



The Critique of the Entry of "Naskh" written by John Burton from the Encyclopedia of Leiden

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Abstract

The Qur'an is very important to Western Islamic scholars and the Qur'an researchers, so they have studied it and presented the results of their research to the world of science in the form of books and encyclopedias. Knowing these works and individuals is an undeniable necessity for Muslims, because behind some of them lies the goals of colonialism and evangelism. Among these works is the Encyclopedia of Islam "Leiden", in which the "Entry of Naskh" by John Burton is included. In this entry, the author, while misinterpreting the concept of Naskh, considers the grounds for the emergence of the Naskh idea among Muslims as a justification of the contradictions in the Qur'an, the difference between the Qur'an and the Sunnah, and the difference in the fatwas of the jurists, and raises all kinds of doubts without Critique, including the existence of contradictions in verses and hadiths and attributing forgetfulness to the Prophet with his misinterpretation of Qur'anic verses and hadiths, the claim of Naskh al-Tilāwa in the Qur'an by raising some issues such as removing verses from the Qur'an without critique and reviewing it, claiming the Naskh (i.e. abrogation) of verses from the Qur'an with the Qur'an and Sunnah, etc., only by focusing on Sunni study sources without researching and examining Shiite sources. In this article, we have reviewed the issues criticized by John Burton in the entry of abrogation, with the Qur'anic reasons and documents of rational narration, etc., and not just the claim without Critique.

Keywords: *Burton; Naskh, Nāsikh; Mansūkh; Naskh al-Tilāwa; Qur'an; Encyclopedia of Islam*

Introduction

John Burton was born in 1929. He became a professor at St. Andrew's University in the United Kingdom and wrote many works on Qur'anic sciences and jurisprudential issues, he is also the author of the entry of Naskh in the Encyclopedia of the Qur'an "Leiden". In this entry, the author considers Naskh as an idea that has been established due to the existence of conflicts, and on the other hand, he considers the number of obsolete verses to be hundreds and mentions several cases of Naskh al-Tilāwa without serious Critique. The book of "the collection of the Qur'an" is one of the other works of John Burton. The first part of the book deals with the issue of Naskh i.e. abrogation and discusses in detail whether the Qur'an abrogates the Sunnah or, conversely, and mentions the details of the viewpoints of Shāfi'ī and his

opponents. In this part of the book, he explains the three forms of abrogation and explains the "Naskh al-Tilāwa dūna al-Ḥukm¹" in more detail.

In this discussion, Burton tries to show the effect of some principled views of Shāfi'ī on the emergence of this form of abrogation. He elaborates the Verse of Rajm², which is one of the examples of Naskh al-Tilāwa dūna al-Ḥukm, and offers a lot of information about whether the source of punishment of stoning is the Qur'an or Sunnah. The reason why Burton deals with the issue of Naskh so much is that he believes in the close relationship between this issue and the issue of compiling the Qur'an, because he believes that the Qur'an was compiled during the time of the Prophet and Naskh is the most important factor that transferred the compilation of the Qur'an to after the life of the Prophet. (Rezayee Isfahani, Mohammad Ali, *Quranic Studies of Orientalists*, Volume: 7, Page: 104, *Research on the Interpretation and Science of the Qur'an*, Qom - Iran, 1390 HS).

In short, it can be said that in this book, Burton tries to prove the compilation of the Qur'an in the time of the Prophet by relying on jurisprudential issues, Naskh and Maṣāḥif of the Companions.

His method is that when he enters a subject, if there are narrations on that subject, he introduces them and then expresses the views of Muslim scholars on that subject and the narrations that have been proposed. After this stage, Burton presents his analysis of the proposed narratives and the subject under discussion.

If Western Qur'anic-researchers have significant opinions on the subject, Burton raises them, and if he disagrees with them, he will criticize and examine them. (Rezayee Isfahani, Mohammad Ali, *Quranic Studies of Orientalists*, Volume: 7, Page: 104, *Research on the Interpretation and Science of the Qur'an*, Qom - Iran, 1390 HS).

Westerners have not been the same in presenting a complete picture of the subject of the Qur'an. Some, such as John Burton, have rejected all the narrations of Abū Bakr and 'Uthmān, taking a similar view to the view of Ayatollah Khomeini and have accepted the collection of the Qur'an during the time of the Prophet (PBUH). On the other hand, people such as John Wansbrough and Crone consider this time to be much later than the time of Abū Bakr and even depict its final establishment in the late second century AH. (See in this regard. "Literary Analysis of Qur'an, Tafsīr and Sīrah: A Look at the Methodology of John Wansbrough", written by Andrew Rippin, translated by Morteza Karimian, *Qur'anic Researches*, Year 6, Sequential Issue, 23-24, Fall and Winter 1379, pp. 190-217; "Considerations on the Book of Qur'anic Studies" by William Graham, translated by Morteza Karimian, *Research Mirror*, Year 11, Vol. 5, No. 65, December and January 1379, pp. 46-53. And Rezayee Isfahani, Mohammad Ali, *Quranic Studies of Orientalists*, Volume: 1, Page: 117, *Research on the Interpretation and Science of the Qur'an*, Qom - Iran, 1390 HS).

Cambridge University Press published this book (*Qur'an Collection*) in 1977; prior to the book's publication, however, Burton had published important issues of the book in the form of articles. This book is the result of many studies and research over the years. He used the guidance of his colleague John Wansbrough for many years to compile this work. "I have worked tirelessly to change Burton's views on the issue of Qur'anic compilation," says Wansbrough. "He also sought to find more precise definitions and broader citations for his views, and the Faculty of Oriental and African Studies at the University of London and the University of St. Andrews provided Burton with financial support for the writing of the Qur'an. This support enabled him to access information from unpublished manuscripts; copies in the libraries of the Middle East and Europe. The information in these editions forms the basis of some aspects of the book. The Qur'anic studies scholars such as Wilfred Madelung, Richard Martin, and John Wansbrough wrote some critique and introduces on this work.

¹ the abrogation of the wording but not the ruling

² Verse of Stoning

Introducing the author and his works (John Burton):

John Burton was born in 1929. He became a professor at St. Andrew's University in the United Kingdom and wrote numerous works on Qur'anic sciences and jurisprudence. Some of John Burton's most important works are:

1. The meaning of *Ihṣān*.
2. Collecting the Qur'an.
3. Mut'ah, Tamattu' and Istimtā': confusion of interpretations.
4. Interpretation of verse 106 of Surah al-Baqarah and Islamic theories of Naskh.
5. Interpretation of verses 6-7 of Surah al-Baqarah and the views of Naskh.
6. Interpretation of verses 23 of Surah an-Nisā' and Islamic theories of Naskh.
7. Linguistic errors in the Qur'an.
8. Qur'an and Islamic practice of ablution.
9. Recitation of verse 63 of Surah Ṭā Hā.
10. Qur'anic Interpretation.
11. Sources of Islamic jurisprudence: Islamic theories of Naskh.
12. Recitation of verse 60 of Surah Mā'idah.
13. Distortion of holy books.
14. Jurisprudence and Interpretation: The limit of adultery in Islam
15. Verse 68 of Surah Qaṣaṣ
16. Interpretation of verse 81 of Surah al-Zukhruf and the methods of the commentators.
17. Naskh.
18. Qur'an and Sunnah: An Example of Cultural Separation. (Rezayee Isfahani, Mohammad Ali, Qur'anic Studies of Orientalists, Volume: 9, Page: 176, Research on the Interpretation and Science of the Qur'an, Qom - Iran, 1390 HS).

Review and Critique of the Entry of Naskh

Summary of Burton's Hypotheses and Comments:

The most important hypothesis of John Burton, especially in the book "Collection of the Qur'an", which deals with the issue of Naskh in the first part, is as follows:

The Qur'an that is in our hands today was compiled in the time of the Prophet and by him. The narrations that indicate the collection of the Qur'an after the time of the Prophet have been fabricated by some Muslim jurists. They used the issue of Naskh and the Maṣāḥif of the Companions in order to document some of the jurisprudential rulings that cannot be documented in the Qur'an. Relying on these two ways requires that the role of the Prophet in the compilation of the Qur'an be removed and that this work be transferred to the period after his life; therefore, the issue of Naskh and the Maṣāḥif of the Companions has caused the non-attribution of the collection of the Qur'an to the Prophet.

According to Burton, Naskh is a factor in removing the role of the Prophet from the collection of the Qur'an: Burton says that most Islamic religions believe that the punishment for adultery is stoning in certain circumstances, but we know that not only this punishment has not been mentioned in current Muṣḥaf, rather, it is in stark contrast to the punishment mentioned in it; because verse 15 of Surah an-Nisā' refers to adultery and its punishment is eternal imprisonment. (Documenting the punishment of stoning is the Sunnah of the Prophet. Here, for adultery, we are faced with two types of punishment, one based on the Qur'an and the other on the Sunnah. In this regard, some Muslim jurists consider the Sunnah to be the Nāsikh of the Qur'an.

Burton went on to argue that in order to defend the Sunnah and the currents of thought of the time, Shāfi'ī was forced to adopt the principle that the Qur'an abrogated the Qur'an, but it did not abrogate the Sunnah, and that the Sunnah abrogated the Sunnah, but it did not abrogate the Qur'an! He had to accept the punishment of stoning for its existence in jurisprudence. However, he denied that the Sunnah has abrogated the Qur'an. He tried to show that the stoning punishment was taken from the Sunnah and that the Sunnah did not abrogate the Qur'an, but rather interpreted it correctly. This view is doomed to failure; because in the matter of punishing adultery, Sunnah has abrogated the Qur'an. After the Shāfi'ī era, the followers of his views on the view that Sunnah did not abrogate the Qur'an were divided into two groups: one group did not accept this view and considered the punishment of stoning as a confirmed case of abrogation of the Qur'an by Sunnah.

Another group accepted this view and used the Qur'an as a source of stoning decree, calling it an example of abrogating the Qur'an by the Qur'an. Although these followers of Shāfi'ī's views acknowledged that there was no mention in the Qur'anic texts of the punishment of stoning, they insisted that the punishment should have been mentioned in the Qur'an once! They tried to document the stoning decree in the Qur'an, which was originally based on Sunnah, so in the first step, citing verse 52 of Surah Ḥajj, they introduced one of the meanings of Naskh as omission, and in the second step, they stated that omission has been happened regarding Quranic verses, in the form of Naskh in several forms.

1) Naskh al-Tilāwa wa al-Ḥukm: The ruling and recitation of some of the revealed verses of the Qur'an have been abrogated, therefore those verses have been removed from the current Muṣḥaf. To confirm this, the designers of the "Naskh al-Tilāwa wa al-Ḥukm" have created narrations, some of which we will mention:

- A) In Ṣaḥīḥayn, Anas quoted: "In the case of those who were killed in the Battle of Bi'r of Ma'ūnah, a verse was revealed that we memorized until it was abrogated."
- B) Abī asked Zarr ibn Ḥabīsh: How many verses do you recite in Surah al-Aḥzāb? Zarr replied: 73 verses. Abī asked, "Was that all?" And he added: I had seen it when it was as big as Surah al-Baqarah!
- C) Abū Mūsā al-Ash'arī narrates: A surah similar to Barā'at was revealed, but later abrogated.
- D) 'Ā'ishah says: God revealed the clear and definite milking ten times, which caused privacy and prevented marriage. These ten times were later abrogated to five times.

2) Naskh al-Tilāwa dūna al-Ḥukm: Some Qur'anic verses have been abrogated despite the validity of the ruling, the jurists who supported the non-abrogation of the Qur'an by Sunnah, with this type of Naskh, documented the ruling of stoning, which was originally based on Sunnah, on the Qur'an; in the same way that they created the verse of stoning and considered the ruling of stoning to be derived from it:

«الشَّيْخُ وَالشَّيْخَةُ إِذَا زَنِيَا فَارْجَمُوهُمَا الْبَيْتَهُ بِمَا قَضَى مِنَ اللَّذَّةِ»

Then they stated that because the recitation of the verse has been abrogated, it has not entered the Muṣḥaf and has been removed from it, but its ruling is still valid! They introduced this Qur'anic ruling as the Nāsikh of the ruling of verse 15 of Surah an-Nisā'.

The jurists who designed the two forms of Naskh al-Tilāwa wanted to prove that the Qur'an is beyond the current Muṣḥaf. Therefore, if the document of our jurisprudential rulings is not found in the current Muṣḥaf, it is not a reason for it to be un-Qur'anic, because the current Muṣḥaf is not a complete mirror of the verses of the Qur'an and some of the verses have not been included in the current Muṣḥaf due to the two forms of Naskh al-Tilāwa, and have been omitted from it.

In fact, these jurists used two forms of Naskh al-Tilāwa to recite an imaginary Qur'an in their minds, the volume of which is greater than the current Qur'an. They used this imaginary Qur'an with various tricks to attribute a part of their jurisprudential rulings to the Qur'an, which were not originally Qur'anic.

After that the jurists, using two forms of Naskh al-Tilāwa, showed the removal of some texts from the current Qur'an and cited some of those deleted texts as a document for some of their jurisprudential rulings, they encountered some new problems, and that was the presence of the Prophet in the field of collecting the Qur'an; because if the Prophet had compiled the Qur'an in his time, it would not have been possible to imagine the removal of texts in the form of two Naskh al-Tilāwa from the current Qur'an, and they would not have been able to attribute some of their jurisprudential rulings to the Qur'an. They found a way to remove the role of the Prophet from the field of compiling the Qur'an at any way, so they argued that Qur'anic verses were always subject to abrogation during the Prophet's lifetime, and that this time was lost and final text was turned out when the revelation to the Prophet was cut off and that noble man passed away. However, the final result of the revelation of the Qur'an became clear after the life of the Prophet, and it was at this time that the Qur'an could be compiled.

According to Burton, Naskh al-Tilāwa dūna al-Ḥukm is the most important factor that caused some Muslim jurists to speak in the form of narrations that the compilation of the Qur'an was after the time of the Prophet. Burton cites the verses of Rajm and the verse of Khums Raḍā'āt³ as the examples of the Naskh al-Tilāwa dūna al-Ḥukm. With the help of these examples, they attributed the rules of stoning and milking five times to the Qur'an. (Rezayee Isfahani, Mohammad Ali, Qur'anic Studies of Orientalists, Vol. Qur'an, Qom - Iran, 1390)

Critique:

1- In the definition of Naskh provided by Burton in the same entry in the Encyclopedia of Islam, it is stated that:

"Naskh or al-Nāsikh and al-Mansūkh is a general title that refers to a series of theories that are going on in the field of interpretation, hadith and principles of jurisprudence. These theories have been established due to the existence of many and general conflicts between two verses, two hadiths, one hadith and one verse, as well as between the Qur'an and hadith with the principles of jurisprudence. (Ali Sharifi, Payam Javidan, fall 1384 - No. 8 (Page 85))

While the above definition is not very consistent with the definition of Naskh (i.e. abrogation) from the Muslim point of view, because the first condition of abrogation is that it is only specific to the Shar'ī ruling, and somewhere, it is possible that both sides are certain. The above definition is not comprehensive of these two conditions, and the most critical part of it is to include the contradictions between the Qur'an and the hadith with the principles of jurisprudence in the definition.

But the truth of Naskh:

The word "Naskh" has been used in the meanings: abrogation, narration, erasure, conversion, and copying. Naskh is the truth in "abrogation" and is permissible in other meanings. (Molayenia Hamedani, Ezatullah, Naskh in the Qur'an, page: 88, Raizan Publishing, Tehran - Iran, 1378 HS)

³ Five times milking

The truth of Naskh is the change and replacement in the rules of God to change and transform the commands of the Prophet (PBUH), although the Prophet (PBUH) also has the authority to abrogate the religious ruling.

It should be noted that abrogation and change in divine laws is completely different from what is done in human laws and rules, because changes and modifications in human subject laws are done due to revision, or discovering unknowns, or dealing with problems and bottlenecks and the like. While the divine laws are issued by God, the slightest mistake in His knowledge and wisdom cannot be imagined. (For further explanation, see: Zuhaylī, Wahhab ibn Mustafa, *al-Tafsīr al-Munīr fī al-Aqīdah wa al-Shari'ah wa al-Manhaj*, vol. 1, p. 259)

The holy *shāri'* (legislator) sometimes considers expediency or corruptions to be permanent, and sometimes considers it temporary and for a specific time and situation, in the second case he forges a judgment until a certain time (without declaring its temporary situation) and, at the end of that time, he replaces a new sentence. Therefore, all the rulings that are abrogated are due to the expediency and corruption in them, and God has known from the beginning that it is limited. Therefore, Naskh in divine laws is not a real abrogation but an apparent one (Hussein, Şiddīq, *Qur'anic Sciences (Introduction)*, Page: 183, International Center for Translation and Publication of al-Mustafa (PBUH), Qom - Iran, 1393 HS).

The meaning of Naskh in the term is to remove and take a sentence that seems to have required continuity and permanence, and to replace it with another sentence, so that it is not possible to collect the two sentences, whether the contradiction between those two sentences is intrinsic or it is an external reason. In other words, the Naskh attributed to God is something that is abrogated according to our outward attitude. The abrogated divine law has been temporary and limited in terms of divine knowledge from the very beginning, but the material has required that God conceal the end of that judgment until the next judgment is announced. Therefore, the truth of abrogation from God's point of view is the delay in expressing the time of the end of a ruling and law that is done due to wisdom and not the emergence of a new verdict. Because in the nature of God it is impossible to change the opinion. Just as *Badā'*⁴ that is the revelation of evolutionary matters meaning the emergence of something that exists in divine knowledge, but has been hidden from the people, then it has been revealed. (See: *Al-Bayān*, p. 307, Summary of *al-Tamhīd*, vol. 1, p. 412.)

Based on the above definition, it became clear that Naskh is the cessation of the continuation of the previous sentence. While *Takhṣīṣ* is restricting and assigning the general sentence to some people and removing the sentence from other people and expelling them from the scope of the sentence. Separating the two from each other is a serious matter and avoids the confusion that has arisen for some, and many examples of allocation have been cited as abrogation, and therefore there is a very wide difference in the number of abrogated verses.

2- In the article on Naskh in the Encyclopedia of Islam and in his introduction to the book "*Al-Naskh wa al-Mansūkh*" by Abū Ubayd Qāsim ibn Salām, John Burton considers one of the philosophies of Naskh to be the solution of the contradictions between the verses of the Qur'an.

While this approach is contrary to the Qur'an, which says: "Had it been from other than Allah, Surely they would have found therein so Many contradictions." (*Nisā'*: 82) And as we Muslims believe, the Holy Qur'an is the only correct and unexplained heavenly source and reference, which is free from any error including the contradiction: "No falsehood finds way to it neither in Present nor in future; is the Descending of It by the Source-Wisdom Commander of goodness. (*Fuṣṣilat*: 42)

⁴ revealing after concealing or alteration in the divine will

It is also contrary to the consensus of Muslims and the definite opinion of Muslims, upon which not only there is no contradiction between the verses of the Qur'an, but these verses confirm and interpret each other. Based on rational reasoning, it can be said that the book was revealed as a miracle of the Prophet and to guide the general public and calls the others to a challenge to prove the legitimacy of itself, so it cannot contain contradiction and ambiguity. Of course, if these Orientalists do not mean the word "contradiction" to have a logical and terminological meaning (the combination of two existential and non-existent), but rather the elimination of the apparent conflicts of some of the verses in question, which are resolved with precision and explanation. This can be accepted with care and explanation, because in any text there is sometimes the illusion of conflict or apparent conflicts, which is resolved with care and explanation in other parts of the text or external evidence. (Rezayee Isfahani, Mohammad Ali, Qur'anic Studies of Orientalists, Volume: 7, Page: 208, Research on the Interpretation and Science of the Qur'an, Qom - Iran, 1390 HS).

The lack of familiarity and mastery of Orientalists in the style of the Qur'an, artistic creations in it and the special music of the words of the Qur'an, has led to the assumption of contradiction and inconsistency between the Qur'anic verses. What has led to the thought of contradiction in the Qur'anic verses by Orientalists is the incomplete interpretation of verses, regardless of the time and place of their revelation, lack of attention to the context of the verses and chapters, attention to the invalid interpretations and readings of the verses. (Ali Sharifi, Payam Javidan. » Fall 1384 - No. 8 (Page 68)).

3- Claiming the abrogation of verse 180 of Baqarah (verse of will) with verses 11 and 12 of Nisā' known as the verse of inheritance (abrogation of the verse of testament with the verse of inheritance) and claiming the abrogation of the verse of testament (180 of Baqarah) with the prophetic hadith "No will for the heir"

Critique: Some people consider this verse as abrogated like Ibn Arabī (Al-Itqān 65/3, al-Nāsikh wa al-Mansūkh by Nuhās, p. 20), but this verse has not been abrogated in any way because: This verse orders people, if they have property, to make a will for their parents and relatives and the verses of the inheritance state the order of inheritance if the deceased has no debt and has not made a will.

Thus, this verse refers to the principle of will, and the verse of the heirs expresses the order of inheritance, and each indicates a separate matter. After all, the subject of inheritance flows after the will, that is, if a dead has a will, it is as if his debts are first executed by his will, then in the rest of his property, the decrees of inheritance are executed. The verse of inheritance itself reminds us of this order where it says: «من بعد وصية يوصى بها» Thus, the verse of inheritance not only does not invalidate the will, but also emphasizes it.

Second, the Nāsikh must be after Mansūkh and there is no reason to delay the verse of the existing inheritance.

Third, according to the great commentator, Ṭabarsī, there must be a contradiction between Nāsikh and Mansūkh, while there is no contradiction between them. (Tafsīr Majma' al-Bayān 01/267)

However, the authenticity of the narration of "no will for the heir" is not confirmed, Tafsīr al-Manār has quoted the view of Bukhārī and Muslim due to the invalidity of the narration. (Second part of p. 138 quoted by al-Bayān fī Tafsīr al-Qur'an, p. 317.) The narratives from Ahl al-Bayt that have been quoted in this regard are contradicted with the narration of "no will for the heir" and if the narration is correct, the verse cannot be abrogated by a single news. Therefore, if we look at each of the Nāsikh and Mansūkh verses with care and attention to the conditions of Naskh, it becomes clear that most of them do not include Nāsikh and Mansūkh, in fact it should be said that the verses of Nāsikh are very little. (Ṭāliqānī, 'Abd al-Wahhāb, Qur'anic Sciences and the list of references, p: 365, Dar al-Qur'an al-Karim, Qom - Iran, 1361 HS) Or even people like Ayatollah Khomeini only mention verses 12 and 13 of Surah Najwā as the only Nāsikh and Mansūkh verse. And some, like Allameh Askari and Sadeghi Tehrani, deny the occurrence of Naskh in the Qur'an.

4- Type of Naskh in the verse of changing the Qiblah:

One of the important issues in the discussion of Naskh is the possibility of copying the Qur'an with Sunnah. Burton, following the entry of Naskh in the encyclopedias and in his other books, enters into the discussion of the possibility of the Naskh of Qur'an with Sunnah after stating that the Naskh of Qur'an by Qur'an and Sunnah by Sunnah is the common view of the majority of fundamentalists. For example, in the discussion of changing the Qiblah, he says: The type of Naskh in the verses of changing the Qiblah is not clear from the Quran's point of view (verses 142 to 150 of Surah Baqarah). According to some scholars, changing the Qiblah is an external Naskh that the Prophet was obliged to pray with the Jews in Jerusalem according to God's command. This ruling was abrogated by a verse from the Qur'an, another group interprets verse 143 of Surah Baqarah as referring to a change towards Jerusalem, and considers this change as an internal Naskh (i.e. abrogation). Some other scholars point to the Qur'an's silence about the previous direction of Qiblah and have said that the Prophet started praying toward Jerusalem and later it was changed by the Qur'an.

Critique: Regarding the position of Naskh in religious concepts, it should be said that due to the gradual evolution of divine religions - in terms of religious rules and regulations - some of the rulings of former religions have been abrogated by rulings of Islamic jurisprudence. The abrogated ruling is called *Mansūkh*, and the new verdict, which has expired the validity of the previous verdict, is called *Nāsikh*. For example, the conversion of the Muslim Qiblah from Masjid al-Aqsā to Masjid al-Ḥarām is an example of Naskh in Islam. In the early days of the work, Muslims prayed toward Jerusalem according to the usual custom. However, in the second year of Hijra with the revelation of verses 142 to 145 of Surah al-Baqarah, God Almighty ordered the Prophet (PBUH) and the believers, from now on, to pray towards Masjid al-Ḥarām. With the revelation of these verses, the previous ruling was abolished and Masjid al-Ḥarām became known as the official Qiblah of Muslims. Therefore, the verses of the Qiblah are in fact abrogating the former ruling and decree. But the abrogated ruling has not been explicitly stated in the Qur'an. According to some scholars (including Allameh Askari) believe that Muslims prayed toward Masjid al-Aqsā in accordance with the verbal revelation - which was also a kind of divine revelation to the Messenger of God (PBUH). It should be noted that any abrogated ruling is not necessarily a reason for the existence of an abrogated verse in that field, although verses have been identified in the Qur'an as abrogated verses, although their number is very small and most of them have not been abrogated completely. (Ma'ārif, Majid, Discussions in History and Qur'anic Sciences, P: 56, Naba' Institute, Tehran - Iran, 1383 HS).

5- Naskh of Ṣafḥ verses by Jihād verses:

In this section, it is narrated that Muslims in Mecca were commanded to be patient in the face of the linguistic and physical attacks of their enemies, but when the Muslim Ummah immigrated to Medina, they were ordered to respond violence with violence. The numerical and economic power of Madanī Islam replaced the weakness of Makkī Islam.

Critique and Explanation: Ayatollah Ma'refat mentions this type of Naskh as conditional Naskh and says: The clearest evidence for conditional Naskh is the verses of Ṣafḥ (i.e. forgiveness) and ignoring the persecution of the polytheists and opponents of Islam. The early Muslims of Islam, especially in Mecca, were ordered to exercise restraint in the face of the persecution of the polytheists and to be patient, for they were in a weak position in Mecca, and if confronted with them, it would be possible to be destroyed.

Such abrogation may be new to some, but thinking on many of the verses that have been considered *Mansūkh*, it can be seen that their abrogation were not absolute abrogation, but depended on the specific circumstances of the time. In other words, by changing those conditions and improving the situation, the previous ruling has become obsolete and a ruling has been legislated in accordance with the new conditions, and if the same time and place conditions occur, the relevant verses are re-enforced and

applicable. (Ma'refat, Mohammad Hadi, Qur'anic Sciences, Page: 265, al-Tamhīd Publishing Cultural Institute, Qom - Iran, 1381 HS)

6- Critique of the translation of verse 183 of Surah Baqarah (optional fasting in past religions)

In this section, while pointing to Shāfi'ī's opinion about the abrogation and knowledge of God, that there is absolute harmony between God's knowledge and will, it is stated in the translation that in the fasting of Ramadan, the previous optional fasting became obligatory,... here the previous ruling has been considered to be appropriate for its time and the late abrogation has also been considered to be appropriate for its own time.

Critique: According to the Qur'an, verse 183 of surah al-Baqarah which says: "O you who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may guard yourselves ..." the Holy Qur'an states that fasting was obligatory in the previous nations and was obligatory in Islam, so the interpretation of voluntary fasting is not correct.

The Holy Qur'an quotes and confirms many of the moral precepts and religious rules and regulations of the previous religions, because they were all revealed by the one and only God. For example, the Qur'an quotes and emphasizes the Abrahamic Hajj (Hajj / 25-37), (Baqarah / 125-128) and calls the avoidance of the monotheistic religion of Ibrahim (AS) as foolishness and frivolity (Baqarah / 130). (Rezayee Isfahani, Mohammad Ali, Qur'anic Studies of Orientalists, Volume: 8, Page: 187, Qur'anic Interpretation and Science Research, Qom - Iran, 1390 HS)

Fasting is also a divine and universal law in all religions and laws, and some narrations indicate that fasting has been since the time of Prophet Adam (PBUH), although its limits have been different (Khomeini, Sayyid Mustafa, Kitāb al-Sum, 13), and in the book "How ... and why?" Abd al-Razzaq Nofal's works, which speak of four duties (prayer, fasting, zakat and Hajj) and include an introduction and six chapters, in the fifth chapter, refer to fasting as another pillar of religion and believe: Since the time of Prophet Adam (AS) fasting has been an obligatory task for God's servants until now (Ibid / 86) Rezayee Isfahani, Mohammad Ali, Qur'an and Science, Volume: 8, Page: 208-209, Qur'anic Interpretation and Science Research, Qom - Iran, 1386 HS).

7- Badā' and resolving its doubts

In this section of the article, Burton states, "But human condition is undoubtedly changing, and human science is evolving. When humans command each other and then realize the unexpected consequences, they will inevitably revoke that command." Lack of complete forecast often forces humans to think again (badā', this can never be attributed to God according to the Sunni People). (Critique: There is a suspicion in this part that has not been resolved ... - We point to a temporariness of a forge in the knowledge of God)

Critique Explanation: In this section, in addition to the issue of "Naskh", another issue has been discussed, and that is the issue of "badā'". Here attributing the issue of badā' to Sunni People has been rejected and in other sources it is the worst lies that the general scholars attributed to the Imamiyyah even in the contemporary century. Even some Sunni brothers have almost wanted to say that Imamiyyah are more perverted than the Jews and Christians in their efforts to deny the abrogation; because the Jews and the Christians, in an effort to purify God Almighty from imperfection, denied the abrogation (Naskh), and they believed in badā' and proved both ignorance and imperfection for God Almighty. (Hakim, Mohammad Bāqir, Qur'anic Sciences, Page: 206, Tebyān Publishing Cultural Institute, Tehran - Iran, 1378 HS)] Quoted from: R. K. Fakhr Rāzī in the interpretation of verse 39 of Surah Ra'd; also Dr. Mostafa Zayd, al-Naskh fi al-Qur'an, 1/27), in this section, this suspicion is examined and the situation of Shiites in this regard is stated.

It is well known that in the Athnā Asharī Imamiyyah religion, badā' is considered permissible for God Almighty.

But it is necessary to explain that we understand "badā'" once and for all that God believed in something, and then it was revealed to Him that it was not what He believed it to be. As if He sees an expediency in a verdict, then it will be revealed to Him otherwise; it is as if He sees the creation of something or someone of His creatures as good, then the opposite becomes clear to Him; this is certainly false, and none of the Muslims believe in it, and in this regard the Imamiyyah are no different from other Muslims. Even the Jews and Christians have denied it and purified God from it.

Through the Imams of the Ahl al-Bayt (AS), we have received texts that emphasize this meaning, for example, Sheikh Saduq (RA) has narrated from Imam Ṣādiq (AS) in Kamāl al-Dīn that he said:

"Hate everyone who thinks that God, the Exalted, would reveal to Him something that He did not know yesterday."

We can understand "badā'" once again on the basis that it is also a Naskh in creation, and its nature is not fundamentally different from the nature of abrogation; the only difference between Naskh and badā' is in the matter in which Naskh and badā' takes place: When "remove" and "conversion" occur in legislative issues, both of them are called Naskh and whenever they occur in creative issues such as creation and blessing and health and disease, etc. both of them are called badā'. (Hakim, Muhammad Bāqir, Qur'anic Sciences, Page 207, Tebyān Cultural Publishing Institute, Tehran - Iran, 1378 HS)

badā' means the enlightenment and appearance of uncertain and conditional destinies of God for His servants, but the Creator of the universe has made it unconditionally and conditionally changeable from the beginning and hidden it from His servants and has now appeared to them, so in the progressive Shiite thought, "badā'" means that the uncertain judgment and destiny of God - according to causes and factors - are sometimes suspended and changed, and this type of non-definite destinies - which were not certain from the beginning - are called badā' and the Shiites believe in it. And in the minds of the Sunni people, this meaning is called by other names; such as the change of destiny by "prayers and events". In this case, the "badā'" no longer belongs to the Shiite school, but to the entire Ummah of Muhammad (PBUH). But "badā'" in the sense of attributing ignorance to God or other erroneous meanings attributed to the Shiites, all without exception, are pure slander and the sanctuary of the Shiites and their pure and radiant thought - which belongs to the family of revelation (PBUH) and is taken from it - is free from it. (Molayee Nia Hamedani, Ezatullah, Naskh in the Qur'an, page: 153, Raizan Publishing, Tehran - Iran, 1378 HS).

8- Burton and attributing the forgetfulness to the Prophet (PBUH) by arguing with the Qur'an and narrations

In this entry, Burton cites verses from the Qur'an in the Qur'anic evidences section, including verse 154 of A'rāf, verse 29 of Jāthiyah, verse 52 of Hajj, verses 6 and 7 of Surah al-A'lā, and verse 106 of al-Baqarah. Then he says that these verses suggest this idea that God caused his prophet to forget the things that were not planned to be registered in the final form of the text of the Qur'an, and then strengthened his argument by quoting verse 101 of Naḥl, and finally said that the concept of omission was added to other meanings attributed to Naskh. It can be quoted from the following two narrations that here some people found verses from the Qur'an that were already memorized and recited in their prayers, but they do not remember a part and they later informed the Prophet about this and the Prophet in response said that this part of the verses has been abrogated during the night, and in the end, Burton concludes that thus, irreparable oblivion was recognized by the concept of Naskh, which meant a more convincing explanation for the disappearance of revelatory material, though more scholars have considered oblivion to be one of the mechanisms of Naskh that has influenced the Qur'an. There were some who tried to consider it something different from the Naskh (abrogation).

The he continues that according to a narration, the Prophet deleted a verse in a prayer and asked one of his companions why he did not remind him. The companion replied that he thought that this verse had been abrogated. The Prophet said that this verse had not been abrogated and I forgot it.

Critique 1: John Burton claims that in some cases the verse and the ruling have been removed from the Qur'an and he has substantiated his words with verses 6 and 7 of Surah al-A'lā, which God says:

"We will recite to you soon, and you will not forget except what God wills, and He knows what is revealed and what is hidden."

With what evidence does John Burton say that in some cases the verse and the ruling together have been removed from the Qur'an, while this claim is invalid by Shiite and Sunni scholars?

And in addition to the verse, it does not mean that the Prophet (PBUH) forgot some verses.

Ṭabarsī quotes Farrā as saying that the meaning of the verse "Except what God wills" is not that God will surely do this (make the Prophet (PBUH) to forget) but that this verse is like "Except your God wills" in verse 108 of Surah Hūd.

Allameh Tabataba'ī (RA) also says in the following verse:

"In this verse, God has promised to remove the forgetfulness from the Prophet (PBUH), and the sentence "Except what God wills" is an exception to the rule that the divine power remains the same, that is, God has the power to do so, even if He will not do it." (Rezayee Isfahani, Mohammad Ali, Qur'anic Studies of Orientalists, Volume: 4, Page: 183, Qur'anic Interpretation and Science Research, Qom - Iran, 1390 HS)

Therefore, the verse "We will recite it on you not to forget it except what God wills" is not in the position of stating what the claimants have thought; because the exception in this verse does not refer to the occurrence of forgetfulness from the Prophet, and basically the verse is in the position of gratitude to the Prophet. And it does not make sense for the Prophet to forget some verses while being grateful. However, the exception in this verse is in the position of expressing the generality and application of the power of God Almighty, and it is like the exception in verses 86/87 of surah Asrā', and 108 of surah Hūd. However, the above verses mention the stability of God's power in all circumstances, although in some cases God does not mention this generality of Power. (Āmulī, Ja'far Morteza, Important Facts about the Holy Qur'an, Page: 250, Qom Seminary Teachers Association. Islamic Publications Office, Qom - Iran, 1377 HS)

Despite the arguments made in some verses of the Qur'an regarding the forgetfulness of the Prophet (PBUH), it should be said that such an argument is incorrect and far from the Imamiyyah's opinion. As the mistake of the Prophet (PBUH) is not acceptable and Allameh Majlisī mentions this important issue by mentioning a treatise that considers its relation to Sheikh Mufid more appropriate. And it is important to note that the news of the Prophet's mistake was rejected because it was a single news. (Shahin, Abd al-Sabour, History of Qur'an, Page: 33, Astān Quds Raḍawī. Publishing Company, Holy Mashhad - Iran, 1382 HS).

Critique 2: In the same part: Burton has narrated a narration that refers to the forgetfulness of the Prophet, while as we stated in the previous part, attributing forgetfulness to the Prophet (PBUH) is according to Sunni narrations and intellectual principles and it is not correct. And it is far from Imamiyyah belief.

We should also add here that the Prophet did not spare any effort to convey the verses to the people. He even sent teachers to the cities and tribes to teach the Qur'an, and even sent them to Yemen and Mecca. If the issue of abrogation of recitation (Naskh al-Tilāwa) is correct, the Prophet should have sent some people everywhere, even tribes, to recite the verses of Naskh. So, with his care and attention,

how can the great companions, from whom the Prophet himself had ordered to take the Qur'an, make a mistake and narrate the abrogated verses?! How have companions like Ubay ibn Ka'b, Ibn Mas'ud, 'Umar ibn al-Khaṭṭāb, even Ayesha, and others found themselves in such a great mistake?

Among our confirmations is the narration that the Sunnis themselves narrate about the forgetfulness of the Prophet (PBUH), although we do not accept the content of the narration. This hadith is the same hadith that Burton has included in the entry, which has the following content: The Prophet had forgotten a verses of Surah Al-Mu'minūn. And then he rebuked Ubay Ibn Ka'b for not mentioning the Prophet (PBUH). Ubay Ibn Ka'b said: I thought this verse had been abrogated. The Prophet (PBUH) said: If it had been abrogated, I would have informed you, although we do not consider this narration to be correct and we consider the Prophet to be free from obscenity. The point that attracts attention in the narration and has been narrated by the narrators is that the Prophet (PBUH) says: If a Naskh occurs, he will announce it. (Amilī, Ja'far Morteza, Important Facts about the Holy Qur'an, Page: 250, Qom Seminary Teachers Association. Islamic Publications Office, Qom - Iran, 1377 HS).

Critique 3: Regarding the evidence of Naskh and citation of verses 106 of Baqarah and 101 of Nahl:

1. Verses 106 of Baqarah and 101 of Nahl do not indicate the abrogation of the verses of the Qur'an, but the abrogation of these verses means the abrogation of the heavenly books, miracles and verses of the previous heavenly books with the Qur'an; Because for various reasons, the word "verse" in these verses does not mean the verses of the Qur'an, including: The verse means a part of the surah, only with the plural word "verses" mentioned in the Qur'an and not used with single words for Qur'anic verses. According to the available evidence, the context of the verses in question is not about abrogation of the verses of the Qur'an; because the verses before verse 106 of Baqarah refer to the miracles that came to the Jews. The People of the Book also asked the Holy Prophet (PBUH) for sensory miracles, such as the miracles of the previous prophets, but God rejects their request in verse 106 and states that by bringing eternal and rational miracles, i.e. the Qur'an, past sensory miracles have been abrogated. Also, Surah an-Nahl is Makkī, which in what was revealed before this Surah of divine revelation, there is no Naskh that will change the ruling and with this change the polytheists will object to the Qur'an and call the Holy Prophet (PBUH) liar.

2. The word "verse" includes cases in which abrogation has been formed, including: "Miracle,"

"Previous Heavenly Books" and "Verses of Previous Heavenly Books"; in the sense that the Qur'an as an eternal rational miracle abrogates the sensory miracles of the previous prophets, and as the last heavenly book, it is the Nāsikh of the previous heavenly books and it contains all their teachings, and its verses abrogates the verses of the previous heavenly books.

Despite this latest comprehensive and eternal heavenly book, it is not permissible to practice the previous heavenly books. (Fiqhīzadah Abdilhādī and Tahmasebi Baladajī, Analysis and Interpretation of Commentators on Verses of Naskh, p. 87).

9- Burton's claim in naming the third type of Naskh:

In this section, citing some verses from the Qur'an, Burton refers to the third type of Naskh. He refers to two definitions of Naskh i.e. Naskh al-Ḥukm dūna al-Tilāwa and Naskh al-Ḥukm wa al-Tilāwa and says a third type of Naskh should be added to these definitions called Naskh al-Tilāwa dūna al-Ḥukm.

One of the verses cited by him is verse 89 of Surah Mā'idah, which states that "fasting for three days" is a way to atone for breaking the oath, but according to a narration from Ibn Mas'ud, "fasting for three consecutive days" is mentioned. Ibn Mas'ud's unconventional readings cited, although there was no consecutive word in the text of the common Qur'an, which was practiced in Hanafī jurisprudence. This fact indicates a third type of Naskh which in that text of the Qur'anic verse has disappeared, but its ruling remains.

Critique: In this part, Ayatollah Ma'refat says: It is surprising that some Sunni elders have believed such speculations and have given them a fatwa. Abu Bakr Muhammad ibn Ahmad Sarakhsi, a well-known jurist and fundamentalist, has accepted this Naskh. He has issued a fatwa on the issue of «تتابع» «فصيام ثلاثة أيام متتابعات» - which is in the Hajj Tamattu' - based on the recitation of Ibn Mas'ud «صيام ثلاثة أيام». He says: This recitation was common until the time of Abū Ḥanīfah, and there is no doubt about the justice and correctness of Ibn Mas'ud. Therefore, it must be accepted that Ibn Ḥazm Andulīsī also states the same thing in the book "Al-Muḥallā".

Ayatollah Ma'refat says: According to the above statement, the mentioned verses have become obsolete after the death of the Prophet. Therefore, in this case, it should be said that it does not seem reasonable to remove a verse from the Qur'an that is a proof of the Shar'ī ruling, and its content, which the fixed Shar'ī ruling will remain without documentation! Therefore, the Imamiyyah jurists - all of them - have not valued such baseless narrations and have not cited their jurisprudential citation.

Burton goes on to point out verses 15 and 16 of Surah an-Nisā', which speak of the punishment of illicit sexual behavior, adding: the assumption was that the promised way in verses 15 and 16 of Surah an-Nisā' has been expressed in verse 2 of Surah Nūr, in which He has determined the punishment of whip for adultery for both men and women, but according to the prophetic narration, the Holy Prophet said that God has now provided a way for women that a hundred lashes and exile for 12 months for virgin women, and one hundred lashes and stoning for non-virgin women, then quoting other narrations, says that for some this is an example of Naskh of the Qur'an with the Prophet's action, such as the punishment of stoning as a punishment for women whose Qur'anic verse has been omitted but whose ruling remains in practice. Some, such as Mālik ibn Anas, say that stoning decree was in the Qur'an but was later removed.

Critique: Claims of Burton for Naskh in verses 15 and 16 of Surah Nisā' by the prophetic Sunnah: "If any of your women are guilty of lewdness, take the evidence of four (reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some (other) way. If two men among you are guilty of lewdness, punish them both. If they repent and amend, leave them alone; for Allah is Oft-returning, most Merciful." (Nisā'/ 15-16)

Ayatollah Khoei believes that none of these two verses has been abrogated. Explanation: "Prostitute" is literally any act that is very ugly and bad, and this ugly and indecent act may sometimes occur between two women, which is called "intercourse" and sometimes between two men. It is said that it is "sodomy" and sometimes it is between two opposite sexes, a man and a woman, which is called "adultery" and the word prostitute is not assigned to "adultery" either in word or in term. According to this point, the abrogation in the first verse is related to the following two issues:

1- Imprisoning adulterous women at home should be a punishment for committing adultery, not to prevent it.

2. The meaning of the way at the end of the verse, which is intended to free the detained women, is to whip and stone, which is later legislated. If these two issues are proved, then the abrogation in the first verse can be correct, but none of these two issues can be proved because the first sentence has been legislated on the occasion that it prevents from committing a sin for the second time and repeating it, but the second sentence is for punishing him for a crime he has committed and for teaching others. And it has been legislated to frighten and protect other women from being infected by such a sin and disgusting act. Therefore, there is no contradiction between these two rulings so that the first ruling is abrogated by the second ruling. However, if a woman dies as a result of being flogged or abused, the obligation to keep her at home is automatically lifted, because with her disappearance, the subject of the detention order has been disappeared, and this is a permanent sentence and the prescription is still valid. Thus, the seizure of an abusive woman at home is neither a punishment nor a means of deliverance, and the release promised to her is the same as flogging and stoning and with legislating this punishment, the decree of seizure which was another punishment is abrogated. (Khoei, Seyyed Abu al-Qasem, Statement in General

Sciences and Issues of the Qur'an, Page: 395-397, Ministry of Culture and Islamic Guidance. Printing and Publishing Organization, Tehran - Iran, 1382 HS).

With this in mind, we should say that the view of the Orientalists is based on the difference between the fatwas of the jurists as the basis for abrogating the Qur'an in both directions:

- 1- The hadiths of the Prophet were omitted by the hadiths of the Companions, with the justification that these hadiths are obsolete.
2. In the differences between religions, Naskh acts as a defense against the laws of other religions.

In response to the first case, it should be said that, according to the critique of the text of the hadith, one of the criteria for evaluating the authenticity of the hadith is that it does not contradict the hadiths and the definite conduct of the infallible. Therefore, the abrogation of the Prophet's hadith by the hadiths of the Companions cannot be considered in terms of theory and validity, so that we consider it as one of the grounds for its origin and the spread of abrogation in the Qur'an.

In the second case, it must be acknowledged that the emergence of religious sects led to the creation of false hadiths and the justification and interpretation of many prophetic hadiths, and tarnished the image of Islamic culture. These sects falsified in their favor and to attract the attention of the people, and this trend took place among the Sunnis and Shiites. We have also agreed with Orientalists on this point, but this cannot be assumed as a factor in the idea of abrogation in the Qur'an and narrations, because it was after the emergence of the theory that scholars of different religions used it for their own views. (Sharifi Ali, Payam Javidan Fall 1384 HS - No. 8 (Page 83)).

10- The Verse of Rajm claimed by 'Umar (Naskh al-Tilāwa dūna al-Ḥukm)!:

In this entry, Burton points to the insistence of the second caliph on the alleged verse of stoning in the Qur'an, Burton says, because it does not refer to the ruling of the verse of stoning in the Qur'an, and on the other hand, the ruling of verse 15 of Surah Nisā' contradicts it, it is the responsibility of the jurists that they also resolve this contradiction by appealing to the rules of Naskh al-Tilāwa dūna al-Ḥukm. In the translation of the claimed verse on p. 330 it is expressed: "Surely stone the adult man and woman"... (Naskh al-Tilāwa dūna al-Ḥukm).

Critique: 1- In the critique of these points, it should be said that such a verse did not exist in principle to be abrogated, but the ruling of stoning has been extracted from the prophetic tradition. How is it that John Burton, based on unconfirmed material, makes a definite proof that the verse of stoning has been simply removed from the Qur'an, on the other hand, was it certain that these sentences were certain Qur'anic verses? This was 'Umar's claim, and if others agreed, why didn't they join him? While at that time, power was also in the hands of "'Umar" and his friends? Incidentally, it should be said that this point shows that the Qur'an was not distorted, because they did not accept anything from anyone without a reason, and because 'Umar did not have a reason or evidence for his claim, this matter was not accepted from him.

Another point is that the verse of stoning that "'Umar" claimed has been quoted in several ways:

First: «إذا زنى الشيخ والشيخة فارجموهما البتة نكالا من الله والله عزيز حكيم»

Second: «إذا زنى الشيخ والشيخة فارجموهما البتة بما قضيا من اللذاه»

Third: «إِنَّ الشَّيْخَ وَالشَّيْخَةَ إِذَا زَنِيَا فَارْجُمُوهُمَا الْبَتَّةَ» (Khoei, al-Bayān fī Tafsīr al-Qur'an, p. 202).

Therefore, it is not possible to be sure of quoting of 'Umar, and assuming that 'Umar heard these sentences from the Prophet (PBUH), he may have confused the hadith with the Qur'an because Zayd ibn

Thābit has said that he also heard these sentences from the Prophet (PBUH), but "Umar" thought that it was the verse "Qur'an" (Ma'refat, Qur'anic Sciences, p. 385).

Regarding the claim of contradiction of the ruling of verse 15 of Nisā' with the ruling of stoning, as we explained in the previous section, there is no contradiction between the ruling of stoning and the ruling of verse 15 of Surah An-Nisā' so the jurists could resolve it by the rule of Naskh Tilāwa dūna al-Ḥukm. How did Burton claim to agree that the ruling of adultery in the first verses of adultery was stoning and Rajm, and how did he prove that the ruling of stoning was in the verses of the Qur'an? And how did he claim that the rejection of the stoning sentence by some jurists was due to its absence in the Qur'an? All these are baseless claims...

Critique: 2- In the claimed verse of stoning⁵, the adult man and an adult woman is not a correct translation of Sheikh and Sheikah (Allameh Ma'refat translated it as adulterous man and woman)

When Allameh Ma'refat speaks of the various types of Naskh, he mentions this as abrogation of the word and the survival of the content, and in the end, like other Shiites, rejects and criticizes it. He also explains the meaning of Sheikh and Sheikah, but Allameh Ma'refat says in the description of this section:

The abrogation of the word and the survival of the content means that there were a verse in the Qur'an that contained a ruling from the Shari'ah rules, then the word and phrase of the verse were removed (obsolete), although its content, which is a Shari'ah ruling, still was remained the same and was not abrogated.

They have considered some verses as the witness; including the verse of stoning.⁶ The second caliph insisted that this verse was from the Qur'an, and that Zayd ibn Thābit did not record it in the Qur'an for no reason, and that he believed in it until the last day of his life, although none of his companions accepted it. In the Holy Qur'an, the only issue is the punishment of adultery (100 lashes) for committing adultery.

But 'Umar believed that the issue of stoning was also raised according to the presumed verse. But the phrase "sheikh and sheikah" means old man and old woman who are stoned to death whenever they commit adultery. Those who have believed this idea for a long time have problems in the interpretation of "Sheikh and Sheikah" that why stoning is specific for the elderly?! Therefore, Mālik ibn Anas (the leader of the Mālikī sect) in his book "Al-Muwatta'" has interpreted it as (a married man and a married woman who may get divorce) but it is also not correct, because "stoning" is specific to "married" (man and woman), who are still in marriage. A man who has a wife and a woman who has a husband. This is especially better, because a married woman is also one who has abandoned her husband.

It was basically a belief that 'Umar thought and none of his companions accepted. Because the Qur'an cannot be proved by a single news.

Other verses have also been quoted by 'Umar, such as the verse of desire, etc. It is possible that he has heard harmonic phrases from the Prophet and he thought that they are Qur'an. But with such speculations nothing can be proved. According to the Sunnis, these verses have become obsolete after the death of the Prophet. Therefore, in this case, it should be said that it does not seem reasonable to remove a verse from the Qur'an that is a proof of the Shar'ī ruling and its content is fixed Shar'ī ruling is remained without documentation! Therefore, the Imamiyyah jurists - all of them - have not valued such baseless narrations and have not cited their jurisprudential citation. (Ma'refat, Mohammad Hadi, Qur'anic Sciences, Page: 258, al-Tamhīd Publishing Cultural Institute, Qom - Iran, 1381 HS).

⁵ الشيخ و الشيخة إذا زنيا فارجموهما ألبتنكالا من الله و الله عزير حكيم

⁶ ibid.

The Sunnis believe in such abrogation (Naskh al-Tilāwa dūna al-Ḥukm) and consider such cases as stoning to be such that the Qur'an first said: "الشيخ و الشيخة اذا زنيا فارجموهما البتة" of course, the Sunnis have considered it as the verse of Qur'an, whose recitation has been abrogated but its ruling has been remained (Burhān, vol. 2, p. 38). However, the Shiites consider such statements to be fabricated. They are neither the Qur'an nor the narration. The sentence of adultery by married man and woman has not mentioned in the Qur'an rather it is mentioned by narratives that it is stoning. (Ahmadi, Ḥabībullah, Research in Qur'anic Sciences, Page: 159, Fatima, Qom - Iran, 1381 HS)

11- Aisha's claimed verse (verse of milking- some have said (Naskh al-Tilāwa wa al-Ḥukm) and some (Naskh al-Tilāwa dūna al-Ḥukm) ...

In this section, Burton states: Acceptance of another type of abrogation by Shāfi'ī, (Naskh al-Tilāwa wa al-Ḥukm) and reference to verse 23 of Surah Nisā', which refers to the list of women with whom a Muslim man is forbidden to marry, including the Riḍā'ī mother and Riḍā'ī sister, and finally the discussion about the number of times a woman breastfeeds her baby to fulfill this prohibition ... Shāfi'ī cites narrations according to which Aisha claims that the verse was revealed to the Prophet, which prescribed 10 times of breastfeeding, and then another verse, which reduced the number of breastfeeding to five, was replaced by this verse, and this verse was subsequently lost ... but Mālik severely denies this narration and believes that once a baby is fed, it is enough to create this prohibition.

Critique: The abrogation in the verses of milking is according to the narrations and claims of the Sunnis people and requires the occurrence of distortion in the Qur'an and is not valid for the Shiites. The Holy Qur'an says:

«إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ»
 "لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ"
 "وَ اللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ"

And these verses show that there is no change and alteration in the Holy Qur'an.

Ayatollah Ma'refat refers to this as the abrogation of words and content and says that such abrogation is rejected by us, because the reasons given for this claim make the Qur'an invalid. The cases that have been witnessed require the distortion of the Qur'an and the transformation of the Qur'an after the death of the Holy Prophet (PBUH). After the death of the Prophet, Naskh is not possible and any possibility of abrogation of the verse is the distortion of the Holy Qur'an.

The Qur'an does not mention the issue of "sanctity resulting from breastfeeding", but it is narrated from Aisha that there were verses about this and it was recited until after the death of the Prophet (PBUH), which was destroyed by chewing of a domestic goat. He says: There are a verse in the Qur'an with this theme: "Breastfeeding ten times causes sanctity." Then this verse was abrogated by another verse: "Milking five times causes sanctity." It is strange that he says: "When the Prophet (PBUH) died, these verses were recited, which the goat chewed and ate it."

Of course, this claim is incorrect, how can verses from the Qur'an be destroyed by chewing of a goat?! According to this narration, the above-mentioned verse was recited by the companions, that is, it should not be recorded only in that sheet. Therefore, the principle of the verse, which protects the minds of all, should not be destroyed by the destruction of a text. Basically, the Qur'an that disappears by chewing a goat is the same as it is better not to be existed from the beginning.

Surprisingly, some elders of Sunni jurists have commented on the authenticity of these narrations. Such as "Ibn Ḥazm Andulisi" in the book "Al-Muḥallā" which both considered the narrations to be correct and issued a fatwa according to them. Some contemporaries have the same idea, such as "Zarqāni" in "Manāhil al-'Irfān". In this regard, we have spoken in detail in the book "Protecting the Qur'an from

distortion". (Ma'refat, Mohammad Hadi, Qur'anic Sciences, Page: 258, al-Tamhid Publishing Cultural Institute, Qom - Iran, 1381 HS)

The result of the discussion about Naskh al-Tilāwa:

According to the Shiites, these two types of abrogation are fundamentally invalid and are not conceivable in the Qur'an at all, because believing in these two types of abrogation leads to accepting the distortion of the Qur'an. In the critique of the theory of the abrogation of recitation should be said:

- 1- The documents of these hadiths and the news that have been presented as evidence of the abrogation of the recitation are generally incomplete and have weakness, anxiety, fixation, sending, etc., and the vast majority of them have also been harmed by Sunni scholars, so they lack validity, authenticity and legitimacy
- 2- These reports and the single news certainly disagree with the text of the Holy Qur'an. And the Holy Qur'an rejects such Hadīthī reports.
3. This category of news is also contrary to the external reality, because if it was a verse, then where is it? That is, "Nāsikh and Mansūkh" have both been destroyed according to these narrations.
- 4 - The Holy Qur'an is consistent with the consensus of the Islamic Ummah and is definite and the only heavenly healing prescription in the world and has surpassed the knowledge of prescription, and it is impossible that such majestic verses and Surahs, with definite consistency, be questioned or abrogated.
- 5 - "Naskh" means the enactment of law and legislation by God, and legislation - according to the consensus of the Muhammadan Ummah and based on the necessity of the religion of Islam - is eternal only in the realm of the wise holy legislator and some of these hadiths and most of them speak of the loss in Qur'anic verses and Surah after the death of the Prophet (PBUH). And this issue (change of divine laws) after the death of wise holy legislator (holy Prophet) is incorrect based on the consensus of Islamic Ummah; and wisdom, narration and the necessity of religion rejects such Naskh. (Ezatullah Molayee Nia, Naskh in the Qur'an (Tehran: Raizan, first edition, 1378 HS, pp. 182-188).

Conclusion

Since the term Naskh does not have a fixed definition among scholars, we see a lot of disagreement about the number of Nāsikh and Mansūkh verses, so that the ancients have reported a large number of Nāsikh and Mansūkh verses, some of which reached about 200 verses and some five hundred verses and more, but in the present age, according to the idiomatic meaning of Naskh, only if there is a profound difference between the two verses, so that it is not possible to sum the two verses together, the verdict will be abrogation so less numbers have been presented and even we see the rejection of an obsolete verse in the Qur'an by contemporary scholars (such as Allameh Askari, who believes in verbal revelation).

In the case of Naskh, it is important to note that the right of abrogating the rulings is with the person who legislated them, and the legislative guardianship in the first degree belongs to God, and in the terminology of logicians, the true legislator is first and foremost God and by God's permission the Prophet (PBUH) also has the right to make laws and rulings, and no other person has such a right. Therefore, Naskh occurs only during the time of the Prophet (PBUH) and after that time, there is no abrogation in the rules and regulations. Because the door of abrogation has been closed after the death of the Prophet (PBUH), and after him, there is no abrogation allowed, and this is the fundamental difference between the views of Muslims and Orientalists.

Finally, it is concluded that Orientalists, including Burton, have entered the Qur'anic discussions with their mental space, superficial and incomplete interpretation of verses without regard to their

temporal and spatial conditions, without paying attention to other parts of the text or external evidences, and not paying attention to context of Verses and Surahs, the lack of familiarity and mastery of Orientalists in the style and context of the Qur'an, the artistic creations in it and the special music of the words of the Qur'an, have been considered as contradictions and inconsistencies between Qur'anic verses by Orientalists, including Burton. Though he quoted in most of his claims, but because he did not review and critique these quotations, he confirmed them, and perhaps the most important fundamental problem for Orientalists is that the pursuit of Islamic studies is limited to Sunni sources, and they ignore the views and study sources of Shiites, or they don't consider them deliberately, because Sunnis and Shiites differ greatly in many ways, including interpretive issues, such as sources of interpretation, belief in the infallibility of the prophets and Imams, and differences in rulings and issues of worship in the case of the Companions, and as a result the principles of the Shiites in the sciences of the Qur'an and Tafsir ... is different from Sunnis, when Orientalists study and critique Islam only with Sunni sources, they do not get the right result, especially in disputes, as John Burton in his entry of Naskh has the same problem.

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