

**NASKH AND RECONCILIATION BETWEEN POSTULATES:
ANALYSIS OF MUHAMMAD ‘ABDUH’S INTERPRETATION
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Email: farabiarrazi@gmail.com**ABSTRACT**

The concept of naskh (abrogation) has been one of the most debated issues in Qur’anic studies, particularly regarding its scope and legitimacy within the Qur’an. This study addresses the problem of divergent interpretations of naskh by examining how Muhammad ‘Abduh, a modern reformist exegete, redefines this concept in contrast to classical scholarship. The main research question investigates how ‘Abduh understands naskh and what implications this understanding has for Qur’anic interpretation. This research employs a qualitative library-based approach, using a descriptive-analytical method to examine primary and secondary sources related to ‘Abduh’s exegetical thought. The findings reveal that ‘Abduh offers a distinctive interpretation of Q. al-Baqarah (2):106, arguing that the term *āyah* refers not to Qur’anic verses but to *āyāt kawniyyah* (cosmic signs or prophetic miracles). Based on this interpretation, he rejects the notion of abrogated verses (*āyāt mansūkhah*) within the Qur’an. This study concludes that ‘Abduh’s perspective emphasizes internal coherence, rational consistency, and non-contradiction in the Qur’an, thereby reshaping the classical discourse on naskh and offering an alternative framework for modern Qur’anic interpretation.

Keywords: *Nasakh, Muhammad Abduh, Āyah, Compromise, contradiction.*

ABSTRAK

Konsep *naskh* (abrogasi) merupakan salah satu persoalan yang paling banyak diperdebatkan dalam studi Al-Qur’an, khususnya terkait ruang lingkup dan legitimasi penerapannya dalam Al-Qur’an. Penelitian ini mengkaji perbedaan interpretasi mengenai *naskh* dengan menelaah bagaimana Muhammad ‘Abduh, seorang mufasir reformis modern, mendefinisikan kembali konsep tersebut sebagai respons terhadap pandangan ulama klasik. Pertanyaan utama penelitian ini adalah bagaimana ‘Abduh memahami *naskh* dan apa implikasi pemahaman tersebut terhadap penafsiran Al-Qur’an. Penelitian ini menggunakan pendekatan kualitatif berbasis studi kepustakaan dengan metode deskriptif-analitis untuk mengkaji sumber primer dan sekunder yang berkaitan dengan pemikiran tafsir ‘Abduh. Hasil penelitian menunjukkan bahwa ‘Abduh memberikan interpretasi berbeda terhadap Q.S. al-Baqarah (2):106



dengan berpendapat bahwa istilah *āyah* tidak merujuk pada ayat-ayat Al-Qur'an, melainkan *āyāt kawuniyyah*, yaitu tanda-tanda kosmis atau mukjizat kenabian. Berdasarkan interpretasi tersebut, ia menolak keberadaan ayat-ayat Al-Qur'an yang mengalami abrogasi (*āyāt mansūkhah*). Penelitian ini menyimpulkan bahwa perspektif 'Abduh menekankan koherensi internal, konsistensi rasional, dan ketiadaan kontradiksi dalam Al-Qur'an, sehingga menawarkan kerangka alternatif bagi penafsiran Al-Qur'an modern.

Kata Kunci: Nasakh, Muhammad Abduh, tafsir Al-Manar, tafsir Kontemporer

INTRODUCTION

The Qur'an as a divine revelation functions not only as a source of law, but also as a reference for morals, ethics, and spiritual orientation that comprehensively guides human life. Therefore, each verse is in principle revealed to be understood and practiced. However, in the practice of reading and application, a methodological problem arises that is not simple: some of the verses in the initial reading seem to contradict each other.¹

This challenge becomes serious because the Qur'an itself affirms the absence of internal contradictions in revelation. An example that is often mentioned is the difference in the period of 'iddah for women who are left behind by their husbands, between Q.S. al-Baqarah [2]:240 (one year) and Q.S. al-Baqarah [2]:234 (four months and ten days). This kind of tension demands a methodological device capable of explaining the differences in redaction and verse emphasis without sacrificing the Qur'an's principle of internal consistency.²

In the Islamic scientific tradition, one of the tools used to respond to this problem is the concept of nasakh (abrogation), which is the cancellation of sharia law by the shari'i postulate that comes later. Nasakh is not only the concern of the *uṣūliyyūn* (experts in jurisprudence), but also the *mufasir*, because both deal directly with the verses of the law.³

However, the nasakh discourse from the beginning has retained a sharp dynamic: the differences in definition, terms, scope, and operational space have direct implications for the way in which the legal texts are understood and the *status of nāsikh-mansūkh*. The most obvious polemic

¹ Aqdi Rofiq Asnawi and others, 'The Coherence of Surah Al-Dzariyat in Perspective of Semitic Rhetoric', *Jurnal Ilmiah Al-Mu Ashirah*, 20.1 (2023), p. 71, doi:10.22373/jim.v20i1.16021.

² Mazlan Ibrahim and others, 'The Usage of Interpretation Methodology of Ambiguous Verses in the Ancestors's Exegesis', *ISLAMIYYAT: The International Journal of Islamic Studies*, 47.1 (2025), pp. 245-57.

³ Ruslan, 'Nasikh Dan Mansukh Alquran Menurut Dr. Hamka', *Journal of Islamic and Law Studies*, 3.2 (2019), p. 17.



can be seen in the difference in the number of verses that are considered mansūkh ranging from a very large number in the early period to a drastic decline in later studies. This change signaled a methodological shift: from a tendency to rely on history to a tightening of criteria, especially on the prerequisite of contradictions that could not be compromised (*al-jam' wa al-tawfiq*).⁴

Theoretically, this shift was also influenced by the difference in the way the early generation and later scholars used the term "nasakh". A number of scholars consider that the use of the term nasakh in the salaf period is broader, including absolute restrictions (*taqyīd al-muṭlaq*), general specialization (*takhṣīs al-'āmm*), and mujmal explanations (*bayān al-mujmal*), in addition to its technical meaning as the adoption of the law by later postulates.⁵ Consequently, not all claims of mansūkh in classical literature can be accepted as abrogation in the terminological sense of muta'akhhirīn. In addition, the assessment of "contradictions" itself is ijtihādī, thus opening up space for differences in conclusions among scholars. On the other hand, ignoring the theory of nasakh completely is also problematic, because the tradition of tafsir requires precision in recognizing the relationship between people, especially in the verses of the law.⁶

It is in this context of a long dialectic that Muhammad 'Abduh's view becomes both relevant and challenging. As a modernist mufasir who was oriented towards *the adab of al-ijtimā'ī* and emphasized the internal coherence of the Qur'an and the rationality of interpretation, 'Abduh showed a critical tendency towards the conception of nasakh which was understood as the cancellation of verses.⁷

He interprets Q.S. al-Baqarah [2]:106 which is commonly used as the basis for the legitimacy of intra-Qur'anic nasakh in a different way: the word āyah is not understood as a "verse of the Qur'an", but as *āyāt kawniyyah* in the form of signs or miracles of the prophets. Consequently, he tends to deny the existence of mansūkh verses in the Qur'an and chooses an interpretive strategy that leads to the search for consistency between texts. At the same time, in contemporary readings (e.g. those associated with the idea of tabdīl), this discourse opens up an important question of how legal "changes" are understood without having to affirm the "cancellation" of the verse.⁸

⁴ Lajnah Pentashihan and others, 'Redefinisi Makna Nasakh Internal Ayat Al-Qur'an', *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 19.1 (2017), pp. 24–36.

⁵ Yamal al-Banna, *Tanfīdh Da'wā al-Naskh Fī al-Qur'ān* (Dar Syuruq, etc.), hlm. 14; al-Syatibī, *al-Muwāfaqāt* (Dar al-'Affan, 1997), vol. 3, hlm. 344.

⁶ Jalāl al-Dīn 'Abd al-Rahmān al-Suyūṭī, *al-Itqān fī 'Ulūm al-Qur'an* (al-Hai'at al-Mishriyyat al-'Ammat li al-Kitab, 1974), 462.

⁷ Ahmad Fawaid, 'Polemik Nasakh Dalam Kajian Ilmu Al-Qur'ān', *SUHUF*, 4.2 (2015), pp. 247–70, doi:10.22548/shf.v4i2.56.

⁸ M. Quraish Shihab, *Membumikan al-Quran: Fungsi dan Peran Wahyu dalam Kehidupan* (Mizan, 2013), hlm. 288. *Tabdīl* differs from *naskh* in the sense of annulment; it



The study of *the naskh* and the thought of Muḥammad ‘Abduh has been largely directed at the debate over the existence of *the naskh* in the Qur'an and its interpretation of Q.S. al-Baqarah [2]:106. However, an equally important issue is how this attitude works at the level of interpretation when ‘Abduh is faced with verses that in the literature of *al-nāsikh wa al-mansūkh* are claimed to have experienced *naskh*. At this level, the question is no longer limited to whether ‘Abduh accepts or rejects *the naskh*, but on the basis of the arguments he uses to judge the validity of a *da‘wā al-naskh*. Therefore, this study places the cases of verses that are suspected to be *mansūkh* as a field to trace the pattern of reasoning ‘Abduh, especially in testing the existence of *ta‘āruḍ*, chronological certainty, the accuracy of *dalālah* of pronunciation, the similarity of legal objects, and the possibility of settlement through *al-jam‘ wa al-tawfīq*, *bayān*, *takhṣīs*, or *taqyīd*. Thus, the point of analysis of this research is not solely the final result in the form of acceptance or rejection of *the naskh*, but the structure of the argument that produces the conclusion.⁹

Based on these issues and the space for study, this paper focuses on two main issues: (1) how the nasakh discourse is understood within the framework of Muhammad 'Abduh's interpretation of the interpretation, and (2) how the implications of this understanding affect the way he interprets verses that are traditionally thought to be mansūkh. The purpose of this study is to map the argument of 'Abduh conceptually, especially its criticism of the postulate of the legitimacy of nasakh and to assess its hermeneutic consequences in the area of applicability of interpretation. Thus, this research does not stop at the level of definitions and theories, but traces how these theories work in the practice of tafsir, especially in Tafsīr al-Manār.

Methodologically, this research is a library research with a qualitative approach. The main source is Tafsīr al-Manār (Rashīd Riḍā-Muhammad 'Abduh), along with other relevant sources in the disciplines of Qur'anic Science, Ushul Fiqh, and the study of interpretation. Data was collected through a topical (not sequential) study of documents, then analyzed using descriptive-analytical methods: explaining concepts, tracing arguments, and comparing common points and differences with classical constructions of nasakh.

With this framework, the article is expected to clarify 'Abduh's position in the polemic of nasakh, as well as show his conceptual contribution to the formulation of a more coherent, critical, and relevant interpretation methodology for the reading of the Qur'an today.

refers to the substitution or transfer of the application of the law according to the conditions, while the previous law may still apply to other similar conditions.

⁹ Mohammad Umar Said, 'Mansikh-Manskh Dalam Al-Quran', *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 5.2 (2020), pp. 173–83, doi:10.24090/maghza.v5i2.4174.

**DISCUSSION**

Biography of Muhammad 'Abduh

Muhammad Abduh (Muhammad ibn Abduh ibn Hasan Khairullah) was born in Mahallat Nasr, Sibrakhait area, al-Bukhairah Province, Egypt, in 1266 H/1849 AD, to a simple peasant family.¹⁰ The unstable political situation in Egypt during Muhammad Ali's rule, especially fiscal pressure in the form of heavy taxes, prompted his family to move around, before finally returning to settle in his hometown. Despite his modest socio-economic background, Abduh gained access to formal education because his father saw his intellectual capacity, different from his brothers who were more directed to help the family farm.¹¹

Muhammad 'Abduh's early education began at the al-Aḥmadi Mosque, Thantha, one of the leading centers of Qur'an study of his time. In about two years, he memorized 30 juz at the age of about 12 an indication of cognitive capacity and strong learning discipline. However, the advanced stage of his education gave birth to methodological criticism: he rejected a teaching pattern that was dogmatic, based on memorization, and lacked space for understanding and reasoning.

This disappointment had made him abandon the path of formal education; He returned to the village (around 1864), helped his parents, and even married at a young age. An important turning point occurred when he interacted with Shaykh Darwisy Khidr (his uncle), a Sufi follower of Thariqah Syadziliyah. This sufistic dimension revived his passion for learning and gave color to his religious formation: not just ritual piety, but inner awareness, self-discipline, and the search for meaning.¹²

In 1866 Abduh continued his studies at al-Azhar. However, his criticism of the al-Azhar education system has hardened: according to him, the learning orientation emphasizes authoritative transmission (*naql*) of the legacy of classical scholars, rather than verifiable research on *tahqiq*, *muqaranah* (comparison), and *tamhish* (critical testing).¹³ At the same time, Abduh also broadened his intellectual horizons through learning outside the classroom with a number of scholars, delving into Greek and Islamic philosophy, languages, and Arabic literature. This constellation formed Abduh's intellectual disposition: respecting tradition, but rejecting the

¹⁰ Mani' Abd al-Halim Maḥmūd, *Manāḥij al-Mufasssirin* (Dar Kitab al-Miṣr, 2000), p. 305; Muhammad 'Abduh, *Risālah al-Tauḥīd* (p.t.), p. 7.

¹¹ Abdullah Maḥmūd Syahatāt, *Manhaj Imam Muhammad 'Abduh Fī Tafsīr Al-Quran Al-Karīm* (Nasyr al-rasāil, t.t.), hlm. 5.

¹² Syahatāt, *Manhaj Imam Muhammad 'Abduh Fī Tafsīr Al-Quran Al-Karīm*, hlm. 7; Maḥmūd, *Manāḥij al-Mufasssirin*, hlm. 13.

¹³ Syahatāt, *Manhaj Imam Muhammad 'Abduh Fī Tafsīr Al-Quran Al-Karīm*, p. 13.



freezing of tradition into taqlid that killed the power of ijtihad and rationality.¹⁴

The decisive phase of Muhammad 'Abduh's reform agenda began in 1871 when Jamaluddin al-Afghani arrived in Egypt; through *intense mulāzamah*, 'Abduh absorbed the idea of revival (Pan-Islamism) and transformed it into a public intellectual. After graduating from al-Azhar (1877), he taught in several institutions (al-Azhar, Dār al-'Ulūm, and Madrasah al-Idārah wa al-Alsun) with an emphasis on independence of thought. His journalistic-political activism led to repression: he was expelled after the expulsion of al-Afghani (1879), exiled again after the 'Urabi Revolution (1882), and in Paris published *al-'Urwah al-Wuthqā* as a medium of intellectual resistance. Upon returning to Egypt, he was directed to the institutional path until he became the Mufti of Egypt (1899); died 1323 H/1905 AD in Alexandria and was prayed at al-Azhar.

In the field of interpretation, relevant works of Abduh include: *Tafsir Juz 'Ammā*, *Tafsir QS al-'Ashr*, several thematic-fragmentary tafsir (e.g. QS al-Nisa' 77 & 87; QS al-Hajj 52–54; QS al-Ahzab 57) which among other things serves as an apologetic-critical response to negative issues about Islam, and the most monumental: *Tafsir al-Qur'an al-Hakim (Tafsir al-Manar)* (from al-Fatihah to al-Nisa' 129) which was delivered in recitation at the al-Azhar campus Mosque and later documented as a revised tafsir project. Apart from tafsir, he also wrote important works such as *Risalah al-Waridah*, *Hasyiyah 'ala Dawani*, *Syarah Nahj al-Balaghah*, *al-Radd 'ala al-Dahriyyin*, to *al-Islam wa al-Nasraniyyah* and *Risalah al-Tauhid*.

Tafsir Al-Qur'an Al-Hakim (Tafsir al-Manar)

Tafsir al-Manār (original title: *Tafsīr al-Qur'ān al-Ḥakīm*) is a modern work of tafsir that departs from the collaboration of Muhammad 'Abduh (through the recitation/lecture of tafsir) and Muḥammad Rashīd Riḍā (through recording, editing, development, and publication). The naming of *al-Manār* is directly related to its publication media, namely *the magazine al-Manār* which was nurtured by Riḍā so that the popular title of this tafsir follows the name of the magazine.¹⁵

Historically, the initial material of this tafsir comes from the dars of tafsir in al-Azhar that began at the beginning of Muḥarram 1317 AH at the encouragement and insistence of Riḍā; Riḍā wrote it down and then broadcast it through *al-Manār*. In the text of *Tafsir al-Manār* itself, the distinction between the teacher's contribution and the disciples is seen through markers such as "qāla al-ustādh al-imām" (or its variation), which indicates the part that Riḍā attributed to 'Abduh.

¹⁴ Syahatāt, *Manhaj Imam Muhammad 'Abduh Fī Tafsīr Al-Quran Al-Karīm*, hlm. 13.

¹⁵ Muhammad Rasyid Ridhā, *Tafsīr Al-Qur'ān Al-Hakīm (Tafsīr Al-Manār)* (Hai'at al-Miṣr 'Amm li al-Kitāb, 1990), vol. 1, hlm. 3.



In terms of scope, relatively well-established scientific reports say that the recitation of 'Abduh ends around QS al-Nisā' verses 125–126 (the difference in the pronunciation of verse numbers appears in some reports, but the points are close together and refer to the end of the recitation of 'Abduh). After the death of 'Abduh, the interpretation was continued by Riḍā until QS Yūsuf verse 52. Thus, the circulating *corpus of Tafsir al-Manār* covers al-Fātiḥah to Yūsuf:52.¹⁶

From the manhaj side, *al-Manār* is known to affirm the integration of "ṣaḥīḥ al-ma'thūr" (accountable narration) and "ṣarīḥ al-ma'qūl" (enlightened rational argumentation), with the main orientation of explaining *the maqāṣid* of the Qur'anic instructions: the principle of tasyri', *sunan Allāh* in human life, and the relevance of guidance across space-time, with a communicative style of language (not immersed in technical terms that break off the lay reader). In modern studies, the pattern is often mapped as al-adab al-ijtimā'ī (social-society), which is to direct the interpretation to the renewal of the consciousness of the people, criticism of stagnation, and the reading of socio-political problems through the moral-legal message of the Qur'an.

The above framework is important as an "epistemic footing" before entering the nasakh: because the discussion of nasakh in *al-Manār* does not stand neutral, but moves within the grand horizon of this interpretation, namely (1) the priority of the Qur'an as *an operational hudā* for society, (2) selectivity against traditional claims that are considered to weaken the coherence of the Qur'anic guidance, and (3) the rationalization of arguments while still weighing authentic history.¹⁷

Nasakh in Abduh's Perspective

In an etymological review, *nasakh* (نسخ) essentially moves on two poles of meaning: *izālah* (removal/removal) and *naql* (transfer/copying).¹⁸ The meaning of *izālah* is understood as "negating/removing" something (*al-in'idām*) and is usually explained in two forms. First, *izālah ilā badal*, i.e. erasure accompanied by a replacement; expressions such as "*nasakhat al-shamsu al-zill*" describe the sun "removing" the shadow by "replacing its position", and the analogy "*nasakha al-shayb al-shabāb*" suggests gray hair "removing" youth in its place. Second, *izālah ilā ghayr badal*, i.e. elimination without replacement, like the expression of the wind "erasing traces" (*nasakhat al-rīḥ āthār...*). The Qur'an also uses this nuance of *izālah*, for

¹⁶ Ridhā, *Tafsir Al-Qur'ān Al-Hakīm (Tafsir Al-Manār)*, hlm. 359.

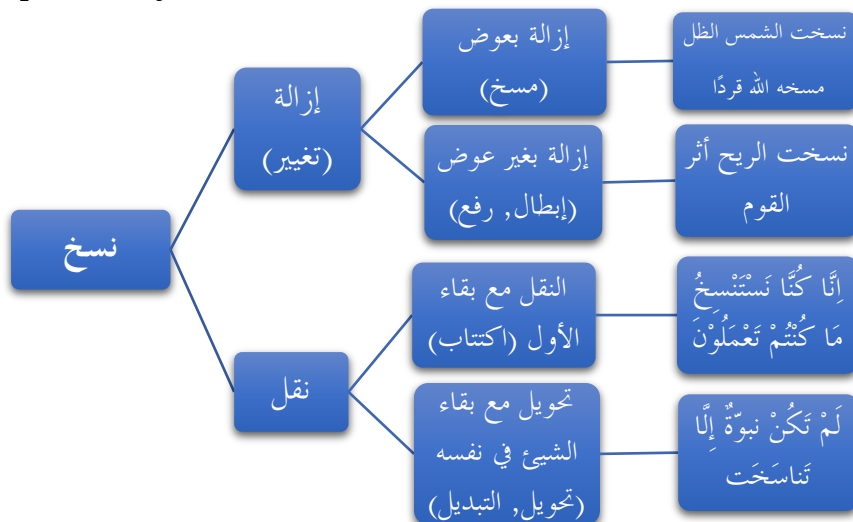
¹⁷ Risman Bustaman dan Devy Aisyah, "Model Penafsiran oleh Muhammad Abduh dalam Al-Manar: Studi Kisah Adam Pada Surah Al-Baqarah," *Masdar* 2, no. 2 (2020): hlm. 205.

¹⁸ Ibn Fāris, *Maqāyis al-Lughah* (Dar Fikr, 1979), vol. 5, p. 124; Khalil Ahmad Al-Farahidi, *Mu'jam Al-'ain* (Dar Wa Maktabah al-Hilal, t.t.), vol. 4, p. 201; Ibn Manẓūr, *Lisān al-'Arāb* (Dār Shādiq, 1993), vol. 3, p. 61.



example in QS al-Ḥajj/22:52: Allah "removes" what Satan throws, then "consolidates" His verses.¹⁹

The meaning of *naql* is related to transfer/copying and is usually broken down into two. First, *naql ma'a baqā' al-aṣl*, i.e. "moving" with a fixed origin; what happens is not the transfer of the same object, but presenting a "copy/duplication" (often called *ikhtitāb/istinsākh*). This pattern is in line with the use of the Qur'anic such as QS al-Jāthiyah/45:29 (*nasta(ns)ikhu...*) about the recording of charity and QS al-A'rāf/7:154 about *nuskah* (writing/laugh) which contains guidance and mercy. Second, *taḥwīl/tabdīl*, which is a transition/transformation e.g. the expression *tanāsukh al-mawārith* (transition of inheritance) or the change of time that emphasizes the dynamics of "turning/switching" in a series of changes.²⁰ However, for Al-Makki, the meaning of *nasakh* in the Quran only refers to the meaning of *Izalah* specifically.²¹



Entering the literal (literal-metaphorical) literal reading of the debate, the debate becomes sharper: whether *nasakh* comes from the meaning of *izālah* or *naql*, or is it *musytarak* (double meaning) between the two. Al-Āmidī (d. 631 AH), for example, examines arguments that place *izālah* as the essential meaning, in contrast to al-Zamakhsharī who places the meaning of

¹⁹ Manzūr, *Lisān al-'Arāb*, vol. 3, hlm. 61; Ibn Fāris, *Maqāyīs al-Lughah*, vol. 5, hlm. 124.

²⁰ Abu Ja'far An-Nahas, *al-Nāsikh wa al-Mansūkh* (Maktabah al-Falah, 1408), 49.

²¹ Makki bin Abu Thālib, *Al-Idhāh li Nāsikh al-Qurān Wa Mansukhih* (Dar al-Mānārah, 1986), hlm. 4; Ibnu Salamah, *al-Nāsikh Wa al-Mānsukh Li al-Muqri* (Maktabah al-Islāmiyyah, 1983), hlm. 20; Mus'afā Zayd, *al-Naskh Fi al-Qurān al-Karīm* (Dar al-Wafa', 1987), vol. 1, hlm. 58; Ibnu Hazm, *al-Nāsikh Wa al-Mānsukh* (Dar al-Kutub al-Ilmiyyah, 1406), hlm. 6.



naql more on the ground.²² Al-Āmidī gives the reason that the meaning of *izalah* is more "general" than *naql*.²³

In the synthesis of the modern era, Muṣṭafā Zayd emphasized the urgency of distinguishing the linguistic basis and the development of shari'i-conceptual, while judging that the tendency to use the Qur'an was closer to the "logic of *izālah*". He links this with the verses that are commonly used as pillars of *nayak legitimacy*: QS al-Baqarah [2]:106 (using *the editorial of nasakh*), QS al-Ra'd [13]:39 (using *al-mahw wa al-ithbāt*), and QS al-Nahl [16]:101 (using *tabdīl*). At this point, etymological mapping no longer stops as a definition of words, but rather becomes an analytical instrument for reading how a term moves from the use of *lughawī* to a theoretical device in *Nasikh–Mansūkh studies*.²⁴

As for the Tafsir al-Manār, Abduh clearly shows a tendency to position "naql" as the most basic meaning of origin, even though he admits that the word is also used for *izālah*. This emphasis on *naql* is not merely a lexical study, but an entrance to Abduh's hermeneutic orientation: he is more comfortable reading *nasakh* as "shifts" and "changes" within a framework that maintains the consistency of revelation.

At the level of the terminology of the *fiqh* proposal, Abduh realized that there was a difference in definition among *ushuliyyin*: whether *nasakh* was "the appointment of shari'i law by the postulates of shari'i that came later" or simply "a statement of the end of the validity of the law." However, the most decisive point of this study's findings is not to prolong the definitive debate on adding to the list of *mansūkh* verses, but to use them as a basis for tightening the standards of *the determination of nasakh*.

For Muhammad 'Abduh, the claim of *mansūkh* requires very strong proof, because the consequences are great: it states that a provision derived from revelation is no longer *qath'ī*. Therefore, it is in line with the critical sensibility that some scholars have emphasized from the beginning: *nasakh* should not be decided simply because there is an "apparent" contradiction, but it must be ensured that there is a contradiction that cannot be compromised through *jam' wa al-tawfīq* (harmonization) or a valid explanatory mechanism in *uṣūl*.

In addition, the most central finding of this study appears when Abduh interprets a verse that is commonly the basis for the legitimacy of the intra-Qur'anic *nasakh*, namely Q.S. al-Baqarah (2):106. In contrast to the majority of classical readings that understand the "*āyah*" in the verse as a "Qur'anic verse", Abduh turns it to the meaning of "*āyāt takwīniyyah*", which

²² Zamakhsyari, *Asās al-Balāghah* (Dar Kutub Ilmiyah, 1998), vol. 2, p. 266.

²³ al-Āmidī, *al-Ihkām fī Ushul al-Ahkām* (Maktabah al-Islāmī, t.t.), vol. 3, hlm. 103; Burhān al-Dīn al-Ja'barī, *Rusūkh al-Aḥbār Fī Mansūkh al-Akhbār* (al-Muassasat al-Kutub al-Ilmiyyah, 1988), vol. 1, hlm. 79.

²⁴ Zayd, *al-Naskh Fī al-Qurān al-Karīm*, vol. 1, hlm. 65–67.



is the prophetic signs in the form of the miracles of the apostles. According to him, this meaning is more consistent with the rhetorical context of the verse and the series of themes of the verses that follow (2:107–108).

Abduh considers that "*āyah*" etymologically means postulate, argument, and sign of the truth of something; Therefore, "*āyah*" should not be limited to the textual unit of the Qur'an, but also includes miracles. He corroborates this possibility by pointing to other verses that use the word "*āyah*" for miracles, such as the mention of nine verses to Moses. Thus, Q.S. 2:106 for Abduh is not a proof that the verses of the Qur'an are mutually exclusive, but rather a statement about the authority of Allah to change prophetic signs from one prophet to another according to His wisdom.

In addition to semantic arguments, Abduh builds arguments through an analysis of *uslub* and the divine attributes that accompany the verse. He considered that Q.S. al-Nahl (16):101 was more "directed" to the replacement of *taklīfiyyah verses* because it was followed by the redaction "Allah knows better what has been revealed" and the accusation of "forgery". While Q.S. 2:106 closes with the affirmation of "Allah is Almighty over all things" which he understands is more suitable to affirm Allah's ability to change signs (miracles). In addition, Abduh gives weight to the *munāsabah*: verse 108 speaks of a request to the Prophet as well as a request to Moses, which in his reading leads to a request for miracles.

The logical consequence of the reading of 'Abduh is his tendency to deny the existence of *mansūkh verses* in the Qur'an without having to deny the existence of *the dynamics of tasyri'* as a historical-teleological process. This denial is generally understood through two currents of reading: (1) 'Abduh accepts *nasakh* as a theoretical concept of *uṣūlī*, but rejects its factual application to the Qur'an, so that the intertextual tension is resolved through harmonization (*jam' wa tawfīq*) and *dalālah* analysis; (2) a reading that places 'Abduh closer to the idea of *tabdīl* (redirect/substitution in application), not permanent cancellation, in line with the reference to the verse "*wa idzā baddalnā āyatan makāna āyah ...*" (Q.S. al-Nahl [16]:101) as the language of change that is not identical to the final normative abolition.

Hermeneutically, this model shifts the working orientation from "searching for erasing verses" to "finding common ground" and structuring the relationship of meaning between people. Therefore, instruments such as *jam' wa tawfīq*, *takhṣīs*, *taqyīd*, and gradual recitation (*tadarruj*) are prioritized before *nasakh* is considered even in many cases considered unnecessary because the assumed "contradictions" can be deciphered through the context and purpose of the sharia. This pattern is consistent with the findings of the study of Qur'anic science that in the early phases, the term *nasakh* was often used more broadly (including *takhṣīs/taqyīd/bayān*), so that when the standard of *uṣūlī* was tightened,



many *mansūkh* claims shifted to *muḥkam verses* that applied to different domains of conditions.²⁵

The findings of the study show that 'Abduh's reading of Q.S. al-Baqarah [2]:106 sparked contemporary debate. On the one hand, a number of thinkers such as Nasr Hamid Abu Zayd²⁶, Muhammad al-Ghazali, M. Quraish Shihab, Hasbi ash-Shiddieqy, and Hamka²⁷ are often placed as parties who are relatively in line with the direction of reading 'Abduh, especially in the tendency to hold *back the internal nasakh* claims of the Qur'an and interpret "*āyah*" in 2:106 is not just a "verse of the Qur'an" (but a sign/treatise/miracle or the abolition of the sharia of the previous ummah), so the explanation moves to the logic of *tabdīl* and the contextualization of *maslahat*.

On the other hand, a strong critique of the "theft of *the meaning of āyah*" to miracles is represented by Mustafa Zayd, who in his outline considers that the immediate context (series 2:105–108) is more reasonable to read as a response to the resistance of the Ahl al-Kitāb and the polytheists to the descent of "goodness" (which is understood as the Qur'an/treatise), so that "*āyah*" is more naturally understood as a verse of the Qur'an in the context of *nasakh* law; This pattern is also reinforced by the *tradition of asbāb al-nuzūl* which records the accusation of the enemies of Islam that the Prophet "rules today and forbids tomorrow," and then verses such as 2:106 (also 16:101) come down as a rebuttal to accusations of contradiction and human engineering.²⁸

This debate shows that the difference between Abduh and his critics is not simply a different interpretation result, but a different way of weighing "context" and "authority of interpretation." Abduh gave great weight to the *munāsabah* of the verses that followed, to the completeness of the rhetoric, and to the coherence of meaning. Meanwhile, his critics demand priority in the context of the previous verses and the reliance on the history of interpretation. Methodologically, Abduh can be read as a representation of reformist interpretation that makes internal coherence and rationality as principles, while Zayd represents the caution not to turn away from the meaning of *zahir* without a truly binding need.

²⁵ Abu Ja'far ibn jarir al-Ṭabarī, *Tafsir al-Ṭabarī: jāmi' al-Bayān Fi Takwīl al-Qurān* (Dār Hijr, 2001), vol. 2, hlm. 157; Hassan, *Pintu Ijtihad Sebelum Tertutup*, hlm. 54; Taimiyah Ibn, *al-Iklīl Fi Al-Mutasyabih wa al-Takwīl* (Dar Al-Iman, t.t.), hlm. 9; Ibnu al-Qayyim, *I'lām al-Muqī'in 'an Rab al-'Ālāmīn* (Dār al-Kutub al-'Ilmiyyah, 1991), vol. 1, hlm. 29; al-Syātībī, *al-Muwāfaqāt*, 344–45; 'Alī Jumu'ah, *al-Nasakh 'inda al-Ushūliyyīn* (Enahda, 2005), hlm. 13.

²⁶ Nasr Hamid Abū Zayd, *Mafhūm al-Nass: Dirāsah fī 'Ulūm al-Qur'ān* (Markaz al-Thaqafī al-Arabiyy, 2014), p. 119.

²⁷ Buya Hamka, *Tafsir Al-Azhar* (National Library, t.t.), 263.

²⁸ Zayd, *al-Naskh Fi al-Qurān al-Karīm*, vol. 1, hlm. 246; Zamakhsyārī, *al-Kasyaf 'an Haqā'iq al-tanzīl* (Musthafā al-Bab al-Halabī, t.t.), hlm. 17.

Muhammad 'Abduh's Interpretation of the *Verses Considered by Mansūkh*

The discussion of nasakh in the horizon of Muhammad 'Abduh's thought achieves its "practical test" not in theoretical claims, but in the way he handles verses that have long been included in the *list of mansūkh* in his interpretation. *Tafsīr al-Manār* is therefore important not only as a work of commentary, but as a methodological field that shows a shift in focus: from simply counting how many mansūkh verses are to an epistemic assessment of when the claim of nasakh is really valid and necessary.

Within this framework, 'Abduh adheres to two repeated commitments: maintaining the internal coherence of the Qur'anic verses understood as a network of meanings that can be brought together through language, context, and *munāsabah* and ordering *istidlāl*, the claim of nasakh should not be born from the impression of superficial contradictions, but demands strict conditions, i.e. contradictions that are absolutely impossible to compromise (*ta'āruḍ lā yumkin al-jam' baynahumā*) and the certainty of the order of descent (*ta'akhhur*). Therefore, he does not begin with a declarative rejection, but rather dismantles the assumptions that give rise to the alleged nasakh: the similarity of the objects of law, the accuracy of the meaning of the words according to the Arabic-Qur'anic uslub, and the possibility of the relationship of the verses as *bayān*, *takhṣīs*, or *taqyīd* rather than cancellation as seen in the verses popularly referred to in the concise list of al-Suyūṭī from al-Fātiḥah to an-Nisā'.

Before going into verse by verse, 'Abduh also highlights the socio-intellectual roots of why the list of *mansūkh* is often enlarged. He hinted that many of the claims of "dinasakh" actually arise from misclassification, not from the fact of the annulment of revelation. There are at least five reasons that often make a verse "look mansūkh" when it is not: (1) a verse is understood as a permanent sharia, even though it is related to a certain reason; when the cause disappears, people think the law is "cancelled" (when what changes is the context of its application); (2) there is wahm (prejudice) that Islam cancels the previous tradition of ignorance or shari'a and then everything is swept away with the label of nasakh;²⁹ (3) *takhṣīs* against the utterance of 'ām is thought to be nasakh;³⁰ (4) Bayān against the utterance of *Mujmal* is suspected to be nasakh; (5) The effect of actual contradictions can be resolved by harmonization.

The following is a description of 'Abduh's interpretation of verses that are allegedly mansūkh with reference to the popular *classification of mansūkh* verses compiled by al-Suyūṭī for the range of al-Fātiḥah to al-Nisā'.

²⁹ al-Bannā, *Tanfīdh Da'wā al-Naskh Fī al-Qur'ān*, Pp. 87-88; al-Suyūṭī, *al-Itqān fī 'Ulūm al-Qur'an*, Hal. 465.

³⁰ Among the differences between naskh and takhṣīs is that naskh terminates the validity of the law after it has previously been in force, while takhṣīs limits the scope of the common law to some afraḍ without eliminating its applicability to the remaining afraḍ.



1) Q.S. al-Baqarah/2:180 (Testament Verse) nasakh by verse about inheritance

In the tradition of fiqh and *'ulūm al-Qur'ān*, this verse is often placed in a polemic between "will" and "faraid". The most famous claim states that the obligation of the will to parents and relatives has been "disakh" by inheritance verses (e.g. Q.S. al-Nisā'/4:11) and reinforced by the famous *elur لا وصية لوارث* fo quoted from the hadith. 'Abduh, in *al-Manār*, does not start from the "anti-nasakh" sentiment, but from logic: if the inheritance verse comes to invalidate the verse of the will, then it must be proved that the two cannot be met and that the descending order of the verse supports the claim of annulment. At these two points, 'Abduh saw weaknesses.

First, 'Abduh saw that there was no contradiction between the two verses. Therefore, instead of abolishing it, the inheritance verse can be understood as strengthening the system of wealth distribution: there is compulsory distribution through faraid, and there is room for goodness through wills according to *ma'rūf*. This is in line with al-Bayḍāwī's view rejecting the claim of nasakh in this verse.³¹

Then, the Qur'an is *qat'i al-wurūd*, so according to 'Abduh it is not appropriate to be punished by the hadith *āḥād* whose status is *ẓannī al-wurūd*, even if it is authentic. In addition, nasakh requires *ta'akhkhur*: it must be clear that the inheritance verse descends after the will verse. If the periodization is not proven, the nasakh claim collapses. The affirmation of the verse « حَقًّا عَلَى الْمُتَّقِينَ » also suggests that this provision is not commonly understood as a rule that is immediately "cancelled."³²

2) Q.S. al-Baqarah/2:183 (Obligation of Fasting) nasakh by Q.S. al-Baqarah/2:187

Some scholars view verse 187 as the initial understanding that emerged from 183 (especially in the phrase *كَمَا نُحِبُّ*), especially since there is a history that some companions thought that the fasting procedure of Muslims should be similar to that of *Ahl al-Kitāb*: if one has slept after breaking the fast, one should not eat, drink, or have sex until the next night. When the practice is burdensome and causes cases of difficulty, then verse 187 comes down.

Abduh did not deny the existence of the dynamics of social understanding at the beginning of the obligation of fasting, but he refused to jump to the conclusion of nasakh. For him, the key point is in semantic and *uslub* analysis. The phrase *كَمَا نُحِبُّ* is *tasybīh*; but *tasybīh* does not have to cover all aspects. He can stop at the side of obligations (*fardiyyah*) without

³¹ al-Baiḍawī, *Anwār al-Tanzīl wa Asrar al-Ta'wīl* (Dār Ihyā' Turāth, 1418), Jilid I, Hal. 123.

³² Muḥammad 'Imārah, *al-A'māl al-Kāmilat Li al-Syaikh Muḥammad 'Abduh* (Dar Syurūq, 1993), vol. 4, Hlm. 435.



containing the same details of the ordinance (*kaifiyyah*). Thus, verse 183 states the obligation of fasting and connects Muslims with the previous ummah in terms of the principle of obligation, while verse 187 comes as a bayān (explanation) of the boundaries and rukhsah that are the characteristics of Islamic sharia.

On another point, 'Abduh emphasized that the phrase "it is lawful for you" (أُحِلَّ لَكُمْ) in Qur'an 2:187 does not automatically mean that there was a Qur'anic prohibition that was later cancelled. According to him, the Qur'an often states the ability to set limits and conditions, so that the changes that occur are not nasakh, but the clarification of revelation on human misunderstandings. He also interprets "you betray yourselves" (تَخْتَانُونَ أَنْفُسَكُمْ) as self-deprecating and forbidding what is actually halal; this verse does not "nullify" the old law, but straightens out so that fasting leads to piety without becoming self-oppression. In conclusion, the relationship between verses 183–187 is a principle and then an explanation, not a nasakh.³³

3) Q.S. al-Baqarah/2:184 (Fidyah fasting)

The debate of QS 2:184 centers on the phrase وَعَلَى الَّذِينَ يُطِيقُونَهُ. Some understand it as "a person who is able to fast," so it appears that there is an option of fidyah for those who are actually able, and then there is a suspicion that this provision is "dinasakh" by the obligation to fast. 'Abduh closed the door by restoring the nuances of the word إِطَاقَة.

In Arabic usage, *athāqa* refers to the ability achieved by *masyaqqah* (weight) not an easy normal ability, so the phrase is more accurately understood as "a person who is *very heavy* to carry it out (even if forced)" and is therefore given the mechanism of fidyah as rukhsah, not a free choice for the strong.³⁴ As a result, verse 184 does not weaken the obligation of fasting, but clarifies its detailed provisions. Thus, the alleged nasakh can be concluded to be born from the narrowing of the meaning of language, not from the conflict of nash.

4) Q.S. al-Baqarah/2:217 (War in the haram month) and "verse of saif (sword)"

The verse "they ask you about war in the holy month" is understood as a response to the question of Muslims about the feasibility of war at holy times; The repetition of the word qitāl emphasizes the aspect of haram and the weight of the sin. Some scholars such as Ibn Juraij affirm the impossibility of war in the haram month except in a defensive framework, and this provision is seen as continuing. In Tafsir al-Manār, there is also a cross-discussion of the claim of nasakh by Q.S. al-Tawbah: 5; Some reject it

³³ Muḥammad 'Imārah, *al-A'māl al-Kāmilat Li al-Syaikh Muḥammad 'Abduh* (Dar Syurūq, 1993), 456–58.

³⁴ Ahmad Mukhtār 'Umar, *Mu'jam al-Lughah Al-Arabiyyah* ('Lam Kutub, 2008), p. 1424.



because it is considered a form of "special cancellation by the public" (methodologically problematic), or because the verse of the haram month does not contain an absolute prohibition.

Methodological differences can be seen in al-Bayḍāwī who considers that the pronunciation of qitāl (nakirah in the affirmative order ((حيز مثبت)) does not automatically give birth to the generality of the prohibition, while Muhammad 'Abduh emphasized that the prohibition of war in the haram month is absolute and must be widely understood to include all forms of warfare.³⁵

However, al-Manār's *argumentative framework* places the prohibition as an introduction to moral judgment: *qitāl* is a great thing (a great sin), but it can be tolerated in emergency situations to resist wider damage, such as when polytheists obstruct worship or commit aggression. Therefore, al-Manār views the mansūkh's accusation against the verse as an inconclusive allegation (because it is an emergency exception); prohibition remains normative in the protection of religion and Muslim communities.³⁶

5) Q.S. al-Baqarah/2:240 (Will of maintenance for a year for wife) nasakh by Q.S. al-Baqarah/2:234 ('iddah 4 months and 10 days)

Some scholars understand verse 2:240 as the determination of *the period of 'iddah* one year at the beginning of Islam which was then "nasakh" to four months and ten days in 2:234. 'Abduh views that the source of the confusion here is the mixing of themes. Verse 2:234 explicitly uses the redaction يَتَرَبَّصْنَ which indicates the waiting period ('iddah), while verse 2:240 uses the redaction وصية and متاعاً إلى الحول غير إخراج which emphasizes social protection and security: the wife who is left for dead should not be forced out of the house, and she has the right of "eye" (alimony/support) within a certain horizon.

Therefore, in the framework of 'Abduh, the number "a year" in verse 2:240 is more accurately read as a period of protection and economic-social support provided through the mechanism of will, not as *a mandatory 'iddah* that rivals 2:234. With this separation, the nasakh claim loses its necessity. The two verses have two normative functions: 2:234 establishes 'iddah as a legal limit; 2:240 regulates the ethics of socio-economic treatment of widows so that they are not mistreated during periods of grief and life transitions. Even if social practice ignores it, for 'Abduh it does not automatically mean that the verse "cancelled" could be abandoned by humans, as many other things (which are recommended) are abandoned.³⁷

6) Q.S. al-Baqarah/2:284 nasakh by Q.S. al-Baqarah/2:286

³⁵ 'Imārah, *al-A'māl al-Kāmilat Li al-Syaikh Muhammad 'Abduh*, vol. 4, hlm. 556.

³⁶ 'Imārah, *al-A'māl al-Kāmilat Li al-Syaikh Muhammad 'Abduh*, vol. 4, hlm. 556–557.

³⁷ 'Imārah, *al-A'māl al-Kāmilat Li al-Syaikh Muhammad 'Abduh*, vol. 4, hlm. 661.



Some understand 2:284 as an impossible burden because it demands hisab on all the inner trajectories of thoughts that come to their hearts (*al-khawātir*) or the state within them to do something that they are able to do without being accompanied by a strong intention (*hawājiz*). Then verse 2:286 is considered to have "come to lighten" and therefore become *a nasikh*.³⁸

'Abduh rejects this logic by distinguishing between an "uncontrollable trajectory" and a "conscious inner decision." The expression مَا فِي أَنْفُسِكُمْ can indicate intentions, determination, and moral orientation related to human choice; not just wariness and undesirable spontaneous trajectories.

As for 2:286, it is not a null of 2:284, but rather a balancing principle: Allah does not weigh beyond his ability. This principle keeps 2:284 from being read to the extreme. Thus the two reinforce each other: man is responsible for the intention and choice of the mind which is the "result of effort" (*kasb*), but not burdened by something beyond his power and will. The right relationship is the *relationship of takhsis 'amm*.

7) Q.S. Āli 'Imrān/3:102 nasakh by Q.S. al-Taghābun/64:16

The claim of nasakh usually departs from the assumption حَقِّ تَقَاتِهِ taht (actually) seems impossible, and then is replaced by مَا اسْتَطَعْتُمْ (as far as he can). 'Abduh finished it by reading the concluding structure of verse 3:102 "وَلَا تَمُوتُنَّ إِلَّا " وَأَنْتُمْ مُسْلِمُونَ" which shows that "*haqq tuqatih*" is strongly related to the firmness of aqidah, avoiding shirk, disbelief, and deviation from the principles of faith. This is piety at the level of life orientation and identity of faith which is normatively total.

Meanwhile, "*ma istatha'tum*" regulates the realm of charity that is tiered according to human capacity, such as rukhsah in worship such as tayammum when unable to perform ablution, sitting prayer when unable to stand, and so on. Thus, two verses are in two domains: one principle of faith, one implementation of charity. The two are not contradictory, so nasakh is not necessary.³⁹

8) Q.S. al-Nisā'/4:8: social obligations that do not have to be numerical

This verse is often "nasakh" for the reason: if it is obligatory, there must be a nominal measure like fara'id. Therefore, it is considered only an encouragement or mansūkh by the inheritance verse. 'Abduh rejects this logic on one principle: the obligation of the Shari'ah is not always determined by rigid numbers; Some of the obligations are deliberately left to the moral wisdom of the giver. He corroborated his position by citing the opinion of

³⁸ Abdullah Shabah Mula, "al-Nasakh In the Quran And Rejection Of The Uncertainty Of Its," *Jurnal al-Turath (Universitas Kuwait)* 03, no. 01 (2018): hlm. 169.

³⁹ 'Imārah, *al-A'māl al-Kāmilat Li al-Syaikh Muhammad 'Abduh*, vol. 5, Hlm. 50.



Sa'id ibn Jubayr of Suyuti that this verse is obligatory but abandoned by many people.⁴⁰

9) Q.S. al-Nisā'/4:15–16 nasakh by Q.S. al-Nūr/24:2

The discourse of interpretation of QS al-Nisā' [4]:15–16 rests on the identification of the object of "*al-fāḥishah*" and its legal status with respect to subsequent ḥudūd legislation. Most scholars interpret verse 4:15 as the initial sanction for adultery: a woman who is proven by four witnesses is detained in a house "until" (*hattā*) comes one of two *ghāyah* (deadlines), i.e. death or the presence of *sabīl* that Allah has ordained. In this reading, *sabīl* is understood as a later punishment (as *nāsikh*), and is explicitly associated with the sanction of QS al-Nūr [24]:2 (as well as the details of stoning for muḥṣan in the jurisprudence tradition), as supported by the narration of Ibn 'Abbās and the explanations of classical commentaries such as al-Ṭabarī and Ibn Kathīr.

At the same time, the emphasis of *hattā* and the function of "*aw*" in the phrase *hattā yatawaffāhunna al-mawt aw yaj'ala Allāhu lahunna sabīlā* are also read as markers that "death" and "sabīl" both serve as the *terminus* of detention, so that the question of editorial coherence arises when *sabīl* is reduced to a mere "descent of the new law".

Faced with this mainstream, Abu Muslim al-Aṣḥānī proposed a differentiation of legal objects. The context of verse 4:15 is understood to be about *musāḥaqah* (relations between women) and verse 4:16 is about *liwāḥ* (relations between men), so there is no need for a claim of nasakh because the field of events is different. In this framework, *sabīl* can be interpreted as a "way out" that facilitates the reconstruction of life through a legitimate channel (e.g. marriage), not just a new nash. The linguistic argument often attached to this reading is grammatical marking: the use of the plural form *muannas* in *wa-allātī* and the *tasniyah muzakar* form in *wa-alladhāni* is seen as more consistent when they are not directed at the exact same type of action.

In the modern interpretation horizon, some formulations in *Tafsīr al-Manār* consider the mapping to be "most appropriate" lafzī (the particularity of women and men) while providing a rhetorical rationalization of the plural/*tasniyah*, although this position remains a crossroads because many classical interpretive authorities affirm the reading of zina and place *sabīl* as a reference to the ḥadd that comes later.

10) Q.S. an-Nisā'/4:33 nasakh by Q.S. al-Anfal/8:75

Some mufasssir understand the phrase وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتَوْهُمْ نَصِيحَهُمْ as the determination of "share rights" for the parties bound by *ḥilf/mu'āhadah* (loyalty agreement), and then declare the provision to be mansūkh by the principle *taqrīb al-arḥām* in وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ (QS al-Anfāl [8]: 75),

⁴⁰ 'Imārah, *al-A'māl al-Kāmilat Li al-Syaikh Muhammad 'Abduh*, vol. 5, hlm. 172.



which is the affirmation that relatives (*dzawī al-arḥām*) is more entitled to inheritance according to Allah's decree. In this framework, the "rights" born from the agreement are seen as displaced by the priority of the nasab.⁴¹

However, Muhammad 'Abduh was in line with Shah Waliyullah al-Dahlawi by considering the claim of nasakh to be wrong. According to him, what *وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ* *al-azwāj* (husband and wife). Marriage is a form of *'aqd* in the framework of *al-birr wa al-ṣilah* which gives birth to the consequences of rights and obligations, including *ta'alluq al-mīrāth* (inheritance) between spouses. Therefore, the command *فَأَتَوْهُمْ نَصِيبُهُمْ* is understood as an affirmation of the granting of spouse rights according to legal provisions, not the opening of inheritance lines for "alliances" that rival relatives.

Thus, the main difference here is not simply the "presence/absence of nasakh", but lies in the *taḥdīd al-ma'nā*: whether *'aqadat aymānukum* is interpreted as *ḥilf* outside the family (which has the potential to collide with the verse *al-azrḥām*), or is interpreted within the horizon of the marriage contract/relationship that does not violate the principle of *al-arḥām*.⁴²

Classification of Muhammad 'Abduh's Interpretation
of the Verses Claimed by Mansūkh According to al-Suyūṭī

NU	NASIKH	MANSUKH	ARGUMENT OF 'ABDUH
1	Q.S. al-Baqarah [2]:180 (Testamentary Verses)	Q.S. an-Nisā' [4]:11 (Inheritance Verse)	(a) There is a rejection from al-Bayḍāwī. (b) There is no evidence of contradiction that requires nasakh. (c) If there is a "redirect", it is more appropriate to attribute it to the <i>ḥadīth aḥād</i> , not the verse. (d) The periodization of the decline of the verse is uncertain. (e) The wording of the sentence hints at the strengthening of meaning, not the erasure.
2	Q.S. al-Baqarah [2]:183 (Obligation of	Q.S. al-Baqarah [2]:187 (Jima' on the night of	The recitation of <i>kama</i> functions as <i>tashbīh</i> on the side of obligation, not on the ordinance;

⁴¹ al-Suyūṭī, *al-Itqān fī 'Ulūm al-Qur'an*, hlm. 466.

⁴² Syah Waliyullah Al-Dahlawī, *al-Fauz al-Kabīr Fī Ushūl al-Tafsīr* (Bait al-ilm karachi, 2006), 50.



NU	NASIKH	MANSUKH	ARGUMENT OF 'ABDUH
3	fasting) Q.S. al-Baqarah [2]:184 (Fasting <i>Fidyah</i>)	fasting) Q.S. al-Baqarah [2]:185 (Obligation to fasting)	therefore the relationship is <i>bayān</i> (ijmāl-tafṣīl), not nasakh. The word <i>itaqah</i> is understood to mean incapacity/weight that is close to incapability; so that there is no contradiction that demands nasakh.
4	Q.S. al-Baqarah [2]:217 (War in the Haram Moon)	Q.S. at-Tawbah [9]:36 (Provisions of the Haram Months and War)	Warfare in the holy month is inherently forbidden, but it can be allowed in an emergency; this is a context-based exception (<i>darūrah</i>), not a repeal of the law.
5	Q.S. al-Baqarah [2]:240 (A year's will for the wife)	QS al-Baqarah [2]:234 (' <i>Iddah</i> 4 months and 10 days)	The provision of "a year" is understood as <i>waṣīyyah</i> of the husband (social protection), not ' <i>iddah</i> '; hence it is not mutually exclusive.
6	Q.S. al-Baqarah [2]:284 (Calculation of charity)	Q.S. al-Baqarah [2]:286 (Not overloaded beyond ability)	All deeds will be <i>hisab</i> , except for those that are beyond the ability and will of <i>the mugal</i> ; verse (2:286) serves as an affirmation of the principle of ability, not a nullification.
7	Q.S. Āli-'Imrān [3]:102 (True Piety is True Piety)	QS al-Taghābun [64]:16 (Piety according to one's ability)	"True piety" is placed in the realm of faith/principled commitment; while in the realm of deeds, the rule of ability applies. The relationship is a difference in context, not nasakh.
8	Q.S. an-Nisā' [4]:8 (Giving to relatives/orphans/poor during distribution)	Q.S. al-Nisā' [4]:11 (faraidh waris)	The distribution of faraidh remains mandatory; However, verse (4:8) brings to life the ethical-social obligation (giving) that is not measured by faraidh. This is a moral complement, not a mansūkh.
9	Q.S. an-Nisā' [4]:15–16 (ta'zīr)	Q.S. an-Nūr [24]:2 (ḥadd zina)	(4:15–16) It is not establishing the Ḥadd Zina; the object of the law is different (directed at the issue of



NU	NASIKH	MANSUKH	ARGUMENT OF 'ABDUH
10	Q.S. an-Nisā' [4]:33 (The Right to <i>Alladhīna</i> ' <i>Aqadat</i> <i>Aymānukum</i>)	Q.S. al-Aḥzāb [33]:6 (or: QS <i>al-</i> <i>Anfāl</i> [8]:75)	<i>liwāṭ</i> according to a particular reading), so the claim of nasakh is not unfounded. (4:33) is understood to refer to the "binding that gives birth to rights" that originates from marriage (<i>al-</i> <i>azwā</i>) or a relationship that does not rival faraidh; hence the claim of nasakh is seen as incorrect.

**CONCLUSION**

Based on this description, it can be concluded that Muhammad 'Abduh did not make nasakh as a quick solution to the problem of interpretation, but as a claim that demanded a strict standard of proof. For 'Abduh, the legitimacy of nasakh is inadequate if it only relies on the narration and explanation of the companions of *tābi'in*, but must be established through the analysis of the *dalālah* verse, especially the verification of the existence of a real contradiction between the texts as a fundamental condition. This attitude is intertwined with his awareness of the shift in the definition of nasakh: from the broader form of *salaf* (including *takhṣīṣ*, *taqyīd*, and *bayān*) to the meaning of *khalaf* especially after as-Shafi'i's formulation which sharpened the abolition of established shari'i law.

In this framework, 'Abduh interprets Q.S. al-Baqarah [2]:106 not as a basis for the elimination of the verses of the Qur'an, but as a substitution of "kauniyyah/takwīniyyah verses" (miracles of the prophets). Consequently, he tends to reject the explicit recitation of the Qur'anic verses, and directs the reading to "coherence logic" through language tools, contexts, revelation structures, and assuming *jam' wa tawfīq strategies*. Going forward, relevant further research is directed at comparative mapping between the construction of 'Abduh and the nasakh theory of the *uṣūliyyīn* across sects, including auditing of categories that are often dragged into the realm of nasakh (such as *bayān/takhṣīṣ/taqyīd*) as well as testing the impact of its coherence approach on the reading of *aḥkām* verses in contemporary issues, so that its contribution can be measured more methodologically and epistemologically.

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