

### Fast 27: The doctrine of “abrogation” — 6

- Another verse declared as abrogated in the English translation of the Quran officially published by the Kingdom of Saudi Arabia, *The Noble Quran*, is the following:

<p>“Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the Last Day and does good, they have their reward with their Lord, and there is no fear for them, nor shall they grieve.” — ch. 2, v. 62</p>	<p>إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّبِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾</p>
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In their translation they have added a footnote under this verse to say that this verse, and the very similar verse 5:69, are abrogated by 3:85. That verse states:

- “And whoever seeks a religion other than Islam, it will not be accepted from him, and in the Hereafter he will be one of the losers” (ch. 3, v. 85).
- Ch. 5, v. 69 only differs from ch. 2, v. 62 in that the order of “the Christians, and the Sabians” is changed around and the words “they have their reward with their Lord” are absent.
- If we look up sources on the broad order of revelation of chapters of the Quran, we find that ch. 5 was revealed **after ch. 3, perhaps up to four years after it!** You may look up [this link](#) where the “traditional order of revelation” of the chapters of the Quran is listed (ch. 3 is 89th and ch. 5 is 112th in order of revelation). We also quote below from the English version of Maulana Maudoodi’s famous translation of the Quran, *Tafheem-ul-Quran*.
  - In the introduction to ch. 3, Maudoodi says that the group of verses 1–32 “was probably revealed soon after the Battle of Badr” and the group of verses 64–120 “appears to have been revealed immediately after” this. The Battle of Badr took place in 2 A.H. So 3:85 was revealed in about 2 A.H.
  - In the introduction to ch. 5, he says: “The contents of the Surah indicate, and the traditions support it, that it was revealed ... at the end of 6 A.H. or in the beginning of 7 A.H. ... This Surah was revealed to suit the requirements of the changed conditions which were now different from those prevailing at the time of the revelation of Surahs Āl Imran (ch. 3) and An-Nisa (ch. 4).”
- It is, therefore, **simply impossible** factually and historically that ch. 3, v. 85 abrogated ch. 5, v. 69. On the contrary, it appears that ch. 5, v. 69 came to verify the earlier ch. 2, v. 62 **long after** ch. 3, v. 85 had been revealed!

- Having now settled conclusively that neither ch. 2, v. 62 nor ch. 5, v. 69 are abrogated by ch. 3, v. 85, we explain why, on the face it, this latter verse says the opposite of those two. Why does this say that Islam is the only religion acceptable from anyone in the Hereafter, while the other two clearly include Jews and Christians as among those who shall have no fear, nor shall they grieve, in the Hereafter?
- The answer is that the other two tell us that the *core and fundamentals* of the religion of the Jews and the Christians, which are “whoever believes in Allah and the Last Day and does good”, do lead to salvation. These are also the *core and fundamentals* of the religion brought by the Holy Prophet Muhammad. What ch. 3, v. 85 is calling as “seeking a religion other than Islam” are the *self-added doctrines* of the Jews and the Christians which they have made as more important and basic than the fundamentals. In case of the Jews, it was their belief that revelation from God came only to the Israelites and therefore a true prophet could only arise among the Israelites. Upon this basis they rejected the Holy Prophet Muhammad. In case of Christians, the added doctrine was their belief that Jesus was uniquely the son of God, in a manner not attained by any other prophet, and belief in him, and him alone, brought salvation.
- All one has to do is read the verse preceding v. 85 in ch. 3, which is as follows:

<p>“Say: We believe in Allah and (in) what is revealed to us, and (in) what was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and (in) what was given to Moses and Jesus and to the prophets from their Lord; we make no distinction between any of them, and to Him we submit.” — ch. 3, v. 84</p>	<p>قُلْ أَمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَى  إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا  أَوْتِيَ مُوسَى وَعِيسَى وَالنَّبِيِّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ  بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾</p>
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This is, in fact, a repeat of the earlier ch. 2, v. 136. This explains what is meant by the “Islam” mentioned in the next verse, v. 85. It is to believe in God and in the sending of revelation to all His prophets, and making no distinction between the prophets, and submitting to God. As mentioned in our last point above, the Jewish and Christian religions **do make** a distinction between the prophets of God because of their self-added doctrines, which have been added over and above the core of the religion. It is belief in those **additions** which makes a person a loser in the Hereafter. A person who confines God’s revelation to his own nation, and in this life he treats other nations as being rejected by God, or a person who believes that his own sins have been forgiven merely by belief in the founder of his religion, but not sins of others — such persons will be losers in the Hereafter because they will face God Who treats everyone equally and requires justice to be done to all, regardless of their nation or creed.