

*Examples: the truth of the scientific facts, ~ the big bang fact 21-30; the moon and the sun follow exactly computed orbits 55-5, 13-2 etc; the moon is reflected light 10-5; the detailed process of creation of human beings in the womb 23- 12 to 14; expanding universe 51-47; everything created in pairs including in the vegetable kingdom 36-36; the body of Pharaoh will be preserved for all time as a sign for future generations 10-92 (whereas the Bible states in Exodus 14-28 that the body of Pharaoh was never found) etc ~*

Many ‘Alims’ will argue that one has to go to an Uloom to study to understand the Qur’ân otherwise we ‘ordinary’ people will not understand. That is not true because Allâh says in one chapter the exact same message: **54-17; 22; 32; 40: (4 identical verses in 1 chapter) “[Allâh declares] ~ And We (i.e. Allâh) have indeed made the Qur’ân **easy to understand and remember**: then is there any that will receive admonition?”**

*Examining the statements made by the sheikh the following questions arise:*

1. Are the Ulooms teaching their students that the Qur’ân contains abrogated, redundant, useless, worthless and cancelled verses? Is it at all acceptable to believe that Allâh will reveal verses that He will cancel and make redundant in his Finalized Perfected Message (5-3) and still leave them in His book; through His Final Messenger (33-40)?
2. Is it taught that certain ahadîth can over ride Qur’ânic verses, and to add Arabic hadîth words to Qur’ânic ayât to justify what they want to project?
3. Is it taught that people that do not attend the Ulooms are not competent to understand the Qur’ân?
4. Are they aware of the following verses in the Qur’ân that state who are the true Ulama?

35-27/28: *(Allâh declares) “Seest thou not that Allâh sends down rain from the sky? With it We then bring out produce of various colors. And in the mountains are tracts white and red, of various shades of colour, and black intense in hue. And so amongst men and crawling creatures and cattle, are they of various colors. Those truly fear Allâh, among His servants, **who have knowledge** (i.e. in the Arabic Qur’ân: **Ulâmâ / scientists**): for Allâh is Exalted in Might, Oft-Forgiving.” ~ Allâh informs mankind that those who study the order and structure of nature of*

*His creation are the Learned or in Arabic the genuine **Ulâmâ**. (Definitely not those who study ahadîth or traditions of man in Ulooms!)*

5. Are they aware that there are **hundreds** of verses in the Qur'ân appealing to all human beings ~ **not only Muslims** ~ to study the Qur'ân? (Refer: 2-123; 9-122; 7-158; 34-28; 21-107; 16-63; 41-41 ;)

6. Are they aware that the word **ilm** ~ knowledge ~ with its various derivatives appear more than **800 times** in the Divine Book, and it is an obligation for every person, Muslim and non Muslim to study the Divine Book?

7. Are they aware that there are more than **700 verses** pertaining to science which encourage mankind to study nature?

There are hundreds of untruthful sayings attributed to the Rasûl of Allâh in the ahadîth books, yet very few 'learned persons' will condemn them. The following references can be followed up to prove my point: "Bukhârî~ Vol 8 hadîth number 816; Vol 3 hadîth number 885; Vol 1 hadîth number 301; Vol 7 hadîth number 030; Vol 1 hadîth number 298; Vol 1 hadîth number 299; Vol 7 hadîth number 590; Vol 7 hadîth number 252, 253, 254; Vol 9 hadîth number 130; Vol 6 hadîth number 209, 203; Vol 4 hadîth number 421; Vol 5 hadîth number 546; Vol 1 hadîth number 098; Vol 5 hadîth number 224; Vol 1 hadîth number 331; Vol 5 hadîth number 224; Vol 6 hadîth number 242; Vol 8 hadîth number 571; etc. Muslim's ahadîth: References- 0389; 2071; 0747; 2516 etc ~ (Reference: A Study of the Qur'ân by Mohammed Abdul Malek, ISBN 0 953090701 ~ email ~ mamalek15@googlemail.com)

ALLÂH strongly condemns those who do not judge according to His Arabic Glorious Qur'ân!

**5-44:** ..... [Allâh declares] "...if any do fail to judge by (the light of the Qur'ân) what Allâh hath revealed, they are (no better than) **kafirûn**."

**5-45:** ..... [Allâh declares] "...and if any fail to judge by (the light of the Qur'ân) what Allâh hath revealed, they are (no better than) **zâlimûn**."

**5-47:** ..... [Allâh declares] "...if any do fail to judge by (the light of the Qur'ân) what Allâh hath revealed, they are (no better than) those who **fâsik'kûn**." (Numerous similar verses of warning abound in the Qur'ân)

One of the most important qualities the Prophet had before Prophethood is of truthfulness. He was known as Al-Amîn. One of the titles of Al-Qur'ân is Al-Haqq! **We would like to place on record that it is not a case of dislike or hatred of Bukhârî and others, but a case of**



**uncovering the truth and implementing it as the Qur’ân demands.** Otherwise we will be classed as sinners as stated in 5-44; 5-45; & 5-47 and liable for punishment!

**43-78:** [Allâh declares] **“Verily We (i.e. Allâh) have brought the truth to you: but most of you have a hatred for Truth.”** (Refer also to 23/70; 22/72; 53/29; 74/49-51)

1. Many (through ignorance) will get aggressive against those that rejects Bukhârî etc and will argue that only the Sheikhs can understand the Qur’ân, and at times physically attack them.

22-72: [Allâh warns] **“When Our Clear Signs are rehearsed to them, thou wilt notice a denial on the faces of the unbelievers! They nearly attack with violence those who rehearse Our Signs to them.** [Allâh informs the Prophet to say] *Qûl ~ Say*, “Shall I tell you of something (far) worse than these Signs? It is the Fire (of Hell)! Allâh has promised it to the unbelievers! And evil is that destination!”

2. Most will be shaken and traumatized to realize that all the years of learning at the ulooms was a waste of time because they were taught books that **in the main were IDLE TALES!**
3. This young sheikh must have also felt that and to make it worse is the fact that someone in his family is a mufti!
4. Then there are other ‘alims’ who have given lectures for years on ‘punishment in the grave’ which is totally in opposition to the Qur’ân. Refer to 44-56; 23-99/100 etc. **Nowhere in the entire Qur’ân is punishment in the grave mentioned!** If that was true then surely Allâh would have mentioned that. **Allâh says he omitted nothing!** Refer to the latter part of 6-38. Allâh has not erred nor forgotten anything- 19-64; 20-52. In so many ayat **ALLÂH SAYS HE HAS EXPLAINED EVERYTHING IN DETAIL.** Refer above to the list of references, including 20-113; 75-19; 25-33 etc!
5. **Allâh is Just and Fair in every respect.** Let us take this example: a person died 10, 000 years ago and is being subjected to punishment in the grave since then right up to Qiyamat. Another person dies perhaps 100 years before Qiyamat. Will it be fair that the person who died 10,000 years ago will be punished longer than the 100 years person? A whole 9,900 years! That would be most unjust!
6. If that was true then reflect on the following ayat:

36-51: “The trumpet shall be sounded, when behold! From the sepulchres (men) will rush forth to their Rabb! **They will say: “Ah! Woe unto us! Who hath raised us up from**



**our beds of repose?"...** (a voice will say:) "This is what (Allâh) Most gracious had promised. And true was the word of the apostles!"

If there was punishment in the grave then surely the sinners who were being punished would have said- *what a relief from the punishment.*

17-52: "It will be on a Day when He (Allâh) will call you, and ye will answer (his call) with (words of) His praise, **and ye will think that ye tarried but a little while!"**

7. *Another myth:* Reading of Yasin Surah (and the ayat of Al-Qur'ân ) will help the dead: In this very same surah which Muslims read day in and day out Allâh says:

36-70: **"That it may give admonition to any (who are) alive, and that the charge may be proved against those who reject (Truth)."**

*And in 53-39/40:*

**"That a person can have nothing but what one strives for; that (the fruit of) her / his striving will soon come in sight:"** (more than 100 ayat with similar message)

We cannot expect the living to do good deeds for the dead.

**23-99/100: "(in falsehood will they be) until, when death comes to one of them, one says: "O My Rabb! Send me back (to life), - in order that I may work righteousness in the things I neglected." -"BY NO MEANS! It is but a word one says." - before them is a Partition (Bar'zakh) till the Day they are raised up."**

8. The Qur'ân is guidance for humanity. *It can never be guidance for the dead!* Picture people read the following ayat in Arabic at the side of a dead person:

17-78: **"Establish regular prayers - at the sun's decline till the darkness of the night, and the Morning Prayer and reading: for the prayer and reading in the morning carry their Testimony."**

*Can a dead person get up to perform salat?*

4-222: They ask thee (Muhammad) concerning women's courses. **Say: They are a hurt and a pollution: so keep away from women in their courses, and do not approach them until they are clean.** But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allâh. For Allâh loves those who turn to Him constantly and He loves those who keep themselves pure and clean."

**One can go on and on. It makes a mockery of the Divine Message!** The Message is for those who truly want to understand their reason for their existence and what to do and how to live a life that will be beneficial for humanity!

**2-121. “Those to whom We (Allâh) have sent the Book study it as it should be studied: they are the ones that believe therein: those who reject Faith therein, - the loss is their own.”**

Allâh says Al-Qur’ân is GUIDANCE SURE WITHOUT DOUBT:

2-120: [*Allâh commands the Rasûl*] “...Say: **The guidance of Allâh (Al-Qur’ân),-that is the (only) Guidance.** [...]”

**2-2: “This (Qur’ân) is the Book; in it is guidance sure, without doubt, to those who fear Allâh.”**

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