

The Polemic of the Validity of *Naskh* Intra-Qur'an and Extra-Qur'an

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Abstract

The Polemic of the Validity of Intra-Qur'an and Extra-Qur'an Texts. Islamic Education Department, Faculty of Social Sciences, Jakarta State University. Two texts are polemic in this discussion, namely intra-Qur'anic texts (deletion between verses) and extra Qur'anic texts (deletion of the Koran on previous holy books and religions). The naskh polemic occurred because of the uncertainty about whether any verses of the Qur'an were in the text, some acknowledged, but others rejected, for various reasons, regarding the mansukh of the poetry of the Qur'an. The term naskh, which means "annulment", was initially used to describe fiqh/Islamic law issues but later developed into the cancellation of pre-Qur'an revelations. Based on this, this study intends to reveal whether the revelation of the Qur'an replaces or cancels all other disclosures so that the concept of naskh is associated with Muhammad's apostolic position regarding the success of saving other monotheistic traditions. The results of this discussion reveal that the focus of the text is not on the cancellation of the verses of the Qur'an (Intra Qur'an) but the cancellation of the previous law or sharia (syar'u ma qoblana), either partially or entirely by Islamic law as stated by Al-Jabiri, so that the latter is called the extra text of the Qur'an. However, in general, for the two types of texts, there is still an assumption that the abolition of the previous verse or treatise means denying some of the rules of the text theory itself. It is even considered the same as rejecting the poetry of the Qur'an as the best teaching of religion, as in the QS verse. Al-Baqarah [2]: 106 only expresses the presupposition, not the necessity of the text. Meanwhile, all of the verses of the Qur'an are still valid and cooperative. Even if there is a contradiction, it must be understood proportionally based on socio-historical conditions, not by eliminating verses (Intra-Qur'an texts).

Keywords: *Naskh, Intra-Qur'anic, Extra Qur'anic, Controversy*

Abstrak

Ada dua jenis *naskh* yang menjadi polemik dalam pembahasan ini, yakni *naskh* intra-Qur'an (penghapusan antar ayat), dan *naskh* ekstra Qur'an (penghapusan al-Qur'an atas kitab suci dan agama terdahulu). Polemik *naskh* tersebut terjadi karena ketidakpastian mengenai apakah ada ayat-ayat al-Qur'an yang di *naskh*, sebagian mengakui, tetapi sebagian yang lain menolak, dengan berbagai alasan, mengenai ke-mansukh-an ayat-ayat al-Qur'an. Istilah *naskh*, yang berarti "pembatalan", pada mulanya digunakan terbatas pada masalah fikih/ hukum Islam, namun kemudian berkembang menjadi pembatalan wahyu pra-Qur'an.

Berdasarkan hal tersebut, penelitian ini bermaksud mengungkap apakah wahyu al-Qur'an itu menggantikan atau membatalkan semua wahyu lain, sehingga konsep *naskh* dikaitkan dengan posisi kerasulan Muhammad tentang keberhasilan penyelamatan tradisi monoteistik lainnya. Adapun hasil pembahasan ini mengungkapkan bahwa fokus *naskh* bukan pada pembatalan ayat al-Qur'an (intra Qur'an), tetapi pada pembatalan hukum atau syariat terdahulu (*syar'u ma qoblana*), baik sebagiannya atau seutuhnya oleh syariat Islam seperti yang dikemukakan oleh Al-Jabiri, sehingga yang terakhir ini disebut dengan *naskh* ekstra Qur'an. Namun secara umum kedua jenis *naskh* tersebut, masih ada anggapan terkait penghapusan terhadap ayat atau risalah sebelumnya berarti menafikan sebagian rules dari teori *naskh* itu sendiri bahkan dianggap sama dengan menolak ayat al-Qur'an sebagai ajaran terbaik dari agama, seperti pada ayat QS. Al-Baqarah [2]: 106 hanya mengungkapkan pengandaian bukan keniscayaan *naskh*. Sedangkan ayat-ayat al-Qur'an seluruhnya masih tetap berlaku, kooperatif, kalau pun ada pertentangan harus dipahami secara proposional berdasarkan kondisi sosio-historis, tidak dengan saling menghapuskan ayat (*naskh* intra-Qur'an).

Kata Kunci: *Naskh, Intra-Qur'an, Ekstra Qur'an, Kontroversi*

A. Introduction

In the discipline of Ulūm al-Qur'ān, there is a study of "*Naskh*", something that cancels, deletes, moves and so on is called *Nāsikh* (ناسخ), while what is cancelled, deleted, or moved is called *Mansūkh* (منسوخ).¹ This study is more fully called *Al-Nāsikh Wa Al-Mansūkh* (الناسخ المنسوخ), which is a unique study that discusses the text of the Qur'an in overcoming verses that, at first glance, are considered contradictory.² *Al-Nāsikh Wa Al-Mansūkh* is one of the objects of study that is very important in the Qur'anic sciences, especially for those specialising in the field of Qur'anic interpretation. Likewise, for observers of Islamic jurisprudence studies, it is a very significant factor that can trigger differences in commentary scholars in interpreting the verses of the Qur'an, so that texts are also studied in the science of hadith and ushul fiqh. Imam al-Shafi'i was the first proposing figure who seriously paid attention to this matter by sorting and distinguishing the comprehensive meaning of the text. *Naskh* itself is divided into two parts, *Naskh* Intra Qur'anic and *Naskh* Extra Qur'anic, while text intra Qur'anic is divided into three types:

¹ Lihat Muḥammad ibn Mukrim ibn Alī Abū al-Faḍl Jamāl al-Dīn Ibnu Manẓūr., *Lisan al-'Arab*, Juz III (Beirut: Dār al-Sādir, 2003), 61. Bandingkan juga M. Quraish Shihab dkk, dalam *Ensiklopedi al-Qur'ān: Kajian Kosakata*, (ed.) Sahabuddin, Vol. I (Jakarta: Lentera Hati, , 2007), 704. Metode *naskh* juga dikaji dalam disiplin 'ulum al-ḥadīth dan uṣūl al-fiqh.

² M. Quraish Shihab, *Membumikan al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, Cet. III, 2009), 223.

Nasakh Al-Tilawah Wa Al-Hukum Ma`An, Naskh Tilawah Duna Al-Hukm, Naskh Al-Hukm Duna Al-Tilawah.

The term "*Naskh*" and its root word in the Qur'an is repeated four times, namely *Nansakh* (Surat al-Baqarah [2]: 106), *Nuskhah* (QS. Al-A'rāf [7]: 154), *Yansakh* (Surat al-Hajj [22]: 52), and *Nastansikh* (Surat al-Jāthiyah [45]: 29).³ According to Ibn Faris (941-1004 AD), *Naskh* is 'to lift something from its place and replace it with another or 'to move something to another place.⁴ In comparison, al-Afahānī defines "*Naskh*" as removing something with something that comes later.⁵ The word "*Naskh*" then developed its meaning into many meanings, such as cancellation, deletion, and alteration. It can even be interpreted as "writing".⁶ The term *naskh* has been standardized in Indonesian with the word "*Naskh*", which has the meaning of removing or stopping.⁷

Etymologically, the term "*Naskh*" has at least three kinds of meaning;⁸ *First*, the word *Naskh* is defined by the word "*Al-Naql*," which is taken from the word "*Naskh Al-Kitāb*" (quoting from one book to another). In this sense, 'Alī al-Awsī.⁹ Based on QS. al-Jāthiyah [45]: 29, "Indeed We have ordered to record what you have done."¹⁰ With that meaning, this category *Naskh* does not change what is *naskh*. *Second*, the word *Naskh* means to abolish something by taking its place. This meaning is taken from *Naskhat Al-Shams Al-Zill* (removing the sun by its shadow). This meaning was taken from al-Zarkashī (d. 794 H),¹¹ al-Zarqānī (d. 1367 H.)¹² and QS. Al-Hajj [22]: 52.¹³

In its development, the views of the Companions regarding the "expanded" meaning of the *Nāsikh-Mansūkh* continued to be followed by the commentators so that they made the word "*Naskh*" with a broad definition, covering *Takhṣīṣ Al-Āmm*, *Taqyīd Al-Muṭlaq*, *Istithnā'*, etc. make the *Naskh* theory more biased and vague. On the other hand, in terms of terminology, the definition of *naskh* is put forward by scholars with various

³ Muḥammad Fu'ad Abd Bāqī, *Al-Mu'jam al-Mufahras li Alfaz al-Qur'ān al-Karīm* (Cairo: Dār al-Ḥadīth, 2007), 793.

⁴ Abī al-Ḥuseyn Aḥmad Ibn Fāris ibn Zakaria, *Mu'jam al-Maqāyās Fī Al-lughah* (Beirut: Dār al-Fikr, 1994), 1026.

⁵ Abī al-Qāsīm al-Ḥuseyn bin Muḥammad bin al-Mufaḍḍal dikenal dengan sebutan al-Rāghib al-Aṣfahānī, *Mu'jam Mufradāt Alfaz al-Qur'ān* (Beirut: Dār al-Kutub al-'Alamiyyah, Cet. III, 2008), 545.

⁶ M. Quraish Shihab dkk, dalam *Ensiklopedi al-Qur'ān*, 704.

⁷ Hasan Alwi dkk. *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, Edisi ketiga, Cet. III, 2005), 775.

⁸ Muḥammad Makki ibn Abī Ṭalib al-Qaysī, *Al-Īdāh li Nāsikh al-Qur'ān wa Mansukhīh* (Saudi Arabia: University Muhammad Suud, 1976), 41-47.

⁹ 'Alī al-Awsī, *al-Ṭabāṭabā'ī wa Manhajuh fī Tafṣīr al-Mizan* (Teheran: Sepehr, 1985).

¹⁰ إِنْ كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ (٢٩)...

¹¹ Badr al-Dīn Muḥammad al-Zarkasyī, *al-Burhān fī 'ulūm al-Qur'ān*, Juz II (Kairo : 'Īsa al-Bābī al-Ḥalabī, t.t.), 29.

¹² Muḥammad 'Abd al-'Azīm al-Zarqānī, *Manāḥil al-'Irfān fī 'Ulūm al-Qur'ān*, Juz II (t.tp : 'Isa al-Bābī al-Halabī, tt.), 175.

¹³ ... فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ... (٥٢)

meanings. As stated by Ibn azm (d. 456 H), about three kinds of *naskh* definitions, namely "Raf' Al-Ḥukm Ba'da Thubūtih, Bayān Intihā Muddat Al-'Ibādah, And Inqīdā' Al-'Ibādah Al-Latī Zāhiruhā Al- Dawām".¹⁴ Meanwhile, Ibn Khuzaymah (d. 311 H) defines text as "Raf' Al-Ḥukm Thābith Bi Khithāb Thābit Lawlāhu Lakāna Muḥkam Thābit Bi Al-Khitāb Al-Awwal".¹⁵ 'Abd al-Wahhāb Khallāf (d. 1375 H) defines the text as "Ibtāl Al-'Amal Bi Al-Ḥukm Al-Shar'ī Bi Dalīl Muta'akhhir".¹⁶ Meanwhile, Muḥammad Abū Zahrah (d. 1394 H) interprets the text as "Raf' Al-Shar'ī Ukman Shar'iyyan Bi Dalīl Muta'akhhir".¹⁷ The most appropriate definition of text - according to the author - is expressed by al-Zarqānī (d. 1367 H) with "Raf' Al-Ḥukm Al-Shar'ī Bi Dalīl Al-Shar'ī Al-Muta'akhhir".¹⁸

Based on the description above, *naskh* is defined as "the abolition of a shari'a law' by the syara' argument, which chronologically descends more later when between the two there is a conflicting legal message that cannot be compromised". This is what is then called the *naskh* theory. This *naskh* theory is applied as an "alternative methodology" to end the problem of contradictions between verses of the Qur'an which are considered contradictory (*Ta'āruḍ*) and cannot be resolved through existing compromise methods, such as *Takhṣīṣ Al-'Āmm*, *Taqyīd Al-Muṭlaq*, or *Tabyīn Al-Mujmal*, and *Ta'wīl*. In this theory, one of the verses considered contradictory must be deleted, namely the one that descended chronologically first. This step is taken if no compromise media is found. For example, QS. Al-Baqarah [2]: 190-191 is considered to have been *mansūkh* by the "Sword Verse" (Surah Al-Tawbah [9]: 5).¹⁹

The various terminology of the *Naskh* term above, is the definition put initially forward by *uṣūl* experts. They only limit the text to be used as deletion of legal messages. In connection with the meaning of the text above, Imām al-Shāfi'ī (150-204 H/767-820 AD) was the first *uṣūl* figure to seriously pay attention to this matter, namely by sorting and distinguishing the comprehensive meaning of the text. According to him, *Takhṣīṣ* and

¹⁴ Abū Muḥammad Ali ibn Aḥmad ibn Sa'īd ibn Ḥazm, *Ma'rifah al-Nāsikh wa al-Mansūkh*, Ḥāshiyah kitab Jalāl al-Dīn al-Suyūfī, Tafsīr al-Qur'ān al-'Azīm (Indonesia: Dār al-Ihyā' al-'Arabiyah, t.t.), 390.

¹⁵ Abū Bakr Muḥammad ibn Ishaq ibn Khuzaymah, *al-Mu'jiz fī al-Nāsikh wa al-Mansūkh*, dicetak dibagian belakang karya Abu Ja'far al-Naḥḥas, *Kitab al-Nāsikh wa al-Mansūkh* (Ttp.: t.np.: t.t.), 260.

¹⁶ 'Abd Wahhāb Khallāf, *Uṣūl al-Fiqh* (t.tp.: Dār al-Qalam, 1978), 222.

¹⁷ Muḥammad Abu Zahrah, *Uṣūl al-Fiqh* (t.tp.: Dār al-Fikr al-'Arabī, t.t.), 185.

¹⁸ Muḥammad Abd Azīm aAl-Zarqānī, *Manāhil*, 176. Definisi-definisi seperti diatas digulirkan pertama kali oleh al-Baqillānī, kemudian diikuti Ibn Ḥajjib, al-Subkī dan al-Futūḥī. Lihat, Ali Jum'ah, *al-Naskh 'Inda al-Uṣūliyyīn* (Kairo: Nahḍah Miṣr, 2005), 12.

¹⁹ Abū al-Qāsim Hābit Allāh Ibn Salamah, *al-Nāsikh wa al-Mansūkh* (Mesir, Muṣṭosa al-Bābī al-Ḥalabī, 1960), 19.

Taqyīd are grouped as categories of explanation of the intention of *naskh*. While *naskh* is the appointment of the *naskh* law after it is enforced.²⁰

Al-Shāfi'ī, in his work *al-Risālah*, mentions that *naskh* is leaving the lawlessness (*Taraka Farḍahu*). In total, the following excerpts;

"وهكذا كل ما نسخ الله، ومعنى (النسخ) ترك فرضه: كان حقا في وقته وتركه حقا إذا نسخه الله، فيكون من أدرك فرضه مطيعا به وتركه، ومن لم يدرك فرضه مطيعا باتباع الفرض الناسخ له."²¹

"Thus, everything that Allah has decreed is right in its time and leaving hardness in verse is also true if Allah has authorized it. The meaning (*naskh*) is to leave one's *fardu*. Whoever encounters it should obey it by following the faraway that has it ordered, for those who don't find it, obey it by following the faraway that replaces it."

This definition of *Naskh*, according to al-Shāfi'ī, then applies among *uṣūliyyīn*. They consider al-Shāfi'ī as the founder of the concept of *Naskh* and are deemed successful in systematizing the principles of *Naskh*.²² In its development, the meaning of *Naskh* continues to change, although substantively, it does not go far. For example, Abū Manṣūr al-Baghdādī interprets *Naskh* as "the loss of law by moving away from the law". Here there is a reduction in the meaning of the previous text developed by *mutaqaddimīn* as the abolition and cancellation of the law, but also general legal exceptions, later explanations of vague laws, and the stipulation of conditions for previous rules that were not conditional..²³

For scholars who support the *naskh* theory, the existence of *naskh* is based on the Qur'an. Among the verses that justify the truth of the text theory is QS. al-Baqarah [2]: 106, QS. al-Ra'd [13]: 39, and QS. al-Nahl [16]: 101. On the other hand, these verses are a 'conquest for interpretation' by both the supporters of the text and its opponents to strengthen their argument. Mūsā Ibrāhīm asserts that even without being interpreted, the verses above have demonstrated the justification for the existence of texts..²⁴ On the other hand, those who argue for the existence of texts also use these verses to strengthen their argument.

²⁰ Muṣṭafā Zayd, *Al-Naskh fī al-Sharī'ah al-Islāmiyah*, Juz. I (Beirut: Dār al-Fikr, 1971), 176.

²¹ Abū Abdulah Muḥammad ibn Idris al-Shāfi'ī, *al-Risālah fī al-Uṣūl* (Mesir: Maktabah Dār al-Turath, 2005), 122-123.

²² Lihāt, M. Akram Rana, "Hanafi Doctrine of Nasakh (Abrogation)", dalam *Hamdard Islamic*, Vol. 22 (199), No. 3.

²³ Al-Bāqūrī, *Ma'ānī al-Qur'ān bayna al-Riwāyah wa al-Dirāyah* (Kairo: Markaz al-Ahrām li al-Turjumah wa al-Nashr, 1986), 61.

²⁴ Mūsā Ibrāhīm, *Buḥūth manhajiyah fī 'Ulūm al-Qur'an* (Oman: Dār 'Ammar, 1996), 148.

However, those who agree with the *naskh* theory have different opinions regarding the conditions for the validity of the *naskh*. However, some situations are decided upon to determine the text and the *manskh* of a verse. The states agreed upon were: (a) The law that was texted (*Mansūkh*) was a *shar'ī* law, (b) the law that *Menaskh* (*Nāsikh*) had to have a *shar'ī* argument, (c) The *nāsikh* argument came down later after the argument *mansūkh*, (d) between the two propositions which later became the *manskh* and *nāsikh*, there is an essential contradiction, and really cannot be compromised..²⁵

The emergence one of the conditions for the validity of the *naskh* is that the two propositions (*naskh* and *mansukh*) are *shar'ī* laws, so for those who accept the *naskh* theory, it is stated that *naskh* can occur only during the prophethood of Muhammad, namely during the time of revelation. Take place. That is after the Prophet died automatically, no more *naskh*. This is due to the end of the revelation that Allah revealed to the Messenger of Allah, which means that legal establishment has occurred by itself there will be no more legal changes. On this basis also, the recipients of the *naskh* theory reject the legal assumption that results from; *Qiyās, Ijma'*, or other Ijtihad formulas *as nāsikh* (eraser) of the law determined by the *shar'ī* argument.

likewise, the other requirements for the validity of the *naskh*, regarding the law in the *naskh* is that which is revealed first than the law that is *naskh*. This necessitates that the *nāsikh-mansūkh* laws occur in line with the chronology of the revelation of these laws. This expression, obviously invalid, *naskh* occurs over the later laws with the revealed laws first. Thus, of course, it is incorrect to assume that there is *naskh* of surah al-Maidah, for example, because this surah is the last surah revealed by Allah SWT.²⁶

All *uṣūliyyīn* scholars also assert that *naskh* only occurs when there is an actual conflict between the two *shar'ī* propositions. This serious contradiction makes it impossible for the two legal messages contained in the *shar'ī* arguments to be compromised or practised simultaneously so that one of the two legal messages must be abandoned. Two *shar'ī* statements are said to be intrinsically contradictory when they meet the following conditions. *First*, the two propositions are both *qaṭ'ī* atau *ẓannī*, both in terms of their revelation (*wurud*) or legal designation (*dalālah*). *Second*, the two arguments have

²⁵ Muṣṭafā Muḥammad Sulaiman, *Al-Naskh fī al-Qur'ān al-Karīm: wa al-Rād 'alā Munkarīh* (Mesir: al-Amānah, 1991), 24-25.

²⁶ Lihat Mannā' al-Qaṭṭān, *Mabahith fī 'Ulūm al-Qur'ān* (t.tp.: Dār al-Qalam, 1978), 22.

the same power regarding the appointment of law. *Third*, the two arguments apply for the same period of implementation.²⁷

B. Research Method

This study was written using a descriptive qualitative research method with a library research approach to analyze intra-Qur'an *naskh* and extra-Qur'an *naskh* through Asbab al-Nuzul.

C. Finding Research

1. Types of Naskh

One of the debates on the concept of *naskh* is the abolition of intra-Qur'an. The scholars divide this *naskh* intra-Qur'an into three types; *Naskh Al-Tilawah Wal Hukm Ma'an*, *Naskh Al-Tilawah Duna Al-Hukm*, and *Naskh Al-Hukm Duna Al-Tilawah*.²⁸ First, *Naskh Al-Tilawah Wal Hukm Ma'an*, the text and the law are deleted. Examples of *naskh* in this category are the hadith narrated by 'Aisyah ra²⁹ about the explanation of the verse 'ten layers' (*Al-Raḍa'āt Al-'Ashra*), and then the text of this verse is deleted with the verse 'five layers' (*Al-Raḍa'āt Al-Khams*). This verse was later deleted so that all that remained was the legal consequences, but the law of the 'five lines' was also finally abolished. However, according to Abd Muta'āl Muḥammad al-Jabrī (d. 1995 AD) in his commentary, the hadith is not based on a *mutawātir* history.³⁰ Even though the Qur'an is determined through a *mutawātir* history (*Naqlan Bi Al-Tawāturī*), the narration also explains that the verse was read by the Prophet Muhammad before his death³¹ there are irregularities because it has been agreed that it is not permissible to reduce the Qur'an after the death of the Prophet SAW.³²

²⁷ Hal demikian juga dikemukakan 'Abd Wahhab Khallaf dan Abu Zahrah. Lihat, Muṣṭafā Zayd, *Al-Naskh fī al-Qur'ān al-Karīm*, Vol. I (Beirut: Dār al-Fikr, 1971), 167.

²⁸ Lihat Muḥammad Abd Azīm al-Zarqānī, *Manāḥil al-'Irfān*, Vol. 2, 154..

²⁹ Berikut kutipannya;

كان فيما أنزل من القرآن: عشر رضعات يحرمن، ثم نسخت بخمس معلومات. وتوفي رسول الله وهو فيما يقرأ من القرآن.

Lihat, Muslim ibn al-Ḥajjāj al-Qushairī al-Naisabūrī, Ṣaḥīḥ Muslim, Vol. IV, (Beirut: Dār Iḥyā' al-Turath, tt.), 167.

³⁰ Abd Muta'āl Muḥammad al-Jabrī, *al-Nāsikh wa al-Mansūkh bayna al-Ithbāt wa al-Nafy* (Kairo: Maktabah Wahbah, 1987), 39.

³¹ Sebagian pendapat ayat itu dibaca menjelang wafatnya Rasulullah (*qarab al-wafāt*). Sementara Abū Mūsā al-Ash'arī menyatakan bahwa ayat itu diturunkan lalu dicabut (*nazalat thumma rufi'at*), lihat Muḥammad ibn 'Abdullāh al-Zarkashī, *al-Burhān fī 'Ulūm al-Qur'ān*, Jilid II (Kairo: Maktabah Dār al-Turath, tt.), 39.

³² al-Zarkashī, *al-Burhān*, 39.

Seconed, Naskh Al-Tilāwah Dūna Al-Ḥukm, the text of the verse is deleted, while the law remains. An example in the text of this category is in the case of stoning by an affair partner, which was narrated by Umar ibn Khaṭṭāb and Abī Ka'ab, which reads:

"الشيخ والشيخة إذا زنيا فارجموها ألينة"

The text of the verse has been deleted, but the law still applies.³³ However, those who reject *naskh* intra- Qur'an comment on this category that this text is denied because it is different from the authentic hadith narration, which uses the term "*mukhṣan*" instead of "*shaykh*". In addition, in the text, there is an irregularity in lafadz (*Rakākat Al-Lafẓ*), an unusual thing in the Qur'an. In addition, there is diversity in the narration in this deleted text, which raises doubts about whether it is the text of the Qur'an or not. However, Imam Nawawī answered the doubts regarding the refusal of the *naskh*, According to him, the friend did not include the verse, proof that the poem had been erased from the text of the Qur'an.³⁴

Third, Naskh Al-Ḥukm Dūna Al-Tilāwah, the law is deleted, and the text of the verse remains. This last category occurs a lot in the Qur'an.³⁵ However, they differ in terms of number. In this case, three groups of scholars regarding this type of *naskh* exist. *First*, a group called *Muqaṣṣirūn*, people who try to 'keep away' (*al-takhalluṣ*) from the *naskh* issue. This group was represented by Abū Muslim al-Iṣfahānī (d. 1365 AD) and who agreed with him. *Second, Muqtaṣidūn*. The group that does not reject *naskh* totally but accepts *naskh* when logic understands it. *Third*, called Ghālūn, those who add so that they include things that are not related to the *naskh* into the *naskh*, as did al-Nuḥḥās (d. 338 H), Ibn Salāmah (d. 410 H), Ibn azm (d. 320 H), and others.³⁶

The research results can be stated in the form of research sub-topics by formulating the problem and the objectives of the research. At least the discussion aims to: answer the formulation of the problem, explain the research findings obtained, interpret the results obtained, bring up new theories or modify existing theories.

2. Criticism of Naskh

In the history of the interpretation of the Qur'an, the Naskh theory that developed in the 'ulūm al-Qur'ān has given rise to and even become a serious controversy among

³³ Sha'bān Muḥammad Ismā'īl, *Nazariyyat al-Naskh fī al-Sharāi' al-Samāwiyyah* (Kairo: Dār al-Salām, 1988), 109.

³⁴ Abū Zakaria Muḥy al-Dīn Yaḥya ibn Sharf al-Nawawī, *Sharḥ Muslim*, Jilid VI/Juz II (Beirut: Dār al-Fikr, 1978), 191.

³⁵ Sha'bān Muḥammad Ismā'īl, *Nazariyyat al-Naskh*, 108.

³⁶ Muḥammad Abd Aẓīm al-Zarqānī, *Manāhil al-Irfān*, 413.

commentators. The majority of traditional mufassir (ulama) accept naskh as a necessity in the Qur'an, even though among them do not agree on how many verses are *mansūkh*, which verses are *naskh*, which ones are *nāsikh*, and Can the poetry of the Qur'an be translated by other than the Qur'an?. Meanwhile, other commentators reject the concept of *naskh* in the Qur'an because it is considered an irresponsible idea. In comparison, others try to deconstruct discourse about *naskh* by viewing and analyzing them scientifically and academically.

The polemic about the *naskh* occurred because of the uncertainty about whether any verses of the Qur'an were translated. Sebagian mengakui, Some admit it, but others reject it for various reasons regarding the authenticity of the *mansūkh* Qur'an. The controversy then became long because the scholars accepted the *naskh* of the Qur'an itself were never consistent with the notion of such *naskh*. Even though it was agreed that the *naskh* Qur'an only occurred to verses that were (considered) contradictory to each other and there was no other solution to compromise it, they did not agree on whether or not the poems were considered contradictory were brought together. The question that seems to be the most interesting to be raised in connection with this discussion of the *nāsikh-mansūkh* s does the external contradiction between the texts of the Qur'an also mean a conflict with the messages it contains? This theme seems to have given rise to controversy among *tafsīr*.

Therefore, it often happens that the verses some scholars consider contradictory are not regarded as contradictory according to other scholars because they have been able to compromise them. The problem is that the compromise between the texts of the Qur'an, which are considered contradictory, is not only related, perhaps, to the intellectual capacity of each ulema in applying these compromise alternatives, but also to the method of compromise itself, besides not always being agreed upon, also always growing. If among "traditional" commentators, only compromise methods are known, such as: "*Takhṣīṣ Al-Āmm*, *Taqyīd Al-Muṭlaq*, *Tabyīn Al-Mujmal*, and *Ta'wīl*"³⁷ then later developed among contemporary al-Qur'an reviewers, namely innovative compromise methods such as gradation theory, sharia evolution theory, contextual understanding, and many other breakthroughs.

On the other hand, although the scholars accept the etymological meaning of *naskh*, they reject the consequences of *naskh* when it must be applied in intra-Qur'an relations. How is

³⁷ *Takhṣīṣ al-āmm* adalah pengkhususan (pengecualian) oleh suatu ayat atas ayat-ayat yang lain yang sifatnya umum. *Taqyīd al-muṭlaq* adalah pembatasan satu ayat atas ayat-ayat yang sifatnya absolut. *Tabyīn al-mujmal* adalah penjelasan atas suatu ayat yang sifatnya global. Mengenai teori pengkompromian ini ulama "tradisional" mengenal teori-teori lain, termasuk salah satunya *naskh mansūkh*.

it possible that the word of God, which has the value of worship for those who read it and especially for those who practice it, but through the concept of *naskh* which means the cancellation, abolition, or replacement of one law with a later one, then its operation is annulled in the intra-Qur'an relationship itself.³⁸

Meanwhile, there is confusion in this *naskh* theory, or example, on what basis can a verse of the Qur'an be identified as contradictory to other verses? The *uṣūl* cholars have put forward several criteria to identify these contradictions. It is stated, for example, that there is a conflict when two verses (*dalil*) are both *qaṭ'ī* and *ẓannī*, both of which have the same legal designation and validity period, but the legal message is different. If these criteria are met, then the contradiction is true. However, it becomes a different problem because the scholars differ in understanding the requirements for the conflict. The problem again, they feel they have the right to "determine themselves" the requirements for the verses that are considered contradictory. As a result, there are often differences of opinion among scholars regarding the number of verses that are *mansūkh*. So it has very far-reaching implications for the *naskh-mansūkh* theory itself.

Next, controversy reoccurred, regarding the conditions that were contested, for example, whether a law being *naskh* contained a replacement law. According to Imām al-Shāfi'ī, every *naskh* law must have a successor, and he said, "not *naskh* a *farḍu* law is not prescribed unless another *farḍu* law is stipulated as a substitute".³⁹ However, it is different. As stated by al-Āmidī, it does not require a replacement law for a law that has been *naskh*.⁴⁰ Likewise, there is a polemic regarding the case of whether a law can be enacted with more severe legal provisions. Some opinions say it can if the replacement law is better than the official one, but others, from the *mazhab* *Zahirī* of thought, argue otherwise, arguing that Allah does not want hardship from his people.⁴¹

Understanding the contradictions between the verses of the Qur'an practically raises differences among scholars, which has far-reaching implications. Among them is the occurrence of disagreement among the recipients of the *naskh* regarding the "*nāsikh*" and "*mansūkh*" of a verse. A verse is sometimes considered by some scholars to be *naskh* the poem "A" for example, but other scholars are actually referring to it as *naskh* the verse "B," "C" and so on. An example is what is known as the "sword verse" (Surah Al-Tawbah [9]: 5). Regarding this verse, there is an opinion which says that he wrote the poem (Surah

³⁸ Ah. Fawaid, "Polemik *Nasakh* dalam Kajian Al-Qur'an," dalam *ṢUHUF; Jurnal Kajian Al-Qur'an*, 255.

³⁹ Muhammad Ibn Idris al-Shāfi'ī, 57.

⁴⁰ Lihat dalam Muṣṭafa Zayd, *al-Naskh*, Vol. I, 189.

⁴¹ Muṣṭafa Zayd, *al-Naskh*, I, 196-198.

Al-Baqarah [2]: 190). In addition, some judge that the poem is a text (QS. Al-Baqarah [2]: 191).⁴²

Then the word *wa lā ta'taddū* in verse *wa qātilū fī sabīlillāh alladhīna yuqātilūkum wa lā ta'taddū* is rated as “*mansūkh*” by the “sword verse” (QS. Al-Tawbah [9]: 5), while the words in the front (*waqātilū fī sabīlillāh*) is a category of *muḥkam*. Tragically, among the temporary supporters of *naskh*, certain verses are considered *naskh* as many as verses in the Qur'an. Like the opinion about the "sword verse" above, namely *wa iqtulū al-musyrikīn haithu wajadtumūhum*. This verse, according to Ibn Khuzaymah (w. 311 H)⁴³ ecite 113 verses in the Qur'an. Meanwhile, Ibn Salamah (d. 410 H),⁴⁴ ecite 114 surahs. However, it doesn't say the amount. Ibn Hilāl as quoted by Muṣṭafā Zayd noted that the verses quoted by the sword verse are in the form of poems about the commandment of Muslims to be tolerant of non-Muslims, forgive, be patient for the disturbance of the *musyrikīn*, make peace, and so on. Meanwhile, the "war verse" was assessed by Ibn Khuzaymah d. 311 H.) as narrating nine verses in the Qur'an..⁴⁵

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ ...

“when the Haram months are over, kill the polytheists wherever you find them....” (QS. al-Tawbah [9]: 5).

Abū Ja'far al-Nuḥḥās menyatakan,⁴⁶ tated that there are three opinions regarding this verse. *First*, the poem is *mansūkh*, and as its *nāsikh* s the verse *fa 'immā mannā ba'du wa 'immā fidā'an* (QS. Muḥammad [47]: 4). *Second*, it is precisely the second verse that is translated by the verse mentioned earlier. *Third*, neither *naskh*, but equally *muḥkam*. Dengan ith these examples, it appears that they clearly show overlapping thoughts in assessing the *naskh-mansūkh* of the verses in the Qur'an, hus making the *naskh* theory unlear.

The differences among scholars in understanding the "contradictory" between the verses of the Qur'an in the *naskh* theory have led to confusion between verses that have nothing to do with *naskh* into *naskh* verses *naskh*. For example, the assumption of the actual poems is nothing more than *takḥṣīs*, *taqyīd* atau *istithnā'* nd others as a case of *naskh*. Ibn Ḥazm himself, as stated by Muṣṭafā Zayd, argued that *naskh* nly applies to

⁴² Abū al-Qāsim Hābit Allāh Ibn Salamah, *al-Nāsikh wa al-Mansūkh* (Mesir, Muṣṭosa al-Bābī al-Ḥalabī, 1960), 19.

⁴³ Ibn Khuzaymah, *al-Mu'jiz*, 164.

⁴⁴ Abu al-Qāsim Hibatullah ibn Salāmah, *al-Nāsikh wa al-Mansūkh* (Beirut: Maktab al-Islāmī, 1404 H.), 46.

⁴⁵ Ibn Khuzaymah, *al-Mu'jiz*, 381.

⁴⁶ Abu Ja'far Al-Nuḥḥās, *Al-Nāsikh*, 165-166.

verses related to *amr* dan *nahy* (legal verses), ot to poems that are *ikhtibāriyah* (news). According to Ibn Ḥazm (d. 456 H), *naskh* is also different from *takhṣīṣ*, *taqyīd*, *istithnā'* and the like.

However, in his view, Ibn Ḥazm ften judges the verses that are nothing more than cases of *takhṣīṣ*, *taqyīd*, dan *istithnā'* as *naskh* cases. Ibn Ḥazm was so enthusiastic about putting verses into the categories of *mansūkh* and *nāsikh*, hat his assumptions about *mansūkh* poems, as Muṣṭafa Zayd said, often deviated from the definitions and terms, he put forward.⁴⁷ Furthermore, Muṣṭafā Zayd irmly rejects the occurrence of *naskh* on *ikhtibāriyah* (information). To narrate news verses means to regard the news reporter as a lie, even though Allah conveys the news in the poetry of the Qur'an.⁴⁸

Differences among scholars regarding the criteria for "contradictory" verses in the *naskh* in turn, give rise to very striking differences regarding the number of poems considered *mansūkh*. The results of Muṣṭafā Zayd, investigation, the number of the *mansūkh* oems is as follows. a. According to Ibn Hazm: 214 poems. b. According to Al-Nuḥḥās: 134 poems. c. According to Ibn Salāmah dan Al-Ajhurī: 213 poems. d. According to Ibn Barakāt: 210 poems. e. According to Ibn al-Jawzī: 147 poems, dan f. According to 'Abd al-Qadīr al-Baghdādī: 66 poems. Due to this dispute, if the *mansūkh* erses are added, it will be as many as 279 verses. Regarding the number of poems of this *mansūkh*, al-Suyūṭī (d. 1505 M/911 H) mentions some 22 verses. Meanwhile, al-Shawkānī (d. 1250 H) cites only 12 verses. Even Waliyyullah al-Dihlawī (d. 1176 H) notes that the number of *mansūkh* n the Qur'an is only five verses, the fifth verse has been compromised by Sayyed Amir Ali.⁴⁹

On the other hand, the number that differs from Ibn Ḥazm egarding the verses that fall into the categories of *nāsikh* and *mansūkh*, is stated by Ibn Salāmah. Both agree on the number of suras in which there are no *nāsikh* and *mansūkh*, verses, namely 43 suras. They also agree on the number of suras in which there are only *nāsikh*erses, namely six suras. However, they disagree about the number of suras in which there are only *mansūkh*. erses. Ibn Salāmah mentions 40 surahs, while Ibn Hazm mentions 33 suras. Regarding the suras in which some poems are *mansūkh* and *nāsikh* at the same time, according to Ibn Salāmah there are 25 suras, and Ibn Hazm ecomes 32 surahs.⁵⁰ However, in the conclusion of Faruq

⁴⁷ Muṣṭafa Zayd, *al-Naskh*, I: 348.

⁴⁸ Muṣṭafa Zayd, *Al-Naskh*, I: 411-479.

⁴⁹ Walīy Allāh al-Dihlawī, *Al-Fawz al-Kabīr fī Uṣūl al-Taḥqīq* (Cairo: Dār al-Ṣaḥwah, 1984), 83-105.

⁵⁰ Lihat Ibn Salamah, *al-Nāsikh*., 47. Juga Ibn Khuzaymah, *al-Mu'jiz*, 262-263.

Sherif, there is no significant difference regarding the *naskh*, but the difference is only in identifying the verses being *naskh*.⁵¹

The polemic about the *Naskh* Theory among *naskh* recipients does not stop here. Do they also argue whether the verses of the Qur'an can be translated with other than the Qur'an? Can the Sunnah of the Prophet, *ijmā'* and *ra'yu naskh* al-Qur'an? In this case, In this case, Imām al-Shāfi'ī (d. 204 H) ejects the authority of the Sunnah as *nāsikh* of the Qur'an. According to him, the Qur'an can only be *naskh* with the Qur'an.⁵² The problem is not that the Sunnah is inferior to the Qur'an, but according to al-Shāfi'ī, the position of the Sunnah is basically to clarify the verses of the Qur'an, not to erase them. On the other hand, the friends of Imām Ḥanafī, Imam Mālik, and the theologians of the Mu'tazilah and Asy'ariyah argued that the Sunnah could recite the Qur'an because the Sunnah, too, like the Qur'an, is also a revelation of Allah.⁵³

Meanwhile, Ibn Hazm assesses the validity of the *naskh* by *ijma'*, even though what *ijma'* means is the agreement of the scholars about the *mansūkh* of a verse.⁵⁴ In Indonesia, Munawwir Syadzali expressed a different opinion, and he claimed the validity of the *naskh* when he proposed the idea of "re-actualizing Islamic teachings".⁵⁵ In Ahmad Husnan's analysis, this idea suggests *ra'yu* as a *nāsikh* on the Qur'an, It is the same as there has been confusion of thoughts about the *naskh*.⁵⁶

Among the commentators and the Qur'anic sciences, thoughts on the theory of *naskh* and the assumption of the existence of *naskh* in the Qur'an. In addition to the controversy over the recipients of the *naskh* theory raised by some scholars, as discussed above, at least three factions criticize the *naskh* theory.

3. Counter of *Naskh*

The emergence of the idea of *nāsikh-mansūkh* in the Qur'an did not immediately gain support among scholars. Few in the ranks of scholars of commentators and Qur'anic sciences reject the notion of the occurrence of *nāsikh* in the Qur'an. They put forward various reasons to reject the occurrence of the *naskh* with arguments based on *'aqlī* and *naqlī*. Among the scholars who firmly reject the notion that there are verses in the Qur'an

⁵¹ Lihat, Faruq Sherif, *al-Qur'an Menurut al-Qur'an; Menelusuri Kalam Tuhandari Tema ke Tema*, terjemah dari *Guide to The Contents of The Qur'an* (Jakarta: Serambi, 1995), 85.

⁵² Muḥammad ibn Idris al-Syāfi'ī, *al-Risālah*, 55.

⁵³ Mannā' al-Qaṭṭān, *Mabāhith*, 73.

⁵⁴ Muṣṭofa Zayd, *al-Naskh*, I, 208.

⁵⁵ Munawwir Syadzali, et. al, *Polemik Reaktualisasi Ajaran Islam* (Jakarta: Pustaka Panjimas, 1989), 1-11.

⁵⁶ Ahmad Husnan, *Hukum Islam Tidak Mengenal Reaktualisasi* (Solo: Pustaka Mantiq, 1989), 46-47.

that contradict the submission of the QS. Fuṣṣilat [41]: 42 as his argument is Abū Muslim al-Aṣfahānī. According to him, if there are indications of contradictions in the Qur'an, he believes that these contradictions can be compromised without using the *nāsikh-mansūkh*, method but rather by using *takhṣīṣ al-‘ām*, to avoid the impression of annulment of the laws of the Qur'an.⁵⁷

Furthermore, as quoted by Fakhr al-Dīn al-Rāzī (d. 606 H), Abū Muslim al-Aṣfahānī (d. 322 H/1365 AD) emphasized that the verse in QS. al-Baqarah [2]: 106, postulate by scholars as the basis for the necessity of having *naskh* in the Qur'an, does not at all strengthen the validity of this claim. The reason is that the verse only expresses the assumption that if there is an inaugural *naskh*, then Allah will bring something better or at least it will be commensurate with what is *naskh*. So, there are only "presuppositions", not a necessity.⁵⁸ Even if there is *naskh*, it is not by humans but by Allah as the *nāsikh*.

4. Modification of Naskh

In addition to the rejections related to the *nāsikh-mansūkh* in the Qur'an as in the group above, a central idea emerged, by some scholars, namely by modifying the concept of *naskh* put forward by the scholars so far. Muḥammad ‘Abduh (d. 1905 AD), initiated the effort to alter the *naskh* concept. Whereas previously, he rejected the meaning of *naskh* as the cancellation of one verse against another. For example, when ‘Abduh means "verse" in QS. al-Baqarah [2]: 106 as a miracle, but he tends to interpret the "verse" in the QS. al-Naḥl [16]: 101 as legal verses in the Qur'an.⁵⁹

By interpreting the "verse" in the QS. al-Naḥl [16]: 101 as legal verses in the Qur'an, here 'Abduh seems to agree to change, transfer (*tabdīl*), one verse to another because of the different conditions. It's just that, by interpreting *naskh* as a replacement, 'Abduh himself did not call it *naskh*.⁶⁰

'Abduh's view was followed by Ahmad Hassan dan ‘Abd al-Karīm al-Khaṭīb,⁶¹ who also acknowledged that there was a change in the legal messages in the Qur'an for the benefit of the surrounding community. Similar to 'Abduh, they also do not refer to changes in legal messages due to these different benefits as *naskh*. Hasan explained, "it is too strict about calling such changes a *naskh*". However, their views were not approved by Ahmad

⁵⁷ Ṣubḥī al-Ṣālih, *Mabāhiṭh fī ‘Ulūm al-Qur’ān* (Beirut: Dār al-‘Ilm li al-Malāyīn, 1987), 265.

⁵⁸ Muḥammad Fakh al-Dīn al-Rāzī, *al-Taḥfīr al-Kabīr*, Vol. I (Beirut: Dār al-Fikr, 1988), 435.

⁵⁹ Sayyid Muḥammad Rashīd Riḍā’, *Tafsīr al-Manār*, Vol. I (Beirut: Dār al-Fikr, 1973), 237.

⁶⁰ Rashīd Riḍā’, *Tafsīr al-Manār*, Vol. I, 237.

⁶¹ Abd al-Karīm al-Khaṭīb, *Tafsīr*, 129.

⁶¹ Abd al-Karīm Khaṭīb, *Tafsīr al-Qur’ān li al-Qur’ān* (Ttp. : Dār al-Fikr, Vol. I, tt), 125.

Muṣṭafā al-Marāghī (d. 1952 AD). He calls the alternation of verses due to these different conditions also *naskh*. al-Marāghī then explained that the change of law (*naskh*) is likened to the function of a drug that functions as a doctor, and the laws he changes are the same as drugs given by a doctor.⁶² Equating the prescribed law with drugs by Quraish Shihab, does not require the disposal of these drugs even though they are not suitable for certain patients. There may still be other patients who need them.⁶³

The innovation of al-Marāghī is considered the idea of a middle way and a new concept of *naskh*. His assumption regarding the verses replaced with other poems may still apply again. Al-Marāghī agrees with the rejecters of the *naskh* theory as the cancellation of one verse by another. That is, al-Marāghī rejected the *naskh* as annulment, but he accepted it as a change of law. The rest of all verses of the Qur'an remain operative according to their respective conditions.

5. Deconstruction of *Naskh*

In addition to groups who reject the existence of *naskh* in the Qur'an or those who understand *naskh* as a legal change due to a change in benefit, Maḥmūd Muḥammad Ṭāhā puts forward a different view from them, that *naskh* is a historical truth that it is time to abandon it at this time, namely by deconstructing the *naskh* theory.⁶⁴ The meaning of being left out here does not mean that the abolition of the law is not recognized, but that it is the abolition of the *naskh* theory model (i.e. the dissolution of a verse that was revealed earlier by a poem that was told later) which is not accepted for the current situation. For Ṭāhā, the *naskh* has its truth but cannot be applied permanently. According to him, it was allowing the *naskh* to become permanent means that Muslims would enable the rejection of the best parts of their religion.⁶⁵

Furthermore, why does Ṭāhā consider the recipients of the *naskh* theory to have abandoned the best teachings of Islam? According to Ṭāhā, the eternal and fundamental message that targets the Qur'an is the *Makkiyah* verses, which in fact, emphasize the dignity of human beings. Following the mission of Islam, which wants to uphold pluralism, egalitarianism, social justice, equality of men and women, and others. Verses that contain messages like that are *Makkiyyah* verses, not *Madaniyyah* verses. At that time, the Islamic

⁶² Al-Maraghi, *Tafsir al-Maraghi*, Vol. I, 187.

⁶³ M. Quraish Shihab, *Membumikan Al-Qur'an*, 145.

⁶⁴ Istilah ini dipakai dengan meminjam judul buku terjemahan dari karya Abdullah Ahmed an-Na'im, *Dekonstruksi Syari'ah*, (terj.) Amiruddin Ar-Rani (Yogyakarta: LKiS, 1994).

⁶⁵ Abdullah Ahmed an-Na'im, *Dekonstruksi*, 104-105.

community seemed less ready to implement universal messages. Therefore, these exclusive verses were revealed in Medina.

In the Meccan period, universal messages were suspended and temporarily 'replaced' with more realistic *Madaniyyah* messages with significant differences from those revealed earlier in Mecca. In this regard, the implementation of the *Makkiyyah* verse is "delayed" until the right time appears to use it by "setting aside" the *Madaniyyah* verses. The difference between the Qur'anic texts of the Mecca period and the texts of the Medina period, according to āhā, is not due to differences in the time and place of revelation but because the target groups are different. The word *yā ayyuha al-ladhīna āmanū* (which characterizes the *Madaniyyah*) refers to a particular group, namely the followers of the Prophet. Meanwhile, *ya ayyuhā al-nās* and *yā banī ādam* (which are the characteristics of *Makkiyyah*) speak to everyone without exception.

This change of *audience*, according to Ṭāhā, as caused by the irrational, violent rejection (by infidels) of the *Makkiyyah* messages that had come down earlier.⁶⁶ It seems very clear that there has been a prolonged controversy, even now, regarding the discussion of the concept of *naskh* developed by traditional scholars as the division of one verse by another in the Qur'an.

The author refers to the deletion between verses in the Qur'an as "*naskh* intra-Qur'an". The author agrees with the rejection of the *naskh*, here are many reasons underlying the refusal, such as if the verse is deleted, it is as if God is inconsistent with His own words, the effect of which will be chaos on the determination of the law, in addition to the legitimacy of the narration related to the *naskh* it is considered weak, because the hadith- hadiths that publish them are categorized as not *mutawātir*.

6. About the *Naskh* Ekstra Qur'an

In interpreting the verses related to the phenomenon of religious abrogation, the commentators do not find common ground and tend to defend their respective interpretations. In the book *Nazariyyah al-Naskh fī al-Sharāi' al-Samāwiyyah*, Sha'bān Muḥammad Ismā'īl (lahir 1939 M) (born 1939 AD) explains that the tradition of abrogation in the scriptures does not only occur in Islam (al-Qur'an), but also occurs in also in the previous scripture tradition, in the New Testament (Gospel) many abolished the Shari'a contained in the Old Testament (Torah), as well as the Torah annulled many

⁶⁶ Maḥmūd Muḥammad Ṭāhā, *al-Risālah al-Thāniyah* (t.tp: t.np., t.t), 110.

previous traditions; starting from the teachings of the Prophet Adam to the Prophet Abraham.⁶⁷

Among Muslims, the debate about Islam, which abrogates pre-Islamic religion, has become an intellectual discourse that continues to be debated to this day. Islam, in particular, has a Jewish and Christian biblical ethos. Islam has an inclusive attitude towards the People of the Book because for their services, Islam is connected through the first humans on earth. On that basis, the Qur'an is a critical link in the revelation experience of humanity, a universal way for the benefit of all creatures.⁶⁸ Abdul Hakim Murad (Tim Winter) simplistically refers to the doctrine of the abolition of the former religion as "consensus in Sunni and Shia scholarship".⁶⁹

Allah SWT emphasized that the Qur'an was revealed to justify some of the teachings of the Torah and the Bible, as well as correct some other instructions.⁷⁰ Allah SWT sent Muhammad to explain the previous Apostles, (QS. Al-Şaffāt [37]: 37).⁷¹ Muhammad was also sent with a holy book to be a guide for all humanity (QS. Al-Baqarah [2]: 1-5), the mention of sacred texts as well, as stated in the QS. Al-A'lā [87] concludes with the legitimacy of his existence, "Indeed this is contained in the previous books, namely the book of Ibrahim and Mūsā." This verse is proof that the message that Muhammad brought was a continuation of the previous books.

So in a historical event, when carrying out the *wada'* pilgrimage known in Islamic history as the "great pilgrimage," Allah SWT "graduated" the treatise brought by the Prophet Muhammad as a great pleasure (gift), as well as a complete religion, (QS. Al-Māidah [5]: 3).⁷²

7. Challenging the Basic Verse of Naskh

As described in the previous chapter, the controversy over the *naskh* theory stems from differences in interpretation among scholars in interpreting the 106th verse in QS. Al-Baqarah [2]:

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِخَهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (١٠٦)

⁶⁷ Sha'bān Muḥammad Ismā'īl, *Naẓariyyah al-Naskh fī al-Sharā'ī' al-Samāwiyah* (Kairo: Dār al-Salām, 1988), 43-68.

⁶⁸ Abdulaziz Sachedina, *The Islamic Roots of Democratic Pluralism*, 59.

⁶⁹ Tim Winter, "The Last Trump Card: Islam and the Supersession of Other faiths," *Studies in Interreligious Dialogue* 912 (1999), 135.

⁷⁰ Ruslani, *Masyarakat Kitab dan Dialog Antar Agama, Studi atas Pemikiran Mohammad Arkoen* (Yogyakarta: Yayasan Bintang Budaya, Cet. 1, 2000), 111.

⁷¹ بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ (٣٧)

⁷² Lihat ... الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا... (٣)

"Whichever verse We have written down, or We have made (humans) forget about it, We have brought something better or comparable. Don't you know that Allah has power over all things?." (QS. Al-Baqarah [2]: 106).

Some scholars support the theory of 'abrogation'⁷³ verse by another verse, and others reject the abolition of one poem with another poem that was revealed later, of course. The term *naskh*, which means "annulment", was initially used to describe Islamic jurisprudence/law issues but later developed into the cancellation of pre-Qur'anic revelations. Does the revelation of the Qur'an replace or cancel all other disclosures? So the concept of *naskh* is associated with Muhammad's apostolic position on the efficiency of saving other monotheistic traditions.⁷⁴

As explained in the previous explanation, among the scholars of the Qur'an, such as Ibn Ḥazm d. 456 H) and Ibn Jawzī (d. 597 H), even though they are one word in interpreting *naskh* as annulment of law, but by Muḥammad 'Abd al-Muta'al al-Jabrī ((d. 1995 AD), that the cancellation occurred not in the Qur'an itself (intra-Qur'an) where one verse cancels out some other verses, but the meaning of the verse in the QS. Al-Baqarah [2]: 106 argues about the cancellation of Islamic law against the laws revealed to the pre-Islamic prophets (extra-Qur'an). Al-Jabrī emphasized that the *naskh* focus is not the cancellation of the verses of the Qur'an. Still, the cancellation of the previous law or sharia, either partially or entirely, was repealed by Islamic law. Or it can also mean the abrogation of the Qur'an against the book that came before, namely the Bible.⁷⁵

This view of al-Jabrī, received support from Wahbah Zuḥaylī (1932-2015 M)⁷⁶ (1932-2015 AD), who was inspired by the opinions of commentators such as al-Qurtubī (d. 671 H/1273 AD),⁷⁷ Ibn Kathīr (d. 774 H/1369 AD),⁷⁸ and another classical exegesis.

The two opinions, according to the author, are the entrance to a new debate in the theory of *naskh*, which was initiated in the study of '*Ulūm al-Qur'ān, Ulum al-Ḥadīth and Uṣūl Fiqh* h only limited as disciplines that discuss polemics on the cancellation of verses

⁷³ Term "abrogasi" berasal dari istilah Inggris; *abrogation*, yang berarti penghapusan, pencabutan atau pembatalan. Lihat, John M. Echols dan Hassan Shadily, *Kamus Inggris Indonesia* (Jakarta: Gramedia Pustaka Utama, 2006), 3. Lihat juga, Hans Wehr, *A Dictionary of Modern Written Arabic*, J. Milton Cowan (London: Mc Donald W. Ltd., 1980), 961.

⁷⁴ Abdulaziz Sachedina, *The Islamic Roots of Democratic Pluralism*...60.

⁷⁵ Muḥammad 'Abd al-Muta'al al-Jabrī, *al-Naskh fī al-Syarī'at al-Islāmiyah Kamā Afhamuhu* (Kairo: Maktabah Wahbah, 1987), 70-80.

⁷⁶ Lihat Wahbah al-Zuḥaylī, *al-Tafsīr al-Munīr fī al-'Aqīdah wa al-Sharī'ah wa al-Manhaj*, Vol. 1-2 (Damaskus: Dār al-Fikr, 2003), 288-289.

⁷⁷ Lihat Abu 'Abdullāh Muḥammad ibn Aḥmad al-Qurtubī, *al-Jāmi' li Ahkām al-Qur'ān*, Vol. X (Mesir: Dār al-Kitāb al-'Arabī, 1967), 176..

⁷⁸ Lihat Abī al-Fidā' Ismail ibn Umar ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, Juz I (Beirut: Dār al-Fikr, 2005), 145. .

in Qur'an such as verses *muḥkamāt*, *munākahāt* and others, as discussed by scholars of Tafsīr such as Qatādah (d. 117) and other Qur'an scholars. So, with the passage of time and the development of scientific dynamics, the theme of *naskh* has become more expansive in scope to discuss the abolition of the Shari'a and previous religions.

The comprehensive discussion of the *naskh* concept started when Ibn d. 456 H) wrote the book *al-Nāsikh wa al-Mansūkh fī al-Qur'ān al-Karīm* and Ibn Jawzī d. 597 H) also reported the same thing in his book *Nawāsikh al-Qur'ān*. The discourse developed by Ibn Ḥazm and Ibn Jawzī, through various scientific discussions by opening up space for the study of *naskh* widely, including debates related to the concept of *naskh* in the Jewish tradition, received multiple responses from various groups, the pros and cons were inevitable, including criticism from numerous parties. Circles addressed to the two scholars (Ibn Ḥazm dan Ibn Jawzī). One of those who supported the ideas of Ibn Ḥazm (d. 456 H) and Ibn Jawzī (w. 597 H) (d. 597 H) was a *Muallaf* from Judaism, al-Samaw'al (d. 570 H).⁷⁹

In contrast to al-Jabrī, Muhammad Abduh interprets the *lafaz* “مَنْ آيَةٍ” in QS. Al-Baqarah [2]: 106 does not mean the Shari'a or verses of the Qur'an as the classical scholars understood as previously mentioned. According to 'Abduh, “آيَةٍ” here means “*mukjizat*”, so what is meant by *naskh* is the cancellation of *mukjizat* by another *mukjizat*. 'Abduh argued, according to him seeing the sentence from the end of the QS. Al-Baqarah [2]: 106 here it is stated;

...أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (١٠٦)

“...Don't you know that Allah has power over all things?” (QS. Al-Baqarah [2]: 106).

The appearance of the phrase “Allah is almighty” in verse is evidence that “آيَةٍ” here is interpreted as a miracle. Moreover, there is a correlation in verse 107, which continues the poem, it is revealed about the “protest” of the people of Prophet Moses, who always asked for “proofs” to believe in him. The verse came down in which it was written: “بِخَيْرٍ مِنْهَا” which means something better than a miracle—*māddiyah*, namely the Qur'an.⁸⁰ Although different points of view, al-Jabrī substantially supports Abduh's interpretation. According to him, the meaning of “miracle” in verse is supported by other verses which indicate that

⁷⁹ Lihat, Al-Samaw'al ibn Yahya al-Maghribī, *Ifhām al-Yahūd wa Qiṣṣah Islām al-Samaw'al wa Ru'yah al-Nabīy Ṣalla al-Lāh 'alayh wa Sallam* (Beirut: Dār al-Jayl, 1990), 86.

⁸⁰ Sayyid Muḥammad Rashīd Riḍā', *Tafsir al-Manār*, Vol. I (Beirut: Dār al-Fikr, 1973), 417.

the word “آيَةً” indeed a miracle. It is as seen in QS. al-Anbiyā'[21] 91 and QS. al-Mukminūn [23]: 50, these two verses show the meaning of a miracle which is a form of the power and majesty of Allah SWT. if it does not mean a miracle, then the verse will not end with something that indicates power. If it is legal verses, then usually the suffix used is: “الله اعليم”, “الله حكيم”, “الله خير”. Besides supporting Abduh's argument, al-Jabrī also cites al-Ghazali's statement of rejection of the *naskh* intra-Qur'an, according to al-Ghazālī, if the *naskh* re understood as annulment of the previous law or understood by bringing in a new law that is more useful, or a closer truth, then it is something that is rejected.⁸¹

According to Ahmad Hasan, in the context of the search for QS. al-Baqarah [2]: 106 also does not indicate the cancellation or deletion of the intra-Qur'an. According to him, the first ten parts of this verse appeared to contain the objections of Muslims to the Jews, which culminated in the Divine command to move the Qibla direction from Jerusalem to Mecca as a sign of total severance with the Jewish law that had been annulled. Quoting Ibn Ishāq's statement, Ahmad Hasan explained that in QS. al-Baqarah from verses 1 to 141, is related to Jewish rabbis and new converts to Islam who are still half-hearted and tend to the Jews. So, as al-Jabrī, Ahmad Hasan stated, the abolition referred to in verse is Islamic law as the abolition of Jewish law.⁸² The same opinion was also expressed by 'Abd al-Karīm al-Khaṭīb, who stated that QS. al-Baqarah [2]: 106 is to anticipate 'criticism' about the position of Muslims as criticism that has happened to the Jews.⁸³

From these various arguments, the author's opinion further strengthens Al-Jabrī's belief that there are *naskh* intra-Qur'an, Understanding *naskh* ike this is rejected because Allah can't annul His own words. Al-Jabrī seems worried that the understanding of the *naskh* hat have been maintained so far should be abandoned. He is aware that the verses of the Qur'an that are considered erased are still very relevant and used as timeless guidelines.

8. The Basics of Abolishing Religion

According to Sheikh Nawawī al-Bantānī (d. 1314 H/1897 AD),⁸⁴ both theologically and fiqh, *naskh* means abrogation of religions and laws that God revealed before Islam came. With the presence of Islam, then by Allah, perfection was given to this last religion,

⁸¹ Muḥammad al-Ghazālī, *Nazar fī al-Qur'ān* (Kairo: Nahḍat Miṣr li al-Ṭaba'at, 2005), 194.

⁸² Ahmad Hassan, *Pintu Ijtihad Belum Tertutup*(terj.) Agah Garnadi (Bandung: Pustaka, 1984), 65.

⁸³ Abd al-Karīm al-Khaṭīb, *Tafsīr al-Qur'ān li al-Qur'ān*, Vol. I (Ttp. : Dār al-Fikr, tt), 129.

⁸⁴ Nama lengkapnya Abu Abdullah al-Muṭṭi Muḥammad Nawawī ibn Umar ibn Arabi. Ia lahir pada tahun 1230 H./1813 M. di Tanara Serang Banten. Ia meninggal dunia pada 25 Syawal tahun 1314 H/1897 M dalam usia 84 tahun, ada yang mengatakan 1316 H/1899 M dimakamkan di Mala Mekah..

automatically, then the laws and teachings that had been revealed before are no longer valid, have expired, already *mansukh*, and are considered to have passed (*expired*). Because the message that Muhammad brought, according to Sheikh Nawawī, became the closing religion, the Shari'a he got as the final law that became the guide for humanity throughout the ages. On the other hand, those who do not follow Islamic law are considered Kafir; even those who doubt and do not admit this he is also a Kafir.⁸⁵ The phenomenon, according to Khalīl, as quoted by Abdulaziz Sachedina (born 1942 AD), is that Muslims have abused the principle of cancellation (*naskh*) to refute the pluralistic teachings of the Qur'an. This phenomenon of abrogation is a historical setback to the formation of fiqh rules in classical sources, which legalized early territorial expansionism in the name of jihad.⁸⁶

Suppose we look closely at the reason for the descent of QS. Al-Baqarah [2]: 106 comes from the accusation of the Mushrikin, who stated that Muhammad's teachings were inconsistent and had caused confusion. They argued that the change was not from Allah but accused Muhammad himself of changing the Shari'a.⁸⁷ or example, the case of changing the direction of the Qibla in prayer, from initially facing Jerusalem, then turning it to move to the Kaaba, which is in the city of Mecca.⁸⁸ For the slander that the Jews conveyed, Allah answered it by sending down the revelation. These Jewish accusations are exceptionally sentimental because they do not compare them with the changes that also occurred in the teachings of the Torah. They just deliberately cornered him to show the inconsistency of Muhammad's teachings. Several Mufassir explained that this Jewish attitude indicated a rejection of the *naskh* of God's law, which meant they rejected the presence of the message of 'Isa and also Muhammad. The revelation of this verse, according to al-Ṭabarī (d. 310 H/925 AD) and Ibn Kathīr (d. 774 H), is a refutation of the views of the Jews.⁸⁹

However, this view of Ibn Kathīr dan al-Ṭabarī by some other scholars is doubted because it is considered unfounded. The Prophet's debate with the Jews at that time did not intersect with the concept of *naskh*. It seems that both al-Ṭabarī and Ibn Kathīr, were influenced by the later Judeo-Muslim conflict. The rebuttal refers to the incident narrated

⁸⁵ Lihat al-Nawawī, *Rauḍah al-Ṭālibīn wa 'Umdah al-Muḥīṭīn* (Beirut: al-Maktab al-Islāmī, Vol. 10, 1405 H), 66. Bandingkan dengan al-Bahūṭī, *Kashshāf al-Qinā' 'an Matn al-Iqnā'*, Vol. 6 (Beirut: Dār al-Fikr, 1982), 170.

⁸⁶ Abdulaziz Sachedina, *The Islamic Roots*, 56.

⁸⁷ Abī al-Ḥasan 'Alī ibn Aḥmad al-Wahidī, *Asbāb al-Nuzūl* (Kairo: Dār al-Ḥadīth, 2003), 34-35.

⁸⁸ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, Vol. I, 145.

⁸⁹ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, Vol. I, 146.

by the Qur'an itself, where it is related to how the Jews asked the Prophet for proof to make them believe, even though the Qur'an denounced it, because of their not serious attitude, not that they did not believe. Because there is no evidence but the result of arrogance and disbelief inherent in his heart (QS. Al-Baqarah [2]: 91, QS. Ali 'Imrān [3]: 181).

Likewise, as narrated by Ibn Hisham (d. 213 H), the Jews once asked the Prophet, "Bring us a book that has come down from the sky for us to read, and emit rivers for us, surely we will follow you and justify you." In their words, Allah then revealed the verse:

"Do you want to ask your Apostle as the Children of Israel asked Moses in ancient times? And whoever exchanges faith for disbelief, then indeed that person has strayed from the straight path" (QS. Al-Baqarah [2]: 108).⁹⁰

On that basis, the arguments of al-Ṭabarī (d. 925 AD) (d. 310 H) and Ibn Kathīr (w. 774 H), d. 774 H) regarding the rejection of the Medinan Jews against the Prophet Muhammad and the Qur'an because they reject the *naskh* concept, cannot be accounted for. In addition to the argument of the verse above, if this is indeed the basis of the Jewish group, they will no longer issue any other reason to oppose the Prophet.

Returning to the problem of the abrogation of Islam to the pre-Islamic religion, the early commentators based their arguments on the narration of Ibn 'Abbās d. 68 H/687 AD), which hinted at the change of God to the previous religion based on the assumption that QS. Ali 'Imrān [3]: 19 and 85, state that the true faith in the sight of Allah is Islam. This verse is considered to have annulled another verse (QS. Al-Baqarah [2]: 62) which expands the promise of salvation for followers of the previous religion.⁹¹

Is the omission of the verse taken literally? Even al-Nuḥḥās (w. 1025 M) d. 1025 AD) himself expressed his anxiety by reminding classical scholars to anticipate it because, as a result, several further questions will arise, is a provision of God made by Him then abolished by His other conditions? Is it possible for God to change his mind? However, according to al-Jawzī, the last 'tickling' questions were only criticisms of a small group of groups who criticized the *naskh* theory. Therefore, they did not need to be responded, al-jawzī believed that the *naskh* issue had been regulated into a statute as *naṣ* al-Qur'an (QS. Al-Baqarah [2]: 106).⁹²

⁹⁰ Ibn Hisham, *al-Sīrah al-Nabawīyyah*, Vol. III (Beirut: Dār al-Jayl, 1411 H.), 84. Lihat juga Wahbah Zuhaylī, *Tafsīr al-Munīr*, 285.

⁹¹ Al-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl al-Qur'ān*, Vol. II (Mesir: Muṣṭafa al-Bābī al-Halabī, 1968), 155. Terkait problem abrogasi ini, lihat juga Jane McAuliffe, *Qur'anic Christians an Anakysis of Classical and Modern Exegesis* (Cambridge: Cambridge University Press, 1991), 118-120.

⁹² Ibn Jawzī, *Nawāsikh*, 17.

QS. Al-Baqarah [2]: 106 which has been used as the postulate of the *naskh* intra-Qur'an, in the author's view, cannot be used as a justification for the abolition of pre-Islamic religions (*naskh* ekstra-Qur'an), as the interpretation of the *naskh* from Muḥammad 'Abd al-Muta'āl al-Jabrī (d. 1995 AD). The assumption that there is a division of religion means denying some of the *rules* of the *naskh* theory itself, and the verse only expresses the presupposition, not the necessity of the *naskh*. All of the poetry of the Qur'an remains valid. Even if there is a contradiction, it must be understood proportionally based on socio-historical conditions, not by eliminating verses (*naskh* intra-Qur'an). The poems in the Qur'an have selected revelations that become the best teachings for their people. Thus the abolition of the verse means the same as rejecting the best education of religion.

D. Conclusion

The debate regarding *naskh* intra-Qur'an and ekstra Qur'an has shown a fundamental concept for the arguments of exclusivism, inclusiveness, and pluralists in understanding the study of the *naskh* al-Qur'an and the importance of salvation for Muslims more than *naskh* intra-Qur'an. An emphasis is placed on the issue of deletion between verses, while the *naskh* ekstra Qur'an focuses on the abolition of the Qur'an on previous holy books and religions.

Exclusivism circles, as described above, use *naskh* as their weapon, also interpreting "Jews and Naṣrānī" is limited to those who lived before Muhammad was sent or those who lived during the period of Muhammad, but specifically to those who have embraced Islam. On the other hand, among inclusive and pluralist circles, the verses above are self-explanatory and straightforward so that there is no contradiction between one verse and another, with no need for interpretation, nor does abrogation take place in it. Everything is equal, and there is no group domination. Regardless of any formal religious institution, whether Islam, Judaism, Christianity, Majusi, Ṣabi'ah and other non-Muslims, they will be saved by God, provided they meet the three conditions stipulated in verse: believe in God, the Last Day, and do good deeds.

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