

Scholastic Explanations Series

Dr. Walīd bin ‘Iḍrīs al-Minīsī

Gift-Giving of the Scholars
Through the
Explanation of a Poem
About
Abrogation of the Quran

by: `Abd al-Hādī Najā bin Raḍwān Najā
al-‘Ibiyārī ash-Shāfi‘ī
[1236-1305AH]

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كلية الدراسات الإسلامية
بلومنتون - مينيسوتا

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**The chain of narration through which
Dr. al-Minīsī transmits the poem from al-'Ibiyārī is:**

Walīd al-Minīsī, on authority of
ash-Shaykh `Abd ar-Raḥman bin `Abd al-Ḥayy al-Kittānī,
on authority of ash-Shaykh Yūsuf bin 'Ismā'īl an-Nabhānī,
on authority of the author,
ash-Shaykh `Abd al-Hādī al-'Ibiyārī.

**The chain of narration through which Dr. al-Minīsī
transmits the poem from as-Suyūṭī is:**

Walīd al-Minīsī, on authority of ash-Shaykh Muhammad bin
`Abd ar-Razzāq al-Khaṭīb ad-Dimashqī,
on authority of 'Abīn-Naṣr Muḥammad bin `Abd al-Qādir
al-Khaṭīb ad-Dimashqī [d.1324AH],
on authority of Muhammad `Umar bin `Abd al-Ghanī
al-Ghazzī [d.1277AH],
on authority of 'Abīl-Barakāt Muṣṭafā bin Muḥammad
ar-Raḥmatī [d.1205AH],
on authority of `Abd al-Karīm bin 'Aḥmad bin `Alwān
ash-Sharābātī al-Ḥalabī [d.1178AH],
on authority of al-Jamāl Yūsuf bin Ḥusayn al-Ḥalabī,
on authority of Muḥammad 'Abīl-Mawāhib bin `Abd al-Bāqī bin
`Abd al-Qādir al-Ḥanbalī [d.1071AH],
on authority of `Abd ar-Raḥman bin Yūsuf bin
`Alī al-Buhūtī al-Ḥanbalī [d.1089AH],
on authority of ash-Shams Muḥammad bin `Abd ar-Raḥman bin
`Alī al-'Alqamī [d.963AH],
on authority of al-Jalāl as-Suyūṭī [d.911AH].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إسنادي الذي أروي به منظومة الناسخ والمنسوخ للأبياري

وليد المنيسي، عن الشيخ عبد الرحمن بن عبد الحي الكتاني، عن الشيخ يوسف بن إسماعيل النبھاني، عن المؤلف الشيخ عبد الهادي الأبياري.

إسنادي الذي أروي به منظومة الناسخ والمنسوخ للسيوطي والتي ورد ذكرها في آخر الكتاب

وليد المنيسي، عن الشيخ محمد بن عبد الرزاق الخطيب الدمشقي، عن أبي النصر محمد بن عبد القادر الخطيب الدمشقي (ت ١٣٢٤)، عن محمد عمر بن عبد الغني الغزي (ت ١٢٧٧)، عن أبي البركات مصطفى بن محمد الرحمتي (ت ١٢٠٥)، عن عبد الكريم بن أحمد بن علوان الشراباتي الحلبي (ت ١١٧٨)، عن الجمال يوسف بن حسين الحلبي عن محمد أبي المواهب بن عبد الباقي الحنبلي (ت ١١٢٦)، عن والده التقي عبد الباقي بن عبد الباقي بن عبد القادر الحنبلي (ت ١٠٧١)، عن عبد الرحمن بن يوسف بن علي البهوتي الحنبلي (ت ١٠٨٩)، عن الشمس محمد بن عبد الرحمن بن علي العلقمي (ت ٩٦٣)، عن جلال السيوطي (ت ٩١١).

The Poem

The scholar `Abd al-Hādī Najā Raḍwān Najā bin Muḥammad al-‘Ibiyārī ash-Shāfi`ī, may Allah have mercy on him, said:

- 1- All Praise is due to Allah, my Lord, and prayers along with Blessings for the Chosen One, the final Prophet and heir.
- 2- And here is a poem for the abrogated and its abrogating From the Quran, outshining pearls dispersed in air.
- 3- Abrogated, its verses are twenty, put down in writing By ash-Shaykh as-Suyūḥī, when he examined with care.
- 4- Verses of the testament for close relatives and their generality Is [abrogated] by the [verse] of bequest or the famous narration, sound in its affair.
- 5- The resemblance in the verse of fasting, comes to [the abrogation], **{It's permitted for you}**. Afterwards, abrogating what had been forbidden to share.
- 6- **{Fighting in a forbidden month}** is abrogated by: **{Kill them wherever they are}**, as was cited [about warfare].

النظم المشروح

قال العلامة عبد الهادي نجا بن رضوان نجا بن محمد الإياري الشافعي رحمه الله
تعالى:

- ١- الحمدُ للهِ ربي والصلاةُ معَ السننِ
سلامٌ للمصطفى والمُقتفي الأثرًا
- ٢- وهَاك نَظْمًا لِمَنسُوخٍ وَنَاسِخِهِ
مِنَ الْقُرْآنِ يَفُوقُ الدَّرَّ مُنْتَثِرًا
- ٣- مَنسُوخُ آيَاتِهِ عِشْرُونَ حَرَّرَهَا الشَّيْخُ
السُّيُوطِيُّ لَمَّا أَمَعَنَ النَّظْرًا
- ٤- آيُ الوَصِيَّةِ لِلقُرْبَى وَمُطْلَقُهَا
بِالإِزْتِ أَوْ بِحَدِيثٍ صَحَّ مُشْتَهَرًا
- ٥- تَشْبِيهُ آيَةِ صَوْمٍ جَا أَحِلَّ لَكُمْ
مِنَ بَعْدِهِ نَاسِخًا لِلذِّبِ بِهِ حُظْرًا
- ٦- شَهْرٌ حَرَامٌ قَتَالَ فِيهِ يَنسَخُهُ أَق
تُلُوهُمُ حَيْثَمَا كَانُوا كَمَا أُثِرَا

- 7-Like this, the man **{facing wherever he wills}** is [abrogated] by what is Considered in: **{Turn your face towards the direction of the House [for prayer]}**.
- 8- And **{fear Allah as He should be}** is abrogated by the verse **{As much...}** Proved true in the report, **{...As you can bear}**.
- 9- **{Living expenses for a year}** by what is in the verses of **{four... Months}**, it has an abrogation as is known everywhere.
- 10- And abrogation is true for **{...or you conceal it, He will take you to account}** By **{[Allah] burdens not...}** as the seal of the chapter is written there.
- 11- And **{And he to whom [you have] sworn [an oath]}** is abrogated by **{Kinship... ..Of the wombs}**. Next, away by the verses of an-Nūr , has been steered-
- 12- **{And those who approach lewdness}**. His saying, **{...or ...Shun them}** has been proscribed by **{And that you judge ... and beware}**.
- 13- **{...Or two other [non-Muslim witnesses]}** became abrogated by **{Two who possess... ..Integrity}**. And **{Twenty of you, who with patience bear}** ...

- ٧- كَذَا التَّوَجُّهُ حَيْثُ الْمَرءُ كَانَ بِمَا
فِي وَآلٍ وَجْهَكَ شَطْرَ الْبَيْتِ مُعْتَبِرًا
- ٨- وَحَقُّ تَقْوَاهُ مَنْسُوخٌ بِآيَةِ مَا اسْدُ
تَطَعْتُمْ فِيهِ قَدْ صَحَّحُوا الْخَبْرًا
- ٩- مَتَاعٌ حَوْلِ بِمَا فِي آيِ أَرْبَعَةٍ
مِنَ الشُّهُورِ لَهُ نَسْخٌ كَمَا اشْتَهَرَا
- ١٠- وَصَحَّ نَسْخٌ لِأَوْ تَخَفُوا يُحَاسِبُكُمْ
بِلا يُكَلِّفُ خَتْمَ السُّورَةِ اسْتُطِرَا
- ١١- وَوَالَّذِي عَقَدَتْ مَنْسُوخَةً بِأَوْلُو الْ
أَرْحَامِ ثُمَّ بِآيِ التُّورِ قَدْ دُسِرَا
- ١٢- وَالآتِ يَأْتِينَ فُحْشًا قَوْلُهُ أَوْ أَعْدُ
رِضٌ عَنْهُمْ بِ وَأَنْ أَحْكُمُ قَدْ اخْتِطِرَا
- ١٣- أَوْ آخِرَانِ عَدَتْ مَنْسُوخَةً بِذَوِي
عَدْلٍ وَعِشْرُونَ مِنْكُمْ مِمَّنِ اصْطَبِرَا

- 14- Is abrogated by what comes after it . And the marching referred to as **{...and heavy}**
Its abrogation, by verses [describing] who is excused, does appear.
- 15- **{The fornicator shall not marry but she who fornicates}** [is abrogated] by **{And ...Wed the unmarried...}**. **{When you go for private counsel...}** is paired.
- 16- With the verse after it. And **{Not permissible for you are... The women...}** [is abrogated] by **{We made permissible ... those given their share}**.
- 17- And payment of the dowry of women who arrived, having left...
...Their husbands [is abrogated] by what is mentioned about “spoils of warfare.”
- 18- The beginning of Muzzammil is abrogated by its end.
And abrogated [again], as reckoned, by the five prayers.
- 19- And aside from these [verses] enumerated,
As some believe, are not from [the abrogated], according to one who is aware.
- 20- Nor what is delayed, or specified, or a story-
As abrogation, according to them, does not involve stories as shared.

- ١٤- مَا بَعْدَهَا نَاسِخٌ وَالتَّفَرُّ فِي وَثِقَا
لَا نَسْخُهُ لَاحٍ مِنْ آيَاتٍ مَنْ عَدَرَا
- ١٥- لَا يَنْكِحُ الزَّانِ إِلَّا مَنْ زَنَتْ بِـِ وَأَنْدُ
كُحُوا الْأَيَّامِي إِذَا تَاجَيْتُمْ خُفْرَا
- ١٦- بِآيَةٍ بَعْدَهُ وَلَا تَحِلُّ لَكَ النِّدَا
نِيسَا يَا نَا حَلَلْنَا مِنْكَ مَنْ أُجْرَا
- ١٧- وَدَفَعُ مَهْرٍ نِسَاءٍ جِئْنَ قَدْ ذَهَبَتْ
أَزْوَاجُهُنَّ بِمَا فِي الْغَنَمِ قَدْ ذُكِرَا
- ١٨- وَصَدْرُ مُزَّمَلٍ نَسَخٌ بِأَخْرَهَا
وَأَنْسَخُهُ بِالصَّلَوَاتِ الْخَمِيسِ مُعْتَبِرَا
- ١٩- وَمَا عَدَا ذَا مِنَ الْمَعْدُودِ فِيهِ عَلَى
أَقْوَالِهِمْ لَيْسَ مِنْهُ عِنْدَ مَنْ بَصُرَا
- ٢٠- وَمُنْسَأٌ هُوَ أَوْ مَخْصُوصٌ أَوْ خَبْرٌ
وَالنَّسْخُ عِنْدَهُمْ لَا يَدْخُلُ الْخَبْرَا

Biography of the Author of the Poem

He is the scholar, ‘Abd al-Hādī Najā bin Raḍwān Najā bin Muḥammad al-‘Ibiyārī ash-Shāfi‘ī, may Allah have mercy on him.

He was born in the year 1236 AH [after the Hijrah] and he died in the year 1305 AH.

He was an author, poet, and excellent scholar. He was counted as one of the students of ash-Shaykh ‘Ibrāhīm al-‘Ubaydī, may Allah have mercy on him, the Shaykh of the reciters in all of Egypt during his time.

The poet was a teacher to the children of the khedive Tewfik – the king of Egypt – and he was an ‘Imām in the palace of the khedive.

He died in Cairo and at the time had written something like forty books, among them *Su‘ūd al-Muṭālī* about etiquette, *An-Najm ath-Thāqib* and *Nayl al-‘Amānī Sharḥ Muqaddimat il-Qaṣṭalānī* about technical terminology in the science of Prophetic narrations, *Al-Qaṣr al-Mabnī ‘alā Ḥawāshī il-Mughnī*, *Al-Muwākib al-‘Aliyyah fī Tawḍīḥ il-Kawākib*, and *Ad-Duriyyah fīḍ-Ḍawābiṭ il-‘Ilmiyyah*. [See *Al-‘A‘lām* by az-Zarkalī, 4/173]

The poem of the abrogating and abrogated is found inside the book *Al-Muwākib al-‘Aliyyah* along with a small commentary by its author.

Introduction to the Science of Abrogation

All praise is due to Allah. May prayers and salutations be upon His Messenger.
As for what follows:

This is a poem about one of the beautiful sciences of the Quran- the science of the abrogating and abrogated verses.

The poet, may Allah have mercy on him, made the poem into 20 lines equaling the number of abrogated verses in the Quran. He also made its prosody as “extended meter,” ending the second half of each line with the Arabic letter “r” [and in the English translation, the “r” sound]. Before beginning with the explanation of the poem, it is essential to clarify some important matters in order to ensure maximum benefit. They are:

- 1) The linguistic & technical meaning for the term “abrogation”;
- 2) The applicable instances of abrogation;
- 3) The wisdom behind abrogation;
- 4) The superiority of the science of the abrogating & abrogated;
- 5) The types of abrogation;
- 6) The legal ruling of abrogation;
- 7) The conditions for abrogation;
- 8) The modes of abrogation;
- 9) Texts authored about the abrogating and the abrogated;

I thought to name this explanation: *Gift-Giving of the Scholars Through an Explanation of a Poem About the Abrogating & the Abrogated*.

And I ask Allah to make this explanation a provision for me with Him on a day {...there neither wealth, nor children are of any benefit except he who comes to Allah with a healthy heart} [Ash-Shu`arā’: 88-89]

1st: Linguistic & Technical Meaning for the Term “Abrogation”

Abrogation in the Arabic language has several meanings:

- 1) To transmit by means of text and letters. It is said: “You transcribed the book,” when you copied what is in the book, letter-for-letter, to other pages; in other words, the second book became

a copy of the first.

From this route comes the verse: {This is Our Book pronounced to you in truth. We were transcribing what you used to do.} [Al-Jāthiyyah:29]

2) To disperse something; it is said, “The sun dispersed the shadows,” and “Old age dispersed youth,” in other words, removed it.

From this route comes the verse: {Thus Allah dispels what the Devil casts; Allah makes clear His verses.} [Al-Ḥajj:52] In other words, He removes what the Devil casts of whispers and doubts.

3) Succession, like *At-Tanāsakh* and *Al-Manāsakh*, in matters of inheritance. It is when an heir dies immediately after the testator and the original inheritance is still present and has yet to be distributed.

Abrogation in technical terminology means the replacement of a legal ruling by means of chronologically later legal proof. Thus, the replaced ruling is called “abrogated”, and the proof which replaces it is called “abrogating”.

2nd: Applicable Instances of Abrogation

Abrogation does not take place in matters of information like stories or accounts of events, nor in definitive matters such as the oneness of Allah, exalted is He, and the Day of Resurrection. This is because in order for abrogation to take place in matters of information, it means that one of the two pieces of information is a lie and this is impossible with respect to the Quran. It is not possible for it to provide information about something happening and then abrogate it with news of its not happening, as the verse states: {Do you not reflect on the Quran? If it has been from someone other than Allah, they would find a great many discrepancies in it.} [An-Nisā’:82]

The exception is when dealing with news of punishment to befall someone who has committed a specific sin. It is possible that Allah will forgive them and provide news of the punishment having been forgone with respect to that individual.

Also, abrogation does not take place with regards to supplications and formulas of remembrance, nor legal rulings associated with creedal matters like the command to believe in and obey the Messenger, the prohibition on polytheism, nor the promise [of Allah]. Nor does abrogation take place in legal rulings with connotations of perpetuity, such as: {Do not ever pray over any of

them who die} [At-Tawbah: 84], and: {And those who wrongly accuse a chaste woman and they do not produce four witnesses, then flog them 80 times and do not ever accept their testimony again.} [An-Nūr: 4]; provisional legal rulings before their specific timings, such as: {So forgive and overlook until Allah gives His command.} [Al-Baqarah: 109]; nor does it apply to behavioral commands, like His saying: {And do not act contemptuously with others out of pride nor walk through the earth arrogantly} [Luqmān: 18]. Rather, abrogation only takes place with regard to legal rulings not mentioned above, and examples of them will be mentioned next.

3rd: The Wisdom Behind Abrogation

Some ignorant people speculate that abrogation entails contradiction in the Quran. Others think that simply believing in abrogation is to attribute ignorance to Allah, while Allah is actually far exalted above that.

It is said to them: the skillful doctor prescribes medicine for a patient and orders him to take [the medicine] for a specific time. Then [the doctor] orders [the patient] to stop taking the medicine and to start taking a new medicine because he knows what is of more benefit to the patient. Likewise, abrogation has wisdom behind it, such as:

- 1) Deference to the overall benefit of slaves;
- 2) Applying levels to legislation in order to reach a level of totality;
- 3) Testing people;

Examples of the above will be mentioned in the course of the explanation of the poem, by the permission of Allah, exalted is He.

4th: The Superiority of the Science of Abrogation

No one ought to explain the Book of Allah, exalted is He, except after studying the science of abrogation.

Al-‘Imām ash-Shāfi‘ī said: “It is not permissible for anyone to deliver legal verdicts in the religion of Allah except for a man knowledgeable in the Book of Allah- its abrogating and abrogated, its active and unclear verses, its explanation and revelation, its Meccan and its Medinan and what is intended by it. After that he would need to be insightful regarding the narrations of the Messenger of Allah SAWS, and in the abrogating and abrogated [of the narrations]. He would need to know the same regarding the narrations as he knows from the Quran. He would have to

be insightful regarding the Arabic language and poetry and all that is needed for the Prophetic tradition and the Quran. He would need to employ all this with impartiality. After this, he would need to have perspective regarding the differences between the people of the Muslim lands. After this, he would still need talent. When he was like this, then he would be able to speak and deliver legal verdicts on what is permissible and prohibited. And if he was not like this, then he should not deliver legal verdicts.”

On authority of ‘Abī `Abd ar-Raḥman as-Sulamī: `Alī bin ‘Abī Ṭālib RA came to a man relating [verdicts], so he RA said: “Do you know the abrogating and abrogated [verses]?” The man replied: “No.” `Alī said: “You are ruined and you ruin [the religion].”

On authority of aḍ-Ḍaḥḥāk bin Muzāhim: ‘Ibn `Abbās passed by someone relating [verdicts], so he kicked him with his foot and said: “Do you know the abrogating and abrogated [verses]?” The man replied: “No.” So ‘Ibn `Abbās said: “You are ruined and you ruin [the religion]?”

On authority of ‘Ibn `Abbās RA, he said regarding the verse, {**And he who has been given wisdom, has been given a great amount of good**} [Al-Baqarah: 269]: “[“Wisdom” refers to] knowledge of the Quran- its abrogating and abrogated, its active and unclear verses, its earlier and later verses in chronology, its permissible and prohibited, and its parables.”

5th: The Legal Ruling on Abrogation

The adherents of Prophetic Tradition have consensus over the permissibility of abrogation from an academic as well as a legal standpoint.

Those who oppose adherents of Prophetic Tradition are divided into the following groups:

1) The Jews- they rejected abrogation due to the proof that it necessitates, in their estimation, “emergence”. It is the appearance of something after concealment. So, they allege that abrogation is the sanctioning of something known after it was not known.

As previously mentioned in the example of the doctor, it is clear that abrogation is not “emergent” since it does not involve any change in the knowledge of Allah, exalted is He.

Thus, their deduction is corrupt and false. Still, they do admit to abrogation and an example of that is in the marriage of brothers and sisters among the children of Adam AS. It was not considered prohibited, then it was abrogated in Jewish law and became prohibited. According to

Jewish law, the perpetrator is cursed and given the death penalty.

In the Book of Genesis, it says: “Any man who marries his sister, a daughter of his father or mother, and he sees her private parts and she sees his private parts, then this is a great shame. Thus, they are both to be killed in front of their people. That is because he uncovered the private parts of his sister, so the sin of them both is on both of their heads.” [See *Leviticus 20:17*]

2) The Rāfiḍah- they allow abrogation in stories of events and they designate it as “emergent.” So, they permit “emergence” with regards to Allah, exalted is He, in opposition to the Jews. They also allege that new knowledge happens to Him, glorified is He, in matters that He did not know before. So, Allah can provide information about something with news contradicting what He provided before that. Also, they attribute knowledge of the Unseen to `Alī RA while denying it for Allah, exalted is He.

3) Some of the Mu`tazilah rejected abrogation, like ‘Abī Muslim Muḥammad bin Baḥr al-‘Aṣfahānī (d. 322AH), and some contemporaries who opposed the *Salaf* of the ‘*Ummah* and Companions of the Prophet SAWS.

6th: The Types of Abrogation

With consideration for academic division, abrogation occurs in one of the following ways:

- 1) Quran by Quran
- 2) Quran by Prophetic Tradition
- 3) Prophetic Tradition by Quran
- 4) Prophetic Tradition by Prophetic Tradition

The occurrence by means of three of these ways is agreed upon. The way which is disagreed over is the abrogation of the Quran by means of Prophetic Tradition.

Abrogation of the Quran by the Quran- That is the focus of the poem and we will mention its examples.

Abrogation of Prophetic tradition by means of Prophetic tradition- An example of this way is the statement of the Prophet SAWS: **“I forbid you from visiting graves, then allowed you to visit them. I forbid you from [eating] the meat of a sacrificial animal for more than three [nights], then allowed you to keep it as long as you wished. And I forbid you from consuming fermented**

drinks except from an animal skin container, then allowed you to drink from any container. Still, do not drink intoxicants.” [*Ṣaḥīḥ Muslim, #977; on authority of Buraydah al-‘Aslamī.*]

Abrogation of Prophet tradition by means of the Quran- an example of this is in facing the direction of the Ka`bah for prayer. Facing the direction of the mosque of Jerusalem was established in the Prophetic tradition, then it was abrogated by His saying: **{So turn your face towards the direction of the Holy Mosque; and wherever you are, then turn your faces towards its direction [in prayer].}** [Al-Baqarah: 144].

Abrogation of the Quran by means of Prophetic tradition- The majority of people of knowledge rejected this way of abrogation. They arrived at that conclusion through His saying: **{We do not abrogate a verse or cause it to be forgotten, except that We bring something better than it or its equal.}** [Al-Baqarah: 106]. Thus, they said: “The level of the Prophetic tradition is after the level of the Quran. So that which is “better” or “equal” to the first [level] must be Quran.”

Another group said that Prophetic tradition is the same as the Quran because the Prophet SAWS said: **“I have been given the Quran and its equal along with it.”** [*See Musnad ‘Aḥmad, #17174; on authority of al-Miqdām bin Ma`dī Karb RA.*] Thus, the Quran and Prophetic tradition are both considered to be “revelation” from Allah, exalted is He.

However, this difference of opinion does not manifest an effect from the standpoint of practical application. When we arrive at the practical application of noble verses which were abrogated by the Prophetic tradition, then we will find the “Verse of the Bequest” to the near relatives: **{It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon the pious.}** [Al-Baqarah: 180]. Thus, Allah, exalted is He, commanded bequeathal to the two parents and close relatives. This included hereditary and non-hereditary individuals among them.

Thus, the group who believed in the permissibility of the abrogation of the Quran by means of Prophetic tradition said that the tradition which is abrogating is his SAWS statement: **“There is no bequest [necessary] for the heir.”** [*See Sunan ‘Abī Dāwud, #287*]

As for the opinion of the majority [of scholars] who deny the abrogation of the Quran by means of Prophetic tradition, they say that the aforementioned verse is abrogated by the “Verses of Inheritance” [An-Nisā’: 11-12].

According to both opinions, leaving behind a bequest for an heir is not permissible; and the

command to do so has been abrogated. Whether by means of the “Verses of Inheritance” or the Prophetic tradition- the result is the same.

I will mention another instance, not necessarily of abrogation, rather only from the perspective of specification of what is general, as in His saying, exalted is He: {Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father’s sisters, your mother’s sisters, your brother’s daughters, your sister’s daughters, your foster mother who gave you suck, your foster milk suckling sisters, your wives’ mothers, your step daughters under your guardianship, born of your wives to whom you have gone in - but there is no sin on you if you have not gone in them (to marry their daughters), - the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allah is Oft-Forgiving, Most Merciful. Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allah ordained for you. All others are lawful...} [An-Nisā’: 23-24].

So, His saying, glorified is He: {All others are lawful...} [An-Nisā’: 24] is general and it includes any woman not mentioned in the verse.

Then the Prophetic tradition came and specified it, thus, the Prophet SAWS said: **“What is made prohibited through lineage is made prohibited through breast-feeding.”** [See *Ṣaḥīḥ al-Bukhārī*, #2645; and *Ṣaḥīḥ Muslim*, #1447; on authority of ‘Ibn ‘Abbās RA] Thus, the paternal aunt through breast-feeding is prohibited as well as the maternal aunt. They are both included in the general meaning of the verse: {All others are lawful...} [An-Nisā’: 24], where the prohibition of anyone aside from the mother and sister through breast-feeding is not mentioned.

Prophetic tradition also specified some of the close relatives of the wife- on authority of ‘Abī Hurayrah RA, that the Messenger of Allah SAWS said: **“One should not marry both a woman and her paternal aunt or a woman and her maternal aunt.”** [See *Ṣaḥīḥ al-Bukhārī*, #5109; and *Ṣaḥīḥ Muslim*, #1408]

7th: Conditions for Abrogation

Scholars mentioned some of the conditions which were essential to fulfill in order to judge a verse as abrogated, and they are:

1) The abrogation is juristic, not based on intellectual reasoning.

In other words, the one doing the abrogating is the Lawgiver Himself. Thus, rationale and custom

cannot abrogate the law.

2) There is detachment without contiguity.

In other words, between the abrogating and abrogated is a gap such that they are not revealed at the same time.

3) The ruling found in the abrogated is not the same as the abrogating.

In other words, the legal ruling differs from the abrogating to the abrogated, i.e. from permissibility to prohibition, or vice-versa.

4) The impossibility of reconciling between the two proofs.

In other words, the two rulings differ and reconciling them is impossible. Thus, there are verses and Prophetic narrations whose apparent meanings are contradictory, yet upon reconciliation, the issues are eliminated. Many scholars have authored books on the topic, such as ‘Ibn Qutaybah in his book *Ta’wīl Mushkil il-Qur’ān*, ‘Ibn Fūrak in his book, *Mushkil al-Ḥadīth wa Bayānahu*, aṭ-Ṭahāwī in his book, *Sharḥ Mushkil il-‘Āthār*, and others.

5) The Quran and Prophetic tradition cannot be abrogated by juristic analogy or legal consensus.

6) That which comes earlier and later in chronology must be known.

In other words, the delay of the abrogating from the abrogated must be chronologically established through transmission. Thus, what comes before is abrogated and what comes later is abrogating.

That chronology cannot be established through the structure of the Quran since the organization of the verses and chapters is not chronological.

8th: The Modes of Abrogation in the Quran

Abrogation in the Quran takes three forms:

1) Abrogation of the recitation while the ruling remains in effect

Among the examples of that is on authority of `Ā’ishah RA: “What was sent down in the Quran was ten separate instances of breast-feeding would make someone prohibited to marry. Then they were abrogated by five well-known instances. Then the Messenger of Allah SAWS died while they were still recited in the Quran.” [See *Ṣaḥīḥ Muslim*, #1452]

An-Nawawī said about her RA statement: “...while they were still recited in the Quran”: “What it means is that the revelation of the abrogation by five instances of breast-feeding was very delayed to the point that he SAWS died and some people were still reciting that five instances [were required]. That made [the verse of ten instances] a recited part of the Quran since the abrogation did not reach some due to the nearness of his SAWS time [of death]. So, when the abrogation [of the ten instances] reached them after that, they retracted from that and agreed that [the verse of ten instances] should not be recited [as part of the Quran].” [See *Sharḥ an-Nawawī `alā Ṣaḥīḥ Muslim*, 10/29]

On authority of ‘Abī Mūsā al-‘Ash`arī RA: “I used to recite a chapter and compare it in length and difficulty with Barā’ah [i.e. at-Tawbah]. Then I forgot it except that I remembered from it: {If the son of Adam AS had two valleys full of wealth, he would seek a third. For the void of the son of Adam AS cannot be filled except with dust.} And I used to recite a chapter and compare it with one of the *Musabbiḥāt*. [Seven chapters that begin with praise of Allah: *al-‘Isrā, al-Ḥadīd, al-Ḥashr, aṣ-Ṣaff, al-Jumu`ah, at-Taghābun and al-‘A`lā*] Then I forgot it except that I remembered from it: {O you who Believe! Why do you say that which you do not do? Thus, you draft a testimony [that hangs] on your necks. Then you will be asked about it on the Day of Resurrection.}. [See *Ṣaḥīḥ Muslim*, #1050]

Al-‘Imām az-Zarkashī posed the question, “Here is a question: What is the wisdom behind eliminating the recitation of something despite the legal ruling remaining in effect? Why not leave the recitation in order to combine acting upon the legal ruling and the reward of reciting it?”

Then he related the answer from Al-‘Imām ‘Ibn al-Jawzī: “It is only like that in order to demonstrate the amount of obedience found in this religious nation in terms of their eagerness to submit themselves through a route of speculation, without disengagement, in order to seek a path by which to definitively end [the speculation]. Thus, [Muslims] hasten by means of the easiest thing just as al-Khalīl [i.e. Abraham] hastened to sacrifice his son due to a dream he had. And a dream is the lowest of the routes of revelation.”

2) Abrogation of a legal ruling and its recitation

An example of this was previously mentioned from `Ā’ishah RA: “What was sent down in the Quran was ten separate instances of breast-feeding would make someone prohibited to marry. Then they were abrogated...”

‘Abū Bakr ar-Rāzī said: “Abrogation of the ruling and the recitation can only be when Allah makes

[people] forget it and removes it from their minds. He commands them to turn away from its recitation and writing it in the scripture. Thus, [the ruling] becomes obliterated over the years like the rest of the ancient Books of Allah which He mentions in the Quran: {This was certainly in the first scriptures. The scriptures of Abraham and Moses} [Al-‘A`lā: 18-19]. Today, nothing is known about those [scriptures]. And that is not exempt from being in the time of the Prophet SAWS, so that when he SAWS died, it was not being recited in the Quran, or he SAWS was dying and it was recited and in effect as a legal ruling, then Allah caused it to be forgotten and removed it from their minds. The abrogation of something from the Quran after the death of the Prophet SAWS is not permissible [to consider].”

3) Abrogation of the ruling while its record in the texts remains

It is the case with the books on the topic of the abrogating and abrogated about which scholars authored their works. It is also the case with this poem.

The work which we have here is a summarization of the chapter of the abrogating and abrogated from the book *Al-‘Itqān fī ‘Ulūm il-Qur’ān* by al-‘Imām as-Suyūṭī.

This form of abrogation takes place before the order is even complied with, like the obligation of praying fifty prayers in a 24-hour period. This command was abrogated before it was even acted upon. It was abrogated and lowered to five prayers before the fifty prayers were ever done by anyone.

Another example is the “Verse of *An-Najwā*”. It was also abrogated before being acted upon: {O you who believe! When you (want to) consult the Messenger in private, spend something in charity before your private consultation.} [Al-Mujādilah: 12].

It is said that it was abrogated before being acted upon. However, it was related in some reports that ‘Alī RA acted on it and it was abrogated after he RA did so. Rather, [abrogation] had taken place after his compliance with it; and it is the most general and greatest [reported].

Here is the question: What is the wisdom behind continuing to recite a verse despite the ruling being cancelled?

The answer is as az-Zarkashī mentioned: “The answer is from two perspectives:

1) The Quran is recited as is in order to know the ruling from it and act upon it. It is recited due to its being the Speech of Allah, exalted is He, and thus, one is reward for it. And the recitation

is left as is due to this wisdom.

2) The majority of the time, abrogation is for the purpose of lessening the burden of a legal ruling, so the recitation remains intact to remind [readers] of the favor and removal of the difficulty [in the original ruling]. As for the wisdom of abrogation before the [original] ruling is acted upon, like giving charity before private consultation with the Prophet SAWS, then the reward is for believing in it and the intention of obeying the command.” [See *Al-Burhān fī ‘Ulūm il-Qur’ān* 2/39]

Most of the verses whose rulings are abrogated and their record in the texts remain had tougher rulings reduced to lighter ones. So, whoever finds the lighter ruling difficult, like finding the five prayers difficult, then he should remember that it could have been fifty prayers instead. However, Allah, exalted is He, lightened it and made it five. So, he will recall the favor of Allah, exalted is He, and these five [prayers] should not be difficult for him.

As for when the abrogation is from a lighter ruling to something tougher, the wisdom in this case is the graduation of legislation; and knowledge of the wisdom of Allah in the gradual progression of legislation; and that Allah, glorified and exalted is He, made this legislation in stages to be lighter for the Muslim nation.

9th: Works Authored About the Science of the Abrogating & Abrogated

Several people of knowledge singled out works for authorship in the subject to the point that as-Suyūṭī said: “An uncountable number of people singled it out – meaning, the abrogating and abrogated – for authoring works.”

Among them are:

1) *An-Nāsikh wal-Mansūkh fī Kitābi Llah*, transmitted on authority of Qatādah bin Di`āmah as-Sadūsī [d.117AH], commentary by Ḥātim bin Ṣāliḥ aḍ-Ḍāman, published by Mu’assasat ar-Risālah.

2) *An-Nāsikh wal-Mansūkh*, attributed to Muḥammad bin Muslim az-Zuhrī [d.124AH], commentary by Ḥātim bin Ṣāliḥ aḍ-Ḍāman, published by Mu’assasat ar-Risālah. It is not authentically attributed to the author.

3) *An-Nāsikh wal-Mansūkh fīl-Qur’ān il-‘Azīz*, by ‘Abī ‘Ubayd al-Qāsim bin Salām al-Harawī [d.224AH], commentary by Muḥammad bin Ṣāliḥ al-Mudayfir, the University of the ‘Imām, published by Risālah ‘Ilmiyyah.

- 4) *An-Nāsikh wal-Mansūkh fīl-Qur’ān il-Karīm*, by ‘Abī `Abd Allah Muḥammad bin Ḥazm al-‘Andalusī [d.320AH], commentary by `Abd al-Ghaffār al-Bandārī, published by Dār al-Kutub al-‘Arabīyah.
- 5) *An-Nāsikh wal-Mansūkh fī Kitābi Llah `Azza wa Jall*, by ‘Aḥmad bin Muḥammad bin ‘Ismā’īl an-Naḥḥās [d.338AH], commentary by Sulaymān al-Lāḥim, the University of the ‘Imām/’Usūl ad-Dīn.
- 6) *An-Nāsikh wal-Mansūkh*, by Ḥibat Allah bin Salāmah al-Muqri’ [d.410AH], commentary by Mūsā al-‘Alīlī, published by ad-Dār al-‘Arabīyah.
- 7) *An-Nāsikh wal-Mansūkh fīl-Qur’ān*, by `Abd al-Qāhir bin Ṭāhir al-Baghdādī [d.429AH].
- 8) *Al-Ṭdāḥ li-Nāsikh il-Qur’ān wa Mansūkhīhi* by Makkī bin ‘Abī Ṭālib al-Qaysī [d.437AH].
- 9) *An-Nāsikh wal-Mansūkh fīl-Qur’ān il-Karīm*, by ‘Abī Bakr Muḥammad bin al-‘Arabī [d.543AH], commentary by Dr. `Abd al-Kabīr al-‘Alawī al-Madgharī , published by Maktabat ath-Thaqāfah ad-Dīniyyah.
- 10) *Al-Musaffā bi-‘Akuff ‘Ahl ar-Rasūkh min `Ilm an-Nāsikh wal-Mansūkh* by `Abd ar-Raḥman ‘Ibn `Alī al-Jawzī [d.597AH], commentary by Ḥātim aḍ-Ḍāman, published by Mu’assasat ar-Risālah.
- 11) *Nawāsikh al-Qur’ān* by `Abd ar-Raḥman bin `Alī al-Jawzī [d.597AH], commentary by Muḥammad ‘Ashraf al-Malibārī, the Islamic University.
- 12) *Aṭ-Ṭawd ar-Rāsikh* by `Alam ad-Dīn as-Sakhāwī [d.643AH], included in his book *Jamāl al-Qur-rā’*.
- 13) *Nāsikh al-Qur’ān al-‘Azīz wa Mansūkhīhi* by Ḥibat Allah bin `Abd ar-Raḥīm ‘Ibn al-Bārizī [d.738AH], commentary by: Ḥātim bin Ṣāliḥ aḍ-Ḍāman, published by Mu’assasat ar-Risaalah.
- 14) *An-Nāsikh wal-Mansūkh*, by ‘Abī Manṣūr al-Baghdādī [d.751AH].
- 15) *Qalā’id al-Marjān fī Bayān in-Nāsikh wal-Mansūkh min al-Qur’ān*, by Mar’ī al-Karmī [d.1033AH], commentary by Muḥammad Gharābiyyah (and others), published by Dār al-Furqān.
- 16) *Al-‘Āyāt al-Mansūkhah fīl-Qur’ān il-Karīm*, by `Abd Allah Muḥammad al-‘Amīn ash-Shanqīṭī.

Explanation of the Poem

١- الحمدُ لله ربِّي والصلاةُ معَ السَّنِ
سَلامٌ للمصطفى والمُقتني الأثرَا

1- All Praise is due to Allah, my Lord, and prayers along with Blessings for the Chosen One, the final Prophet and heir.

He began with praise of Allah, exalted is He, and sending prayers on the Prophet SAWS.

And he described the Prophet SAWS as being *Al-Muṣṭafā* (in other words, the chosen and select-ed one who Allah, exalted is He, chose and preferred).

The statement: *Wal-Muqtafī* when vowelized with *Kasra*, gives his name SAWS the meaning *Al-Muqaffī*.

On authority of ‘Abū Mūsā al-‘Ash`arī RA: The Messenger of Allah SAWS designated to us names for himself, thus he SAWS said: **“I am Muḥammad, ‘Aḥmad, al-Muqaffī, al-Ḥāshir, the Prophet of Repentance, and the Prophet of Mercy.”** [*Ṣaḥīḥ Muslim*, #2355]

Al-Muqaffī in the names of the Prophet SAWS has two explanations:

First: the one who comes *Qafw al-‘Anbiyā’* (i.e. after them), thus, he is the last of the Prophets and there is no Prophet after him.

Second: the one follows the footsteps of the Prophets who came before him; the one who tread upon the guidance of the Messengers before him, followed in their footsteps and tread upon their way.

It is also allowed to vowelize *Wal-Muqtafā* with *Fat’ḥa* giving it the meaning “he who is fol-lowed” since the Believers follow the Prophet SAWS. Thus, he SAWS followed those who came before him from the Prophets and his SAWS nation follows in his steps and follows him SAWS.

٢- وَهَآكَ نَظْمًا لِمَنْسُوحٍ وَنَاسِخِهِ
مِنَ الْقُرْآنِ يَفُوقُ الدَّرَّ مُنْتَثِرًا

**2- And here is a poem for the abrogated and its abrogating
From the Quran, outshining pearls dispersed in air.**

(*And here...*): means “take,” in the form of an imperative verb.

(*From the Quran*) is without *Hamza* like the recitation of ‘Ibn Kathīr.

This means that it is limited to the abrogating and abrogated found in the Noble Quran; excluded from that is the abrogation of Prophetic tradition by means of Prophetic tradition.

(*...outshining pearls dispersed in air*) means: this poem is better than beads of pearls scattered about.

٣- مَنْسُوحُ آيَاتِهِ عِشْرُونَ حَرَّرَهَا الشُّ
شَيْخُ السُّيُوطِيُّ لَمَّا أَمَعَنَ النَّظْرًا

**3- Abrogated, its verses are twenty, put down in writing
By ash-Shaykh as-Suyūṭī, when he examined with care.**

The poem gathers the twenty abrogated verses that al-‘Imām Jalāl ad-Dīn as-Suyūṭī compiled in his book *Al-‘Itqān fī ‘Ulūm il-Qur‘ān*.

(*...when he examined with care*) means: when he carefully examined this topic and gathered all of the verses about which it is said: “It is abrogated.” Just as mentioned previously, a large number of verses described as abrogated are actually from the category of ‘specification of the general,’ or ‘restriction of the unrestricted,’ or some other category. So, they are not included in the category of abrogating and abrogated.

When he carefully examined the poem and compiled the issue, he excluded what came under the category of specification or restriction and left the verses to which abrogation applied under the meaning of removal, elimination and exchange [of the legal ruling]. Thus, he found them to

be twenty verses.

٤- آيُ الْوَصِيَّةِ لِلْقُرْبَى وَمُطْلَقُهَا
بِالْإِزْتِ أَوْ بِحَدِيثِ صَحِّ مُشْتَهَرًا

4- Verses of the testament for close relatives and its imperative

Is [abrogated] by the [verse] of bequest or the famous narration , sound in its affair.

(*Verses of the testament for close relatives*): refers to the statement of Allah, glorified and exalted is He: {It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon the pious.} [Al-Baqarah: 180].

It was obligatory for a person to bequeath to his parents and all close relatives without exception.

(*...and its imperative*) The absolute nature of the ruling was abrogated in this verse. Thus, the legality of a bequest for close relatives remained without the [imperative entailed in the laws of] inheritance.

(*...by the [verse] of bequest*) means: “by the Verses of Inheritance.” And they are the 11th and 12th verses of the chapter *An-Nisā’*; likewise, the last verse in the noble chapter *An-Nisā’*.

(*...or the famous narration, sound in its affair*); in other words, based on the opinion of those among the people of knowledge who say: “It is allowed for the Quran to be abrogated by Prophetic tradition.” Thus, the abrogating text for this verse is the Prophet narration: “**There is no bequest [necessary] for the heir.**” [Sunan ‘Abī Dāwud, #2870] Declared “Ḥasan, Ṣaḥīḥ” by al-‘Al-bānī.

٥- تَشْبِيهُ آيَةِ صَوْمٍ جَاءَ أُجَلَّ لَكُمْ
مِنْ بَعْدِهِ نَاسِخًا لِلَّذِي بِهِ حُظْرًا

5- The resemblance in the verse of fasting , comes to [the abrogation], {It's permitted for you}. Afterwards, abrogating what had been forbidden to share.

(*The resemblance in the verse of fasting...*) In the verse of fasting there is a simile and it is via

the Arabic letter “*Kāf*”: {O you who believe! Observing the fast is prescribed for you like it was prescribed for those before you, that you may become pious.} [Al-Baqarah: 183].

It was related that in the laws of previous nations, when one of them fell asleep after sunset, it was prohibited for him to eat or be intimate after sleeping. And his fast had to be continuous until the sunset of the following day.

It was also related in a Prophetic narration that when one of [the Muslims] prayed the evening prayer, even if he did not sleep, it was also prohibited for him to eat or be intimate [afterwards].

(...comes to [the abrogation], {It’s permitted for you}) means: it abrogates that which was (...forbidden to share) i.e. food, drink and intimacy; in other words, what was prohibited by the aforementioned verse.

Thus, the abrogated verse is: {...like it was prescribed for those before you...} [Al-Baqarah: 183]. The abrogating verse is: {It is made lawful for you ... So now have sexual relations with them and seek that which Allah has ordained for you, and eat and drink until the white thread of dawn appears to you distinct from the black thread, then complete your fast till the nightfall.} [Al-Baqarah: 187].

٦- شَهْرٌ حَرَامٌ قِتَالٌ فِيهِ يَنْسَخُهُ اللهُ
تُلُوهُمُ حَيْثُمَا كَانُوا كَمَا أُثِرَ [١].

**6- {Fighting in a forbidden month} is abrogated by:
{Kill them wherever they are}, as was cited [about warfare].**

({Fighting in a forbidden month}) refers to the two verses in which come the prohibition of fighting during the holy months: {They ask you concerning fighting in the Sacred Months. Say, “Fighting therein is a great (transgression)...} [Al-Baqarah: 217] & {O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the Sacred Month...} [Al-Mā'idah: 2].

(...is abrogated by: {Kill them wherever they are}) means that the two verses are abrogated by: {And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah is worse than killing. And fight not with them at al-Masjid al-Ḥarām, unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the Disbelievers.} [Al-Baqarah: 191].

In addition, there is another verse abrogating the two previously mentioned abrogated verses: **{And fight all the polytheists...}** [At-Tawbah: 36].

Thus, fighting in the holy months was prohibited, then the prohibition of fighting was abrogated according to the majority of scholars- so what abrogated it?

Some scholars said that what abrogated it was the Prophet SAWS laying siege to aṭ-Ṭā’if and fighting them during a holy month, thus demonstrating that the ruling was abrogated. This was among the last of his SAWS battles (i.e. fighting Thaḳīf and the people of aṭ-Ṭā’if). The Prophet SAWS fought them during holy months.

It is also said that the abrogating text is the verses mentioned previously (i.e., Al-Baqarah: 91 & At-Tawbah: 36), specifically according to those who say that the Quran cannot be abrogated by Prophetic tradition. Thus, it necessitates that the abrogating text be from the Quran.

On this point, one group from the people of knowledge says that fighting in a holy month is not abrogated and they say that the Prophet SAWS, when he fought the people of aṭ-Ṭā’if, he began the fighting during a regular month. Then, a holy month began while he was laying siege to the people of aṭ-Ṭā’if. So, they say that fighting during a holy month is not abrogated, rather there is a distinction in the issue:

If he SAWS began fighting in a regular month and a holy month began [afterwards], then it was allowed for him SAWS to continue fighting. Likewise, they permitted fighting when it was defensive in nature. When polytheists attack Muslims during a holy month, then it is permissible for the Muslims to defend themselves during a holy month. This is by consensus.

There is another beneficial point on the topic dealing with a repugnant pause that many reciters make in the recitation. At times, some recite: **{Say: “Fighting during [a holy month] is a great sin. While obstructing from the path of Allah and disbelief in Him...}** [Al-Baqarah: 217], then stop. Thus, fighting on the part of the Muslims- not obstructing from the path of Allah or Disbelief in Allah- just fighting alone is a great sin. In that case only **{...obstructing from the path of Allah...}** is a subject of a nominal sentence and not connected with the term **{...great sin...}**. So, when you recite: **{...a great sin as well as obstructing from the path of Allah and Disbelief in Him}** [with the stop], then it is as if you are saying that fighting on the part of Muslims is a great sin as well as obstructing from the path of Allah and Disbelief, thus, violating the order of the meaning.

Meanwhile, we recite it as: **{Say: “Fighting in it ... is a great sin}** and stop, thus, the speech ends.

Then come the actions of the polytheists which are: {... obstructing from the path of Allah, Disbelief in Him, [obstructing] from the Holy Mosque, and removing its people from it- are greater according to Allah}.

Also, if someone stops reciting at: {...and Disbelief in Him}, then begins again saying: {...And removing its people from it is great according to Allah}, then he has made “removing the people of the Holy Mosque” greater than “Disbelief [in Allah]”. This is because he made fighting [by the Muslims during a holy month] an act of Disbelief, then stopped and began again with: {...And removing its people from it is greater...}. Thus, the order of the meaning of the noble verse is greatly distorted.

As for those who recite the entire verse without stopping until the end, then the meaning [of the verse] is according to the intention [of the reciter].

However, the best and most clear [manner of reciting the verse] for the purposes of meaning is to stop at: {...is a great sin} and to begin again at: {...While obstructing...}.

-٧- كَذَا التَّوَجُّهُ حَيْثُ الْمَرْءُ كَانَ بِمَا
فِي وَوَجْهَكَ شَطْرَ الْبَيْتِ مُعْتَبِرًا

7- Like this, the man {facing wherever he wills} is [abrogated] by what is Considered in: {Turn your face towards the direction of the House [for prayer]}.

(...the man {facing wherever he wills}) refers to His statement, exalted is He: {And to Allah belong the east and the west, so wherever you turn there is the Face of Allah.} [Al-Baqarah: 115].

Thus, this verse informs a person that when he wishes to pray, it is permissible for him to face any direction, and this [ruling] was abrogated.

(Considered in: {Turn your face towards the direction of the House [for prayer]}) refers to His statement, exalted is He: {...so turn your face in the direction of al-Masjid al-Ḥarām (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction.} [Al-Baqarah: 144]. This verse is repeated and is the abrogating text.

However, acting upon the first verse [i.e., the original ruling] remains in some circumstances: For example, when praying a voluntary prayer during travel upon a riding animal. The Prophet SAWS used to pray in which ever direction it would face. As for obligatory prayers, he SAWS

would get down from the riding animal and pray in the direction of the Ka`bah.

Also, in the circumstance of one who is excused, like being unable to detain one’s riding animal [while praying] as [it is] the means of remaining connected with the [traveling] group. This resembles the situation with ships. The Companions RA used to be excused from facing the Ka`bah while they were on ships. Thus, they prayed in whichever direction [the ships] would face.

Likewise, [the excuse applies to] anyone from whom the direction of the Ka`bah is hidden during the obligatory prayers, those physically unable to face the direction of the Ka`bah due to sickness and during the fear prayer.

٨- وَحَقُّ تَقْوَاهُ مَنْسُوحٌ بِآيَةِ مَا اسْتَ
تَطَعْتُمْ فِيهِ قَدْ صَحَّحُوا الْخَبْرَ

8- And {fear Allah as He should be} is abrogated by the verse {As much...} Proved true in the report, {...As you can bear}.

(And *{fear Allah as He should be}* is abrogated) refers to the statement of Allah, glorified and exalted is He: *{O you who believe! Fear Allah as He should be feared.}* [Āli `Imrān: 102]. This verse is abrogated.

(...by the verse *{As much... As you can bear}*) refers to His statement, exalted is He: *{So keep your duty to Allah and fear Him as much as you can;}* [At-Taghābun: 16].

(*Proved true in the report...*) in other words, the verse [Āli `Imrān: 102] is also something differed over. Thus, it is said that it is still in effect. It is also said that it is abrogated and [scholars] authenticated the report, i.e. the Prophetic narration, transmitted regarding its abrogation. It is the one that the exegetes of the Quran mentioned that when this verse [Āli `Imrān: 102] was revealed, [the Companions RA] said: “Oh Messenger of Allah! Who can overcome this?” It became difficult for them, so Allah AWJ revealed: *{So keep your duty to Allah and fear Him as much as you can;}*. [See *Tafsīr al-Qurtubī*, 4/157]

٩- مَتَاعٌ حَوْلِ بِمَا فِي آيِ أَرْبَعَةٍ
مِنَ الشُّهُورِ لَهُ نَسْخٌ كَمَا اشْتَهَرَا

9- **{Living expenses for a year} by what is in the verses of {four... Months}, it has an abrogation as is known everywhere.**

(*{Living expenses for a year} by what is in the verses of {four... Months}*) refers to the waiting period for a widow whose husband has died. It was related in His statement, exalted is He: *{And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out...}* [Al-Baqarah: 240]. Thus, the widow whose husband had died used to have a waiting period of a complete year.

Then, this ruling was abrogated by His statement, exalted is He: *{And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days...}* [Al-Baqarah: 234]. Thus, the waiting period of the widow whose husband had died became four months and ten days.

Here it should be noticed in the order of recitation, the abrogated verse is relayed before the abrogating verse. This is among the rare instances of the abrogated being relayed before the abrogating in terms of the order of recitation.

١٠- وَصَحَّ نَسْخٌ لِأَوْ تُخْفُوا بِحَاسِبِكُمْ
بِلا يُكَلِّفُ خَتْمُ السُّورَةِ اسْتِطْرَا

10- **And abrogation is true for {...or you conceal it, He will take you to account} By {[Allah] burdens not...} as the seal of the chapter is written there.**

(*And abrogation is true for {...or you conceal it, He will take you to account}*) refers to His statement, glorified and exalted is He: *{To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allah will call you to account for it.}* [Al-Baqarah: 284].

Here the vowelization of *Yuḥāsibukum* is with *Ḍamma* on the letter *Bā'* out of deference to the meter [of the poem].

(By *{[Allah] burdens not...}*) refers to the abrogating verse, and it is His statement, glorified and exalted is He: *{Allah burdens not a person beyond his ability. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned.}* [Al-Baqarah: 286].

(*...the seal of the chapter*), in other words, the abrogating verse is verse 286 and it is the end, or seal, of the chapter.

(*...is written there*) meaning, the last of what is written at the end, or seal, of the chapter.

On authority of ‘Abī Hurayrah: “When [the verse] was revealed to the Messenger of Allah SAWS: *{To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allah will call you to account for it. Thus, He will forgive whoever He wishes and punish whoever He wishes. And Allah is capable of everything.}* [‘Abū Hurayrah] said: “That became difficult for the Companions of the Messenger of Allah SAWS. So, they came to the Messenger of Allah SAWS and they kneeled down and said: “Oh Messenger of Allah! We have been charged with actions which we can bear- the prayer, fasting, Jihād and charity. Now it has been revealed to you this verse and we cannot bear it.” The Messenger of Allah SAWS said: **“Do you wish to say just as the people of the Two Books before you- “We hear and we disobey”? Rather you should say: “We hear and we obey.” Our Lord forgive us and to You is our final fate.”** No sooner had the people recited it, their tongues yielding with it, when Allah revealed immediately after it: *{The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say), “We make no distinction between one another of His Messengers” and they say, “We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).”}* [Al-Baqarah: 285]. When they did that, Allah, exalted is He, abrogated it. Then Allah AWJ revealed: *{Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. “Our Lord! Punish us not if we forget or fall into error...}* [Al-Baqarah: 286]. He AWJ said: “Yes.” *{Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians)}* [Al-Baqarah: 286]. He AWJ said: “Yes.” *{Our Lord! Put not on us a burden greater than we have strength to bear.}* He AWJ said: “Yes.” *{Pardon us and grant us Forgiveness. Have mercy on us. You are our Protector and give us victory over the disbelieving people.}* [Al-Baqarah: 286]. He AWJ said: “Yes.” [See *Ṣaḥīḥ Muslim, #125*]

١١- وَوَالَّذِي عَقَدْتُمْ مَنُوعَةً بِأَوْلَادِكُمْ

أَرْحَامٍ.....

**11- And {And he to whom [you have] sworn [an oath]} is abrogated by {Kinship...
...Of the wombs} ...**

(And {And he to whom [you have] sworn [an oath]}) refers to His saying, glorified and exalted is He: {To those also with whom you have made a pledge (brotherhood), give them their due portion...} [An-Nisā': 33].

(...is abrogated by {Kinship...Of the wombs}), meaning it is abrogated by the saying of Allah, glorified and exalted is He: {And blood relations among each other have closer personal ties in the Decree of Allah than (the brotherhood of) the believers and the emigrants from Makkah...} [Al-'Aḥzāb: 6].

{And blood relations among each other have closer personal ties in the Decree of Allah...} is related in the chapter *Al-'Anfāl* [verse 75] as well as the chapter *Al-'Aḥzāb*. However, in *Al-'Anfāl* it is in the context of oaths of mutual support [indirectly via inheritance]. Thus, it is said some are more deserving of mutual support. As for the verse in *Al-'Aḥzāb*, then it is clear that it is in the context of inheritance.

So, in the beginning of the matter extended relations would inherit. Then, regarding those who the Prophet SAWS bound to brotherhood between the *Muhājirīn*, or immigrants from Makkah, and the *'Anṣār*, or residents of Madinah, and between those who swore oaths of brotherhood, as in the abrogated verse: {To those also with whom you have made a pledge (brotherhood), give them their due portion...} [An-Nisā': 33]. Then, this "Inheritance via forged ties of brotherhood" was abrogated by the verse of *Al-'Aḥzāb*: {And blood relations among each other have closer personal ties...}, in other words, in terms of inheritance. Thus, extended relations through forged ties of brotherhood do not inherit.

..... ثُمَّ بَايَ التُّورِ قَدْ دُسِرَا

۱۲- وَاللَّاتِ يَأْتِينَ فُحْشًا

11.5- ...Next, away by the verses of an-Nūr , has been steered-

12- {And those who approach lewdness}.

(...Next, away by the verses of an-Nūr) refers to His statement, exalted is He, in the chapter an-Nūr about the issue of fornication and sworn allegations of adultery against a spouse.

(...has been steered), in other words, “has been strongly turned away.” Thus, the meaning is that the verse in the chapter of an-Nūr has been turned away, and the intended meaning is it is abrogated and abandoned [in ruling]. Something which has been turned away in the sense that it has been taken away from its place.

{And those who approach lewdness} refers to His saying, exalted is He: {And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine [the guilty] to houses until death comes to them or Allah ordains for them some (other) way.} [An-Nisā’: 15].

..... قَوْلُهُ أَوْ أَع

رِضَ عَنْهُمْ بِ وَأَنْ أَحْكُمَ قَدْ احْتِظَرَا

12- His saying, {...or

...Shun them} has been proscribed by {And that you judge ... and beware}.

(His saying, {...or Shun them}) refers to His saying, exalted is He: {So if they come to you (O Muḥammad SAWS), either judge between them, or turn away from them.} [Al-Mā’idah: 42]. And it is abrogated.

{[is abrogated] by {And that you judge...}} refers to His saying, exalted is He: {And so judge (you O Muḥammad SAWS) among them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you far away from some of that which Allah has sent down to you.} [Al-Mā’idah: 49]. And it is the abrogating verse.

The Prophet SAWS in the beginning of the matter used to have the option between judging be-

tween the people of the Book or avoiding [judgment between] them. Then Allah, exalted is He, ordered him SAWS to judge between them when they appealed to him SAWS for judgment.

(...has been proscribed by), in other words, “has been prohibited by.” And the intended meaning is “has been abrogated by.” In some versions of the poem there is (*Kamā ‘Uthirā*), in other words, “just as related in the report.”

A word of caution: In the statement in the line of poetry, the meter is in the form of *Fa`lun* with a vowelless letter ‘Ayn. So, the prosody here is cut-off from what is used in the rest of the lines of poetry wherein the meter is in the form of *Fa`ilun* with a *Kasra* on the letter ‘Ayn. Similar minor omissions are overlooked in poems dealing with the Islamic sciences. Likewise, in the term where the *Hamzah* of continuation is cut-off based on the necessities of poetization determined to be permissible out of deference to the meter of the poem.

١٣- أَوْ آخْرَانِ غَدَتْ مَنسُوحَةً بِذَوِي

عَدْلٍ

13- {...Or two other [non-Muslim witnesses]} became abrogated by {Two who possess... Integrity}.

({...Or two other [non-Muslim witnesses]}) refers to His saying, glorified and exalted is He: {O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or two others from outside, while you are travelling through the land and death befalls you.} [Al-Mā'idah: 106].

In this verse, Allah, exalted is He, permits the testimony of two witnesses {...from among you or two others not from among you}, in other words, two witnesses from among the Muslims or two others from among the non-Muslims.

(by {Two who possess...Integrity}.) refers to the abrogating verse, and it is His saying, exalted is He: {And take as witness two just persons from among you (Muslims).} [Aṭ-Ṭalāq: 2]. The permission for the testimony of the non-Muslim was abrogated because they do not possess integrity and they do not fall under the terms {...from among you}.

وَعِشْرُونَ مِنْكُمْ مِمَّنِ اصْطَبِرًا

١٤- مَا بَعْدَهَا نَاسِخٌ

13.5- And {Twenty of you, who with patience bear} ...

14- Is abrogated by what comes after it.

(And {Twenty of you, who with patience bear}) refers to His saying, exalted is He: {O Prophet! Urge the Believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the Disbelievers) are people who do not understand.} [Al-‘Anfāl: 65].

(Is abrogated by what comes after it.), in other words, the following verse is the abrogating one. He, exalted is He, said: {Now Allah has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundreds, and if there are a thousand of you, they shall overcome two thousand with the Leave of Allah.} [Al-‘Anfāl: 66].

In the beginning of the matter, when the Muslim army was one-tenth the number of the polytheist army, standing firm [against the enemy] was obligatory for up to ten times [their own number].

Then, this ruling was abrogated and perseverance [in fighting against] up to only double [the enemy] was obligated. When [the enemy] increases to more than double [the number of Muslims], then it is permissible to retreat.

However, the jurists say that retreat is the better option if there is a reasonable expectation of the complete destruction [of the Muslim army] and standing firm is the better option if there is a reasonable expectation of victory [numbers aside].

When the number of the Disbelievers is more than double [that of the Muslims], retreat or fleeing is permissible as long as a person is not among those who run away on the day of the advance [of the army].

وَالْتَفَرُّ فِي وَثِقَا
لَا نَسْخُهُ لَاحٍ مِنْ آيَاتٍ مَنْ عَذَرًا

14-..... And the marching referred to as {...and heavy}

..... Its abrogation, by verses [describing] who is excused , does appear.

(And the marching referred to as {...and heavy}) refers to His saying, exalted is He: {March forth, whether you are light or heavy...} [At-Tawbah: 41].

(Its abrogation, by verses [describing] who is excused, does appear.) refers to the abrogating verses about those whom Allah, exalted is He, excuses [from fighting]. It is found in His saying, exalted is He: {No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not for fighting).} [Al-Fat’h: 17].

There is also abrogation in His saying, exalted is He: {There is no blame on those who are weak or ill or who find no resources to spend [in (Jihād)], if they are sincere and true (in duty) to Allah and His Messenger.} [At-Tawbah: 91].

And there is abrogation in His saying, exalted is He: {And it is not (proper) for the Believers to go out to fight (Jihād) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in the religion, and that they may warn their people when they return to them, so that they may beware (of evil).} [At-Tawbah: 122].

١٥- لَا يَنْكِحُ الزَّانِ إِلَّا مَنْ زَنَتْ بِهٖ وَأَنْتَ
كِحُوا الْأَيَّامِ

15- {The fornicator shall not marry but she who fornicates} [is abrogated] by {And Wed the unmarried...}.

({The fornicator shall not marry but she who fornicates}) refers to the saying of Allah, glorified and exalted is He: {The adulterer marries not but an adulteress or a polytheist; and the adulteress, none marries her except an adulterer or a polytheist. Such a thing is forbidden to the believers (of Islamic Monotheism).} [An-Nūr: 3].

{[is abrogated] by {*And wed the unmarried...*}.} means the previously mentioned ruling is abrogated by His saying, exalted is He: {*And marry those among you who are single and (also marry) the pious of your slaves and maid-servants.*} [An-Nūr: 32].

The majority of jurists hold the view that the marriage of the female fornicator is valid without stipulating that repentance be made, contrary to the Ḥanābilah who do stipulate repentance for the validity of the marriage.

إِذَا نَاجَيْتُمْ خُفْرًا

.....

بَعْدَهُ بَيِّنَةٌ -١٦

15.5- {**When you go for private counsel...**} is paired

16- With the verse after it.

{*When you go for private counsel...*} refers to His saying, exalted is He: {*O you who believe! When you (want to) consult the Messenger in private, spend something in charity before your private consultation.*} [Al-Mujādilah: 12].

In the verse, Allah, exalted is He, obligated for whoever wished to privately consult the Prophet SAWS- in other words, have a private conversation without anyone else present- then he had to give some charity first, before privately consulting the Prophet SAWS.

{*...is paired*} means, “is partnered with.” In other words, this verse is partnered with the verse after it which abrogated it; or it can mean “revoked” and “abrogated.”

{*...With the verse after it.*} refers to the following verse after it (the 13th verse), and it is His saying, exalted is He: {*Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allah has forgiven you, then (at least) perform Ṣalāh, give Zakāh and obey Allah.*} [Al-Mujādilah: 13].

.....وَلَا تَحِلُّ لَكَ الذِّ

نِسَاءً يَأْتَيْنَا بِالْحَلَالِ مِنْ أَجْرٍ

16- And {**Not permissible for you are...**

The women...} [is abrogated] by {**We made permissible ... those given their share.**}

(*And {Not permissible for you are the women...}*) refers to His saying, glorified and exalted is He: {It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses.} [Al-‘Aḥzāb: 52].

The line of poetry says, *Lā Taḥillu*, while it is also recited as *Lā Yaḥillu* instead.

(*[is abrogated] by*) {We made permissible ... those given their share.} refers to the verse: {O Prophet! Verily, We have made lawful to you your wives, to whom you have paid their bridal money, and those (slaves) whom your right hand possesses - whom Allah has given to you, and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her; a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, - in order that there should be no difficulty on you. And Allah is Ever Oft-Forgiving, Most Merciful.} [Al-‘Aḥzāb: 50].

Thus, it was prohibited for the Prophet SAWS to marry any other women in addition to those whom he SAWS was married. Nor [was he SAWS allowed] to exchange them for other wives except those his SAWS right hand possessed. Then, permission was given to him SAWS after that to marry any woman he SAWS wished when he SAWS gave them the dowry or bridal money.

١٧- وَدَفَعُ مَهْرٍ نِسَاءِ جُنٍّ قَدْ ذَهَبَتْ
أَزْوَاجَهُنَّ بِمَا فِي الْغُنْمِ قَدْ ذُكِرَا

17- And payment of the dowry of women who arrived, having left...

...Their husbands [is abrogated] by what is mentioned about “spoils of warfare”.

(*And payment of the dowry of women who arrived, having left their husbands...*) refers to His saying, glorified is He: {And if any of your wives have gone from you to the disbelievers — then you went out for a military expedition and gained booty; then pay from that booty to those [polytheist husbands] whose wives have gone, the equivalent of what they had spent (on their bride money).} [Al-Mumtaḥinah: 11]. Thus, it was obligatory to pay the dowry of those women to the Disbelievers.

([is abrogated] by what is mentioned about “spoils of warfare”.) means that the verse was abrogated by the verse of “the spoils of warfare,” as He, exalted is He, said: {And know that whatever of war-booty that you may gain, verily one-fifth of it is assigned to Allah...} [Al-‘Anfāl: 41]. Thus, it is not obligatory to pay the dowry of those women to those whose wives left them [to join the Muslims].

It is also said that the “Verse of the Sword” abrogated it. And that verse is: {...and fight against the polytheists collectively, as they fight against you collectively.} [At-Tawbah: 36].

١٨ - وَصَدْرُ مُزَّمِّلٍ نَسَخَ بِآخِرِهَا
وَأَنْسَخَهُ بِالصَّلَوَاتِ الْخَمْسِ مُعْتَبِرًا

**18- The beginning of Muzzammil is abrogated by its end.
And abrogated [again], as reckoned, by the five prayers.**

(*The beginning of Muzzammil...*) refers to His saying, glorified is He, in the beginning of the chapter of *Al-Muzzammil*: {O you wrapped in garments. Stand (to pray) all night, except a little. Half of it, or a little less than that, or a little more; And recite the Quran (aloud) in a slow style.} [Al-Muzzammil: 1-4]. Thus, praying during all but a small portion of the night was obligatory due to His saying: {Stand (to pray) all night, except a little.}.

(*...is abrogated by its end*) means the obligation of praying all [except for a portion] was abrogated by the end of the chapter. So, doing so became recommended without being obligated, as He, exalted is He, said: {Verily, your Lord knows that you do stand (to pray at (also night) a little less than two-thirds of the night, or half the night, or a third of the night, and a party of those with you, And Allah measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Quran as much as may be easy for you.} [Al-Muzzammil: 20].

(*And abrogated [again], as reckoned, by the five prayers.*) Then, it was abrogated a second time by the five prayers.

So, this is an example of a ruling being abrogated twice- it was abrogated, then the abrogation itself was abrogated.

١٩- وَمَا عَدَا ذَا مِنَ الْمَعْدُودِ فِيهِ عَلَيَّ
أَقْوَالِهِمْ لَيْسَ مِنْهُ عِنْدَ مَنْ بَصُرًا

19- And aside from these [verses] enumerated,

As some believe, are not from [the abrogated], according to one who is aware.

(*And aside from these [verses] enumerated*) anything aside from these abrogated verses, which are possible to count as twenty verses, while some [scholars] considered them to be twenty-one because the end of *al-Muzzammil* is counted twice.

(*...As some believe...*) in other words, there are verses that some scholars considered as among the abrogated.

(*...are not from [the abrogated], according to one who is aware.*) meaning, other than these twenty or twenty-one verses, they are not among the abrogated according to the people of insight and investigation from among the people of knowledge. Some of those verses will be mentioned in additional lines of poetry following the discussion of these verses.

٢٠- وَمُنْسَأً هُوَ أَوْ مَخْصُوصٌ أَوْ خَبْرٌ
وَالنَّسْخُ عِنْدَهُمْ لَا يَدْخُلُ الْخَبْرًا

20- Nor what is delayed, or specified, or a story-

As abrogation, according to them, does not involve stories as shared.

All of what is said to be abrogated, aside from the aforementioned verses in this poem are of the following three types:

- 1) (*delayed*)
- 2) (*specified*), in other words specification of the general and restriction of the unrestricted, which were indicated in the introduction; or
- 3) (*a story*); the ruling of a story cannot be abrogated even if it is allowed to abrogate its recitation.

The reason behind this line of poetry is some scholars greatly expanded this topic among peo-

ple. They included every verse of tolerating, pardoning and arguing with non-Muslims under the category of abrogated. They said that the “Verse of the Sword” had abrogated all of that and based on this view, abrogated verses exceeded three hundred in number.

Al-‘Imām ‘Ibn al-Jawzī, rejected this matter, as did Al-‘Imām as-Suyūṭī.

Al-‘Imām as-Suyūṭī said that these verses are from the category of “delayed”, not abrogation. Thus, he said: “It was not commanded for a reason, then the reason was removed, like the command to be patient at the time of weakness and small numbers; and pardon [was commanded], then abrogated with the obligation to fight. This, in reality, is not an abrogation, rather it is from the category of “delayed”, just as He, exalted is He, said: {...or [We] cause it to be forgotten}. So, what is “delayed” is the command to fight until the Muslims become stronger. When harmed in a state of weakness, the ruling is that patience is obligated. And with this, the view that a great number were attached to, that the verse [of patience] is abrogated by the “Verse of the Sword”, is weakened. It is not like that, rather it is from the “delayed” category. This is in the sense that every command relayed obligating its compliance during a certain time due to a reason necessitating that ruling, shifts by means of the shift of that reason to another ruling. And it is not an abrogation. Abrogation is only the removal of a ruling to the point that its observance is not permissible.” [See *Al-‘Itqān fī ‘Ulūm il-Qur’ān*, 3/69]

Thus, the correct view is that the verses of tolerance, pardon and avoidance of the polytheists is not abrogated, rather they are only acted upon in a state of the weakness of Muslims and a lack of strength to fight the enemies. And when there is a greater harm found in fighting the enemies, then these verses are acted upon.

With this, the explanation of the beneficial poem concludes. And we ask Allah, exalted is He, to benefit others through it and its explanation and He decree acceptance for it. And through Allah is all success.

The Verses Over Which Scholars Differed Regarding Their Abrogation

Al-‘Imām as-Suyūṭī mentioned three verses over which scholars differed and verses that al-‘Ibī-yārī did not mention. So, we will mention them for added benefit.

1) The saying of Allah, glorified and exalted is He: {And as for those who can fast with difficulty, they have (a choice either to fast or) to feed a poor person (for every day).} [Al-Baqarah: 184]. It is said that it was abrogated due to His saying: {So whoever of you sights (the new crescent of) the month, he must observe the fast...} [Al-Baqarah: 185]. It is also said that it is still in effect and the negation is implied [in verse 184].

So, regarding His saying, exalted is He: {And as for those who can fast with difficulty, they have (a choice either to fast or) to feed a poor person (for every day).} [Al-Baqarah: 184], some reports were related in the exegesis of the noble verse and they state that it was one of the stages of the legislation of fasting.

In the beginning of the matter there was: {And as for those who can fast with difficulty...} means those able to fast {have (a choice either to fast or) to feed a poor person (for every day).} meaning when they wish to break the fast.

Thus, the fast of Ramadan was optional in one of the stages [of legislation]. Those able to fast have the option between fasting or feeding the poor.

Based on this explanation, the verse was abrogated by His saying, exalted is He: {So whoever of you sights (the new crescent of) the month, he must observe the fast...} [Al-Baqarah: 185].

There is another explanation which states that the verse is still in effect and not abrogated due to an implied negation for: {And as for those who can fast with difficulty...} is instead: {And as for those who cannot bear [the fast]...}.

In the Arabic language, a word can be used while intending its opposite or obverse, so in this case “able to bear” means “lack of being able to bear” in this explanation. Thus [the ruling] is still in effect.

There is another explanation transmitted on authority of ‘Ibn ‘Abbās RA, also maintaining the verse is still in effect. The explanation of *Yuṭīqūnahu* is that it means they can “undergo” or “endure” [the fast], in other words, “it is difficult for them.” In the recitation of ‘Ibn ‘Abbās the term

Yuṭawwaqūnahu takes the place of *Yuṭīqūnahu*, however, it is among the unusual recitations. *Yuṭawwaqūnahu* means “those who can bear [the fast] while it is difficult for them.”

So, the explanation of verse 184 would be “...upon those who can bear [the fast],” (under the topic of explaining a recitation with another recitation), in other words, “those who can endure [the fast] while they find difficulty in it.”

‘Ibn ‘Abbās explained [the verse] as referring to the elderly, pregnant and woman who is breast-feeding.

2) His saying, exalted is He: {**And when the relatives and the orphans and the poor are present at the time of division, give them out of the property...**} [An-Nisā’: 8].

As-Suyūṭī said: “It is said that it is abrogated. It is also said that it is not and rather people are negligent in acting according to it.”

Thus, when those who do not have a [legislated] share are present during the division of the inheritance, the verse commands giving something to them to calm their soul and please them. It is said that this ruling remains, however on the basis of it being encouraged and recommended. It is legislated that when someone who has no share attends the division [of the inheritance], that he be given something to calm his soul.

Another explanation is that they say this verse is abrogated, in other words, it was a command on the basis of it being obligatory, then that was abrogated.

3) His saying, exalted is He: {**Let your slaves and those among you who have not come to the age of puberty ask your permission (before they come to your presence)**} [An-Nūr: 58].

As-Suyūṭī said: “It is said it is abrogated. And it is said that it is not, rather people are neglectful in acting according to it.”

Al-‘Imām al-Baghawī said: “Scholars differed regarding the ruling of this verse- some people said that it is abrogated. ‘Ibn ‘Abbās RA said: “People did not have a cover nor veil, so the servant and children visit and might see something they would prefer not to. So, they were commanded to seek permission. Then, Allah expanded provisions and people began using covers and saw that it dispensed with the need to seek permission. Some people were of the opinion that it was not abrogated. Sufyān transmitted on authority of Mūsā bin ‘Abī ‘Ā’ishah: “I asked ash-Sha`bī about

this verse: {**Let your slaves ask your permission**}, is it abrogated?” He said: “No, by Allah.” I said: “People do not act according to it.” He said: “Allah is one whose aid is sought.”

Sa‘īd bin Jubayr said about this verse: “People say it is abrogated. By Allah, it is not abrogated, rather it is something people neglect.”

As for what abrogates it, it is said that it is unknown. Rather, the Companions would not abandon acting upon it unless something abrogating it reached them, even if we do not know what it is. It is said that what abrogates it is His saying, exalted is He: {**And when the children among you come to puberty, then let them (also) ask for permission...**} [An-Nūr: 59]. [See the book *Qalā'id al-Marjān* by Mar'ī al-Karmī, page 136] This is because He appointed seeking permission for those who reached puberty when they wished to visit a place it is thought private parts not allowed for them to see would be uncovered. Seeking permission for those who reached puberty is for all times and not the three specified times. The implication of this understanding is that it does not apply to those who have not reached puberty.

The Poem of al-‘Imām as-Suyūṭī About the Abrogating & Abrogated

Al-‘Imām as-Suyūṭī wrote a poem about the abrogating and abrogated that he mentioned in his book Al-‘Itqān. We will mention it in full for added benefit. We have explained it in the explanation of the previous lines of poetry. He, may Allah have mercy on him, said:

- 1- People have added to the number of abrogated verses
And included in them verses not from that sphere.**

- 2- Here, a record of verses that do not exceed
Twenty; the skillful recorded them and the premiere.**

- 3- The verse of the man turning to face where he was and that
Upon death’s door, he is to bequeath to those he holds dear.**

- 4- And the prohibition to eat after sleeping from intimacy
And famously, payment for the one that fasting he could bear.**

منظومة الإمام السيوطي في النسخ والمنسوخ

للإمام السيوطي نظم في النسخ والمنسوخ، ذكره في «الإتقان» فنذكره إتماماً للفائدة، وقد شرحناه ضمناً في الأبيات السابقة، قال رحمه الله:

- ١- قَدْ أَكْثَرَ النَّاسُ فِي الْمَنْسُوحِ مِنْ عَدَدِ
وَأَدْخَلُوا فِيهِ آيَا لَيْسَ تَنْحَصِرُ^[١]
- ٢- وَهَآكِ^[٢] تَحْرِيرَ آيٍ لَا مَزِيدَ لَهَا
عِشْرِينَ حَرَّرَهَا الْحُدَّاقُ وَالْكُبْرُ
- ٣- آيِ التَّوَجُّهِ حَيْثُ الْمَرءُ كَانَ وَأَنْ
يُوصِي لِأَهْلِيهِ عِنْدَ الْمَوْتِ مُحْتَضِرُ
- ٤- وَحُرْمَةَ الْأَكْلِ بَعْدَ النَّوْمِ مِنْ رَفَثٍ
وَفِدْيَةَ لِمُطِيقِ الصَّوْمِ مُشْتَهَرُ

[١] إن الناس أكثر وأعداد الآيات المنسوخة؛ مثل ما ذكر أن بعض العلماء قال: «آية السيف نسخت ثلاثمائة آية»، فعُدوا آيات كثيرة من المنسوخ، لكن عند التحقيق نجد أنها ليست من المنسوخ.

[٢] يعني حُدُّ

- 5- **And fearing Him as He should be in what is sound from a report
And in the Holy [months] for those who Disbelieve is warfare.**

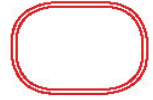
- 6- **And the calculation of a year along with her bequest
And that the internal speech & thoughts are something to beware.**

- 7- **And the swearing, jailing the fornicator & refraining is better from ...
Those they disbelieve, their testimony, patience & marching the pair.**

- 8- **And forbidding marriage for the male or female fornicator
And to the prohibition of marriage, the Chosen must adhere.**

- 9- **And payment of a dowry for she who arrives and the verse of private
Consultation, like that is written the nighttime prayer.**

- 10- **And the verse of seeking permission adds she who is owned
And the verse of the best division [of heritage] for whoever is present there.**



- ٥- وَحَقُّ تَقْوَاهُ فِيمَا صَحَّ مِنْ أَثَرٍ
وَفِي الْحَرَامِ قِتَالٌ لِلأُلَى كَفَرُوا
- ٦- وَالاعْتِدَادُ بِجَوْلٍ مَعَ وَصِيَّتِهَا
وَأَنْ يُدَانَ حَدِيثُ النَّفْسِ وَالْفِكْرِ
- ٧- وَالْحِلْفُ وَالْحَبْسُ لِلزَّانِي وَتَرْكُ أُولَى
كَفَرُوا شَهَادَتَهُمْ وَالصَّبْرُ وَالنَّفَرُ
- ٨- وَمَنْعُ عَقْدِ لِيَانٍ أَوْ لِيَانِيَّةٍ
وَمَا عَلَى الْمُصْطَفَى فِي الْعَقْدِ مُحْتَظَرٌ
- ٩- وَدَفْعُ مَهْرٍ لِمَنْ جَاءَتْ وَآيَةُ نَجْـ
وَاهُ كَذَاكَ قِيَامُ اللَّيْلِ مُسْتَظَرٌ
- ١٠- وَزَيْدَ آيَةِ الاسْتِئْذَانِ مَنْ مَلَكَتْ
وَآيَةَ الْقِسْمَةِ الْفُضْلَى لِمَنْ حَضَرُوا

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