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Critical Analysis of Orientalists' Views on Abrogation, Based on the View of Allameh Tabātabā'ī in Al-Mizan

(A Comparative Study of Blasher, Richard Bell, John Burton, Georges Sal, Noldeke, Goldziher, and
Allameh Tabātabā'ī views)

Mohammad Mahdi Allahverdiha^{1*}

1. Assistant Professor, Department of Islamic Studies, Payam Noor Qazvin University, Qazvin, Iran.

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محمد مهدی اله وردیها^۱

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Abstract

Misunderstanding or lack of understanding of the concept of abrogation by orientalist has led them to the wrong conclusion that the Qur'an has been distorted because they have considered abrogation to be a mistake, a correction, or a kind of revision and misrepresentation. That is, during the twenty-three years of the gradual revelation of the Qur'an to the Prophet, with the revelation of abrogated verses, the process of correcting and editing the verses was carried out by the Prophet under the title of abrogation, which requires the distortion of the Qur'an. In this regard, the acceptance of the abrogation of the recitation by some Sunnis has been documented by this orientalist interpretation. In the current study, which has been written with a descriptive-analytical approach, while reviewing the views of Orientalists such as Blasher and others about copying, the views of Shiite and Sunni commentators have been expressed. As a result, it has been proven that, contrary to the Orientalists' view, abrogation does not mean modification or change of sentence or any kind of editing. Rather, as the great Shiite scholars and scholars have said, it means the end of the time of judgment and expediency, and it applies only to a few verses. Besides, according to Shiite and Sunni scholars, abrogating the recitation is not correct and is not in the Qur'an because it requires the distortion of the Qur'an.

Keyword: Distortion of the Qur'an, Abrogation, Differences in reciting, Orientalists, Allameh Tabātabā'ī

چکیده:

فهم و برداشت نادرست یا عدم احاطه خاورشناسان بر مفهوم و معنای نسخ و اینکه آن را به منزله اصلاح اشتباه گرفته‌اند و یا نوعی ویراست و غلطگیری پنداشته‌اند آنان را به این نتیجه غلط رسانده است که قرآن مورد تحریف واقع شده است؛ یعنی در مدتیست و سه سالی که به تدریج پیامبر وحی نازل شده است با نزول آیات ناسخ، فرایند اصلاح و ویراست آیات قرآن توسط پیامبر تحت عنوان نسخ صورت می‌پذیرفته است که لازمه‌اش تحریف قرآن است و در این میان، پذیرش نسخ تلاوت از سوی برخی از اهل سنت، مستند این برداشت خاورشناسان، شده است. در این تحقیق که با رویکرد توصیفی-تحلیلی نگاشته شده، ضمن مرور نظرات خاورشناسانی مانند بلاشر و دیگران پیرامون نسخ، به بیان دیدگاه مفسران شیعه و اهل سنت پرداخته شده و اثبات شده که برخلاف برداشت خاورشناسان، نسخ به معنای اصلاح یا تغییر حکم و نوعی ویراست نیست، بلکه همان‌گونه که بزرگان و دانشمندان شیعه گفته‌اند به معنای پایان زمان حکم و مصلحت است و صرفاً در چند آیه محدود مصداق دارد. علاوه بر آن از نظر علمای شیعه و محققان اهل سنت، نسخ تلاوت صحیح نیست و در قرآن واقع نشده است زیرا مستلزم تحریف قرآن است.

کلمات کلیدی: تحریف قرآن، نسخ، اختلاف قرائات، خاورشناسان، علامه طباطبایی.

Introduction

The suspicion of distorting the Qur'an has long been the focus of opponents and opponents of the Qur'an; By trying to misrepresent the Qur'an, they have tried to tarnish the Qur'an and reduce its validity and authority. Westerners, who in recent centuries have tried to have purposefully understood the Orient and its customs, have done biased research on the Qur'an and Islam. After researching the sources of Islam, especially the Qur'an, they found that the only way they could reduce the progress of Islam and its acceptance by the people was to introduce the Qur'an as distorted. Therefore, by studying the books of Qur'anic sciences, they tried to find a way to this end. The best tactic they found was the issue of copying and reading differences. Therefore, they studied, researched, and investigated in this regard. Meanwhile, another factor that has led orientalists to critically discuss the Qur'an is the assimilation of the Qur'an with other distorted scriptures. While from the general point of view of Muslim thinkers and scholars, there has been no change or correction in the original text of the Qur'an. The current Qur'an is the same Qur'an that was compiled by the order of the Holy Prophet (Khoei, 1371, 247; Balaghi, Undated, vol. 1/351). This issue has not been hidden from Allameh Tabātabā'ī's meticulous view and he has criticized it.

1-The importance of the verse of Naskh (abrogation) from the point of view of Allameh Tabātabā'ī and Muslim thinkers

Although the issue of abrogation has particular importance, only one verse of the Qur'an explicitly mentions the word abrogation: "For any verse that We abrogate or cause to be forgotten, we bring another which is better than it, or similar to

it. Do you not know that Allah has power over all things? (2:106)" (Tabātabā'ī, 1374, vol. 1, 376). However, the meaning of abrogation is still ambiguous. Muslim thinkers and commentators on the Qur'an have had different interpretations of it. Perhaps that's why they have differed in their acceptance of the types of abrogation and their division. Some Sunni thinkers consider three types of abrogation possible, namely abrogation of recitation, abrogation of the ruling, and abrogation of ruling and recitation together. In contrast, Shiite thinkers and some Sunni scholars reject the recitation abrogate. It should be noted that the acceptance of the recitation abrogate can lead to the acceptance of distortion. Orientalists have tried to promote that meaning. Accordingly, they have imposed their interpretations on Holy Qur'an. However, according to Allameh Tabātabā'ī, Shiite scholars, and some Sunni scholars, first of all, accepting abrogation never means accepting distortion. Second, abrogating the recitation is not legitimate and documented, but it is not reasonable. (Seyed Morteza, 1346, vol. 1/436; Ameli, Undated, 247)

2- Important points related to abrogating

Before going forward, it is necessary to show some points about the concept of abrogation:

1.2. Abrogation has always been accepted by most Muslim thinkers. (Mofid, Undated, 140 and 141)

2.2. To understand the Qur'an and its rules, knowing the abrogated and obsolete has been given much attention and emphasis. It is narrated from Amir al-Mu'minin that he asked the preacher: "Can you distinguish the abrogated and obsolete?" He replied no. Imam Ali said: Get out of our mosque and stop talking here.

Imam Ali, addressing a judge, who was unfamiliar with abrogated and obsolete said: You destroyed yourself and also the people! (Zarghani, Undated, vol. 2/71)

3.2. The concept of abrogation does not mean the creation of a new opinion. after the appearance of an error or defect in the previous legislation. That is the view of orientalists. As the old scholars and some contemporary scholars have said, abrogation is the abolition of the old legislation (which requires continuity and continuity) by the new and subsequent legislation, so that it is not possible to combine (Maerefat, 1388, 2/277). Other scholars, commentators, and lexicographers have also mentioned this regard concerning the definition of abrogation (Mofid, Undated, 31 and Meshkini, 1995, 268).

4.2. Among the three types of abrogation, namely abrogation of recitation alone and abrogation of recitation and ruling together and abrogation of ruling alone, only abrogation of ruling alone is accepted by Shiite thinkers (Seyed Morteza, 1346, 1/436). But most Sunni scholars accept all types of abrogating (Ibn Hazm, 1406 AH, 10). Of course, some Sunni thinkers have also joined forces with Shiite scholars. They, after paying attention to the false means of accepting the reciting abrogation, believe that it is not valid (Ameli, Undated, 247).

3. Orientalists' ideas on abrogated verses and differences in recitation

Orientalists have offered various views on the issue of abrogating in the Qur'an. Here are some of the most important views. According to Richard Bell, if one reads the Qur'an carefully, he will understand

changes in the Qur'an due to some non-uniformity and inconsistencies in the form of the text of the Qur'an. There are many such inconsistencies in the Qur'an. Such as a sudden change of rhyme or repetition of rhyming words in verses or the pursuit of a new subject, relative to other subjects; Also, the repetition of a subject or theme and other cases that are considered as a reason for the existence of contradictions in the Qur'an (Bell, 1382, pp. 145 and 146). Reggie Blasher believes that Muslims have resolved our contradictions between the verses of the Qur'an with abrogated and obsolete. Notable examples are verses 62 of Baqarah and 3 of Al-Imran. In one he endorses the Christians and the Jews, and in the other, he rejects non-Muslims (Blasher, 14, 267). On the other hand, according to Georges Sal, the reason for the existence of abrogation in the Qur'an is to eliminate the contradiction in the verses (Rezwan, 1413 AH, vol. 2/628).

On the other hand, orientalists seek to suggest, that the Prophet had Alzheimer's, according to some verses of the Qur'an. He may have forgotten some revelation verses. Therefore, the existence of these alleged contradictions has been due to this defect and forgetfulness of the verses by the Prophet, which has been abrogated to solve this problem "For any verse that We abrogate or cause to be forgotten, we bring another which is better than it, or similar to it (2: 106)", By emphasizing the word "nunseha", they have taken it to mean forgetfulness. Therefore, according to the word of the "nunseha", which explicitly raised the issue of forgetfulness, they considered the possibility of forgetting the verses necessary for the Prophet. To prove their claim, they rely on verses 6 and 7 of Surah Al-A'la, which says: "We shall have you recite [the Qur'an], then you will not

forget [any of it] except what Allah may wish. Indeed, He knows the open and what is hidden.” From these two verses, it can be concluded that the Prophet could forget the verses, and the Prophet may have sometimes forgotten some of the verses that were revealed to him (Maaref, 1384, No. 9). The reason given by Orientalists for their interpretation of this verse is as follows: The Prophet has forgotten some phrases and verses of the Qur'an. Because the Qur'an itself has spoken of this possibility, that God may cause the Prophet (PBUH) to forget some of the Qur'anic phrases or verses (Bell, 1384, 89). Also, according to Theodore Noldeke, the Prophet (pbuh) forgot some of what was revealed to him before anyone knew about it. As verse 106 of Baqarah refers to that (Noldeke, 2000, 42). John Burton also considers the philosophy of the plan of the existence of abrogation in the Qur'an by Muslims to resolve the contradictions between its verses (I, P11 ‘Burton), Which commentators have paid attention to it since the early centuries (DIJKEMA, BEARMAN AND NURIT·Vol7/p1011). He also believes that Verse 106 of Baqarah introduces the Prophet as forgetful. He says: The Prophet (PBUH) forgot some verses (I, P15· Burton). Interpretive disputes about these verses, as well as examples from the life of the Prophet (pbuh) who forgot some verses, strengthen the possibility of the Prophet (pbuh) forgetting the verses (DIJKEMA, BEARMAN AND NURIT·Vol7/p1011). Ignatius Goldziher also confirmed Burton's statement and believed that the Prophet had forgotten some verses. As verse 106 of the Qur'an refers to. Elsewhere he says: No law book can be found that some belief is a divine revelation and one of the oldest texts, while its text is anxious and unstable. Of course, this anxiety and instability are

found in the Qur'an (Goldziher, Undated, 29). Reggie Blasher also says: "Undoubtedly, the Prophet (PBUH) before his death, gave the possibility of changes in the previously revealed verses, and before anyone else, the Prophet (PBUH) himself had noticed the weakness of his memory ..." As a result, was it right to specify one part of the Qur'an as a fixed text and omit the other? (Blasher, 1374, J, 1/43)

Review

However, it seems that the views of some Sunni writers and commentators regarding the interpretation of verses related to the abrogation, such as verse 162 of Surah Al-Baqarah, and the meaning of the nuns, that is, we remove it from the minds, have provided the ground for this doubt. Some Sunni commentators and historians have mentioned the revelation of Hajj / 52” We did not send any apostle or prophet before you but that when he recited [the scripture] Satan interjected [something] in his recitation.” (destruction) related to the story of Gharaniq (Ibn Sa'd, 1405 AH, vol. 1 / p. 205; Tabari, 1363, vol. 10/186). This meaning has caused the orientalist to weaken the position of the Qur'an and the Prophet. However, Shiite scholars and some Sunni scholars have rejected this view due to the abundant evidence and reasons, including its conflict with the explicit verses of the Qur'an. Verses like “your companion has neither gone astray, nor amiss. Nor does he speak out of [his own] desire: it is just a revelation that is revealed [to him], (53: 2-4)” and ““As for My servants, you shall have no authority over them.’ And your Lord suffices as trustee. (17:65)”. Moreover, all the first narrators of this news are from their followers or students who certainly did not understand the time of the revelation of the Qur'an, except for Abdullah Ibn Abbas (Ibn

Athir, 1427 AH, vol. 3/239; Halabi, Undated, vol. 12/53; Shokani, Bi Ta, vol. 3/526; Qazi Abd al-Jabbar, Undated, vol. 2 / p. 66). In addition to those verses, there is another one: “Say, ‘I may not alter it of my own accord. I follow only what is revealed to me. Indeed, should I disobey my Lord, I fear the punishment of a tremendous day.’” This verse is the Prophet's response to the polytheists' request for a new book or a change in the verses of the Qur'an. Or verse 101 of Surah Al-Nahl: “When We change a sign for another in its stead—and Allah knows best what He sends down—they say, ‘You are indeed a fabricator.’ Indeed, most of them do not know.” explicitly means that the Prophet did not have any independent involvement in compiling the verses or adding or subtracting them. Moreover, the concept and definition of abrogation, as it is imagined by Orientalists, does not mean the creation of a new opinion, after the appearance of an error or defect in the previous legislation. Rather, like some old and contemporary scholars have said, abrogation is the abolition of the old legislation (which seems to require continuity and continuity) by the new and subsequent legislation so that the union of both is not possible (Maarefat, 1388, vol. 2/277). Other scholars, commentators, and lexicographers, also refer to this theme concerning the definition of abrogation (Tusi, Undated, vol. 1 / p. 146; Mofid, undated, 13; Meshkini, 1374, 268; Khoei, 1371, 345; Javan Arasteh, 1384, 399). Orientalists have raised this suspicion because they consider the Qur'an to be a human book and that is why. Duplication, on the other hand, means replacing one sentence with another due to the expiration of the previous sentence, not a kind of personal tolerance that depends on the personal will of the individual. Therefore, as the Qur'an itself says, there is no

contradiction in the verses of the Qur'an: “Do they not contemplate the Qur'an? Had it been from [someone] other than Allah, they would have surely found much discrepancy in it. (4:82)”. Of course, it is not clear what the reasons of Orientalists for the existence of anxiety and contradiction in the verses of the Qur'an? Or where did they find the contradiction and anxiety of the verses of the Qur'an? On what basis did they express this opinion? According to Blasher, the two verses 62 of Baqarah and 3 of Al-Imran do not contradict each other. He does not consider the above verses abrogated. He also considers these two verses as meaning. The first verse is in the position of expressing the meaning that if the Jews, Christians, and the righteous believers in God and submit to the Messenger of God with sincerity and sincerity, it is a reward for them that the second verse also conveys the same meaning (Maarefat, 1388, J2 / 219). Moreover, the Orientalists who say such a thing do not seem to know enough about their religion and the Bible, otherwise they would not have said it. Because in Judaism and Christianity, copying has also taken place and is not limited to Islam. For example, it is narrated that in the time of Adam, the marriage of siblings was permissible, but God abolished it after a while. Also, in the time of Noah, all animals were halal meat, but God forbade some animals in the time of Moses. Likewise, divorce was permissible in the time of Moses, but in the time of Christ, divorce was forbidden (Khoei, 1374, 281-285). Orientalists' claims seem to stem from ignorance or false assumptions and their incorrect reference or cross-biased intentions, which in no way have the correct logic and basis. Here, it is prepared some points to clarify:

- 1- According to some commentators, in verse 106 of Baqarah, contrary to the opinion of orientalists, the meaning of the word "nunseha", means abandonment, not forgetfulness.
- 2- The most important goal of the Holy Prophet (peace and blessings of Allah be upon him) is to call for the truth and salvation of human beings and to provide a path to a prosperous life, based on divine commands. So how is it possible that the Prophet (PBUH) forgot the divine revelations? Such a claim is intellectually at odds with the philosophy of prophecy and the sending of apostles.
- 3- Many scholars and commentators of the Qur'an believe that one of the characteristics of the Holy Prophet (peace and blessings of Allah be upon him) is that he did not forget whatever was revealed to him.
- 4- Verses 6&7 of Surah Al-Aali refer to not forgetting the Prophet. Allama Tabātabā'ī in the interpretation of this verse says: This forgetfulness is not specific to the Messenger of God and does not include him at all. Because this verse is one of the verses revealed in Makkah and was revealed before the mentioned verse - which was revealed in Madina- and denies forgetfulness of the Messenger of God as says: "We shall have you recite [the Qur'an], then you will not forget [any of it] except what Allah may wish. Indeed, He knows the open and what is hidden.". It is understood that if God wills, the Prophet (PBUH) will also forget. It follows from this that not forgetting is a blessing that God has bestowed

on the Prophet and is a blessing that he has bestowed upon him. If the purpose was to say: Whatever you forget, you have forgotten by the providence of God, would not be reserved for the Messenger of God. Because every possessor of memory, whatever they remember from man and other animals and whatever they forget, is all the providence of God. So the exception in it has no other meaning than the application of power. He wants to say: We give you the power to read and you will not forget it forever, but God still has the power to forget it. Considering God's certain promise to memorize the verses of the Qur'an (and indeed We will preserve it.15:9) and that forgetting the verses contradicts the wisdom and philosophy of prophecy, as well as the necessity of the infallibility of the prophets in memorizing and communicating, the view of orientalists is wrong. They have made this mistake due to their special intellectual and cultural atmosphere and relations, and their reliance on false narrations and narrations (Tabātabā'ī, 1374, vol. 20/476).

4.Abrogating lexicography

Abrogating, in terms of lexicons and according to the definitions provided by them (Farahidi, 1410 AH, vol. 3/1784; Ibn Manzoor, Undated, vol. 14, p. 243; Tarihi, 1375 AH, vol. 3/302; Ragheb, Undated, vol. 3/322), such as what the author of "Altahigh" says, is The disappearance of something from the position of necessity, influence, and obligation, due to internal and intrinsic factors or external and external complications. So in the first place,

in the sense of abrogation, it simply comes to mind, without regard to any pursuit of something or alternative. However, the issuance of a new and alternative order is mandatory (Mustafavi, 1374, vol. 12/97).

5. Muslim scholars' views on abrogating

1.5. Abrogation means renouncing an old religious ruling because of a new religious ruling, provided that semantically there is obvious hatred and inconsistency between the two rulings or that there are a consensus and certain reason for its abrogation (Maerefat, 1388, vol. 2/274)

2.5. Abrogation means the removal of a ruling from fixed religious rulings due to the passage of time and duration. It means changing the sentence of something or passing the time and period of that sentence. (Khoei, 1374, vol. 2/470)

3.5. Other thinkers, commentators, and lexicologists also refer to the same subject concerning the definition of abrogation (Samarkandi, No date, vol. 1/146; Mofid, No date, 13). Some have also said: abrogation in the literal sense, that is, the removal of a sentence that's seemingly necessary to continue, through the subsequent legislation, so that inherently for a special reason, it is not possible to combine the two. Also, an obsolete is a sentence that has been done before and will be removed with the arrival of a new sentence. (Javan Arasteh 1380, 288)

6. Types of Abrogation

In general, the types of copies are divided into three categories. Here are the types:

1.6. Abrogation of recitations and rulings

The meaning is that there is a verse or verses in the Qur'an that both the recitation

and the ruling have been abrogated. Believers in this type of abrogation have cited the narration of single news that Ayesha quotes from the Prophet: Breastfeeding ten times makes your mahram. According to them, this verse has been abrogated with the ruling of breastfeeding five times (Fakhr Razi, undated, vol. Muslim, undated, vol. 4/167; Ibn Anas, no date, vol. Tirmidhi, undated, vol. 1/456). According to scholars, this type of abrogation is insignificant, rare, and requires accepting the distortion of the Qur'an. For this reason, it is unacceptable and rejected.

2.6. Recitation abrogating, without ruling:

This type of abrogation means that there is a verse or verses in the Qur'an whose recitation has been abrogated, but the ruling that was revealed with that verse continues and is enforced. Like what Umar claimed: that in Surah Noor there was a verse of stoning, then its recitation was abrogated, but the ruling of stoning the old man and the adulterous old woman remains. Professor Sobhani considers the reason for the acceptance of this type of abrogating by the majority of Sunnis is their escape from being accused of distortion. To justify their narrations which indicate the removal of verses from the Qur'an under the title of abrogating the recitation (Sobhani, undated, 12)

3.6. Rule abrogating only

This oath is the only one in which the copy has been placed. Shiites and Sunni scholars consider it correct. Like the verse of changing the qibla (Sobhani, undated, 63)

7. Allameh Tabātabā'ī's view on abrogating

Allameh Tabātabā'ī believes that the definition of the term given by the jurists concerning abrogation, that is, the end of the life of a ruling, is taken from verse 106 of Surah Al-Baqarah. However, verse 107 is one of the examples of abrogation, which is clear in this verse: "Do you not know that to Allah belongs the kingdom of the heavens and the earth? And besides Allah, you do not have any guardian or helper." (Al-Mizan, vol. 1, p. 377). He considers the meaning of decay and destruction based on the meaning of verse 106 of Baqarah (For any verse that We abrogate or cause to be forgotten, We bring another which is better than it, or similar to it. Do you not know that Allah has power over all things?), as well as the concept that the sun removed and destroyed the shadow, as meaning that the meaning of decay and destruction is somehow about the reproduction of the book and the second edition. There is also a book. Because after copying, it is as if they destroyed the first book and replaced it with another book (Tabātabā'ī, 1995, vol. 1/378). Ragheb considers the abrogating of a book as the transfer of the form of it to another book so that it does not require the disappearance of the first form, but a form similar to it appears in another material, such as drawing the lines of a seal in multiple waxes. The word "abrogating" means to destroy something by something else that follows it or replaces it. Like the disappearance of the shadow by the sun, and the disappearance of the sun by the shadow that follows it. Or the disappearance of youth by old age, which follows. Therefore, Allameh Tabātabā'ī, in the following verse: "This is Our book, which speaks truly against you. Indeed, we used to record what you used to do." (45:29)" They do not accept the

interpretation of some commentators who have taken reproduction to mean writing (Tabarsi, 1993, vol. 9/80) does not accept the interpretation of some commentators who have taken reproduction to mean writing (Tabarsi, 1993, vol. 9/80). Criticizing this notion, he says: If God intended to abrogate things simply by writing them down, the phrase "we write" would have been clearer and more accurate. Therefore, he said: We always write what you do (Tabātabā'ī, 1374, vol. 18/271). Whereas the meaning of the verse is that our deeds are the original version, from which they are copied. (Tabātabā'ī, 1374, vol. 18/271). With this argument, he draws several conclusions: First, that reproduction does not mean writing. As in the word, this meaning has not been proven. Second, the copying of works is removed from the protected tablet, and not external works that are upright to man. Third: that this copying is a kind of confrontation and adaptation of the works of individuals with what was in the protected tablet. Fourth: That this statement cannot be the word of angels (assuming that they are scribes and copyists of deeds). Because understanding this meaning from the context of the verse seems unlikely. Based on this assumption, Allameh Tabātabā'ī defines reproduction as follows: As a result, the reproduction of actions is: copying the actions, preliminaries and events and factors in which the actions were involved. It is inferred from the protected tablet and that "angels write deeds" that the angels confront and apply what they have from the protected tablet to the actions of the servants (Tabātabā'ī, 1374, 18/272). But it seems that reproduction is not reserved here, neither in its literal sense, nor in the sense of taking and copying the tablet. Rather, the reproduction is the transcript of the real deeds that have been expressed in

the language and understanding of the people at the time of the revelation of the Qur'an. Otherwise, the meaning of reproduction today can be interpreted as follows: the same actions that we filmed from you; If the custom of writing and copying the original is considered to be reproduction, then reproduction here is the actual and objective acts that constitute the original. Basically, it seems that the Qur'an, in saying that these are the same deeds, but the same as your deeds, says: "This is Our book, which speaks truly against you (45:29)" With the explanation that the meaning of the book here is the book of Genesis and the exact deeds of the servants that God will show to people on the Day of Judgment. Just as the concept of martyrdom on the Day of Judgment has another meaning: If the hands, feet, and parts of the human body bear witness to themselves. The meaning of writing and reproduction is its real objective meaning. Reproduction, then, means copying, which leads to the decay of the original, without, destroying it. Rather, simply because there is another new version, there is no need or urgency for the original version. Therefore, the new version eliminates the need for the original version. Therefore, it can be concluded that abrogation in the Qur'an and the rules means the coming of a new verse, based on the new expediency, and with the end of its time, there will be no need for the ruling of the previous verse and the effects and requirements of that ruling have practically disappeared, although the same verse was still available.

8. Allameh Tabātabā'ī's different interpretation of verse meaning and the abrogating verses mean

He says: And for this reason in the verse "When We change a sign for another in its

stead-and Allah knows best what He sends down-they say, 'You are indeed a fabricator.' Indeed, most of them do not know. (16: 101)", instead of the word "abrogating", the "change" is mentioned. He says: Because we turn one verse into another, even though God is more knowledgeable about what He reveals, they say: You are lying, but most of them do not know. (Tabātabā'ī, 1374, vol. 18/272).

9. Influence rate of the abrogated in the obsolete by the Allameh Tabātabā'ī's view

Allameh Tabātabā'ī considers the influence and spread of the abrogated verse on the obsolete verse in the process of abrogation as limited. So that only the attribute of being a verse disappears. He says according to the verse "When We change a sign for another in its stead (16:101)". Instead of the word abrogation, the word conversion is used, which indicates that the meaning of abrogation is not the total disappearance of the previous verse. It is a kind of conversion and replacement. Abrogation does not cause the abrogated verse itself to be destroyed from the universe. Rather, it merely indicates that the ruling of that verse had a time limit, and in the new circumstances and time, the attribute of a verse and being a sign are lost through the process of abrogation. Therefore, this adjective itself, in addition to the following explanation, indicates that the word verse has a meaning that has intensity and weakness. Some verses have more effect on being a sign, and some have less effect. Some verses in being a verse have only one direction, that is, in one sense they represent and remind their creator, and some verses have many aspects. So there are two types of abrogation of a verse, one is abrogation in the same direction as it is as if it destroys it completely, or it

abrogates the verse which is from several directions in one direction, and the other in other directions. Let it be a verse. Like the verses of the Qur'an, which are miracles both in terms of rhetoric and in terms of rulings. For example, its legal direction is abrogated, but it remains the same (Tabātabā'ī, 1374, vol. 1/379). Therefore, the very attribute of being a verse and being a sign, in addition to the following explanation, which says: (Do you not know that God is capable of everything) makes us understand that the meaning of abrogation is to destroy the effect of the verse because it is a verse. It means eliminating its sign while preserving its originality. So with abrogation, the effect of that verse disappears, but it remains. In this case, the effect is either a task or something. This meaning is well exploited by the juxtaposition of transcripts and forgetfulness. Because the word (nunseha) means to remember others. Just as copying means destroying the same thing. So the meaning of the verse is as follows: that we do not completely erase the same verse, or that we do not erase its memory from your hearts unless we bring a better verse or something like that. What is the meaning of being a verse? The verses are different, and the prestige is different, and the directions are different. Because some of the Qur'an is a verse for God Almighty, in the sense that human beings are incapable of bringing like it. And some of the others that express the divine rules and duties are His revelations, because they create piety in human beings, and bring them closer to God. Also, external beings are his verses. Because of their existence, they narrate the existence of their creator with the characteristics of the beautiful attributes and names of the creator. The prophets of God and his saints are His revelations because they invite man to God both with their words and deeds, as

well as other things (Tabātabā'ī, 1374, vol. 1/378).

10. Relationship between verses 105 and 106 of Surah Al-Baqarah and abrogating

Allameh considers verse 106 as an example of abrogation. These two verses are related to abrogation and are considered as one of the examples of abrogation, which is also confirmed by the application of the verse (Tabātabā'ī, 1995, vol. 1/377). He considers verse 40 of Surah Ma'idah (Do you not know that to Allah belongs the kingdom of the heavens and the earth? He punishes whomever He wishes, and forgives whomever He wishes, and Allah has power over all things.) as the answer of the Qur'an to the two doubtful destinies in the matter of abrogation.

10-1. First misgiving

How can abrogation be issued by God, while abrogation itself requires the general rejection of the divorce of power from God, while God has no limits? (Tabātabā'ī, 1374, vol. 1/378). The dignity of God is not like the dignity of servants. If his knowledge is not like their knowledge to be changed due to the change of external factors and conditions. For example, one-day science finds interest and rules according to it, and the next day its knowledge belongs to an interest contrary to yesterday's interest; As a result, he will rule on another verdict, and his previous verdict will be annulled. As a result, issue new expediency and ruling every day.

10-2. Second misgiving

Power, no matter how absolute, is no longer possible to change, assuming the realization and creation of existence. What has existed can no longer be transformed from the state in which it came into being. Just like man, the action is in his possession

until he has done something. That is, he can do it, or leave it, but after doing it, he has no authority over it. Because his action has become necessary to prove. Belief in this meaning in abrogation requires believing in the absolute absoluteness of God's power and limiting His possession in certain matters. Like the Jewish belief that said: Like humans, when he does something, he loses control of that act (God's hands are tied). (Tabātabā'ī, 1374, vol. 1/377)

A. The answer to the first doubt

“Do you not know that Allah has power over all things? (2:106)” For example, God can bring something better or something like that instead of anything that is lost.

B. The answer to the second doubt

“Do you not know that to Allah belongs the kingdom of the heavens and the earth? And besides Allah, you do not have any guardian or helper. (2:107)” That is, when the kingdom of the heavens and the earth belongs to God Almighty, then He can take possession of it as He wills. The non-god has no share of the property so that he can somehow prevent the possessions of God Almighty. So, no one owns anything, neither from the beginning nor by the possession of God Almighty. For whatever God possesses besides Him, He is the original owner. Contrary to what we attribute to each other. For example, when I own my house to someone else, I have evicted my house, and I no longer own it. But God Almighty, whatever He appropriates to others, He also owns others. Not that he, like us, has revoked his property. Absolute property and absolute possession belong to God alone. If we look at the property he has owned, we realize that we have no independence in it. He is our guardian in that blessing. When we look at our apparent independence, which is favored by us, we realize that it is not

independence. Rather, it is the same as poverty as rich, and it is the same as obedience as independence. With this independence and without his help and assistance, we cannot manage our affairs, so we understand that he is our helper. This meaning, which is mentioned here, is a point that comes from the appearance of the verse (to Allah belongs the kingdom of the heavens and the earth). So we can say: “Do you not know that to Allah belongs the kingdom of the heavens and the earth?” and “Do you not know that Allah has power over all things?”, are two sentences that are placed between the two objections to answer these two doubts. Because, the holy verse has separated between two sentences, and has not made a connection between them. This sentence: “And besides Allah, you do not have any guardian or helper.”, is another response to both objections. Although it is not a separate answer. Rather, it complements previous answers. As he says: If you do not want to accept the absolute property of God in the whole expanse of the universe, and consider only your borrowed property, (which is also provided for you by God and from His forgiveness, and is not separate from Him and independent of Him) Know that God can take possession of you and your possessions in any way He wills. Therefore, the issue of abrogation cannot be considered as a denial of God's power. (Tabātabā'ī, 1374, vol. 1/380)

11. Some of the abrogated verses

Regarding the number of obsolete verses, some have an extremist view and consider many verses obsolete. However, with the definition of abrogation and its conditions by Qur'anologists, the scope of abrogation has been limited. According to most scholars, the number of these verses is not more than ten verses. The verses that have

almost happened to be copied are the verse of whispering, the verse of the punishment of a prostitute, the verse of inheritance through faith (Anfal, 72) (Javan Arasteh, 2005, p. 429). In this regard, the great commentator of the Qur'an, Allama Tabātabā'ī, believes that only 5 verses of the Qur'an have been abrogated, which are:

1.11. Verse of forgiveness: In verse 109 of Surah Al-Baqarah, the forgiveness of the People of the Book is ordered at the beginning of the migration. Verse 29 of Surah Tawbah, on the other hand, commands fighting those of the People of the Book who do not believe. Therefore, he has abrogated the first verse.

2.11. The verse of abrogation of sex sanctity in the nights of Ramadan: This concept is the meaning of verse 178 of Surah Al-Baqarah. According to Allameh, although the verse is not explicit in abrogation, ultimately, it appears in abrogation (Tabātabā'ī, 1374, vol. 2/45)

3.11. Verse of the punishment of a prostitute: verse 15 of Surah Al-Nisa', which has been abrogated with verse 2 of Surah Noor.

4.11. The verse of inheritance through faith: verse 6 of Surah Al-Ahzab, which abrogated verse 7 of Surah Anfal. This verse is an abrogation of a ruling that was implemented at the beginning of Islam. According to that, those who renounced their homeland and what they had in the homeland for the sake of preserving their religion, or befriending each other solely for the sake of religion, inherited from each other. The verse in question abrogated this ruling and said: From now on, only relatives inherit from each other.

5.11. Whispering verse: that verse 12 of Surah Al-Mujadaleh” O you who have faith! When you converse privately with the Apostle, offer a charity before your private talk.” was abrogated with the next

verse of the same Surah: “Were you dismayed by having to offer charities before your private talks?” (Tabātabā'ī, 1995, vol. 19/332).

Conclusion

1-Contrary to the orientalist's view, abrogation does not mean correction, change of sentence, or editing. Rather, according to Shiite elders and scholars, it means the end of the time of ruling and expediency, and it applies only to a few verses. Moreover, according to Shiite and Sunni scholars, the copying of the recitation is not correct and is not in the Qur'an, because it requires the distortion of the Qur'an.

2-According to Allameh Tabātabā'ī, abrogating is not only related to Sharia rules. It is also present in Genesis. As one verse of the divine verses appears at one time and another verse at another time. By the way, abrogation always requires two sides, one abrogated, and the other obsolete.

3-The abrogated has what is obsolete in terms of perfection or expediency. Abrogated is obsolete completion.

4-The abrogated is apparently in conflict with the obsolete, not expediently. Because, the abrogated also has an interest, which is complementary to the obsolete. The spirit of abrogated and obsolete are the same because both are based on contingent expediency. Same as the departure of one prophet and the coming another one, both are two examples of the signs of God, one abrogates the other. The coming of the new prophet is following the necessity of the difference that exists in the evolutionary periods of mankind. Because human beings are evolving, then, the ruling of the second prophet is not competent for the people of the first prophet, but for them, the ruling of their prophet is more competent, and for the

people of the second period, the ruling of the second prophet is more competent. Therefore, there is no contradiction between these rulings. To examine the abrogation of the rulings of a prophet, we can refer to the amnesty of Muslims. At the beginning of the call to Islam, some had a pardon order and some did not. Because there was no choice but to ignore the oppression and persecution of the infidels and forgive them. The ruling of jihad came after the rise of Islam and the emergence of terror in the hearts of infidels and polytheists. The ruling on amnesty on that day was expedient because of those conditions, and it was not expedient the second time, and the ruling on jihad was expedient in the second time, but not in the first time.

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