The Abrogator and Abrogated
In the Quran
(I.e. falsification of the quran)

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Introduction

In this book we will discus a serious issue that's the Abrogator and Abrogated in the
Noble Quran, we will focus the light on that issue through the following questions:

- On the light of what was known as the abrogator and abrogated issue (the cow chapter 2:106), is the quran still considered a book from God?

- Is it possible to abrogate the words of God?

- How does that abrogation stand from *Al-Lauh Al-Mahfûz* (Preserved Tablet) {The Big Stars chapter (Surat Al-Burooj) 85:22}?

- How does the abrogator and abrogated stand from the quran's saying:" none can alter the Words of Allah."(The Cattle chapter (Surat Al-An'am) 6:34)?

- Also how does the abrogator and abrogated stand from the quran's saying" It is we who have sent down the *Dhikr* (the Quran) and surely, we will guard it" {The Rocky Tract chapter (Surat Al-Hijr) 15:9}?

- Also from the quran verse saying: "Had it been from other than Allah, they would surely have found therein much contradictions" {the women chapter (Surat An-Nisa') 4:82}

The presence of the abrogator and abrogated in the quran, isn't it a clear proof that it was from other than Allah?

That's the great issue; now we will discuss it clearly and objectively, we aren't striking anybody or abasing the creeds of others, but we are searching objectively, it's a trial for conscious understanding and open mind inquiring, questions needing answers in the field of frank religious dialogue without sensibility or impeachment

We are asking God to let this book be a light, lightening the way to those wishing to know the true God and seeking his face

The author

Part one

The definition of the Abrogator and Abrogated

- What is meant by the Abrogator and Abrogated?

- From where did the idea of the Abrogator and Abrogated come?

-What is meant by the saying " better than it'?

Chapter one

What is meant by the Abrogator and Abrogated in the quran?

1)The word "abrogated "{ Nasekh } in the Arabic language dictionaries means abated or cancelled , that's of course different from the famous meaning of { Nasekh } i.e. to copy a book or take an image of it , it was mentioned in the Maagem Al-Waseet(the intermediary dictionary)for the Arabic language congregation in Cairo (page 917)" to abrogate something is to cancel it , it is said :God abrogated a verse, meaning that he cancelled its verdict , in the quran "Whatever a verse do we abrogate or cause to be forgotten, We bring a better one or similar to it "it is said the governor abrogated the verdict or the statue meaning that he cancelled it

2) Imam Al-Nasfy (part 1, page 116): the exegesis of abrogation"{Nasekh} is the change or the termination of its judicial adjudgment

3) There is another meaning for the abrogation"{Nasekh}, explained by (Thunder chapter (Surat Ar-Rad') verse 39:"Allah blots out what He wills" the great Islamic scholar Said Al-kemny commented on this verse in his big book {the Islamic issues (Al- Islameyat), page 568}, saying: here he doesn't mean only replacing but canceling particular verses

4) Ibn Kathir mentioned in his exegesis (Tafsir part 1, page 104} narrated ibn-Garir a commented on the verse {whatever a verse do we abrogate} his saying: this means transforming the lawful into unlawful and the unlawful into lawful, the permissible into impermissible and the impermissible into permissible ' O you, who has mind to think could you figure out this???

Could this be acceptable to any sane person? Could those words described before undergoing such canceling, abating or transforming from lawful into unlawful and from the unlawful into lawful be really the act of God?

That's the concept of the Abrogator and Abrogated i.e. canceling the verses or replacing them by others verses, changing the lawful into unlawful and the unlawful into lawful, all of these are happening in the quran , so how could we say that it was a book from God???

Chapter two

From where did the idea of the Abrogator and Abrogated evolve???

The origin of the Abrogator and Abrogated concept in the quran came :from the following verses

1) The cow chapter (Surat Al-Baqarah) 2:106"Whatever verse do we abrogate or cause to be forgotten, we bring a better one or Similar to it"

2) The Bees chapter (Surat An-Nahl)16:101:" And when We change a Verse in place of another, and Allah knows the best of what He sends down, they say: "You are but a, liar" Nay, but most of them know not."

3) Thunder Chapter (Surat Ar-Ra'd) 13: 39: "Allah blots out what He wills and confirms what He wills. And with Him is the Mother (origin) of the Book"

4) The Pilgrimage Chapter (Surat Al-Hajj) 22:52" Allah abrogates that which Satan throws in"

Comment:

Those are the quran verses through which the concept of the :abrogator and abrogated in the quran had evolved

I have mentioned before the meaning of the abrogator and (1 abrogated in the first chapter

2) I am adding here the exegesis of" or cause to be forgotten" in The cow chapter (Surat Al-Baqarah) 2:106 "Whatever verse do we abrogate or cause to be forgotten, we bring a better one or Similar to it" as Ibn Kathir wrote: narrated ibn-Garir, narrated Al-Hassen, his saying " the prophet (PUH) read a part of the quran, then he forgot " and narrated Ibn Abbas " Of the revelation coming on the prophet (PUH) by night , he forgot that by the morning '(Ibn Kathir exegesis(Tafsir) part 1 , page104)

In Sahih Al-Bokhary (converse number 5092) "narrated Aeisha" I heard the prophet peace upon him was listening to a man reciting a chapter from the quran by night, he said:" God's pity upon him, he reminded me by a verse so and so caused to be forgotten for me from chapter so and so"

In Sahih Muslim (converse number 1874) "narrated Aeisha" the prophet (PUH) was listening to a man reciting a quran in the mosque, he said: "God's pity upon him, he reminded me by a verse that caused to be forgotten for me"

Actually, I don't know How the prophet forgot what was revealed to him, couldn't God who conserved his words in the conserved tablet from the infinite time to preserve it in the mind of the prophet, chosen by him???

3) Actually the text of that verse contradicts what was said by Ibn Abbas, as the verse didn't say that the prophet forgot the verse but God caused the prophet to forget it!!!

That's the quran text "or cause to be forgotten ", that was also mentioned by Ibn Kathir in his exegesis of that verse (tafsir part 1, page 103), narrated katada who said:" Mighty God was causing his prophet (PUH) to forget what he wishes and abrogate what he wishes."

4) To comment on that: why did he give him the verses first then caused him to forget it??? That's unacceptable by any sane person!!! That's why Ibn Abbas escaped from that obstacle as he attributed that to the prophet himself, so trying to escape from a pit he fall inside a well, as the proverb said

It is a farce in all its dimensions

> **Now you knew my brother from where the concept of the !!!abrogator and abrogated in the quran had evolved**

Chapter Three

"What was meant by the utterance" a better one

> **The quran verse in the cow chapter (Surat Al-Baqarah) (1 2:106"Whatever verse do we abrogate or cause to be forgotten, we bring a better one or Similar to it" by saying" a better one" he meant a better or superior than it (see the Maagem Al-Waseet (the intermediary dictionary) page 264)**

2) The question which imposes itself here is: Is there in God's revelation preferability? Or in other words is there something nice and something better? If it is so, we can say then that there are bad words also, as long as there is preferability in God's words. What is that bosh???

3) Also there is a more complicated issue: what were the words written in the conserved tablet?? Are they the words who had been abrogated or caused to be forgotten?? Or are they the new words, the better words that replaced what had been abrogated by abating or forgetting??? That's a very strange concept which can't be imagined by any sane person!!!

Some may wonder about the Christ' utterance about the first commandment saying: that's the greatest, and they think that there are great commandments and greatest... and if it is so it will "be similar to" we bring a better one

To clarify that matter we say that there is no relationship between the two matters, as the abrogated verse or that caused to be forgotten , a better one will replace it , meaning that the first verse wasn't on the same level as the new one , but it was inferior to it , but in the holy bible utterance: there is a great commandment, this doesn't mean that it cancelled or abased other commandments, but it was called great because it speaks on the mighty God himself , as "'You must love the Lord your God with all and there are other commandments (Matthew 22:37) 'your heart concerning the relationship between man and his brother in humanity, those are also sacred commandments and had not been abrogated , but man comes after God in grandeur, among those commandments :" You must love your neighbor as yourself.' ,(Matthew 22:39)

There are also some minor commandments concerning the relationship between man and his cattle, and cattle come inferior to man in rank as:" You shall not muzzle the ox when he treads out the grain."(Deuteronomy 25:4)

In spite of that, they are of equal importance, none of them are inferior to the other, as the Christ said: "Whoever, shall break one of these least commandments, he has become guilty of all" (Matthew 5:19)

By now dear, I think you had realized the paradox between these sacred commandments, and the abrogation of some verses and bringing better ones, as if God had verses better than others!!!

Part two

The parts included in the abrogator and abrogated In the quran

-The chapters including the abrogated verses in the quran
The abrogated verses in the quran-

Chapter one

The chapters including the abrogated verses in the quran

Actually many Islamic scholars divided the chapters containing the :abrogator and abrogated into the following divisions

1) <u>The chapters containing abrogator without abrogated</u> (6 chapters), they are:

1- Surat Al-Fath	**2- Surat Al-Hashr**	**3- Surat Al-Munafiqun**
4- Surat At-Taghabun	**5- Surat At-Talaaq**	**6- Surat Al-A'laa**

2) <u>The chapters containing abrogator and abrogated</u> (25 chapters), they are:

1- Surat Al-Baqarah	**2- Surat Aal-'Imran**	**3- Surat An-Nisa'**
4- Surat Al-Ma'idah'	**5- Surat Al-Anfal**	**6- Surat At-Taubah**
7- Surat Ibrahim	**8- Surat Al-Kahf**	**9- Surat Maryam**
10- Surat Al-Anbiya'	**11-Surat Al-Hajj**	**12- Surat An-Nur**
13- Surat Al-Furqan	**14- Surat Ash-Shu'ara'**	**15- Surat Al-Ahzab**
16- Surat Saba'	**17- Surat Ghafir**	**18- Surat Ash-Shura**
19- Surat Adh-Dhariyat	**20- Surat At-Tur**	**21- Surat Al-Waqi'ah**
22- Surat Al-Mujadilah	**23- Surat Al-Muzzammil**	**24- Surat Al-Kauthar**
25- Surat Al-Asr		

3) <u>The chapters containing abrogated without abrogator</u> (40 chapters), they are:

1- Al-An'am	**2- Al-A'raf**	**3- Yunus**
4- Hud	**5- Ar-Ra'd**	**6- Al-Hijr**
7- An-Nahl	**8- Al-Isra'**	**9- Al-Kahf**
10- Ta-Ha	**11- Al-Mu'minun**	**12- An-Naml**
13- Al-Qasas	**14- Al-Ankabut**	**15- Ar-Rum**
16- Luqman	**17- As-Sajdah**	**18- Fatir or Al-Mala'ikah**
19- As-Saffaat	**20- Saad**	**21- Az-Zumar**
22-Az-Zukhruf	**23- Ad-Dukhan**	**24- Al- Jathiyah**
25- Al-Ahqaf	**26- Muhammad**	**27-Qaf**
28- An-Najm	**29- Al-Qamar**	**30-Al-Mumtahanah**
31- Al-Qalam or Noun	**32- Al-Ma'arij**	**33- Al-Muddathir**
34- Al-Qiyamah	**35- Al-Insan**	**36- Abasa**
37- At-Tariq	**38- Al-Ghaashiyah**	**39- At-Tin**
40- Al-Kaafiroon		

The other chapters containing neither abrogated nor abrogator are (4 43 chapters
From The total 114 chapters of the quran

By a simple calculation we can recognize the chapters containing the abrogator
And abrogated

Either by subtracting 114 − 43 = 71 chapters
Or by the summation of the chapters containing abrogation chapters 71 = 40 + 25 + 6

Those are the chapters which had been changed or abrogated and their verdicts are abated, in which the lawful transformed into unlawful and the unlawful into lawful, according to the utterance of Ibn Kathir in his exegesis (Tafsir part 1, page 104} narrated ibn-Garir a commented on the verse {whatever a verse do we abrogate} his saying: this means transforming the lawful into unlawful and the unlawful into lawful, the permissible into impermissible and the impermissible into permissible

That was concerning the chapters containing the abrogator and abrogated

Chapter two

The verses containing abrogation in the quran

We discussed in the previous chapter the chapters included in the abrogation, in this chapter we will discuss the number of verses containing abrogators and abrogated
Sheikh Ibrahim Al-Ibiary said about the verses containing abrogators and abrogated in his book (the history of the quran page 168) "around 144 sites had been counted "{he mentioned only 6o sites as an :example} they are

verse in Surat Al-Qasas 2) 1 verse in Surat Ar-Rum 1 (1
verse in Surat Al-Mala'ikah 4) 1 verse in Surat Ibrahim 1 (3
5) 1 verse in Surat Al-Kahf 6) 1 verse in Surat An-Naml
verse in Surat Al-Ankabut 8) 1 verse in Surat As-Sajdah 1 (7

'verse in Surat At-Takwir 10) 1 verse in Surat Saba 1 (9
verse in Surat Ad-Dukhan 12) 1 verse in Surat Al-Qamar 1 (11
verse in Surat Al-Ghaashiyah 14) 1 verse in Surat Al-Asr 1 (13
verse in Surat As-Sajdah 16) 1 verse in Surat Al-Mujadilah 1 (15
17) 1 verse in Surat Abasa 18) 1 verse in Surat At-Tariq
19) 1 verse in Surat At-Tin 20) 1 verse in Surat Al-Kaafiroon

21) 2 verses in Surat Ar-Ra'd 22) 2 verses in Surat Al-Mu'minun

23) 2 verses in Surat Al-Furqan 24) 2 verses in Surat Al-Ahzab
25) 2 verses in Surat Saad 26) 2 verses in Surat Al-A'raf
27) 2 verses in Surat Al-Mu'min 28) 2 verses in Surat Al-Ahqaf
29) 2 verses in Surat Qaf 30) 2 verses in Surat At-Tur
31) 2 verses in Surat Al-Ma'arij 32) 2 verses in Surat Al-Insan
33) 2 verses in Surat Az-Zukhruf 34) 2 verses in Surat Al-Ghaashiyah
35) 2 verses in Surat Muhammad 36) 2 verses in Surat Adh-Dhariyat
37) 2 verses in Surat An-Najm 38) 2 verses in Surat Al-Qalam

39) 3 verses in Surat Al-Isra' 40) 3 verses in Surat Al-Anbiya'
41) 3 verses in Surat Ta-Ha 42) 3 verses in Surat Al-Hajj
43) 3 verses in Surat Az-Zumar 44) 3 verses in Surat Al-Mumtahanah

45) 4 verses in Surat Hud 46) 4 verses in Surat An-Nahl
47) 4 verses in Surat As-Saffaat

48) 5 verses in Surat Al-Hijr 49) 5 verses in Surat Maryam
50) 6 verses in Surat Al-Anfal 51) 6 verses in Surat Al-Muzzammil
52) 7 verses in Surat An-Nur 53) 7 verses in Surat Ash-Shura
verses in Surat Yunus 55) 9 verses in Surat Al- 8 (54
Ma'idah' 56) 10 verses in Surat Aal-'Imran 57) 11 verses in Surat At-Taubah
'verses in Surat Al-An'am 59) 24 verses in Surat An-Nisa 15 (58
verses in Surat Al-Baqarah 30 (60

:We can recapitulate the verses as the following

in each 1 verse had been changed = 20 verses (chapters 20) -1
in each 2 verses had been changed = 36 verses (chapters 18) -2
3- 3- (6 chapters) in each 3 verses had been changed = 18 verses
in each 4 verses had been changed = 12 verses (chapters 3) -4
5- (2 chapters) in each 5 verses had been changed = 10 verses
in each 6 verses had been changed = 12 verses (chapters 2) -6
in each 7verses had been changed = 14 verses (chapters 2) -7
in which 8 verse had been changed = 8 verses (chapter 1) -8
in which 9 verses had been changed = 9 verses (chapter 1) -9
in which 10 verses had been changed = 10verses (chapter 1) -10
in which 11 verses had been changed = 11 verses (chapter 1) -11
in which 15 verses had been changed = 15 verses (chapter 1) -12
in which 24 verses had been changed = 24 verses (chapter 1) -13
in which 30 verses had been changed = 30 verses (chapter 1) -14

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The sum 229 verses

These are the abrogated verses in 60 sites only, they are about 230 verses

You can imagine dear reader, if we mention the rest of the sites mentioned by Sheikh Ibrahim Al-Ibiary in his book (the history of the quran page 168) which are 144 sites, so how many abrogated verses would we get ? Actually by simple calculation we can get the average number of these verses, as we found about 230 abrogated verses in 60 sites , so by dividing 230 by 60 , the result will be about 4 verses in each site , then by multiplying this average by 144 sites mentioned by Sheikh Ibrahim Al-Ibiary, we will get 550 abrogated verses in the noble quran, it !!! is really unbelievable

Where are the minds of our Muslim brothers??? It is the absence of !!!thinking induced by the religious terrorism

Wasn't the Islamic prophet really brilliant? So Deceased Abbas Al-Akad wisely named his book about the prophet (The brilliance of Muhammad)

Part three

The graveness of abrogator and abrogated

- ?Do Muslims believe in the presence of the abrogation in the quran
-?What is the graveness of the abrogator and abrogated
?What is the importance of the abrogator and abrogated in the quran -

Chapter one

Do Muslims believe in the presence of the abrogation in the ?quran

Actually I will not give answer to this question in my words, not to let anyone says that I am accusing the quran, but I will let the Islamic : scholars to answer this, so I will mention here some of their utterances

Imam Al-Hafez Emad Al-din Ibn Kathir in his exegesis (tafsir), part 1, (1 page 105 is saying :{ All the Muslims agree on the probability of abrogation in God's verdicts}

Imam Abdullah bin Ahmed Al-Nasfy in his exegesis (tafsir), part 1, (2 page 116 is saying: {the abrogation is permissible in the quran and Sunnah (Islamic laws), like adding to the text or causing the verses to be forgotten, i.e. to let the verses disappear from his mind}

Did you see how all the Muslims believe in the abrogation and changing of the text by adding or removing, and then they say that's the words of !!!God and none can alter the Words of God

Chapter two

The hazardousness of the abrogator and abrogated

:The first hazardousness

How does the concept of abrogator and abrogated or changing or altering the verses accord with God's absolute knowledge, which is ?unchangeable and unaltered

God is not a human to change or alter his utterance, that's affirmed also by the quran in The Cattle chapter (Surat Al-An'am) 34:" none can alter the words of Allah" and in The Cave chapter (Surat Al-Kahf) 27:"None can change his words" so how do they say that the words of God had been changed, altered or abrogated???

On that issue, the great Islamic open minded thinker, Sayed Al-Kemny commented in his book Islameyat (Islamic issues) page 568 saying: {here a question is provoked: How could the revelation be changed or altered? doesn't this contradict with the holiness of God's words? Then he added: this phenomenon which was noticed by the people of korish as they said :(don't you see Muhammad is bringing to his followers a commandment, then he cancels it and order them to do something else, today he says something , and next day he cancel it), Sayed Al-Kemny continues saying : that's was said also by the Jewish of Yathreb (people of Madina after the immigration)

Compare this with what the Christ said "Don't think that I came to destroy the law or the prophets. I didn't come to destroy, but to fulfill. For truly I tell you, until heaven and earth disappear, not one letter or one stroke of a letter will disappear from the Law until everything has been accomplished"(Matthew 5: 17, 18)

The second hazardousness

Does the concept of the abrogator and abrogated, changing in the quran verses, canceling and abating them accord with the verity of the quran being infinite in a conserved tablet? So did the cancellation or change happen in the conserved tablet? Or in other words had the ???conserved tablet revised or modified versions

On that issue, the great Islamic open minded thinker, Sayed Al-Kemny said in his book Islameyat (Islamic issues) page 568: {the phenomenon of the abrogation in the prevailing settled religious thinking provokes a problem: How is it possible to obtain syncretizing between this phenomenon with its consequences as regards the modification of the text through abrogation and cancellation, and the faith that was well established and settled through the infinite existence of the text in the conserved tablet , that's was literally said by Sayed Al-Kemny

The third hazardousness

Concerning the quran verse saying" or cause to be forgotten "How does this accord with the quran utterance in The Rocky Tract chapter (Surat Al-Hijr) 9:" It is we who have sent down the *Dhikr* (i.e. the Quran) "and surely, we will guard it

So if God conserves his words so why he didn't conserve them in the memory of the prophet? And why did he cause them to be forgotten by ???the prophet, after he revealed them to him

The fourth hazardousness

If the prophet forgot the inspired words of God, and he was the trustable one for keeping that revelation, so what would we say about the quran keepers couldn't they also forget? On that issue, the famous Islamic thinker, Sayed Al-Kemny said, in page 569"There is another ,problem....That's the problem of quran assembly
About that problem of assembly, the quran scholars are mentioning examples explaining that parts of the scripture had been forgotten from the human memory, the scholars didn't discuss what are the consequences of the phenomenon of abrogation of the recitation or scripture cancellation, whether their verdicts remained or abrogated also, as this demolishes completely their previously mentioned conception concerning the infinite existence of the scripture in the conserved tablet (he continues saying): the inspired settled verses in the conserved tablet had been abrogated and removed from the recited quran, this will negate completely the presumed illusive eternality of the conserved tablet),(he continues):if we add to this the numerous stories about the disappearance of parts of the quran and being forgotten from the memory of the Muslims, the problem will get deeper , then he concluded his utterance in that matter saying: certainly the understanding of the issue of abrogation by the ancestors , will not only lead to the challenging of their legendary conception for the existence of the infinite scripture , but also will lead to the demolishing of the "scripture understanding itself

A big and exquisite salutation for the free thinker and his braveness in his book, and that amazing facts of the Islamic world, hopefully all our Muslim brothers be open minded for the knowledge, and enlighten for the recognition of the truth

Have you seen brother, the hazardousness of the abrogator and abrogated or the modification and changing by adding or subtracting or as explained before by Ibn Kathir in his exegesis (Tafsir part 1, page 104} narrated ibn-Garir a commented on the verse {whatever a verse do we abrogate} his saying: this means transforming the lawful into unlawful and the unlawful into lawful, the permissible into impermissible and the impermissible into permissible "

The fifth hazardousness

Is the abrogator and abrogated to be considered a falsification of the ?conserved table

The sixth hazardousness

Is the issue of the abrogator and abrogated conflict with the quran verse saying:" Had it been from other than Allah, they would surely have found therein much contradiction" (the women chapter (Surat An-Nisa') 4: 82)

Isn't enough to have 550 quran verses, as we explained before, that had been abrogated, changed, replaced, having additions, or subtractions from them, and transforming the lawful into unlawful and the unlawful into lawful , Isn't enough to have such enormous number to prove the presence of much contradiction, and to satisfy the requirement set forth by the verse " Had it been from other than Allah, they would surely have found therein much contradiction" (the women chapter (Surat An-Nisa') 4: 82) Can't we say that the quran by that verdict had judged itself being from other than Allah???!!!

Chapter three

The importance of the issue of the abrogator and abrogated

Actually the issue of the abrogator and abrogated in the quran is a cornerstone issue, as it is impossible to understand the verdicts of quran unless one is fully acquainted with the abrogator and abrogated, as he may understand a particular verse and take it as a the foundation of the judgment , then he will be surprised to know that it had been abrogated by another verse

About that issue the following story was mentioned in the book of the abrogator and abrogated by Hebat Allah Al-Baghdadi, page 12,

narrated Ali bin Abi-Taleb, one of the orthodox caliphs: one day he entered a mosque in Al-Kophah, he saw inside a man known as Abdul-Rahman bin Dab, he was a friend of Abi-Mose Al-Asharee, the people were gathered around him in rounds asking him , while he was mingling the commandments with the forbiddance and the permissible with the impermissible , then Ali bin Abi-Taleb said: Do you know about the abrogator and abrogated? He replied: No then he told him: you perished, and caused the others to perish...Then he pinched his ears, saying to him: don't come and judge in our mosques anymore"

From that it is of utmost importance to know the abrogator and abrogated in the quran

Part four

The types of the abrogator and abrogated in the quran

Those with abrogated letter and conserved verdict -
Those with abrogated verdict and conserved letter -
Those with abrogated verdict and letter -

Islamic scholars divided the abrogator and abrogated into three divisions (look in the book of the abrogator and abrogated by Hebat Allah bin Salamah Al-Baghdady, deceased on the Hijri year of 410, and the history of quran by Ibrahim Al-Ibiary, page 168, and other exegesis books) they are saying: there are three types of abrogator and abrogated (after we mention them we will explain their meanings), they ;are

1) Those with abrogated letter and conserved verdict
Those with abrogated verdict and conserved letter (2
Those with abrogated verdict and letter (3

Chapter one

Those with abrogated letter, calligraphy, recitation or text and Conserved verdict

1) By the expression abrogated they mean: what had been changed, removed or Abated
By the expression its letter they mean: the literal writing in the quran (2
By the expression its calligraphy they mean: its calligraphic writing in (3 the quran
By the expression its recitation they mean: meaning its reading, as it (4 is not present In the quran
By the expression Conserved verdict they mean: the verse is still (5 valid, i.e. the Verdict of the abrogated verse is still valid, in spite of being absent from the current Quran

Meaning that those with abrogated letter, calligraphy, recitation or text and conserved verdict is: those verses that had been changed or abated from the quran, but their verdicts are still valid

So do you believe dear listener, this saying of having verses in the quran that had been removed and they are not recited anymore, in spite of that they are still following their verdicts ???!!!

Examples for that:

Actually the quran has many examples for that, but I will mention here only 2examples:
1- the stoning of the adulterous and adulteress verse
2- the adult sucking verse

First: the stoning of the adulterous and adulteress verse

I will mention here what was conveyed by Sayed Al-Kemny in his book Islameyat (Islamic issues) page 572, narrated on Ibn Al-jozy in his book (the quran abrogators page 35) his saying: Omer Ibn Al-Khatab said: God sent Mohammed (PUH) telling the truth , and gave him the book , of the verses revealed to him the stoning verse , so we recited , understood and realized it , the prophet (PUH) had stoned , and we stoned with him (that's the stoning verse as mentioned by Omer Ibn Al-Khatab) :" the sheikh (adulterous man), and sheikhah (adulteress woman) if they committed adultery ,stone them " Omer affirmed that saying: "I was about to write it by my own hands , but I didn't do that fearing that one may say that I wrote something in God's book"

Sayed Al-Kemny commented on that saying; that's a very obvious example for a verse classified among the abrogation in the noble quran, precisely it is classified as

Those with abrogated recitation (i.e. existence) in the quran, with conserved verdict, or having a valid verdict

Concerning this verse that had been removed from the quran, and its verdict is still valid, Sayed Al-Kemny (in his book Islameyat (Islamic issues) page 578), mentioned a very shameful story in the companion converses, { frankly speaking I hesitated to mention it, actually I was ashamed of myself on reading it with my eyes without my voice, So I don't know how can I pronounce it to you, but I want to ask , and I want an answer ,so I would like you to allow me to tell you that story with the necessary reservations concerning some offensive words} , the open minded Muslim Sayed Al-Kemny, said literally:" Omer Ibn Al-Khatab, the founder of the famous speech on the insistence of following that verse which was absent from the quran and had never been written, he mentioned about him in his book (the deaths of Ayaan),an important story with the title : avoidance of executing Al-Mougheira Bin Shoieba "explaining
Omer Ibn Al-Khatab attitude after he became a caliph, the story is telling: Al-Mougheira had committed adultery with Om-Ghamil,daughter of Amre, and he was a married man, he was witnessed by Abi-Bakre from the companions, Nafe Bin Al-Hares, he was also from the companions, and shebl Ibn-Moabed, the testimony of those three persons was very explicit , as they witnessed that they saw Al-Mougheira Bin Shoieba (forgive me I will read those words quickly not to stumble anyone) he (Al-Mougheira) was putting it (his organ)!! Inside Om-Ghamil, similar to the introduction of the probe in the kohl jar {don't ask me about this repugnant words}, when the fourth person, who is Ziad Ibn-Samila came to testify, the Caliph told him of his wish not to dishonor Al-Mougheira (NB: he is inciting him for non- impartiality in his testimony), then he asked him about what he had seen, he replied: I saw people sitting and I heard a breath sounds and I saw him (Al-Mougheira) laying over her, then Omer asked him did you really see him (forgive me, I will not pronounce again that repugnant words, mentioned while ago, meaning he was doing so and so) did he introduce it!! And withdraw it!!, similar to the probe in the kohl jar? the man replied: No, but I saw him lifting up her legs (for the third time forgive me, I can't pronounce such repugnant words this time as it is a very hideous description for the sexual act in full details)
" I saw his testes hanging between her thighs I heard rapid breath sounds,, then Omer asked him: did you really see him? (With the same previous repugnant words, doing so and so) did he introduce it!! And withdraw it!!, similar to the probe in the kohl jar? The man replied: No, Omer said Allah is the greatest (Allah Akbar), O Mougheira, go and kill them, so he executed the three of them (ironically, people are proud of the justice of Omer who distorted the justice and ordered to execute innocent people and to acquit the guilty, they are telling in the simplified Arabic encyclopedia page 1237: He was known by his rigidity in the truth , his fear from God and his keenness for justice" what a justice??, if this is the case with the one known by his justice and truthfulness , what about the other Islamic rulers who are not known by their justice and truthfulness???!!

(Sayed Al-Kemny mentioned the references for that story they are: Ibn-Kathir: the beginning and the end, part 7, page 83 and Abdul-Mohsen Sharaf Al-Din Al-Mosawy: the text and the diligence (AL-Nas Walegtehad), page 259)

One may ask what has this story to do with the abrogator and abrogated?

I say the relationship between the two is that Omer was acting in the light of an abrogated verse of the quran that's:" the sheikh (adulterous man), and sheikhah (adulteress woman) if they had committed adultery, stone them" in spite of being not written in the quran, that's one of the examples of the abrogator and abrogated: that with abrogated calligraphy, and conserved verdict, or what is not existing in the quran , but its verdict was still valid , although Omer was trickery regarding the verdict of that verse , as he pushed the man to give a fake testimony for acquitting the accused, he definitely shouldn't act by a verse which is not present in the quran!!!

:Second: the adult sucking verse

Actually the adult sucking is a very strange story in the quran, Sayed Al-Kemny says about it: the adult sucking is another example for the verses that are abated from the quran, and now it is not existing in it , but it's still valid , here is what was mentioned in Sahih Muslim(Dar-Al-Shaeb version 4/167),Mrs. Aeisha said " among the verses : ten known sucks, they had been abrogated by five known sucks , the prophet (PUH) , that's what we currently recite in the quran : Imam Abu-Gaafer Al-Nahas confirmed that in his book (the abrogator and abrogated)saying that" Mrs. Aeisha was persistently admitting the existence of the adult sucking "

Ibn-Al-Goosy narrated the story of adult sucking in his book (the quran abrogates page 37) narrated Mrs. Aeisha , as she said: the adult sucking verse, was under my bed , when the prophet (PUH) was sick ,we were very busy looking after him ,then a goat ate it , then the prophet (PUH) died , that verse is among the recited quran verses { notice that: this saying contradicts with the quran utterance "It is we who have sent down the *Dhikr* (the Quran) and surely, we will guard it", How did he leave the quran for a goat to eat part of it ? a question requiring an answer!!!

Mrs. Aeisha explained frankly this very strange story of the adult sucking!!! It was mentioned by Abu-Gaafer Al-Nahas in his book (the abrogator and abrogated, page 124) as he said: Sahla , the daughter of Sohil came to the prophet (PUH) saying: I had seen my husband (Abe Hozifa) is upset as he sees Salem (a servant of them) coming to me, the prophet (PUH), told her then you suckle him (meaning that to let Salem

suck from you, in order to let him be like a son to you , so you wouldn't be able to sleep with him , so your husband will not be upset from him anymore!!!), she replied but How could I suckle a grown up man ?, the prophet (PUH) said : I know well that he is a grown up man

Here a moment, if you please:

1) {isn't this act considered to be among the foreplay, that's mentioned in the noble converse:" the prophet peace upon him had forbidden to have intercourse before the foreplay???}

2) {Does that mean that if a man had foreplay with his wife by such a way, then she will be debarred to him?

All of theses are inquires that impose themselves in that situation
And the story is saying that Sahla came later(after doing that act) telling the prophet (PUH): really prophet of God ,I didn't see in my husband (Abe Hozifa) face anything I hate anymore!!!

Listen to the rest dear, what is hidden is the big part!!! Depending on that noble verse, the adult sucking verse and the noble converse to Sahla. Mrs.Aeisha knew about that way, Orowa said that Aeisha was asking her sister Om-Kalthoum, and her brother's daughters to suckle the men , she wished to let tem come to her (believe me that's what is written in the books of the noble Sunnah(Islamic laws) { see the book of (the abrogator and abrogated), by Abu-Gaafer Al-Nahas ,page 124) !!!

We are asking: is it acceptable for any honorable man to let his wife behave in such a way?
If she wants to meet a man, to let him suck from her in front of his eyes, and by doing this she can be alone with that man as a Muharram (lawful to be alone with)???!!!
Don't think my brother that I am attacking Islam, never, but we are inquiring about what mentioned concerning the abrogator and abrogated!!! Dear listeners, I am really sorry for the shameful stories mentioned, but I am really serious in knowing the answers from our brothers, the specialist in the religion about those stories, the problem we are facing in the chat rooms, when one of our Muslim brother raises his hand, asking to speak and had the microphone, instead of answering our inquires , he shifts the discussion toward provoking scrupulosity in the holy bible, as a way of escape and distraction!!!

Chapter Two

Those with abrogated verdict and conserved, Calligraphy, recitation or text

Meaning that the quran verse is inactive and its verdict had been abated, in spite of being still existing in the current quran

Ibrahim Al-Ibiary is saying in his book (the history of the quran, page 168) said: the researchers had found about 144 sites, he mentioned in details 60 sites, containing 229 abrogated verdicts with the persistence of the text in the quran, we mentioned those chapters in details in the second chapter, now we are mentioning some examples for verses from that kind

The disputer chapter (Surat Al-Mujadilah) 12: O you who believe! When you consult the Messenger in private, spend something in charity before your private consultation. That will be better and purer for you. "

This verse had been abrogated by the verse 13 in the disputer chapter (Surat Al-Mujadilah)" Are you afraid of spending in charity before your private consultation ,If then you do it not, and Allah has forgiven you, then perform As-Salât (prayer)) and give Zakât (alms) and obey Allah and His Prophet ,And Allah is All-Aware of what you do."

What was the story of those two verses?

1) Sayed Al-Kemny (in his book Islameyat (Islamic issues) page 582) said conveyed from the utterance of [Dr: Muhammad Ali Al-Saghir] that the revelation was facing the curious people who were coming to the prophet (PUH) in his rest time , intruding into his home while he was among his family members and wives, calling him by his bare name, saying" O Muhammad " asking to meet him without a prior appointment but after the immigration and settling of pillars of the mission, there were particular protocols and rules for dealing with the prophet (PUH) that had to be strictly followed , so the quran had put an end to this phenomenon , by ordering a certain tax to be paid for seeing him ,before asking him a question ,everybody refused to do that except Ali Bin Abi-Taleb, he had a dinar(coinage), he changed it with ten dirhams (a change of that coinage), and every time he wanted to see the prophet he paid a dirham, till he paid all the ten dirhams, so that verse was abrogated by the next verse

But in spite of its abrogation, it was still recited in the noble quran (see Sayed Al-Kemny in his book Islameyat (Islamic issues) page 582, also the book of the abrogator and abrogated by Hebat Allah Al-Baghdady, page 117)

2) Imam Al-Khazen said in his exegesis (tafsir): there are a lot of those with abrogated verdict and conserved recitation in the quran (see the book of lebab Al-Ta'weel Fe ma'na Al-Tanzeel part 1, page 94)

3) Ibn El-Araby said " the verses of forgiveness of the disbelievers and avoidance of their harming, all of them had been abrogated by the sward verse, that's: Repentance chapter (Surat At-Taubah): 5." Then when the Sacred Months have passed, then kill the Mushrikûn (disbelievers) "this verse abrogated one hundred and twenty four verse (124 verses){ Al-Syouty, part 2, page 24)

4) Sayed Al-Kemny said: It is well known that the quran was assembled during the time of (Othman Ibn Affan-may God be pleased with him), as lot of the abrogated verses had been collected, beside the abrogators, which was the basis for composing that chapter of the abrogation with the title (Those with abrogated verdict and conserved recitation)

That was the reason why lot of verses appeared contradicting and conflicting with each other (the book Islameyat (Islamic issues) page 584-587):

The first pattern:

The verses concerning the holy books before the book of God the ever-most powerful:

1) The Table Spread chapter (Surat Al-Ma'idah) 43:"But how do they come to you for decision while they have the Taurât (Torah), in which is the Decision of Allah"

2) The Table Spread chapter (Surat Al-Ma'idah) 44: Verily, We did send down the Taurât (Torah), therein was guidance and light"

3) The Table Spread chapter (Surat Al-Ma'idah) 46:" We gave him the Injeel (bible), in which was guidance and light"

4) The Table Spread chapter (Surat Al-Ma'idah) 47:" Let the people of the Injeel (bible) judge by what Allah has revealed therein. "

5) The Table Spread chapter (Surat Al-Ma'idah) 48: "And we have sent down to you the Book in truth, confirming the Scripture that came before it"

6) The Forgiver Chapter (Surat Ghafir) 53, 54:" We caused the Children of Israel to inherit the Scripture, a guide and a reminder for men of understanding."

These verses had been abrogated by other verses as:

> **the women Chapter (Surat Al-Nisa) 46:" Among those who (1 are Jews, there are some who displace words from their right "places**

2) The cattle chapter (Surat Al-Baqarah) 75:" a party of them used to hear the Word of Allah then they used to change it"

A comment:

> **Isn't there a contradiction between the two utterances and the quran itself is saying in (The Rocky Tract chapter (Surat Al-Hijr) 9:" It is we who have sent down the *Dhikr* (the Quran) and surely, we will guard it", and it testified for the book of ???children of Israel being a guidance and light**

The second pattern:

the verses concerning the people of the Scripture

1) The cattle chapter (Surat Al-Baqarah) 62:" Verily! Those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day and do righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve"

2) The Spider chapter (Surat Al-Ankabut) 46: "And argue not with the people of the Scripture, unless in a way that is better ,and say ,We believe in that which has been revealed to us and revealed to you; our God and your God is One"

3) Iron chapter (Surat Al-Hadid) 27:" Then, We sent after them, Our Messengers, and we sent 'Iesa (Jesus) son of Maryam (Mary), and gave him the Injeel (bible). And we ordained in the hearts of those who followed him, compassion and mercy. "

4) The Family of Imran chapter (Surat Aal-'Imran) 55: "Allah said: "O 'Iesa (Jesus)! I will amortize you and raise you to myself, and I will make those who follow you superior to those who disbelieve till the Day of Resurrection"

Those verses had been abrogated by other verses as:

1) The Family of Imran chapter (Surat Aal-'Imran) 19." Truly, the religion with Allah is Islam. "

2) The Family of Imran chapter (Surat Aal-'Imran) 85." And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers."

Does this accord with the cattle chapter (Surat Al-Baqarah) 62:" Verily! Those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day and do righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve"

The third pattern:

the verses concerning the permissible of the religious freedom:

1) The Disbelievers chapter (Surat Al-Kaafiroon) 6:"To you be your religion, and to me my religion."

2) Jonah chapter (Surat Yunus) 99:" So, will you then compel mankind, until they become believers."

3) The cattle chapter (Surat Al-Baqarah) 256:"There is no compulsion in religion. "

Those verses had been abrogated by other verses as:

The Family of Imran chapter (Surat Aal-'Imran) 83:" 83. Do they seek other than the religion of Allah, while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly"

The fourth pattern:

the verses concerning the attitude towards the disbelievers

1) The Family of Imran chapter (Surat Aal-'Imran) 20:" if they turn away, your duty is only to convey the Message"

2) The Originator of Creation chapter (Surat Fatir) 23:" You are only a Warner"

3) the women Chapter (Surat Al-Nisa) 63:" so turn aside from them, but admonish them"

4) the women Chapter (Surat Al-Nisa) 81:" So turn aside from them, and put your trust in Allah"

5) The Table Spread chapter (Surat Al-Ma'idah 13:" forgive them, and overlook their misdeeds"

6) The Cattle chapter (Surat Al-An'am) 107:" And we have not made you a watcher over them nor are you set over them to dispose of their affairs."

7) The Overwhelming chapter (Surat Al-Ghaashiyah) 22:" You are not a dictator over them"

8) The One wrapped in Garments chapter (Surat Al-Muzzammil) 10:" And be patient with what they say, and keep away from them in a good way"

9) The Ways of Ascent chapter (Surat Al-Ma'arij) 5:" So be patient, with a good patience.

10) Ta-Ha chapter (Surat Ta-Ha) 130:" So bear patiently on what they say"

11) The Rocky Tract chapter (Surat Al-Hijr) 85" so overlook their faults with gracious forgiveness"

12) The Heights chapter (Surat Al-A'raf) 199:" Show forgiveness, enjoin what is good, and turn away from the foolish"

13) Distinguished chapter (Surat Fussilat) 34". Repel with one which is better"

14) Thunder chapter (Surat Ar-Ra'd) 40:" your duty is only to convey the Message and on us is the reckoning."

15) The Spoils of War chapter (Surat Al-Anfal) 61:" But if they incline to peace, you also incline to it,"

Those verses had been abrogated by other verses as:

1) The women Chapter (Surat Al-Nisa) 89:"But if they turn back, hold of them and kill them wherever you find them"

2) The women Chapter (Surat Al-Nisa) 91:" kill them wherever you find them"

3) Muhammad chapter (Surat Muhammad) 4:" So, when you meet those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly "

4) The Spoils of War chapter (Surat Al-Anfal) 12:" so strike them over the necks, and smite over all their fingers and toes."

5) The Spoils of War chapter (Surat Al-Anfal) 39:"And fight them until there is no more *Fitnah* (disbelief) and the religion will all be for Allah Alone"

6) Muhammad chapter (Surat Muhammad) 35:"So be not weak and ask not for peace, while you are having the upper hand"(see The Spoils of War chapter (Surat Al-Anfal) 61:" But if they incline to peace, you also incline to it,"

7) Repentance chapter (Surat At-Taubah) 29:" Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the *Jizyah* with willing submission, and feel themselves subdued".

On that last verse I will mention for you the exegesis of Imam Al- Nasfy, then the exegesis of Imam Ibn Kathir.

1) Al- Nasfy said in his exegesis, part 2, page (177,178):" Fight against those who believe not in Allah those who acknowledge not the religion of truth: i.e. Believe not in Islam, which is the religion of truth..." among the people of the Scripture, a description of those who preceded him {Jews and Christians}..."until they pay the *Jizyah*,) a tribute paid by non-Muslims living in a Muslim State(i.e. as a recompense for their disbelief..." and feel themselves subdued". Meaning that they will pay it while being humiliated, i.e one should bring the *Jizyah*,) tribute*),* by himself, walking, not riding and delivering it himself while he is standing

and the receiving one is sitting, and hold the hoop around his neck or his garment saying pay the *Jizyah* (tribute*),*O zumy (Jew or Christian), shaking him and slapping him on the back of his neck}

2) <u>Ibn Kathir said (volume two, pages 135, 136)</u> commenting on that verse:" Fight against those who believe not in Allah "this noble verse came in the beginning, to fight the people of the Scripture as the prophet of Allah ordered to fight the people of the two Scripture, the Jews and Christians, that was on the ninth year of Hijri calendar ..

"Until they pay the *Jizyah*(tribute*),* with willing submission" i.e. through conquering and subduing them" and "and feel themselves subdued". i.e... Being humiliated, despicable and degraded, so it is not allowed to support the people of Zima (the Jews and Christians (and never to lift them over the Muslims, as they are humiliated, inferior, feeble and wretched, as mentioned in Sahih Muslim" Don't start the Jews and Christians with salutation, if you encounter one of them in your way, force him to its narrowest part " so the prince (amir) of believers Omer Bin Al-Khatab,(may God be pleased with him) had put those known stipulations in humiliating, degrading and conquering them , that was narrated by the imams (leaders) who are memorizing the stories as (Abdul-Rahman bin Ghanem Al-Asharee) , he said I wrote to Omer Bin Al-Khatab,(may God be pleased with him) when he had reconciliation with the Christian of Al-Sham telling him:" in the name of Allah the most gracious, most merciful , this letter is from the Christians of the town of so and so to the servant of God the prince (amir) of believers Omer Bin Al-Khatab, saying that: you Muslims when you came to us we asked you for the safety of ourselves, and our religion and properties and we stipulate on you, not to build in our city or around it any church ,monastery, or hermitage and not to renew their damage ,or rebuild any of the properties seized by Muslims, and not to ban any Muslim from getting into our churches by day or night, and to feed those Muslims passing by us for three days , not to teach our children the quran , not to show polytheism or to preach it , not to prevent any of our relatives to embrace Islam if they wish that , to respect the Muslims, to leave our seats for them if they wish to sit , not to assimilate them in their garments as turban , bonnet or shoes or even a hair style, not to talk like them , not to ride saddles, not to carry swards or any armory, not to enchase our seals in Arabic , to shave the front of our hair, to stick to our costume whenever we are, to tighten the girdles over our waist , not to show the cross over our churches , not to show the cross or any of our books in the Muslim ways or markets , to ring the bells over our churches lightly , not to speak loudly in our churches in the presence of Muslim , not to get palms or expeditions, not to mourn our departed loudly, not to put our departed beside theirs, to guide Muslims and not to look to them into their houses" he said when I came to Omer by that book he added" not to hit any Muslim" we stipulated that for us and the people of our religion and we accepted that , so if we disobeyed any one of that stipulations , then we will not grant you the safety and we will consider you among the people of perversity and dissension(i.e. to be killed)

<u>Comments</u>:

1)On that fighting verses, Imam Al-Syouty commented (part 2, page 24) saying: the fighting orders came out when the Muslims became strong , but on the weakness time the matter is different as they should be patient for the hardship

2)<u>On the Islam's attitude towards fighting the Christians</u>, Sayed Al-Kemny (in his book Islameyat (Islamic issues) page 588) said: it is well known that the Islamic attitude towards the Christianity in the beginning was a forgiving and peaceful attitude , affirming the freedom of belief and that the bible is a guidance and light, and the quran came confirming what was previously mentioned in it and God will make those who follow 'Iesa (Jesus) superior to those who disbelieve till the Day of Resurrection. {Sayed Al-Kemny explained his utterance saying}: the reasons for that were obviously circumstantial as the Muslims were seeking a refuge land in the place of nagashi the Christian of Abyssinia so they were uttering the verses concerning the Christ and his mother , so he welcomed them and showed amity and mercy to them , then after they didn't need nagashi and the Abyssinians anymore , at that time the revelation had to tell his words towards the Christian creeds

3)<u>On the Islam's attitude towards the Judaism</u>, Sayed Al-Kemny (in his book Islameyat (Islamic issues) page 588) said: the same applied to the attitude towards the Judaism and the Jews , as Yathreb (Al-Madina) was a refuge land for Muslims while it was a big bastion for the Jews of the Arab peninsula, so the interest and wisdom necessitated that for those Muslims immigrating to Yathreb, they were uttering verses speaking about the people of Israel , stories from the old testament and God who had preferred them over the whole mankind , and their Taurât is a guidance and light, and they had to follow its verdicts , so the first political action done by Mustafa (PUH) when he arrived to Yathreb was to entangle a treaty permitting the freedom of creed for all the people of Al-Madina

He continued saying: But those circumstances didn't stay the same, leading to abating the Hebrew fasting and replacing it by the Arabic Ramadan, and the direction of praying instead of being towards Bayt l-Makdes (in Jerusalem) was replaced by Ka'ba of Mecca, and both the prophet (PUH) and the Jewish discovered the points of dissimilarities and the deep differences between what the Jewish had in the Taurât and what the prophet of God (PUH) was reciting , at that point that matter had another direction , especially after the great Badr incursion that allowed the Muslims to have the military armory, the concrete and incorporeal power , as the revelation is showing the reason behind the dissimilarities between the Taurât and the quran in many details at that point the commandment to fight them , to abate the treaty, and <u>abate the freedom of creed</u> evolved and so the commandment was " And fight them until there is no more *Fitnah* (disbelief) and the religion will all be for Allah Alone '' by that time the religion with Allah is Islam"

4) <u>On the Islam's attitude towards the people of Korish</u>, Sayed Al-Kemny (in his book Islameyat (Islamic issues) page 589) commented saying: the wise verses started in Mecca and they were full of what suited the weakness of the Muslims among a hostile majority, so a decision to allow freedom of belief and "There is no compulsion in religion" was made (so he eulogized their idols " Have you then considered *Al-Lât*, and *Al-'Uzza* (two idols of the pagan Arabs) And *Manât* (another idol) , the other third?, those great Gharaneek (great idols), their intercession are well accepted (<u>The Star chapter (Surat An-Najm</u>), Sayed Al-Kemny,continued saying" but after the immigration from Mecca to Al-Madina and after the great Badr incursion and their transformation from the state of weakness to strength , the abrogated verses came abating the freedom of belief and commanding to fight the non Muslims and to kill them , that's the command made by Imam Al-Syouty "

<u>Chapter three</u>

<u>Those with abrogated verdict and abrogated letter, calligraphy, recitation</u>

Meaning that abating the action of those verses and also removing them from the quran, in spite of being still coming to Muhammad and they were previously in the old quran, but they are no more existing in the current quran, so where they have gone ....?

<u>Comment on this type</u>:

(1 Sayed Al-Kemny (in his book Islameyat (Islamic issues) page 590) said " in that chapter a lot of stories were mentioned concerning a number of verses that were known during the time of the prophet , " but they are not present in the noble quran

(2 Sayed Al-Kemny (in his book Islameyat (Islamic issues) page 589) that a . conveyed what was said by Al-Zahry: Abu-Imama told me group of the prophet's followers (PUH) told him that one of them wake up in the middle of the night wishing to recite a chapter of quran he had memorized , he couldn't remember any of its verses except " in the name of Allah the most gracious, most merciful" so he came to the prophet (PUH) in the morning asking him about that chapter, others also came to him concerning the same matter, they all asked him, then he remained silent for an hour ,then replied them saying " that was abrogated yesterday"(see Jamal Al-Din Ibn Al- Jozy: the abrogates of the quran, page 589), the question here is: why then did God give it to him if he was willing to abrogate it?,

Abu-Baker Al-Razy commented on the chapter of (That with (3 abrogated verdict and recitation) saying: God is doing that through causing them to be forgotten and he was removing them from their memory and ordering them not to recite or write them in the quran , so by time they will be totally perished (see Galal Al-Din Al-Syouty : the perfection in the quran 's sciences part 2,page 26),the question here is: why then did he give those verses if he is going ?to cause them to be forgotten

Narrated Shriek Ibn Assam, narrated Zer his saying: My father Ibn (4 Abi-Kaeb asked me: How did the Confederates chapter (Surat Al-Ahzab) was recited? I said: it has seventy or seventy one verses, he replied :I swear that it came to Muhammad (PUH) as long as the cow chapter (Surat Al-Baqarah) or even longer than it { the cow chapter (Surat Al-Baqarah) contains 286 verses, meaning that it had been shirnked to its one fourth) { see Al-Tahzeeb (the refinement)10/ 42-44) (see Galal Al-Din Al-Syouty : the perfection in the quran 's sciences part 2,page 33) the question here is: where ? did the other verses go , and why did he give them

Narrated Aeisha: the Confederates chapter (Surat Al-Ahzab) was (5 recited during the time of the prophet up to two hundred verses, then when Othman wrote the quran, we didn't find except what is present now " (see Galal Al-Din Al-Syouty: the perfection in the quran's sciences part 2, page 26), where were the rest of the verses?, why had they been given if he is going to abrogate them ?or cause them to be forgotten

Narrated Omer: if someone says I had received the whole quran, do (6 you know what whole means? Actually a big part of it had gone, but you may say I received from it what was available, (see Galal Al-Din Al-Syouty: the perfection in the quran's sciences part 2, !!?page 26), so where is the lost big part of it

Imama Ibn-Sahl narrated that his ante said that: the prophet of (7 God (PUH) recited to us the stoning verse:" the sheikh (adulterous man), and sheikhah (adulteress woman) if they committed adultery, stone them, as a recompense of what they had committed of pleasure" that verse is no more existing in the current quran (see Galal Al-Din Al-Syouty: the perfection in the ?quran' s sciences part 2, page 26),Isn't that a strange thing

Narrated Al-Hajaj Ibn Jarih conveyed from Ab-Humidah,from, from (8 Hamida Bent Yunus as she said: my father, the eighty years old ,had recited from the quran of Aeisha: God and His angels bless the Prophet O believers, do you also bless him, and pray him peace, and on those praying in the front rows, that was before Othman had changed the quran (see Galal Al-Din Al-Syouty: the perfection in the quran' s sciences part 2, page 26),isn't that an !!!?amazing thing

Narrated Abi-Sayfan Al-Kelaey, that muslema ibn-moukhaled said (9 to them one day: they told me about two verses from the noble quran that were not written in the quran ,and they didn't tell him about them, and they have Abu-Al-konoud Saad Ibn malek, Ibn muslema said:" those who believed and immigrated and fight in the name of God and spent their money and themselves, have a glad tiding as you are the winners , those who fostered him , supported him and argued with those over whom he raged , for those no one could know what was hidden for them as a good recompense for what they were doing" this phrase is not present in the current quran (see Galal Al-Din Al-Syouty: the perfection in the ???why,quran' s sciences part 2, page 26)

Al-Syouty mentioned, narrated Adie Ibn Adie, Omer said: we were (10 reciting: don't you get away from your parents, as that is a disbelief from you, then he said to Zaied Bin thabet : is it like this?, then Omer said to Abdurrahman Ibn Oaf: do you he replied : yes see among the verses came to us : fight as you fight in the first time , as we couldn't find such part of text , he replied : that was "dropped out from the quran like the other dropped parts

Dr: Taha Hussein commented on what Othman Ibn Affan had done (11 when he burned the different qurans with the quran verses included saying: the prophet (PUH) said: the quran came on seven letters (seven patterns of writing) all of them are complete and adequate, so by banning parts of the quran and burning the different qurans Othman had banned verses came from God and burned parts from the quran given to Muslims by the prophet of God (PUH), the imam shouldn't abate any single letter from the quran or remove a text of it , and Othman assigned a small group of the prophet 's companies to write the quran and abandoned the vast majority of readers who listened to the prophet and memorized his words and he himself asked them to write the quran, from that we can understand why Ibn Masoud was angry as he was the best of the quran keepers, and as he said ,he took from he prophet (PUH) verbally seventy chapters of the quran, while Zaied Bin thabet (the one who was assigned to collect and assemble the quran) was still young, and when Ibn Masoud challenged that matter refusing that act of burning the different qurans, he was pushed out of the mosque violently by Othman Ibn Affan (see the great temptation very (Al-Fitnah Al-Kobra) By Taha Hussein, part 1, page 160-183) !! bizarre

That's the story of the abrogator and abrogated in the quran, verses cancelled, other verses changed, abated and removed, by that transforming the lawful into unlawful, above all, other verses God had caused the prophet to forget them and also caused the quran keeper to forget them , so why then he revealed these

verses in the first place if he will cancel them later or cause the ??? people to forget them, does God change his mind

Isn't that a strong testimony that the quran is full of differences, contradictions and conflicts??? Isn't it now under the verdict of the quran itself as it says" Had it been from other than Allah, they would surely have found therein much contradiction." the women Chapter (Surat Al-Nisa)) 4:63

What is your judgment dear reader after all of those differences?? Doesn't this prove that it is from other than Allah, according to the judgment of the quran verse itself "Had it been from other than Allah, they would surely have found therein much contradiction." the women Chapter (Surat Al-Nisa) 4:63??

Really, we do need to search the Scriptures, because you think that in them you have eternal life; especially the holy bible as it testify for the truth, the Christ and the eternal life

I am assuring you dear reader, let me tell you:

I am not discrediting any religion, I am respecting the creeds of every human being, and his freedom of thinking, but I am inviting every one to think, search and dig, as Islam is inciting for that

First: there are about 50 quran verses promoting the use of mind, of them:

1) the cattle chapter (Surat Al-Baqarah) 242:" Thus Allah makes clear His *Ayât* (Laws) to you, in order that you may understand"

2) The Spoils of War chapter (Surat Al-Anfal) 22:"Verily! The worst of moving living creatures with Allah are the deaf and the dumb, those who understand not"

3) Jonah chapter (Surat Yunus) 100:" He lays abomination upon those who have no understanding."

4) The Pilgrimage chapter (Surat Al-Hajj) 46:" Have they not traveled through the land, and have they hearts wherewith to understand"

5) The Criterion chapter (Surat Al-Furqan) 44:" Or do you think that most of them hear or understand? "

6) The Gathering chapter (Surat Al-Hashr) 14:" You would think they were united, but their hearts are divided, that is because they are a people who understand not."

Second: the Islamic laws and the prophetical converses are also strengthening the role of the mind in faith as it was mentioned in Sahih Al-Bokhary

the chapter of knowledge before the act and {Converse number 10} (1 saying, for the saying of Al-Mighty God "so remember that no God but Allah" so he started with the knowledge and the scholars who are the heritors of the prophets, they inherited the knowledge, those who acquire it, will have the abundant chance and who follows the way of knowledge ,God will facilitate for him the way to paradise, God said "It is only those who have knowledge among His slaves that fear Allah "also he said "none will understand them except those who have knowledge" also" And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" and he said:" Are those who know equal to those who know not?" and the prophet peace upon him said (if God wishes to do good to someone he will make him an expert in the religion, the knowledge comes by learning), Ibn Abbas said be(Rabaians) wise ,jurisprudent by(Rabanian) he means those who teach people the little things before the big things 27/1

narrated saed bin Abi-Muranem, he said, {Converse number 305} (2 narrated Muhammad bin Ghafir, conveyed from Zaied (he is Ibn Aslam), conveyed from Ayass bin Abdullah conveyed from Abi-Saed Al-Khedry he said the prophet of God ,peace upon him went out to the mosque, and he passed by some women, he said " O women give alms, I am seeing you the most abundant among the people of fire", then they replied why, prophet of God? He said: you are cursing a lot, disobeying your lover and you are deficient in religion and mind, I haven't seen anyone more harmful to the mind of the firm man but you" they said why are we deficient in religion and mind prophet of God,? He replied isn't the testimony of the woman considered a half of that on man?" they said yes, he said that's why you are deficient in mind, and he said isn't while a woman is menstruating she neither prays nor fasts" they said yes, he "said that's why you are deficient in religion

So, I am inviting everyone to use his mind and search for the truth logically ,to dig for the true knowledge and to ask God to reveal to him the verity and to show him the right way asking him honestly , the lord is saying" Ask, and it will be given you. Seek, and you will find. Knock and it will be opened for you."