

**(Episode 76)**

# **Abrogation of the converses**

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As we mentioned before about the abrogation in the quran, that occurs in 62% of the quran chapters

Similarly, there is also abrogation in the converses

Lot of studies had been done concerning the issue of abrogation in the converse, among those studies, that mentioned in the book" the abrogator and abrogated in the converses" by Abe- Habes Omer Ibn Ahmed known as Ibn Shahin Al-Baghdady , deceased on 385 H

Those contradicted converses are collected in a study done by Dr: Karima Bent Ali, from Al-Rebate, Morocco, about the abrogation in the converses

That issue was also discussed by many Islamic scholars who discussed the abrogator and abrogated in the converses of them:

- 1) Imam Ahmed Ibn Hanbal
- 2) Ahmed Ibn Ishak
- 3) Abe-Dawûd Al-Sagistany
- 4) Jamal Al-Din Al-Jozy
- 5) Ibn Shahin Al-Boghdady
- 6) Al-Asfahany
- 7) Al-shibany

Examples of those contradicting converses:

### 1) Cleaning of the pot after drinking of the dog and cat

- Narrated Abe-Hurairah: the messenger of God said: if a dog drinks from your pot, clean it seven times, and if a cat one time (1)

While in another converse: narrated Aeisha: when the messenger of God was seeing a cat passing by him, he was tilting the pot for it to drink, then he drinks from the same pot and also uses that water for ablution (2),(3)

### 2) The woman and man cleaning themselves together after coitus

The messenger of God forbade for the woman to wash herself with the remaining of water of man's of washing (4)

While in another converse: narrated maymouna ,the prophet's wife, that after coitus , she washed herself, with water in a pot, and some water remained , the prophet came to wash himself from that water, she told him , that water is the remaining of my washing. He said no problem, and he washed himself by it (5)

### **3) The ablution:**

- Narrated Abe-Saeed al-Khedry: they asked the messenger of God: could we do ablution by the water of Beda'h spring? It was a spring within it they threw menstrual blood, rotten carcasses and dogs, he replied: the water is pure, and nothing could defile it (6)

Although within that water were the rotten carcasses, dead dogs and women's blood

- Narrated Abdullah Ibn Masoud, he said to the prophet the night of the jinn: do you have water? He replied: No, he said do you have wine? He said: yes, the prophet said to him; good that's a nice fruit and pure water, and he performed ablution by the wine (7)

### **4) Urinating standing:**

- Narrated Jabber Ibn Abdullah: the prophet forbade man to urinate standing (8)

While in another converse: narrated Al-Moogheira Ibn Shaeb: the prophet came to a dunghill, he separated his legs and urinated standing (9)

### **5) Defecation:**

- Narrated Abe-Hurairah: the messenger of God said: I am for you like the father teaching you, if someone has to defecate, he shouldn't face the Qeblla (direction of Makkah) or let it be behind his back (10)

While in another converse: narrated Aisha; I saw the prophet facing the Qeblla while he was defecating (after forbidding that before) (11)

### **6) Touching the private parts by hand:**

- Narrated Aisha: the messenger of God said: whoever touches his private parts by his hand, he should repeat the ablution, she added : the prophet repeated the ablution one day ,while he was sitting with some people, and when they asked him why, he said I made friction of my private parts by hand (12)

While in another converse: narrated Kais Ibn Taleq: the prophet was asked about the man who touches his private parts, would he repeat the ablution? He replied: why? is not it a part of his body? (13)

There are about 10,000 converses discussing such flagrant sexual issues

### **8) Washing after coitus:**

- Narrated Aisha: the prophet said if someone wants to sleep after coitus, he should do ablution (14)

- Narrated Abe-Hurairah: the messenger of God said: I don't like any Muslim to sleep after coitus without washing, lest he dies and the angels wouldn't come to him

While in another converse: Narrated Aisha: the prophet was having coitus with his wives, then sleep without touching the water (15)

### Also among the contradictions in the converses:

- Narrated Abe-Saeed al-Khedry: the messenger of God said: if someone had coitus with his wife, then he want to do that again, he has to do ablution first (16)

While in another converse: narrated Anas: the prophet was going to his wives one after the other with one wash only, without ablution (17)

- Narrated Aeisha: the prophet was having coitus with his wives, then he was repeating that again and sleep without ablution (18)

Now the question is: could the ablution cleanse the man? Water cleans only the body from outside, but can't clean man from inside

But the spirit is the one that is capable of cleansing the inside of the man from the sin and purifies him from inside

That ablution is derived from the Jews, as they had such cleaning rituals in the Taurât and Talmud, and because Muhammad has been with the Jews for long time he quoted that ablution from them

### 8) The story of Al-Azan

There are two contradicting stories about Al-Azan and how it started

Narrated Ibn Omer : the messenger of God consulted the Muslims about how he would gather them for prayer , they suggested to use the horn, but he hated that as the Jewish were using it , they mentioned the bell, but he hated to use it ,as the Christians were using it, then Abdullah Ibn Zaiied Al-Ansary said; I had a dream ,I saw a man coming to me, carrying a bell by his hand, I told him :would you sell me that bell ?, he said why do you need it?, I said: to use it for gathering the Muslims for the prayer , he told me , let me show you something better ,say :Allah Akbar(Allah is the greatest), Ashhado An-La Ilah Ila Allah (I testify that no god but Allah).....then the rest of the Azan (19)

So Al-Azan started after Abdullah Ibn Zaiied, according to that story

But in another story: narrated Ali Ibn Abe-Taleb: when God wanted to teach the messenger Al-Azan, then Gabriel came to him and brought to him Al-Boraq (a ride similar to a horse), and he mentioned the converse of Al-Me'raj, then he said an angel came out from behind the shield ,the prophet said ; who is that: Gabriel replied that's an angel ,I had never seen something like him since the day I was created, then the angel yelled "Allah Akbar"(Allah is the greatest), and a voice came from behind the shield: my servant is truthful I am God the greatest, then the angel yelled : "Ashhado An-La Ilah Ila Allah "(I testify that no god but Allah). And a voice came from behind the shield: my servant is truthful, no god but me, then the angel yelled: " Ashhado An-Mohammad rasoul Allah "(I testify that Mohammed is the messenger of God), and a voice came from behind the shield: my servant is truthful. I sent Muhammad, and then the angel yelled: " Haei Al-Salat Haei Ala falah, Qad Qamat Al-Salat", and a voice came from behind the shield: my servant is truthful, and he called for worshipping me, then the angel said "Allah Akbar, Allah Akbar" and a voice came from behind the shield: my servant is truthful I am God the greatest, then the angel took Muhammad by his hand and get him inside, where he saw the people of the paradise among them were Adam and Noah (20)

So in that story, Al-Azan was taken from Al-Isra' Wal Me'raj (the night journey of the prophet), so there are two contradictory stories

### **8) The story of Muhammad when he went to the jinn:**

- Narrated Abdullah Ibn Masoud: one night the messenger of God took me by hand and was walking, and then he made a line on the floor, telling me never exceed that line till I come to you , then he left, and I saw him coming back in the morning , then I told him where have you been all the night , he said I was sent to the jinn , I said what is that sound I hear , he said :that's the farewell good bye of the people I was with  
So according to that story Muhammad went to the jinn (21)

While there is a contradictory story: narrated Ibn Abbas: the messenger of God didn't recite on the jinn and he never saw them

Narrated Ibn Masoud: I was not with the prophet on that night of the jinn; I wished I was with him (22)

So those are only examples of the contradictions in the converse, what they name abrogation, but they are actually obvious contradictions

In the research made by Dr; Karima in her book, there are more than a thousand contradictions in the converses

The prophetic converses which is a main source of legislation in Islam are having such contradictions, while the quran the other source of legislation is showing abrogation

**So How the Islam builds its basis**

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(1) Sonan Al-Bayhaquey, the purity book, converse number 247

(2) Sonan Al-Tourmozy ,converse number 154

(3) Mote' Malek, converse number 22

And mentioned in Dr: Karima Bent Ali's book, page 236 – 239

(4) Sonan Ibn Majah, converse number 151

(5) Sonan Ibn Majah, converse number 77

(6) Mosnad Ahmed, converse number 11391

(7) Mosnad Ahmed, converse number 165

(8) Sonan Ibn Majah, converse number 112

(9) Sonan Ibn Majah, converse number 130

And mentioned in Dr: Karima Bent Ali's book, page 163,164

(10) Sonan Al-Nyssa'y, the purity book, converse number 38

(11) Sahih Al-Bokhary, converse number 156

- (12) Sonan Al-Tourmozy, converse number 85**
- (13) Mosnad Ahmed, converse number 22**  
**And mentioned in Dr: Karima Bent Ali's book, page 197**
- (14) Sonan Ibn Majah, the purity chapter, converse number 205**
- (15) Mote' Malek, converse number 46**  
**And mentioned in Dr: Karima Bent Ali's book, page 226**
- (16) Sahih Muslim, the menses book, converse number 217**
- (17) Sahih Muslim, converse number 734**
- (18) The explanation of the codices meanings by Al-Tahawy, the purity book, converse**  
**Number 127, and mentioned also in Dr: Karima Bent Ali's book, page 240**
- (19) Sonan Ibn Majah, converse number 241, and Sonan Abe Dawûd converse number 135**
- (20) Mosnad Al-Bazar, converse number 204, And Fath Al-Bare in the exegesis of Sahih Al-**  
**Bokhary, by Ibn Hajar Al-Askalany, converse number 78**
- (21) Ibn Kathir exegesis for the Curved Sand-hills chapter( Surat Al-Ahqaf) 29**
- (22) Sahih Muslim, converse number 11**  
**And mentioned in Dr: Karima Bent Ali's book, page 182,188**