

This indicates that abrogation does not detract from what is in your best interests, because His grace and bounty always increases, especially for this Ummah, for which He has made its religion very easy.

He tells us that whoever objects to the concept of abrogation is underestimating His sovereignty and power, as He says:

﴿Do you not know that Allah has power over all things? Do you not know that to Allah belongs the dominion of the heavens and the earth﴾?

If He is in control of you and of your affairs, and He directs your affairs on the basis of kindness and mercy when issuing His decrees, commands and prohibitions, then just as there is no restriction with regard to what He decrees for His slaves, by the same token no one should object to what He prescribes for His slaves of different kinds of rulings. The individual is under the control of his Lord, subject to His religious rulings and divine decrees. So how can he have any objections?

Moreover, He is also the protector and helper of His slaves; so He helps them to attain that which is in their best interests and supports them in warding off harm from them. One aspect of His being their protector is that He prescribes rulings for them as dictated by His wisdom and mercy towards them.

The one who ponders what happened of abrogation in the Qur'an and Sunnah will come to know thereby the wisdom of Allah and His mercy towards His slaves, for He helps them to attain that which is in their best interests in ways that they do not realise.



﴿أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ مُوسَىٰ مِنْ قَبْلُ ۚ وَمَنْ يَبَدِّلِ
الْكَفَرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۝۱۸﴾ وَكَثِيرٌ مِّنْ أَهْلِ