

'Ulūm Al-Qur'an; Discourse Nāsikh-Mansūkh Syahrur's Perspective

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Abstract: In the course of history 'Ulum al-Qur'an has a record of quite long and tough debates, especially regarding the concept of nāsikh-mansūkh. This controversy actually occurred because of the debate by the 'ulama regarding, are there any verses of the Koran that are scripted and there is no consensus of opinion in understanding the word text itself. Because of this, a contemporary scholar emerged, namely Muhammad Syahrur who tried to reconstruct this discourse by presenting the concept of nāsikh-mansūkh in his perspective and how it implies for the interpretation of legal themes. The fiqh he put forward. The purpose of this study is to find out Syahrur's views on the concept of nāsikh-mansūkh and its implications for the interpretation of legal themes of fiqh. This study uses a descriptive analysis method with qualitative data types. The research data was obtained through text review (reading text) and then analyzed, namely the exposition of what is in a text by describing it in the author's language. And supported by primary data in the form of a book - the work of Muhammad Syahrur - itself and secondary data, namely from books, books, journals, and other scientific writings that are in accordance with the problem studied. The data collection technique used in this research is text analysis or documentation or it can be called library research and book survey techniques. As for the results of this study, Muhammad Syahrur who argues that the nasikh-mansukh theory is the abolition of the previous syari'at by replacing it with the Prophet Muhammad's shari'at. He is more of the opinion that the abolition (naskh) in the nasikh-mansukh theory is the abolition of the treatises and shari'ah of the previous Prophet and replaced with the shari'ah of the Prophet Muhammad, whether it is in the form of refinement or replacement. According to him, it is impossible to replace the verses that contain the same syari'at for the same apostle, but there must have been a replacement of the syari'at between different syari'at and the messengers who came successively.

Keywords: Ulūm Al-Qur'an, Nāsikh-Mansūkh, Muhammad Syahrur, Descriptive Analysis Method.

Introduction

The term ulum al-Qur'an itself was not known in the early days of Islam's growth. This term only appeared in the 3rd century, but some scholars are of the view that this term was born as an independent science in the 5th century. Because Ulumul Qur'an, in the sense of a number of sciences discussing the Qur'an, only appeared in Ali's work. bin Ibrahim al-Hufiy (d.340), entitled Al-Burhan Fi 'Ulum Al-Qur'an. The disciplines included in the Ulumul Quran branch are numerous. There is no exact number that states the number of disciplines that are branches of the ulumul Quran. Badruddin al-Zarkasyi (d. 794) in his book al-Burhan fiy Ulum al-Qur'an which

consists of 4 volumes, he discusses 47 discussions of 'ulum al-Qur'an (Al-Zarkasyi, 2006), al-Sayuti (d. 911 H) with his book al-Itqan. This book consists of two chapters, and discusses 80 types of 'ulum al-Qur'an, while ibn Aqilah al makki (w.1150 H) in Az Ziyadah Wal Ihsan Fi Ulum Al-Quran mentions 145 branches (Drajat, 2017) and Ibn al-Arabi even called it as many as 77,450 branches of knowledge, according to the number of words in the Koran multiplied by four. (Drajat, 2017) Several branches of Ulumul Quran which are almost always discussed in the entire book of Ulumul Quran, including the Science of Nasikh Mansukh.

In the discourse of 'Ulūm al-Qur'an, nasikh mansukh is one of the most important theories for understanding and interpreting the Koran. Even

knowledge of it is one of the prerequisites for interpreting the Koran (Al-Sayuthi, 2016). So it is not surprising that in the works of 'Ulūm al-Qur'an almost never misses the discussion. However, the concept of this text in the course of the history of 'Ulūm al-Qur'ān has a long record of debate. History shows that this debate continues to be prolonged and does not have the same starting point. Some of the scholars there accept this theory as a necessity that exists in the Koran, while other scholars reject its existence and consider it a thought that cannot be accounted for. In addition to the two views above, there are also some scholars who try to modify the theory of this text with considerations of scientific and academic value.

Controversy about texts in the Koran actually occurs because of disagreement among scholars about whether there are verses of the Koran that are written. This controversy is getting more and more prolonged because in reality, among the scholars who received the texts themselves there is no agreement on how many things, including the number of verses that are written, the limit of contradictions that require the application of the text theory to solve it and so on. The debate is also caused by the absence of unanimous opinion among the scholars in understanding the word naskh itself. Jalaluddin al-Suyuti, for example, interprets the word naskh as naql or moving from one place to another (Al-Sayuthi 2016), Manna` Khalil al-Qattan defines naksh by lifting (removing) syara' law with the pretext of syara' law (book) which another (Qatthan 2000), this definition presented by al-Qattan is seen by Subhi al-Salih as the most accurate definition. Several provisions of shari'ah law which al-Shari' (Al-Qur'an and Hadith) deemed unnecessary to defend, were repealed with strong and clear arguments based on understandable facts, for the benefit of a wisdom that can only be known by people highly knowledgeable (Al-Shalih n.d.).

Scholars in their response to nasikh and mansukh in the Koran are divided into several groups, including groups of contemporary Muslim thinkers such as Muhammad Syahrur, who have reconstructed the nasikh-mansukh concept which he considers does not reflect the universality of the

Koran. (Shahrur 1990). This controversial thinker is indeed very different in many ways from other thinkers. For this reason, it is interesting to examine this figure who is known to be very vociferous in voicing the renewal of Islamic law, in fact, criticizing the theory of naskh mansukh in the Koran and the implications for establishing law.

Materials and Methods

The purpose of this study is how nasikh and mansukh are in Syahrur's view. This research is a library research where the research material comes from written literature. The research object chosen by the researcher is regarding the concepts of nasikh and mansukh in the Koran from Muhammad Syahrur's perspective. Researchers try to identify the problems studied through data, primary and secondary data in the form of books, scientific articles, scriptures, and other written literature that has relevance to this research. This study uses content analysis. This method is used as an attempt to reveal various information behind the data presented in a media or text. Meanwhile, the approach used in this study is a descriptive approach.

Results and Discussion

Nāsikh Mansûkh and it's Scope

Etymologically, according to Subhi al-Salih, there are several meanings of nasikh, especially when we refer to several verses of the Qur'an. (Al-Salih n.d.) First, Nasikh is defined as Izalah, namely disappearance. This understanding is taken by referring to the verse "Allah removes what is destroyed, and Allah strengthens His verses" (QS. al-Hajj: 52). Second, Nasikh means change (tabdil). This refers to the verse, "and when We put a verse in place of another verse as a substitute, even though Allah knows better what He sent down" (QS. al-Nahl: 101). And Third, Nasikh is defined as al-Naql, (splitting or moving). In terms of terminology, Manna al-Qattan mentions Nasikh is: Lifting (abolishing) syara' law with the argument of other syara' laws (khitab). But this deletion does

not include al-bara'ah al-ashliyah, which is genuine, unless caused by death or madness or removal by ijma' or qiyas (Qatthan 2000).

Therefore al-Syatibi gives a limit to this nasikh; First, the cancellation of an earlier law, because of a later legal stipulation. Second, the exception of laws that are general in nature by special laws that come later. Third, there is an explanation that comes after the enactment of a law, but it is still vague. Fourth, determination of previous legal requirements for unconditional law (Al-Syatibi 1975).

However, this limitation is rejected by some Ulama, because of the extent of the limitation, so it is not clear which one is mukhassis and which one is muqayyid. Then came the narrower boundaries of nasikhs, namely; legal provisions that came later, in order to cancel or revoke or declare the end of the previous law enforcement period. So that the applicable law is the one that has been determined last. From this we can see that Nasikh-Mansukh requires; 1) The law that is mansukh is syara' law. 2) The argument for the abolition of the law is the syara' law which came later, whose law is mansukh. 3) Mansukh law, the law is not bound or limited by a certain time. If these three conditions are agreed to be the grand design for the existence of the term Nasikh-Mansukh, then nasikh only applies to the plains of orders and prohibitions an sich, and does not occur in khabar or news, such as promises (al-Wa'd), and threats (al-Wa'id), as long as these orders and prohibitions do not touch on the main issues of worship and mu'amalah, aqidah, ethics and morality. And the criteria for the existence of nasikh-mansukh are 1), because there is a law (syara'). 2), because there is a contradiction (ta'arudl) between one law and another. And 3), al-Ayat al-Mansukhah was revealed earlier than al-Ayat al-Nasikh (Qatthan 2000: 232-233).

Basically, this nasikh-mansukh theory does not only apply to the Koran, but also applies to other sources of Islamic law. As stated by Zainul Mun'im, there are several types of nasikh-mansukh that have been formulated by the majority of classical Islamic jurists, although there are some differences in their distribution among these jurists. Wahbah az-Zuhaili categorizes nasikh-mansukh into two parts. The first part is in the

form of naskh (removal) of syar'i arguments (al-Qur'an and sunnah) which are divided into four types, namely naskh al-Qur'an bi al-Qur'an (removal of verses of al-Qur'an 'an with other verses of the Qur'an), naskh al-Sunnah bi al-Sunnah (removing the sunnah of the Prophet with other sunnahs of the Prophet), naskh al-Sunnah bi al-Qur'an (removing the sunnah of the Prophet with verses -verses of the Koran), and finally, the text of the Koran bi al-Sunnah (deleting some verses of the Koran with the sunnah of the Prophet). Meanwhile among the H{anafiyah and Mu'tazilah scholars, there are two types of additions namely naskh al-Qur'an bi al-Ijma' (deleting verses of the Qur'an with ijma' and naskh al-Sunnah bi al-Ijma' (removing the sunnah of the Prophet with ijma'). This type is based on what 'Umar bin Khattab has done by not giving zakat to the mu'allaf, even though the Qur'an itself clearly includes mu'allaf in the group of people who are entitled to receive zakat (Mun'im 2014).

Syahrur

Syahrur attempts to re-read religious texts armed with philosophy and his mastery of several world languages such as Arabic, English and Russian. Syahrur believes that the standard of a method of understanding religious texts is not determined by the ideological and genealogical background of the method, but by the contextuality and relevance of the method to the character of the text in general (Ulfiyati 2018)

Thus, the basic problem that prompted Shahrur to attempt to conduct Islamic studies in this case was distinguished in two interrelated dimensions, namely; first, the reality of contemporary Islamic society, and second, the reality of doctrine and turast in Islam. It is these two things that will lead to the emergence of restless thoughts in Shahrur. Shahrur sees that contemporary society has been polarized into two blocks. First, those who adhere strictly to the literal meaning of tradition. They believe that the inheritance holds absolute truth. What was suitable for the first community of believers in the time of the Prophet (pbuh) is also suitable for all believers in any era. This belief has become something absolute and final. Second, those who tend to call for secularism and modernity, reject all Islamic heritage including the

Koran as part of an inherited tradition, which is only a narcotic in public opinion. For them, ritual is an image of obscurity (Ulfiyati 2018)

Muhammad Syahrûr also offers two models of interpretation of the Qur'an. First, the ijtihad method with a boundary theory approach (nazhariyyah al-hudûd). This method is used to read the verses of muhkamât (law verses). With this theory, the sacredness of the text can be maintained, but its interpretation can be flexible and dynamic along with the times. Second, the hermeneutic takwil method through a linguistic-scientific approach which is applied to interpret mutasyâbihât verses that contain information or scientific cues. With this method, the verses of the Qur'an that were previously still a rational theoretical truth or in the form of an objective reality outside of human consciousness will become a scientific theory that is truly in accordance with reason and empirical reality. This takwil method wants to prove the truth of the theoretical information of the Qur'an (Syahrûr's special term). This is because, for example, the theory that emerged in the nineteenth century worked to problems arose during that time, and not for problems that occurred in twentieth century or so. (Elkarimah 2022)

Naskh Mansukh Syahrur

According to Syahrur, the theory of nasikh-mansukh in the Qur'an is the removal (naskh) of the treatises and shari'ah of the previous Prophet and being replaced with the treatises and shari'ah of the Prophet Muhammad, both in the form of improvements and replacements. In another meaning, Syahrur interprets the word "father" in QS. al-Baqarah (1): 106

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

106. Verses that We have written (annulled) or We have made (humans) forget about them, We will certainly replace them with better ones or those that are comparable to them. Do you

not know that Allah is Omnipotent over all things?

and QS. an-Nahl (16): 101

وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

101. When We replace a verse in place of another verse, even though Allah knows better what He revealed, they say, "Surely you (Prophet Muhammad) are liars." Most of them don't even know.

as has been written above as the treatise of the previous Prophets. The concept of Syahrur is different from the concept of the majority of Islamic jurists in the form of abolition (naskh) of verses or laws with subsequent verses or laws that occur in the treatises and shari'ah of the Prophet Muhammad. According to him, it is impossible to replace the verses that contain the same syari'at for the same apostle, but there must have been a replacement of the syari'at between different syari'at and the messengers who came successively (Shahrur 1994)

To strengthen this argument, Syahrur gives several examples of verses that mention the people of the book and something that was revealed to them, the meaning of these verses is as follows: Al-Baqarah (2): 105-106

﴿ مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ ۗ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝ مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝﴾

105. Disbelievers from the people of the People of the Book and polytheists do not want something good to be sent down to you from your Lord. However, Allah especially bestows His mercy upon whomever He wills. God is the owner of great bounty.

106. Verses that We have written (annulled) or We have made (humans) forget about them, We will certainly replace them with better ones or

those that are comparable to them. Do you not know that Allah is Omnipotent over all things?

Then in surah Al-Ma'idah (5): 15.

﴿يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ﴾

15. O AhlulKitab, indeed Our Messenger has come to you to explain many things from (the contents of) the holy book that you hide and allow (not explain) many things (too). Verily, light has come to you from Allah and clear Scriptures.

And As-Shura (42): 13

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ﴾

13. He (Allah) has prescribed for you the religion that He inherited (also) from Noah, which We have revealed to you (Prophet Muhammad), and which We have passed on to Abraham, Moses, and Jesus, namely: uphold religion (faith and piety)) and do not be divided in it. It is very hard for the polytheists (to follow) the religion that you call upon them. Allah chooses those whom He wills in His (religion) and guides His (religion) for those who return (to Him).

According to Syahrur, these verses show that the Shari'at of the Prophet Muhammad was revealed in order to menaskh, renew, and perfect the Shari'at of the previous Prophets. (Syahrur 1994) Syahrur's nasikh-mansukh concept cannot be separated from his rejection of texts (abrogation) that occur in the same syari'at. In another sense, he rejected the classic nasikh-mansukh theory which had been established among Islamic jurists. He

considers that what has been initiated by classical Islamic jurists (Syahrūr 2000) regarding nasikh mansukh is the result of tyranny in classical times. These tyrannies are as follows. First. Political tyranny has influenced the strengthening of the conception that nasikh-mansukh takes place in the shari'ah of the Prophet Muhammad, by relying that the meaning of a sentence is a redaction of the Koran between two divisions. Al-Qur'an motivates to fight tyranny wherever it comes from. Therefore, it is a must for tyranny to put limits on terrible internal conflicts and civil wars, to seek solutions in the Qur'an and sunnah qauliyyah. Second, the tyranny of thought has had a huge influence on the establishment of the classic nasikh-mansukh concept among Islamic jurists today. This tyranny originated from the codification period ('asr tadwin) which was confirmed by "Arab-Islamic reason" at the hands of al-Gazali and Ibn 'Arabi, and also because tyranny had unchallenged shares during the codification period of the 2nd century H. Islamic references have been perfect and continue to apply today, such as the definition of sunnah, the methodology of ushul al-fiqh (including nasikh mansukh), and others according to the frame of reference taken from the knowledge prevailing at that time.

What has been explained above shows that nasikh mansukh according to Syahrur is the abolition of the Shari'ah of the previous Prophet to be replaced with the Shari'ah of the Prophet Muhammad. Thus, Syahrur believes that it is impossible to delete one legal verse from another in the Prophet Muhammad's treatise and shari'ah. With his rejection of the occurrence of naskh (abrogation) in the Prophet Muhammad's shari'ah, then how did he find solutions to verses that at first glance seem to contradict other verses that occur in the Prophet Muhammad's shari'ah? To answer this question, Syahrur uses a hermeneutic approach based on the linguistic form approach promoted by Abu 'Ali al-Farisi, Ibn Jinni, and Abdul Qahir al-Jurjani (Syahrur 1990). With this linguistic approach which he calls "manhaj attarikhi al-ilmi, he concludes that there is no synonymity (at-taraduf) in Arabic (including the language of the Qur'an). With his approach which tends to be semantic and linguistic, Syahrur would

like to show the intellectual public that the approach through the grammar of language has potential to dynamize words and sentences in the Qur'an. According to him, the linguistic approach can still be used to produce interpretations of the Koran on Islamic law that are more relevant to the current context and situation.

Conclusions

Scholars in responding to nasikh and mansukh in the Koran are divided into several groups. Including the modern thinker Syahrur who argues that the nasikh-mansukh theory is the abolition of the previous syari'at by replacing it with the Prophet Muhammad's shari'at. He is more of the opinion that the abolition (naskh) in the nasikh-mansukh theory is the abolition of the treatises and shari'ah of the previous Prophet and replaced with the shari'ah of the Prophet Muhammad, whether it is in the form of refinement or replacement. According to him, it is impossible to replace the verses that contain the same syari'at for the same apostle, but there must have been a replacement of the syari'at between different syari'at and the messengers who came successively.

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