

The Problem of Copying and the Qur'anic Constant (A Study in Concept and Application)

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Abstract:

The topic (the problem of transcription and the Qur'anic constant) is one of the most important investigations of the knowledge system of the Holy Qur'an that has been awash in explanatory blogs and others. God's will.

consideration of the concept of application in the Qur'anic transcription, under the present time, it was found that they agreed that abrogation in the Qur'an is problematic, and they differed in the issue of placing the term limitation for these two descriptions in the Qur'an.

The research was able through its research on the problematic of abrogation and it is established in the Qur'an that the idiomatic meaning of all copies and the multiplicity of differences in it. And we have done this brief research on the problematic of fixed copying in the Qur'an without detailing it and its reality, relying on the Qur'an and the honorable Sunnah.

Keywords: Abrogation , copy, fixed, concept, application, legislation.

Introduction:

One of the most important vocabulary of the sciences of the Qur'an, namely abrogation, the possibility of its occurrence, and its models that inevitably occur in the book revealed to the Prophet Muhammad, may God's prayers and peace be upon him and his family, and the limits of this abrogation, in the world of formation and legislation, where the Qur'an declared abrogation, emphasizing and emphasizing its occurrence in its noble verses. Allaah says (If We ever abrogate¹ a verse or cause it to be forgotten, We replace it with a better or similar one. Do you not know that Allah is Most Capable of everything) (Surat Al-Baqarah: 106), and the end of the verse with a denial question, came to emphasize the ability to divine, and to deduce it and stand with it in the folds of research.

We will look at the definitions of abrogation linguistically and idiomatically, then the possibility of abrogation occurring in the Qur'an, and distinguish between abrogation and the apparent contradiction between the verses that many researchers and commentators have argued were abrogated by mere contradiction or correlation that feels different and contrary, then we will discuss the problem of the Qur'anic constant and how it is consistent with the concept of copying. It is the removal of a ruling and the replacement of another ruling in its place, and in the second chapter we discuss the conditions that were specific to the abrogation, after which we take samples of the abrogated verses which were claimed to be abrogated, and we put forth the discussion of the commentators, and we end with the research for a conclusion that summarizes the abrogation and its limits in which it occurred in the Holy Qur'an, and the disclosure of the sayings going Because of the multiplicity of types of copies, and the extent of their consistency with the protection of the Qur'an from distortion. Where the distortion that says an increase and a decrease in the verses of the Qur'an.

And the circle of transcription is expanding and narrowing, according to researchers' opinions in this regard, for not knowing the concept of transcription in a definitive way that defines it in a comprehensive and blocking way, so many have eastern and western within its limits and the copied and copied verses, since the beginning of the study that dealt

with this science, at the beginning of the second century AH by Qatada al-Sadosi (d. 117 AH) in his book "The Naskh and the Abrogated", then the writings on this science continued implicitly in a book or in a separate book, and it was addressed by Al-Shafi'i (d. 204 AH) in the letter, Ibn al-Anbari (d. 328 AH) in his book al-Naskh and al-Mansukh, and Abu Jaafar al-Nahhas (d. 338 AH) in his book al-Naskh and al-Mansukh (d. 338 AH) Ibn Hazm al-Zahiri (died 456 AH) in his book al-Nasikh and al-Mansukhi, Judge Ibn Arabi (died 543 AH) in his book al-Nasikh and al-Mansukh, Ibn al-Jawzi (d. 597 AH) in his book Nasikh and al-Mansukhi, Yahya al-Wasiti (died 738 AH) in his book al-Nasikh and al-Mansukhi The copyist, the abrogated and the Shatby (d. 790 AH) in the Muwafaqat in the third volume, Ibn al-Mutawaq al-Bahrani (d. 836 AH) in the book of the Naskh and the Abrogated, and Jalal al-Din al-Suyuti (d. 911 AH) in the Book of Systems of the Abrogated Verses. As for recent studies, they are more than can be counted, we cite some of them in the lines of this research.

Naskh in language and terminology

Naskh was defined in the language: Naskh wa al-Intsakh: Your subscribing to a book about an opposition. And abrogation: you remove a matter that he used to do, then you abrogate it by an accident of others, and the transmigration of the heirs, which is the death of heirs after heirs, and the inheritance was not divided, and likewise the transmigration of times, and century after century (Al-Farahidi, 2003)

Abrogation: Removing something by something that follows it, such as abrogating the sun's shadow, the sun's shadow, and the young gray hair. Sometimes it is understood from it elimination, sometimes it is understood from it, and sometimes it is understood from it both. And abrogating the book: removing the ruling with a ruling that follows it, and abrogating the book: transferring its abstract image to another book, and that does not require removing the first image, but rather it requires proving the same in another article (Al-Ragheb, 1991).

Abrogation is the substitution of a thing from a thing and it is something else, abrogation: the nullification of a thing and the establishment of its last place (Ibn Manzur, 1993).

The forensic copies removed what was constant with the formal text and is in the mind and judgment and in one another, whether in the most judgments or did not succeed as the slaughter of Asmil, because Hebron had to slaughter it and then copies before the occurrence of action (Al-Fayoumi, 1923)

Al-Mustafawi mentioned in the investigation that abrogation is to remove something from the place of necessity, influence and power, by departing from the stage of power and necessity in itself or by other factors, and not in the sense of removing something, nor transforming it into something else. And do not track down anything that leaves it behind. (Al-Mustafawi, 1996).

It is noted in the abrogation: the mere negation of consideration, necessity, and power from something, and its departure from influence and power and consideration.

And if the occurrence of a secondary matter is one of the prerequisites of abrogation, and it is called the abrogator. The second case may be traced back to what was before the first.

Among the sources of the original: the transcription in the rulings, whether it was in one Shari'a, or in relation to a previous Shari'a. Reincarnation took place in times and centuries: in every age and century there is no right to rise from the preceding century's current rulings and customary rulings. And the occurrence of reincarnation in the layers of the heirs: each layer has specific provisions, and if a layer ceases to exist before dividing the inheritance, what is in the chapter of transmigration of inheritance takes place in it. And abrogation in youth by the occurrence of graying: it raises the strength, ability and influence of youth. And this is how the sun reproduces the effects of shadows, and in transforming the cell.

And it indicates that abrogation is not an abrogation: the abrogated rulings remain in themselves in the body of reality and in its circumstance, and so in customary decisions and others, but the abrogated ones have strength, consideration and influence (Al-Mustafawi, 1996).

From the foregoing definitions, it is clear that abrogation: the removal or removal of something, and the replacement of another thing in its place, while the abrogated thing remains, as in copying the shadow of the sun and vice versa, neither of the two things is destroyed, but its effect is lost by the effect of the abrogator.

In terminology, abrogation is: "It is the lifting of a legal ruling with a delayed legal evidence. The ruling that is brought up is called abrogated, and the evidence that has been uploaded is called the abrogator, and the lifting is called the abrogation. Abrogation does not occur except in the order and prohibition, even if it is by the wording of the news. Some of them permitted the occurrence of abrogation in the pure news, and called the exception and the specification as abrogation, and the jurists on the contrary (Al-Sadosi, 1938).

Al-Nahhas mentioned in the definition of abrogation: "Its origin is for a thing to be permissible for a period of time, then it is abrogated, then it is made forbidden, or it is forbidden, then it is made permissible, or it is prohibited, then it is made permissible or permissible, then it is made prohibited (Al-Nahhas, 1987).

And Ibn Hazm Al-Zahiri, defining it, stated: "Abrogation in the Qur'an is the nullification of the ruling while confirming the handwriting, as well as it is in the age or in the book that the abrogated and abrogated verse be fixed in the recitation, except that the abrogated is not acted upon, like the waiting period of her husband who was a year for his saying (let them observe a waiting period of four months and ten days ((Surat Al-Baqarah: 234) and as for its limit, some of them said that it indicated the expiration of the period of worship, and it was said that the worship that seemed to be perpetual had ended, and some of them said that the ruling was lifted after it had been proven (Ibn Hazm, 1986).

As for Ibn al-Jawzi, he defined it: "abrogation in the Sharia is the removal or removal of the ruling that has been proven to be assigned to the servants, either by dropping it without an alternative or to an alternative (Ibn al-Jawzi, 1980).

In al-Muwafaqat al-Shatibi: "Abrogation removes the legal ruling with a delayed legal evidence, and the same applies to the removal of the acquittal with evidence (Al-Shatby ,1997).

With this definition, Al-Shatibi wants to say: "What is permissible by virtue of the original is not abrogating according to the fundamentalists, such as alcohol and usury, for their prohibition after they were in accordance with the rule of the original is not considered abrogation of the rule of original permissibility (Al-Shatby ,1997).

Al-Shatibi adds by saying: "What appears from the words of the forerunners that abrogation is more general to them in the absolute than in the words of the fundamentalists. Shari'a, later, in abrogation, because all of that are shared in one meaning, which is that abrogation in the later terminology necessitates that the aforementioned command is not intended in the assignment, but rather what is meant by the last, so the first is not enforced and the second is the one that is enforced. The absolute is left with the apparent with its restriction, there is no work in its release, but the laboratory is the restricted, as if the absolute is no longer with its restriction, so it became like the scribe and the abrogated, as well as the general from the special, as the apparent general requires the inclusion of the rule for all that is covered by the pronouncement, when the special came out a judgment The general appearance of the consideration, so it resembles the abrogator and the abrogated, except that the general expression did not neglect its meaning in a sentence, but rather neglected what was indicated by the specific, and the proceeding remained on the first ruling, and the one with the ambiguous as the restriction with the absolute, when it was like that he used the release of the word "abrogation" in the sentence of these meanings. , to refer to one thing (Al-Shatby ,1997).

Al-Suyuti mentions in Al-Itqan, quoting from Ibn Al-Hassar, his saying: "The saying of the common exegetes is not relied upon in the abrogation, nor does the ijihad of the mujtahids without authentic transmission, nor clear opposition, because the abrogation includes the lifting of a fixed ruling and the confirmation of a ruling that was established in the era of the Prophet, may God's prayers and peace be upon him and his family, And what is adopted in it is transmission and history without opinion and jurisprudence (Al-Suyuti, 1971).

As for the modernists, they defined it: "It is the lifting of a fixed matter in the sacred law with an increase in its duration and time, whether that elevated command is a mandated or man-made ruling, and whether it is a divine position or other matters that refer to God Almighty since it is legislated, and the latter is as in Abrogation of the Qur'an in terms of recitation only, but we restricted the lifting by a fixed command in the Shari'a to bring out the elevation of the ruling due

to the elevation of its subject matter outwardly, such as the elevation of the obligation to fast at the end of Ramadan, the elevation of the obligation of prayer at the end of its time, and the elevation of the ownership of a person to his owner because of his death, this type of elevation of judgments does not. It is called a copy, and there is no problem with its possibility or occurrence, and there is no dispute about it from anyone (Al-Khoei, 1981).

Al-Zalami mentioned: "The abrogation is the cancellation of a previous revelation by a later revelation, and it includes revelations that are recited in the Qur'an and that are not in recitation of the Prophetic Sunna (Al-Zalami, 2009). What we infer from the definitions is that abrogation is the lifting of a fixed, legislated ruling, with subsequent legislation, with conclusive evidence.

Alnasakh and the problem of fixed legislation.

Islamic religion, which is the final religion, and its law represented by its teachings and rulings, is also a conclusion, and it has been proven by the Qur'an and history that Islamic Sharia abrogates all laws, as the occurrence of abrogation was a natural thing in all heavenly laws, so it is not an innovation of words and action.

Therefore, we have to link and reconcile between the lifting of rulings and the replacement of other rulings in their place in a final law for all the heavenly laws, and what justifies this abrogation? The scholars mentioned several evidences, that abrogation is natural, and it does not mean that the text in the Preserved Tablet is not perpetuated by God. The origin, assuming that it is a disease, and it is invalid because it is a statement of the period of the sentence, do you not see revival after death and its reverse, sickness after health and its opposite, and poverty after richness and its opposite, and that is not a disease, so is the command and prohibition (Zarkashi, 1957).

Zalami mentioned: "There is no dispute regarding the permissibility of transcribing the Qur'an with the Qur'an, because it is a possible thing and God Almighty is capable of all possibilities. And the evidence for this possibility is the Almighty's saying, (If We ever abrogate a verse or cause it to be forgotten, We replace it with a better or similar one) (Surat Al-Baqarah: 106), and this verse is evidence of mental permissibility, not of falling because a letter is a conditional name meaning that we abrogate" (Zalami, 2009).

The extension of Sharia and its permanence is not contradicted by the abrogation of some verses of the Qur'an, and the Qur'an has rejected what the polytheists and skeptics of the Prophet said, "In the verse: "When We replace a verse with another¹—and Allah knows best what He reveals—they say, "You 'Muhammad' are just a fabricator." In fact, most of them do not know* Say, "The holy spirit¹ has brought it down from your Lord with the truth to reassure the believers, and as a guide and good news for those who submit 'to Allah* And We surely know that they say, "No one is teaching him except a human." But the man they refer to speaks a foreign tongue, whereas this 'Quran' is 'in' eloquent Arabic) (Surah An-Nahl: 101-103).

The verse referred to a special knowledge of Him, the Most High, that people do not know, which is behind the substitution of a verse in place of a verse, and this is a knowledge specific to it.

While the author of the statement indicated this by saying: "The ruling made by the wise may not be intended for resurrection, or for real rebukes, such as the orders intended for examination. Its time has arisen out of interest and wisdom, and this abrogation does not necessitate other than wisdom, and does not arise from the beginning that is impossible in His right, and the judgment made may be a real judgment, and yet it is abrogated after a time, not in the sense that the judgment after its confirmation is lifted in reality and the same matter, So that it would be impossible for the wise man who is aware of realities, rather it means that the appointed rule is restricted to a specific time known to God, unknown to the people, and its height will be after the end of that time, due to the end of its period to which it was restricted, and the arrival of its actual goal that was entrusted to it (Al-Khoei, 1981).

It means that God is All-Knowing of reality, knowing that this ruling is valid for a specific time because of His previous knowledge, in a way that is consistent with the nature of human beings and their capabilities, so the objector does not object after that by saying, that this is contrary to the eternal knowledge of God.

And the function of abrogation is in accordance with the interest that results from this reality that God knows, and humans realize by their instinct, therefore: “There is no doubt that replacing a text with a text with the consequences of invalidating a ruling with another rule can be studied from multiple angles, the most important of which is the gradual gradation in legislation step by step in observance of the law of gradualism And if the text in its basic concept in terms of being a revelation started from the limits of the concepts of reality, there is no doubt that in its development it was necessary to take into account this reality. Comprehensive coverage of the past, present and future, universals and particulars, prevents him from making a ruling and then changing this ruling (Nasr Hamed, 1990).

This is exactly what we have clarified regarding God’s knowledge of all times, which requires that each time have its own ruling, if the nature of time calls for this according to divine knowledge.

What supports the saying, is the statement of the author of the introduction: “The phenomenon of copying was an inevitable matter in every legislation that tries to focus its features in the depths and take the hand of an ignorant nation to a high level of high civilization. After a step, abrogation is a realistic necessity that is required by the interest of the nation itself, and he hardly denied the benefits and benefits of this religious phenomenon to the nation, and is greater than divine wisdom (Hadi Maarfa , 2011).

And the Creator, the Knower of His creation, and their strength, is certainly aware of what they can endure and what they cannot stand, and it was said: “The law of life runs according to the requirements of individuals. In acquiring them until he strengthens himself and possesses him of mental powers so that he uses them for benefit and good, and that is dependent on a law formulated by the Lord before he created existence, and deposited in that a precise system that is infinite in accuracy and wisdom all that is right for the human being, then he revealed what he wanted on the tongue of his revealed revelation. On his righteous prophets, peace be upon them.

The abrogation of laws is only to move humanity towards integration, then abrogation in every law is evidence of the oneness of God Almighty, Knowing of all the particulars of creation, Seeing of His servants, Compassionate with them, and merciful to them (Al-Ghaffari, 2009).

Allaah says : (When Our clear revelations are recited to them, those who do not expect to meet Us say ‘to the Prophet’, “Bring us a different Quran or make some changes in it.” Say ‘to them’, “It is not for me to change it on my own. I only follow what is revealed to me. I fear, if I were to disobey my Lord, the punishment of a tremendous Da).(Surah Yunus: 15).

The verse refers to a problem that has stuck in the minds of the polytheists since the beginning of the call and the occurrence of abrogation, which is that the Messenger abrogates verses and rulings, and the Messenger replied to them with the Qur’an, and the Prophet would not have to alter what God Almighty commanded by himself.

And it became clear to us, that abrogation, meaning the emergence of a new opinion of God Almighty, is impossible for Him, the Most High, and as for the actual abrogation, it is abrogation in its appearance. And he knows that it has a term that ends with it, but the real interest necessitated this temporary legislation, and God Almighty has legislated it according to that limited interest from the beginning (Hadi Maarfa , 2011).

Abrogation: Terms and Conditions

Definitions that are specific to abrogation: It clarifies its limits and conditions, and differentiated between it and the various Qur’anic rules, including clear, specific, restricted, and excluded.

Therefore, conditions have been set in order to bring out with their restrictions what was of this type of specific data of the text, and the importance of knowing these conditions, and discussing those who multiplied the abrogated verses in the Qur’an, and included what was not abrogated by the abrogated, and knowing it is enough to solve and respond to most of those who go to the occurrence of the copies in its correct place, Among these conditions:

1- That the copying be by a letter that with the death of the person responsible, the ruling is interrupted, and death removes the ruling, and there is no abrogator for it.

2- That the abrogated should also be a legal ruling, because the mental matters that were predicated on the civil innocence were not abrogated, but rather were lifted by the obligation of acts of worship (such as the obligation to fast).

3- That the previous ruling is not restricted to a specific time, because timing prevents copying. (The temporary ruling ends with the end of its time and does not need to be copied).

4- The scribe should be lax about the abrogated (Ibn Hazm, 1986).

And Ibn al-Jawzi in “The Nasikh of the Qur’an” mentioned five conditions that are close to what Ibn Hazm mentioned:

- 1- That the ruling on the abrogated and the abrogated be contradictory (that is, they cannot be combined under any circumstances to come out with that specified, restricted, and clarified).
- 2- That the abrogated judgment was firm before the abrogating judgment was established (the laxity mentioned by Ibn Hazm).
- 3- That the abrogated judgment be legitimate, I mean that it was proven by the discourse of Sharia.
- 4- The proof of the abrogating judgment should be lawful, as is the proof of the abrogated one. As for what is not legal by means of transmission, it may not be a copy of the movable one. Therefore, if a movable judgment is proven, it is not permissible to copy it unanimously or by analogy.
- 5- That the path by which the abrogator was proven should be similar to the path by which the abrogated was proven or stronger than it (Ibn Al-Jawzi, 1980)

Zalami limited the conditions of abrogation to four, not five:

- 1- The Qur’anic proof of all the so-called abrogated and abrogated ones in the Qur’an by mutawatir, based on what Islamic scholars have agreed upon from the fundamentalists, jurists and exegetes, ancient and modern, that every surah of the Qur’an, every verse of its verses, and every sentence From his sentence, and each of his words, their Qur’anic verses were confirmed by mutawatir, and they reached us with mutawatir, and they were proven in the Qur’an that is in the hands of Muslims (there is no significance in the news of Sundays at all in transcription, such as the narrations from Aisha and others).
- 2- Proving the delay of the abrogator from the abrogated in descending by mutawatir, because the abrogated ruling was before the abrogation of the Qur’an, and its Qur’an was proven by mutawatir. It is removed by doubt), but it is not removed by conjecture either.
- 3- The ability of the ruling to be abrogated, so the rulings of beliefs, news, promises and threats, and the mothers of rulings that do not differ according to time and place are not acceptable to be abrogated by the consensus of the wise.
- 4- The contradiction between the two abrogated and abrogated verses, so that they cannot be combined at all (Al-Zalami, 2014).

Is why Al-Zarkashi explained, in his explanation of the Almighty’s saying: (If We ever abrogate a verse) (Surat Al-Baqarah: 106), he mentioned the following: “He did not say from the Qur’an, because the Qur’an is an abrogating and dominant over all books, and there is no abrogating one after it. Few, God made clear its abrogator when abrogating it, such as abrogating charity when speaking to the Messenger, preparing and fleeing in jihad and the like. As for other than that, whoever realizes the knowledge of the abrogation knows that most of that is from the narrator, and some of it refers to the statement of the general ruling, such as the path in the right of the following with immorality, so the Sunnah has clarified it, and all What is in the Qur’an of what is called abrogation in the Sunnah.

According to those who see it, it is a statement of the ruling of the Qur’an , said : (And We have sent down to you ‘O Prophet’ the Reminder, so that you may explain to people what has been revealed for them, and perhaps they will reflect)

(Surah An-Nahl: 44) Other than , or specific from a general, or a general rule for a specific, or to interject a meaning in a meaning.

The types of discourse are many, so they thought that it was abrogation and not in it, and that it is the dominant book over others, and it is in the same It is mutually supportive” (Al-Zarkashi, 1957), and God took care of its preservation, so the Almighty said: (We have, without doubt, sent down the Message; and We will assuredly guard it ((Surah Al-Hijr: 9)).

To clarify the application of these conditions, there are many examples that have been claimed to be copied::

1- The Almighty saying: (Whoever desires this fleeting world 'alone', We hasten in it whatever We please to whoever We will) (Surah Al-Isra: 18) , it was said that it is a copyist of the Almighty saying: (Whoever desires the harvest of the Hereafter, We will increase their harvest. And whoever desires 'only' the harvest of this world, We will give them some of it, but they will have no share in the Hereafter) (Surah Al-Shura: 20).

It is not known what the abrogation of these verses is, as they are identical in meaning and one of them explains the other, and he renounces the world, and clarifies his ability to provide for whomever he wills, and the image of reprimand is clear in the verse, then the verse is not related to a ruling, so there is no abrogation here.

2- The Almighty's saying: As for poets, only the wayward follow them. Do you not see that they wander about in every valley and say things which they do not act upon) (Surat al-Shu`ara: 224-226).

It is abrogated by the Almighty saying, (Except those who believe, do good, remember Allah often, and 'poetically' avenge 'the believers' after being wrongfully slandered. The wrongdoers will come to know what 'evil' end they will meet) (Surat al-Shu`ara: 227)

The exception is nothing from abrogation, because it is specific to a year, so there is no contradiction here, and it is one of the conditions for abrogation, so it is clear that there is absolutely no abrogation here.

It was said that the verse : (O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded) (Surah An-Nur: 27), Copied by God Almighty: (There is no blame on you if you enter public places where there is something of benefit for you. And Allah knows what you reveal and what you conceal) (Surah An-Nur: 29), Al-Shatibi (Al-Shatby, 1997) mentioned in response to this saying: “This is not from the abrogated and abrogated in anything except that the Almighty's saying: “There is no blame on you” proves that the houses in the other verse are meant only inhabited places.

And the Qibla verse that many went to copy: (And to Allah belongs the east and the west. So wherever you turn, there is the Face of Allah . Indeed, Allah is all-Encompassing and Knowing) (Surah Al-Baqarah: 115), It was said that it was abrogated by the words of God Almighty: (Wherever you are 'O Prophet', turn your face towards the Sacred Mosque. And wherever you 'believers' are, face towards it, so that people will have no argument against you, except the wrongdoers among them. Do not fear them; fear Me, so that I may 'continue to' perfect My favour upon you and so you may be 'rightly' guided.) (Surah Al-Baqarah: 150)

The author of the statement responded to this claim, by saying: “The proof of the abrogation claim in the noble verse depends on two things:

The first: that it be contained in the specifics of the obligatory prayer, and this is known to be false. The supplication and the supererogatory prayers for the traveler, and the prayer of the perplexed, and for the one who prayed facing a direction other than the qiblah is a mistake.

The second: That it was revealed before the revelation of the verse ordering one to go to the Kaaba, and this is also not established, and accordingly, the claim of abrogation in the verse is definitely invalid (Al-Khoei, 1981).

Perhaps we have clarified the reasons for the confusion between the abrogation that was established by the conditions of the Qur'an and the mind, and the other limitations and clarifications of the Qur'anic discourse, perhaps the most prominent of which are:

- 1- The lack of differentiation between abrogation, specification, restriction and other determinants of the necessities of the Qur'anic discourse.
- 2- Confusion between the idiomatic definition of abrogation and the Qur'anic concept of it, which is the lifting of a fixed legal ruling and the substitution of a ruling in its place.
- 3- Not to meditate on the apparently contradictory verses, and think that they are definitely contradictory, and then it is necessary to assume the transcription between them.
- 4- Entering what is not abrogated in the abrogator, such as analogy, consensus and others, of non-deterministic statements that are not originally inspired, and the clear Qur'an is specific to abrogation by God Almighty.
- 5- Dividing the copies into three types (abrogating the recitation without the ruling, abrogating the ruling and recitation, abrogating the ruling without recitation) with no need for that except for weak narrations, and the reality of these types is only the third, and it occurred in the form of transcribing the Qur'an with the Qur'an only.

And this division has opened a long and wide discussion about what is not stable in history and reason, and it is rejected by all the Qur'an, as most of his narrations are single narrations, and the abrogation of the Qur'an is not proven in them at all, according to the agreement of scholars.

The abrogation of the Qur'an is proven by the definitive frequency, which is the frequency of the Holy Qur'an.

According to the conditions approved by Dr. Mustafa Zayd, he sees that many verses are unanimously agreed by the commentators and jurists on their abrogation, and they are not abrogated, the most prominent of which is the waiting period for the one whose husband passed away in the Almighty's saying: (And those who are taken in death among you and leave wives behind - they, [the wives, shall] wait four months and ten [days]. And when they have fulfilled their term, then there is no blame upon you for what they do with themselves in an acceptable manner. And Allah is [fully] Acquainted with what you do.) (Surat Al-Baqarah: 234).

And it was said that it was a copyist, because of the Almighty's saying: (Those of you who die leaving widows should bequeath for them a year's maintenance without forcing them out.¹ But if they choose to leave, you are not accountable for what they reasonably decide for themselves. And Allah is Almighty, All-Wise) (Surah Al-Baqarah: 240).

He rejects the claim of abrogation by saying: "As for this woman's right, it is that she remain in the husband's house until a year passes since his death, and that spending on her is from his money that he left behind. She has that, but in the remainder of the year after the waiting period, not in the whole year, in order to reconcile the two verses" (Mustafa Zaid: 1987).

And the actual section of transcription, as the author of the statement went, is abrogation of the ruling without the recitation, because the transcriber must be mutawatir, and it was not found except with this oath, unlike the other two divisions - abrogating the recitation without the ruling, transcribing the recitation and the ruling together – because they lead to the saying by distortion without a doubt .

He says: "Everyone has agreed that this is possible, and that there are verses from the Qur'an that transcribe fixed rulings in previous laws, and established rulings in the early days of Islam." (Al-Khoei : 1981) To clarify what is true in this regard, we say: The abrogation of the established ruling in the Qur'an can be divided into three sections:

- 1- The established ruling in the Qur'an is abrogated by the mutawatir Sunnah , or by a definitive consensus that reveals the issuance of abrogation by the infallible, peace be upon him. That copying does not prove the news of the one.
- 2- The fixed judgment in the Qur'an is copying another verse from it, looking at the desired judgment, and is clear to its lifting, and this section is also no problem with it, and they have been represented by the verse of Al-Najwa: O believers!

When you consult the Messenger privately, give something in charity before your consultation. That is better and purer for you. But if you lack the means, then Allah is truly All-Forgiving, Most Merciful.) (Surat Al-Mujadila: 12).

3- The established ruling in the Qur'an is abrogated by another verse that does not refer to the previous ruling, nor is it indicated to remove it, but rather adheres to abrogation just because of the contradiction between them, so it is committed that the later verse abrogates the ruling of the previous verse (Al-Khoei : 1981).

This section is not true in the Qur'an, and as we have shown, it is a matter of specification, clarification, or exception, and other methods of discourse.

It remains to say: What the author of the statement went to, is that the true abrogation that occurred in the Qur'an was only in the verse of Al-Najwa, and it was abrogated by the Almighty's saying : (Are you afraid of spending in charity before your private consultations 'with him'? Since you are unable to do so, and Allah has turned to you in mercy, then 'continue to' establish prayer, pay alms-tax, and obey Allah and His Messenger. And Allah is All-Aware of what you do) (Surat Al-Mujadila: 12).

Although the verse that was claimed to be abrogated, I indicated and felt that they might not find what to give in charity when speaking to oneself, and this may specify and introduce the condition to the impossibility of complying with the ruling, and therefore there are no copies in it at all.

Conclusion and results

The results of the research can be summarized by points:

- 1- That abrogation is possible in the Qur'an, according to definitive Qur'anic texts, including the Almighty's saying : (If We ever abrogate¹ a verse or cause it to be forgotten, We replace it with a better or similar one. Do you not know that Allah is Most Capable of everything).
- 2- That abrogation does not mean alteration and change that violates the Sharia, which some suppose, which contradicts the final message.
- 3- Excessiveness of many commentators in expanding the circle of copies, and confusing it with restrictions, provisions and indications of rulings.
- 4- That transcription can occur in mandated and positivist provisions
- 5- That the research assumes, according to the conditions of transcription, that it occurred only in the verse of Najwa
- 6- That the transcription supposed to occur in The Qur'an is abrogation of the ruling without recitation, as for the remaining sections, they are not necessarily true, as they require the statement of distortion without any doubt.
- 7- Commitment and knowledge of the conditions of abrogation can be the decisive factor in solving many problems that include those who are not abrogated in the circle of the abrogated, as well as the abrogator.
- 8- The problem of copying was present in the Islamic composition since the first centuries, extending to the present time.
- 9- Some commentators and researchers are of the view that abrogation does not occur in the Qur'an, and that what was mentioned of a verse, it imposes the possibility of abrogation, and did not say that abrogation is a reality.
- 10- The established is the copying of the Qur'an by the Qur'an, and the possibility of copying the Qur'an using the definitive Sunnah, and there is no lesson in transcribing the Qur'an by consensus and analogy.

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