

and resentment on their part because Allah has singled you out for His grace. For He is «Possessor of abundant grace»; by His grace towards you, He sent down the Book to your Messenger (ﷺ), in order to purify you, teach you the Book and wisdom, and teach you that which you did not know. To Him be all praise.



﴿ مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾ ﴿١٦﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٧﴾ (سورة البقرة: ١٠٦-١٠٧)

- 2:106. Whenever We abrogate a verse or cause it to be forgotten, We bring one better than it or one equal to it. Do you not know that Allah has power over all things?
- 2:107. Do you not know that to Allah belongs the dominion of the heavens and the earth, and besides Him you have neither protector nor helper?

The Arabic word *naskh* (translated here as “abrogation”) means moving or shifting. What is meant by abrogation is shifting the accountable (that is, adults of sound mind) from one Islamic ruling to another, or cancelling the ruling altogether. The Jews do not accept the idea of abrogation, and they say that it is not permissible, even though it is mentioned in their Torah. The rejection of it constitutes disbelief, and is pure whims and desires.

Allah (ﷻ) tells us of His wisdom in ordaining abrogation, and that He does not abrogate any verse «for cause it to be forgotten», that is, cause people to forget it and remove it from their hearts, but He «bring[s] one better than it» and more beneficial, «for one equal to it».