

NO VERSE ABROGATION (NASKH) IN QURAN

- Sheikh “Muhammad Abduh” (1849-1905) the Head of the Islamic Verdict body (mufti) in Egypt & most Islamic countries in his time wrote that there is **NO verse in Quran that abrogates or annuls another verse in Quran**, otherwise this book would be manmade & not revealed by ALLAH because the human is the one who can be right or wrong & deletes & adds & corrects & edits what he wrote , but the God “ALLAH” All knowing does not make a mistake & the Quran is all right & valid for all times & places & **if it is true that there were any verses abrogated by others in the 23 years of Quran revelation to Prophet due to change of social conditions & time , then after 1400 years then the entire book should be all abrogated & invalid & disregarded due to the enormous social & life changes that occurred during these centuries** .This abrogation concept undermines the entire Quran book & the entire religion whilst actually these abrogation claims are entirely fake & untrue. **The entire Quran is all intact & perfected & one whole unit & nothing is abrogated in it** & different verses addressing the same subject are simply integrating not abrogating each other & providing solution range & alternatives so as to decide on which solution best suits the case based on the conditions therein as depicted below;
- The word ??? “Ayah “ in Arabic language & in Quran mainly means “sign /clue/ evidence/miracle ” & the Quranic verse is called “Ayah” because it is ALLAH sign of Prophet Muhammad truthfulness & prophecy , & the verse Q2;106

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translation “We do not abrogate a sign or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allah is over all things competent? “ — —& the sign here refers to the signs which ALLAH gives to his prophets so as to support & prove their prophecy like the miracles of reviving dead people & curing hopeless patients .. etc. that HE gave to Jesus or the miracles given to Musa via his staff of splitting the sea & turning it into a snake .. etc , thus ALLAH says that whatever sign given to prophets -to prove their prophecy- which is either abrogated , or forgotten by the people witnessing the sign due to passing of time & human oblivious nature , then ALLAH will bring another sign similar to it or better to prove the messengers /prophets prophecy

- Now, let me give examples to those who think that there is any Quran verse abrogating another verse & I will show that this is totally baseless & that the different verses having different judgments on the same subject are simply integrating each other dependent on the subject happening conditions & not at all conflicting or abrogating. For example the liquor verse Q4:43

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translation “ O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying” —is not at all abrogated or annulled by the other liquor verse Q5:90

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translation “indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it” —. , on the contrary those two verses integrate each other , so while in Q5;90 ALLAH tells us to avoid intoxicants , but it can happen that any muslims disobeys & gets drunk & intoxicated , thus in such case , the verse Q4;43 applies & the intoxicated drunk muslim is instructed not to pray when intoxicated so as not to hallucinate & ridicule praying while he is drunk

- .Another example is the Eddah (waiting period) of the widow....There is a misconception that the Eddah period was originally one year then reduced to 4 months & this is totally wrong & a tort & snipping the text of context because the mandatory period is the 4 months & the discretionary period is one year if it was the bequest of the dead husband whereby the wife has the right to observe this one year or ignore it & stick only to the 4 months . See Quran verses below proving this

Q2:240????????????????? ?????????????????? ?????????? ?????????????????? ?????????????????? ?????????????
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translation ‘And those of you who die and leave behind wives should bequeath for their wives a year’s maintainance and residence without turning them out.But if they leave [of their own accord], then there is no blame upon you for what they do with themselves in an acceptable way. And Allah is Exalted in Might and Wise...’

Q 2:234????????????????? ?????????????????? ?????????? ?????????????????? ?????????????????? ?????????????????????
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translation “And those who are taken in death among you and leave wives behind – they, [the wives, shall] wait four months and ten [days]. And when they have fulfilled their term, then there is no blame upon you for what they do with themselves in an acceptable manner”

- Another example is the retribution penalty verse for the criminal & the pardoning verse . No verse abrogates the other but rather provides an alternative & option dependant upon the relevant conditions & criteria deemed better for the victim/victim family & society .. see my article “death penalty & amnesty in Islam “

- Also those who think that the verses commanding muslims to have good relations with non muslims are abrogated by the “fighting verses” are wrong because all fighting verses in Quran are preceded / followed by verses instructing fighting only as a defense & to refrain from fighting as soon as the transgressor stops , see my post “ fighting is for defense only & no aggression in Islam”
- Also those who unknowingly say that Quran first ordered the Qibla (prayer direction) to be the Aqsa mosque direction then abrogated this verse by the one commanding Makkah haram to be the Qibla, & in fact there is no Quran verse that commands the Aqsaa mosque as Qibla so as to be abrogated & the only verse assigning the Qibla direction is the one assigning Makkah to answer for the Prophet wandering to which direction he should pray Q2;144

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translation “We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram”——

- Also those who unknowingly say that Quran first ordered not to have sex with legal partners during all Ramadan then abrogated this verse by allowing to have this sex in the fasting night & in fact there is no Quran verse that commands not having sex during all Ramadan so as to be abrogated & the only verse talking about sex in Ramadan is the one clarifying its allowance during the nights & dispelling any thoughts by muslims that sex is prohibited during the whole muslim fasting month as the case with Christianity Q 2;187

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translation “Permitted to you, upon the night of the Fast, is to go in to your wives, in sexual intercourse”——