

مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا  
أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ - أَلَمْ تَعْلَمْ أَنَّ  
اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِّن دُونِ اللَّهِ  
مِن وَلِيٍّ وَلَا نَصِيرٍ

“We do not abrogate an *ayah* or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allah is over all things competent? Do you not know that to Allah belongs the dominion of the heavens and the earth and [that] you have not besides Allah any protector or any helper?” [Al-Baqarah 2: 106 - 107]

مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا  
أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Ma nansakh min ayatin aw nunsihaa naatin bikhayrim minha aw mithliha

AAlam Ta'lam InALLAHA A'la kulli shayin qadeer?

(2:106) For whatever verse We might abrogate or consign to oblivion, We bring a better one or the like of it \*Are you not aware that Allah is All-Powerful?

Sahih International We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allah is over all things competent?

*Whenever We abrogate a verse or leave it, We bring one better than it or one equal to it. Do you not know that Allah is powerful over everything?*

\*This is in response to a doubt which the Jews tried to implant in the minds of the Muslims. If both the earlier Scriptures and the Qur'an were revelations from God, why was it - they asked - that the injunctions found in the earlier Scriptures had been replaced by new ones in the Qur'an? How could the same God issue divergent injunctions? Furthermore, they expressed their amazement at the Qur'anic indictment of the Jews and Christians for having allowed part of the revelation to be forgotten and lost, pointing out that it was impossible that Divine revelation should be erased from human memory. In all this, their motive was not to know the truth but to cast doubt on the Divine origin of the Qur'an. In refutation God states that He being the Absolute Sovereign has unlimited authority both to abrogate previous injunctions and to cause people to forget the injunctions He wants them to forget. However, God ensures that whatever He abrogates or causes to be erased from people's memories is replaced by something equally or even more beneficial.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِّن دُونِ اللَّهِ  
مِن وَّلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾

107. Alam taAAalam anna Allaha lahu mulku alssamawati waal-ardi wama lakum min dooni  
Allahi min waliyyin wala naseerin

107. Knowest thou not That to God belongeth The dominion of the heavens And the earth?  
And besides Him ye have Neither patron nor helper.

أَمْ تُرِيدُونَ أَن تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِن قَبْلُ وَمَن يَتَّبِعِ  
الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٨﴾

108. Am tureedoona an tas-aloo rasoolakum kama su-ila moosa min qablu waman  
yatabaddali alkufra bial-eemani faqad dalla sawaa alssabeeli

108. Would ye question Your Apostle as Moses's Was questioned of old?  
But whoever changeth From Faith to Unbelief, Hath strayed without doubt From the even  
way.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِّن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا  
مِّنْ عِنْدِ أَنفُسِهِمْ مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ  
يَأْتِيَ اللَّهُ بِأَمْرٍ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾

109. Wadda katheerun min ahli alkitabi law yaruddoonakum min baAAadi eemanikum  
kuffaran hasadan min AAindi anfusihim min baAAadi ma tabayyana lahumu alhaqqu  
faoAAfoo waisfahoo hatta ya/tiya Allahu bi-amrihi inna Allaha AAala kulli shay-in qadeerun

109. Quite a number of the People Of the Book wish they could Turn you (people) back To  
infidelity after ye have believed, From selfish envy, After the Truth hath become Manifest  
unto them: But forgive and overlook, Till God accomplish His purpose; for God Hath power  
over all things.'

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ

عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا نَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

110. Waaqeemoo alssalata waatoo alzzakata wama tuqaddimoo li-anfusikum min khayrin tajidoohu AAinda Allahi inna Allaha bima taAmaloona baseerun

110. And be steadfast in prayer And regular in charity: And whatever good Ye send forth for your souls Before you, ye shall find it With God: for God sees Well all that ye do.

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وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ

هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾

111. Waqaloo lan yadkhula aljannata illa man kana hoodan aw nasara tilka amaniiyuhum qul hatoo burhanakum in kuntum sadiqeena

111. And they say: "None Shall enter Paradise unless He be a Jew or a Christian." Those are their (vain) desires. Say: "Produce your proof If ye are truthful."

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بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

112. Bala man aslama wajhahu lillahi wahuwa muhsinun falahu ajruhu AAinda rabbihi wala khawfun AAalayhim wala hum yahzanoona

112. Nay,—whoever submits His whole self to God And is a doer of good, He will get his reward With his Lord; On such shall be no fear, Nor shall they grieve.

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرَىٰ لَيْسَتِ  
الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ ۗ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ  
مِثْلَ قَوْلِهِمْ ۗ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ



113. Waqalati alyahoodu laysati alnnasara AAala shay-in waqalati alnnasara laysati  
alyahoodu AAala shay-in wahum yatloona alkitab<sup>u</sup> kathalika qala allatheena la  
yaAAalamoona mithla qawlihim faAllahu yahkumu baynahum yawma alqiyamati feema  
kanoo feehi yakhtalifoon

113. The Jews say: "The Christians Have naught (to stand) upon; And the Christians say:  
"The Jews have naught (To stand) upon." Yet they (Profess to) study the (same) Book.  
Like unto their word Is what those say who know not; But God will judge Between them in  
their quarrel On the Day of Judgment.