

### Fast 3

“Whatever message (*āyat*) We abrogate or cause to be forgotten, We bring one better than it or one like it. Do you not know that Allah is Powerful over all things?” — Ch. 2, v. 102.

“And when We change a message (*āyat*) for another message — and Allah knows best what He reveals — they say: You are only a forger. Rather, most of them do not know.” — Ch. 16, v. 101

“Will they not then meditate on the Quran? And if it were from any other than Allah, they would have found in it many a discrepancy.” — Ch. 4, v. 82

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*Notes:* On the basis of the first two verses quoted above, there is a generally-held belief among Muslims that some of the Quranic verses, which were revealed earlier, were abrogated by other verses revealed later. For example, the verse instructing Muslims to make a bequest before death (2:180) is considered to be abrogated by the verses which specify fixed shares for the inheritors (4:11–12). Verses speaking of tolerance towards non-Muslims (for example, 2:62 and 2:109) are also, unfortunately, considered as abrogated by later verses (for example, 3:85 and 9:29). ‘Abrogated’ means that the command, statement or principle expressed in the abrogated verse is no longer applicable and has been replaced by a different or contrary command in a later verse.

In the modern age, the Lahore Ahmadiyya Movement has comprehensively proved this notion to be wrong, and more and more other Muslim scholars are now accepting that it is a wrong doctrine.

The misinterpretation that some verses are abrogated by other verses is based on taking the word *āyat* in the above-quoted verses as meaning ‘a verse of the Quran’. But this word means any message, and in these verses it is referring to the scriptures which were revealed before the Quran, primarily the Bible. The Quran abrogated the laws of the earlier scriptures. In some cases, the original revelation had been lost or forgotten. The Quran replaced earlier laws by those which were better or equal. This is what is stated in 2:102 above.

The third verse quoted above (4:82) shows that there is no discrepancy in the Quran, and this proves that the abrogation concept is mistaken.

There were certain cases in which ancient commentators of the Holy Quran were unable reconcile two verses of the Quran, whose meanings appeared to contradict each other. So in such a case they would conclude that the verse revealed later had abrogated and cancelled the one revealed earlier. Maulana Muhammad Ali has, in such cases, shown that the two verses concerned can be reconciled, both are still applicable, and one did not abrogate the other.

## **Inspiring sayings about the Quran**

Maulana Muhammad Ali said in a Friday *khutba*:

“Our greatest need above all is to study the Holy Quran, to try to understand it, to organise classes for imparting its knowledge, to teach it to others, to make it a practice to ponder upon its verses, to learn the various branches of human knowledge and sciences and use them in the study and service of the Holy Quran.

The greatness of the Holy Quran is of the highest order, just as the glory of Allah is so high as to be even beyond our comprehension and conception.”

*(A Mighty Striving, p. 242)*