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## **Dynamics of Nasikh-Mansukh in the Global Era: A Critical Study on the Change and Flexibility of Islamic Law**

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### **Abstrak:**

*Nasikh-mansukh constitutes a fundamental concept in the study of Qur'anic sciences, reflecting the dynamic nature of Islamic legal legislation during the time of Nabi Muhammad. This concept not only indicates the replacement or abrogation of legal rulings, but also demonstrates a gradual process in the establishment of Islamic law that is responsive to the evolving social conditions of the Muslim community. This study aims to examine the conceptual framework of nasikh-mansukh from a historical perspective and to analyze its relevance in addressing contemporary issues. The research employs a qualitative method with a library-based approach and historical-critical analysis of Qur'anic verses and prophetic traditions related to the practice of abrogation. The findings reveal that the practice of nasikh-mansukh during the Prophet's era reflects an adaptive, contextual, and masalah-oriented pattern of legislation. Abrogation should not be understood merely as the cancellation of rulings, but rather as a mechanism of normative transformation that considers the readiness and socio-cultural conditions of society. In the contemporary context, the principle of nasikh-mansukh provides a methodological framework for developing a more contextualized understanding of Islamic law without neglecting the authority of the sacred texts. Therefore, nasikh-mansukh holds significant epistemological value in bridging the relationship between revealed texts and social realities, and remains relevant as an instrument for the reconstruction of Islamic law in the modern era.*

**Keywords:** *Dynamics, Abrogation, Global Context, Change, Flexibility of Islamic Law*

## **INTRODUCTION**

This introduction concisely presents the research background regarding the conceptual and historical problems of nasikh-mansukh in the Qur'an and its relevance to the dynamics of Islamic law. The Qur'an, as the word of Allah revealed to Prophet Muhammad over approximately twenty-three years (610–632 CE), represents a model of legislation that is gradual, contextual, and responsive to the social realities of the early Muslim community (Muizzatul Hasanah 2022). The periodization of revelation in the Meccan and Medinan phases shows differences in the characteristics of verses, both theological and juridical, indicating a process of gradual legal transformation. Within this framework, scholars of Ulum al-Qur'an identified a phenomenon of change, replacement, and termination of the

validity of a legal provision as part of the *tashri'* (legislative) mechanism known as *nasikh-mansukh*.

Normatively, the existence of *nasikh-mansukh* has an explicit textual basis in the Qur'an, including Q.S. al-Baqarah [2]: 106 and Q.S. an-Nahl [16]: 101, which affirm the possibility of replacing legal provisions, and Q.S. al-Ma'idah [5]: 48, which indicates the plurality of sharia as part of *sunnatullah* in testing humanity. This textual data shows that legal changes in the Qur'an are an integral part of the design of revelation oriented towards *taḥqīq al-maṣāliḥ wa dar' al-mafāsīd* (realizing benefits and preventing harm) (Dede Jamalul Aziz 2026). Thus, the concept of *nasikh-mansukh* cannot be reduced to a form of normative contradiction but must be understood within a teleological and contextual framework.

In Islamic scholarly tradition, *nasikh-mansukh* is a classical theme that has generated intense methodological debate. The majority of *uṣūl al-fiqh* scholars define *nasakh* as *raf' al-ḥukm al-sharī bi dalīl sharī muta'akhhir* (the revocation of a divine law by a later divine evidence) (Husni wahab 2018), as articulated by figures like Al-Ghazali and Fakhr al-Din al-Razi. Meanwhile, Wahbah al-Zuhaili developed a more systematic classification of *nasakh* within contemporary *uṣūl al-fiqh*. On the other hand, critical views also emerged from Abu Muslim al-Isfahani, who rejected the concept of *nasakh* in the Qur'an and interpreted it as *takhsīs* (specification) or meaning restriction. These varying views indicate that *nasikh-mansukh* is not merely a textual issue but also reflects differing epistemological paradigms in understanding the relationship between revelation and reality (Samsul Maarif Subaer 2026).

Based on this background, this research is directed to comprehensively examine *nasikh-mansukh* by emphasizing its historical, conceptual, and methodological dimensions, as well as analyzing its relevance in the contemporary context. Using a critical, data-driven approach, this study is expected to contribute academically to reconstructing a more contextual and adaptive understanding of Islamic law, without neglecting the normative authority of the Qur'an as the primary source of Islamic teachings.

## **RESEARCH METHOD**

This research uses a qualitative approach with library research (Kusumawati, Soebagyo et al. 2022) aimed at deeply examining the concept of *nasikh-mansukh* in the Qur'an and al-Sunnah through historical and normative perspectives. The approach used is historical-critical and normative-theological, allowing researchers to trace the dynamics of Islamic legal legislation during the time of Prophet Muhammad and examine its relevance in the contemporary context. Methodologically, this research departs from the assumption that the concept of *nasakh* cannot be understood textually alone but must be analyzed by considering the socio-historical context of revelation (Dwi Sagita Akbar 2020).

Data sources are divided into two categories: primary and secondary. Primary sources include the Qur'an (114 surahs, over 6,200 verses), focusing on verses identified by scholars as containing *nasakh*, such as QS. al-Baqarah [2]: 106 and QS. al-Ma'idah [5]: 48 (Cita Suci, & Alwizar. 2025). Additionally, the Prophet's hadiths in the *kutub al-sittah* (six major hadith collections) serve as main references for identifying abrogation practices in Islamic legislation. Secondary sources encompass classical and contemporary literature in *Ulum al-Qur'an* and *uṣūl al-fiqh*, such as *Al-Itqan fi 'Ulum al-Qur'an* by al-Suyuti, *Al-Burhan fi 'Ulum al-Qur'an* by al-Zarkashi, and *Usul al-Fiqh al-Islami* by Wahbah al-Zuhaili. Additional data were obtained from reputable academic journal articles discussing *nasikh-mansukh* in modern perspectives (Sajidan Insi, Fatimah Fatimah 2025).

Data collection was done through documentation methods with systematic steps: identification, classification, and verification of data relevant to the research theme (Marinu Waruwu 2024). The researcher inventoried various scholarly opinions regarding the number of *nasakh* verses, which vary significantly, from about 5 verses (as suggested by al-Suyuti in a moderate view) to over 200 verses according to some classical scholars, for subsequent critical analysis.

Data analysis techniques used were content analysis and comparative analysis. Content

analysis was used to examine the textual and contextual meanings of nasakh verses, while comparative analysis was used to compare various classical and contemporary scholarly views to find common ground or methodological differences. The analysis process involved data reduction, descriptive-analytical data presentation, and inductive conclusion drawing (Fauziah Nur Ariza, & M. Fahri Harahap. 2025).

Using this method, the research is expected to produce findings that are not only descriptive but also analytical and argumentative, thereby making a significant academic contribution to the development of Ulum al-Qur'an studies, particularly regarding the reconstruction of understanding nasikh-mansukh in facing the dynamics of contemporary Islamic law.

## **RESULTS AND CONCLUSION**

In the discipline of Ulum al-Qur'an, determining nasikh and mansukh is built upon a strict, systematic, and verifiable methodological framework based on documented historical reports. Classical scholars like Jalaluddin al-Suyuti in *Al-Itqān fī 'Ulūm al-Qur'ān* and Badruddin al-Zarkashi in *Al-Burhān fī 'Ulūm al-Qur'ān* affirm that identifying nasakh can only be done through three main instruments: explicit textual transmission (*al-naql al-ṣarīḥ*), scholarly consensus (*ijma'*), and analysis of revelation chronology (*tārīkh al-nuzūl*) (Afima, O. A., & Alwizar. 2026). This is based on the historical fact that the Qur'an, consisting of 114 surahs with over 6,200 verses, was revealed gradually over approximately 23 years (610–632 CE), allowing room for gradual legal changes in line with the social dynamics of early Arab society. In practice, the authentic hadith narrated by Muslim regarding the change in the law on visiting graves is indisputable empirical evidence of the nasakh mechanism in the prophetic tradition. Therefore, the majority of scholars firmly reject the determination of nasakh based solely on speculative *ijtihād*, apparent contradictions between evidences, or chronological assumptions without the support of authentic reports, as this could potentially reduce the authority of the revealed text (Taufiqurrohman et al. 2025).

In the development of scholarly discourse, views on nasakh show a wide spectrum verifiable in both classical and modern literature. As stated by Manna' al-Qattan, there are groups that theologically reject nasakh (Fadil, M., & Basit, A. 2025), such as the Jewish tradition, arguing that nasakh implies the concept of *al-badā'* (change in God's knowledge), which is rationally impossible for the All-Knowing. Conversely, some groups like the Rafidhah accept nasakh broadly, even extending it to theologically problematic areas. Between these extremes, Abu Muslim al-Asfahani took a critical position by rejecting the existence of nasakh in the Qur'an and interpreting it as *takhṣīṣ*, referring to QS. Fussilat: 42. The majority of scholars (*jumhur*) accept the existence of nasakh based on explicit texts like QS. al-Baqarah: 106 and QS. al-Nahl: 101. However, quantitative data shows a significant shift in the number of verses categorized as nasakh. If Ibn al-Jawzi in his work *Nawāsikh al-Qur'ān* mentioned over 200 verses, then critical research by Jalaluddin al-Suyuti simplified it to about 20 verses. Even modern scholars like Muhammad Abu Zahra and Muhammad al-Ghazali affirm that the number of nasakh verses that can be methodologically proven is no more than 5–10 verses. This fact shows that many claims of nasakh in classical literature are actually forms of *takhṣīṣ* (specification), *taqyīd* (restriction), or contextual reinterpretation, not abrogation in the true sense.

From the perspective of the hierarchy of evidence, a fundamental principle agreed upon in *uṣūl al-fiqh* is that the evidence serving as the nasikh must have equal or stronger authority compared to the evidence being abrogated (*mansukh*). Scholarly consensus establishes that the Qur'an can abrogate the Qur'an, and *mutawātir* hadith can abrogate *mutawātir* hadith, because both have a definitive level of transmission (*qaṭ'ī al-wurūd*). However, debate arises in cases of nasakh between evidences of different validity levels, such as *āḥād* hadith abrogating the Qur'an. Imam al-Shafi'i methodologically rejected this possibility due to the difference in epistemological certainty between them, whereas other scholars like Imam Malik and Abu Hanifah allowed for limited possibility, especially if the hadith reaches the level of *mutawātir bi al-ma'nā* (mass-transmitted in meaning). Objectively, the majority of scholars also reject the use of *qiyās* (analogical reasoning) or *ijma'* (consensus) as instruments of nasakh, because neither has the textual strength to override a definitive

(qaṭī) revealed text (Taufiqurrohman 2023).

Empirically, the practice of nasakh can be identified through several cases with high historical validity in Islamic literature. One of the strongest examples is the change in the will provision in QS. al-Baqarah: 180, which was later replaced by the inheritance system in QS. al-Nisa': 11–12, which systematically regulates the distribution of inheritance in detail. Furthermore, the change of the qibla direction from the Dome of the Rock (Baitul Maqdis) to the Kaaba as stated in QS. al-Baqarah: 144 is a concrete example of divine intervention responding to the development of the Muslim community's identity. Hadith data also shows the practice of nasakh, such as the change in the law on visiting graves and the permissibility of storing sacrificial meat, narrated in major hadith collections like Sahih Muslim. These facts show that nasakh is not merely a theoretical construct but a historical reality well-documented in primary Islamic sources.

In terms of classification, the majority of scholars divide nasakh into three main categories: abrogation of both ruling and recitation, abrogation of the ruling without removing the recitation, and abrogation of the recitation without removing the ruling. However, this classification has been further developed in uṣūl al-fiqh studies, as articulated by Wahbah al-Zuhaili, who elaborated up to nine forms of nasakh. This variation in classification shows that the concept of nasakh has high epistemological complexity and cannot be reduced simply, but requires a multidisciplinary approach covering linguistic, historical, and theological aspects (Arman, A. 2023).

In a more critical and data-driven analysis, nasakh cannot be understood as a form of legal inconsistency in the Qur'an, but rather as a legislative mechanism that is gradual (tadarruj) and adaptive to social conditions. Historical data shows that Arab society in the 7th century CE underwent significant social transformation, from a tribal system towards a society based on Islamic law and ethics. In this context, legal changes through nasakh reflect the pedagogical strategy of revelation in building the psychological and social readiness of the community. This approach aligns with the maqāṣid al-sharī'ah theory formulated by Al-Shatibi, which affirms that all Islamic laws aim to protect five fundamental principles: religion, life, intellect, lineage, and property. Thus, nasakh is a normative instrument oriented towards maṣlaḥah (public good) and not merely literal legal annulment.

Based on this analysis, it can be concluded that the concept of nasikh-mansukh has strong historical, textual, and methodological foundations supported by empirical data from primary Islamic sources (Maulana, H. 2025). In the contemporary context, this concept provides an important epistemological framework for understanding the flexibility of Islamic law without neglecting the authority of revelation. Therefore, nasakh must be understood as a mechanism of normative transformation that bridges divine text and evolving social reality, thus remaining relevant as an instrument for the reconstruction of modern, contextual, and scientifically data-driven Islamic law.

There are three ways to know the nasikh-mansukh of a hadith. First is Al-Naql al-Sarih (explicit text) from Prophet Muhammad or from the Companions. Example of Hadith: "I had forbidden you from visiting graves, but now visit them" (Narrated by al-Hakim). Second is Ijma' al-Ummah (consensus of the community) explaining that this text is nasikh, this other text is mansukh. Third is knowing which text was revealed earlier and which later (the history of asbab al-Nuzul). In nasakh, it is not permissible to rely on ijtihad, the opinions of exegetes, apparent contradiction of evidences, or that one narrator embraced Islam later (Sri Wahyuni 2022).

Opinions of people about nasakh. People's responses to nasakh are of four types, as written by Manna' Khalil al-Qattan in his book Mabāḥith fī 'Ulūm al-Qur'ān. First is the Jews. The Jews deny the existence of nasakh. They argue nasakh leads to al-Badā'ah al-Zuhūr ba'da al-Khafā' (something becoming clear after being hidden). They assume that sometimes nasakh contains no Hikmah (wisdom), making the act futile for God. Sometimes nasakh does contain Hikmah, but it wasn't apparent before. If so, that also necessitates Badā'ah, which implies ignorance, impossible for God. Second is the Al-Rawāfiḍ (Shia). The Rawāfiḍ respond positively to the existence of nasakh. They even exaggerate in acknowledging nasakh, widening its discussion, even extending to allowing al-

Badā'ah concerning God. This group opposes the first. Their basis refers to an opinion attributed to 'Ali RA about Zurān wa Buhtān, citing God's word: "Allah eliminates what He wills or confirms" (Ar-Ra'd: 39). This verse clearly states Allah has the right to erase and establish. Third is Muhammad bin Bahar, known as Abu Muslim al-Asfahani. Nasakh is permissible according to reason but forbidden according to shara'. He argues: the Qur'an is inviolable, there is no nasakh within it. "Falsehood cannot approach it from before or behind it, a revelation from the Wise, the Praiseworthy" (Fussilat: 42). This verse implies the laws within it can never be abrogated. Therefore, the existence of nasakh can be interpreted as takhṣīṣ of other verses.

The Majority (Jumhur). They permit nasakh according to reason, and it occurs in shara'. The evidence they present is (Manna' Khalil al-Qattan 2010): First God's actions are not restricted by attributes. At any time God can command. At any time God can abrogate and prevent it. God knows best the benefit of His servants. Second Many Qur'anic and Sunnah texts indicate the permissibility and occurrence of nasakh in shara'. Third God says: "Whatever verse We abrogate or cause to be forgotten, We bring better than it or similar to it" (Al-Baqarah: 106). "And when We substitute a verse in place of another verse" (An-Nahl: 101). Fourth An authentic Hadith through the chain of Ibn 'Abbas RA. 'Umar RA said: "The best reciter among us is Ubayy, and the best judge among us is 'Ali. Yet we abandon some of what Ubayy says." Ubayy says: "I do not abandon anything I heard from the Messenger of Allah," while God said: "Whatever verse We abrogate or cause to be forgotten..."

Division of nasakh in terms of shar'i evidence. The text that abrogates (nasikh) must have equal or stronger strength than the abrogated text (mansukh). A weaker text cannot abrogate a stronger text. Therefore, scholars differ: First is Ittifaq al-'Ulama (scholarly agreement) on the permissibility of nasakh of the Qur'an with the Qur'an, Mutawātir Hadith with Mutawātir Hadith, Āḥād Hadith with Āḥād Hadith, and Āḥād Hadith with Mutawātir Hadith. Second is disagreement on permissibility. The majority of scholars permit abrogating a mutawātir text (Qur'an or Hadith) with Khabar Āḥād. Only Imam Shafi'i prohibits nasakh of the Qur'an by the Sunnah, and the Sunnah by the Qur'an. Third, nasakh of ijma' by ijma', nasakh of al-Kitab (Qur'an) and al-Sunnah by Qiyas is forbidden. More detailed explanation will be discussed in this paper.

Nasakh al-Qur'an bi al-Qur'an (Abrogation of the Qur'an by the Qur'an). Scholars have agreed that it is not permissible to abrogate the entire text of the Qur'an. The wording of the Qur'an has eternal validity until the end of time. The laws contained within will continue until the end and will be the final shari'ah. Eliminating shari'ah is impossible, as humans will always need regulations (shari'ah). The meaning of nasakh al-Qur'an bi al-Qur'an is not that one should excessively force the existence of nasakh. Often scholars say nasakh, but what is meant is takhṣīṣ or taqyīd. Therefore, the existence of nasakh in the Qur'an is very limited.

Consequently, scholars still disagree on the existence of nasakh al-Qur'an bi al-Qur'an. The Jumhur permit its existence. However, Abu Muslim prohibits it. The Jumhur's basis: abrogating the verse on bequests for parents and relatives. "It is prescribed for you, when death approaches one of you, if he leaves wealth, to make a bequest for parents and near relatives according to what is acceptable – a duty upon the righteous." (Q.S. al-Baqarah: 180) This verse was abrogated by the verses on inheritance (mawarith): "For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much – an obligatory share." (Q.S. an-Nisa': 7) and following verses. Abu Muslim al-Asfahani's view: Abu Muslim al-Asfahani does not acknowledge the existence of nasikh mansukh in the Qur'an. He bases this on: "Falsehood cannot approach it from before or behind it, a revelation from the Wise, the Praiseworthy." (Q.S. Fussilat: 42)

Nasakh al-Sunnah bi al-Sunnah (Abrogation of the Sunnah by the Sunnah). Scholars of Uṣūl agree on the permissibility of abrogating the Sunnah with the Sunnah. This type is divided into four parts: 1) Abrogation of Mutawātir with Mutawātir. 2) Abrogation of Mutawātir with Mashhūr according to the Hanafis. 3) Abrogation of Āḥād with Mutawātir. 4) Abrogation of Āḥād with Āḥād. This opinion is based on the Hadith about grave visitation: "I had forbidden you from visiting graves,

but now visit them." And the permissibility of storing meat: "I had forbidden you from storing the meat of sacrificial animals due to the crowds of Bedouins, but now eat and store." Regarding the wine drinker, he said: "If he drinks a fourth time, kill him." This was abrogated by what is narrated that a fourth-time drinker was brought to him, and he did not kill him.

Nasakh al-Sunnah bi al-Qur'an (Abrogation of the Sunnah by the Qur'an). Uṣūl scholars differ in responding to this type of nasakh. First, The Jumhur and the al-Zāhiriyyah: permit it. Evidence: "Indeed, We see your face turned toward the heaven, so We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you are, turn your faces toward it." (Q.S. al-Baqarah: 144). Imam Shafi'i: prohibits the existence of abrogation of the Sunnah by the Qur'an.

Second, Abrogation of the Qur'an by the Sunnah. This type has two kinds. Third, Abrogation of the Qur'an by Āḥād Sunnah. In this case, the Jumhur disagree. The issue is that the Qur'an is mutawātir, while Āḥād contains probability (ẓann). Fourth, Abrogation of the Qur'an by Mutawātir Sunnah. In a narration, Imam Malik, Abu Hanifah, and Ahmad permit this type. They consider the Qur'an and Mutawātir Sunnah as both being revelation (Manna' Khalil al-Qattan 2010). God says: "Nor does he speak from [his own] inclination. It is not but a revelation revealed." (Q.S. an-Najm: 3-4). "And We revealed to you the message [i.e., the Qur'an] that you may make clear to the people what was sent down to them and that they might give thought." (Q.S. an-Nahl: 44)

### **Types of nasakh can be summarized into three types.**

First, Nasakh al-Tilāwah wa al-Ḥukm ma'an (Abrogation of both recitation and ruling). Imam al-Amidi stated: Scholars have agreed upon the existence of Nasakh al-Tilāwah wa al-Ḥukm ma'an. Only the Mu'tazilah strongly oppose its existence. Evidence indicating the permissibility is the abrogation of the Muṣḥaf of Ibrahim and the Muṣḥaf of other prophets. The Muṣḥaf of previous messengers were all revealed, read, and practiced. The Qur'an acknowledges their existence. God says: "Indeed, this is in the former scriptures, the scriptures of Abraham and Moses." (Q.S. al-A'la: 18-19). And "And indeed, it is in the scriptures of the former peoples." (Q.S. ash-Shu'ara': 196). The Muṣḥaf of previous prophets remain only as memories for us. Their practice and recitation are no longer considered. This all indicates that both tilāwah (recitation) and ḥukm (ruling) have been completely abrogated.

The existence of Nasakh al-Tilāwah wa al-Ḥukm ma'an is supported by an authentic Hadith narrated by Imam Muslim, Abu Dawud, Tirmidhi, and Malik via the chain of 'Aishah RA. She said: "Among what was revealed was that ten known breastfeedings establish prohibition, then they were abrogated by five breastfeedings. Then the Messenger of Allah died, and they were still part of what was recited from the Qur'an." Al-Baihaqi said: The ten are those whose text and ruling were abrogated. The five are those whose text was abrogated but whose ruling remained, evidenced by the fact that when the Companions compiled the Qur'an, they did not record them in writing, yet their ruling remained with them.

The law of fosterage requiring ten sucklings to establish maḥram status was abrogated to five sucklings. This shows that for the ten sucklings, both the ruling and the recitation of the verse are no longer applicable (abrogated). Imam al-Baihaqi said: Ten is the number whose existence (law and recitation) has been erased. While five has had its writing erased (abrogated), but the law is still applied. This is proven when the Prophet's companions collected and codified the Qur'an; they did not include the verse indicating five sucklings, even though the law remained valid among them (Wahbah al-Zuhaili, 1986).

Second, Nasakh al-Ḥukm dūn al-Tilāwah (Abrogation of the ruling without the recitation). The text of the verse still exists, but the law contained within the verse is abrogated. Example: The abrogation of the one-year waiting period ('iddah) for women whose husbands died: "And those who are about to die among you and leave wives, let them make a bequest for their wives of maintenance for one year without turning them out. But if they leave [voluntarily], there is no blame upon you for

what they do of themselves in an acceptable way. And Allah is Exalted in Might and Wise." (Q.S. al-Baqarah: 240) (Department of Religion RI, 2005).

This was abrogated by: "And those who are taken in death among you and leave wives behind – they shall wait concerning themselves four months and ten days. Then when they have reached their term, there is no blame upon you for what they do with themselves in an acceptable manner. And Allah is [fully] acquainted with what you do." (Q.S. al-Baqarah: 234) (Department of Religion of the Republic of Indonesia, 2005). The existence of nasakh al-Ḥukm dūn al-Tilāwah is the opinion of the Jumhur, while the Mu'tazilah prohibit its existence.

Third, Nasakh al-Tilāwah dūn al-Ḥukm (Abrogation of the recitation without the ruling). This is the opposite of the second type. An example of this type is the statement of 'Umar RA: "Among what was revealed is: 'The old man and the old woman, if they commit adultery, stone them both absolutely, as a deterrent from Allah.'" As conveyed by Wahbah al-Zuhaili, stated in an authentic Hadith: that 'Umar's statement refers to Qur'an that was recited, then its wording was abrogated, but its ruling remains valid (Muhammad Abd al-Azim al-Zarqany, 2006). Wahbah al-Zuhaili mentions up to nine types of nasakh. In addition to the three types above, the following are his additions.

Fourth, Nasakh by addition. Views of Uṣūl scholars differ on whether added text within a naṣṣ (text) constitutes nasakh or not. 1) The Jumhur argue: addition of text is takhṣīṣ, not nasakh. 2) The Hanafi school argues: addition of wording is nasakh. Their difference lies in this law when the addition relates to a reduction in the quantity of worship. Uṣūl scholars agree that reducing the count of worship, or nullifying part of a condition, is a type of nasakh. Examples include reducing the number of prayer rak'ahs from four to two when shortening (qasr), replacing purification for prayer with tayammum. This issue is a type of nasakh in the form of worship.

Fifth, Nasakh of Mantuq and Mafhum (explicit and implied meaning). On this, there are four opinions: 1) It is permissible to abrogate one of them, leaving the other. Abrogate the Mantuq, leave the Mafhum. Or abrogate the Mafhum, leave the Mantuq. 2) It is not permissible to abrogate one while leaving the other. 3) Abrogating the Mafhum necessitates abrogating the Mantuq. However, abrogating the Mantuq does not necessitate abrogating the Mafhum. This is the opinion of Ibn al-Hajib al-Maliki. 4) Making the Mafhum part of qiyas. Abrogating its origin (qiyas) will abrogate the Mafhum. Nasakh al-Akhbar (Abrogation of reports). Nasakh of actions and sayings in the Prophet's Hadith. Nasakh al-Aṣl al-maqīs 'alaih (Abrogation of the original in analogy) necessitates abrogating the law of the far' al-maqīs (the branch) (Wahbah al-Zuhaili, 1986).

Wisdom behind Nasakh. Preserving the benefit of humanity. The development of tashri' towards perfection according to the development of the call (da'wah) and human conditions. As a test for the mukallaf (legally responsible person) with the presence or absence of examples. For the good of humanity and to make things easier. If nasakh leads to difficulty, it means increasing the reward. If nasakh makes things lighter, it eases things for humanity (Manna' Khalil al-Qattan, 2010).

## CONCLUSION

This research concludes that the concept of nasikh-mansukh in the Qur'an has strong textual, historical, and methodological legitimacy and is an inherent part of the revelation's legislative system that occurred gradually over approximately 23 years (610–632 CE). Empirical data from Qur'anic verses like Q.S. al-Baqarah [2]: 106 and Q.S. an-Nahl [16]: 101, and prophetic practice in authentic hadith—for example, related to the change in the law on visiting graves—proves that the nasakh mechanism is a normative reality verified in primary Islamic sources. Thus, the conceptual problems outlined in the introduction can be answered: nasikh-mansukh is not an indication of inconsistency in revelation, but rather a manifestation of the tashri' principle oriented towards taḥqīq al-maṣāliḥ wa dar' al-mafāsīd (realizing benefits and preventing harm) through a gradual approach (tadarruj) responsive to the socio-historical conditions of early Arab society.

Methodologically, this research shows that determining nasakh must meet strict epistemological criteria, namely the existence of explicit naqlī evidence, support from ijma', and clarity of revelation chronology (tārīkh al-nuzūl). Comparative findings from classical and contemporary literature show a

significant disparity in the quantification of nasakh verses, where classical scholars like Ibn al-Jawzi identified more than 200 verses, while al-Suyuti reduced it to about 20 verses, and modern scholars like Muhammad Abu Zahrah and Muhammad al-Ghazali limit it to only around 5–10 verses that can be methodologically proven. This data indicates that most claims of nasakh in classical heritage are more accurately categorized as forms of takhṣīs, taqyīd, or contextual reinterpretation, thus affirming the urgency of a critical, data-driven approach in Ulum al-Qur'an studies.

Furthermore, the varying views of scholars—from total rejection by Abu Muslim al-Isfahani, broad acceptance by certain groups, to the moderate position of the *jumhur*—reflect diverse epistemological paradigms in understanding the relationship between revealed text and reality. However, the majority of *uṣūl al-fiqh* scholars agree that nasakh can only occur on evidence that is epistemically equal or stronger, and cannot be established through *qiyās* or speculative *ijtihad*. In this context, empirical examples such as the replacement of the will law (Q.S. al-Baqarah: 180) with the inheritance system (Q.S. an-Nisa': 11–12), and the change of qibla direction (Q.S. al-Baqarah: 144), strengthen the historical validity of nasakh practice as part of the dynamics of Islamic legislation.

Thus, this research concludes that nasikh-mansukh has significant relevance in the contemporary context as an epistemological framework that allows for the reconstruction of Islamic law in a more contextual and adaptive way without neglecting the normative authority of revelation. A multidisciplinary approach integrating historical, linguistic, and theological analysis shows that nasakh functions as a normative transformation instrument bridging divine text and evolving social dynamics. Therefore, the existence of nasikh-mansukh is not only important for understanding the internal structure of the Qur'an but is also strategic for developing modern *ijtihad* methodology oriented towards benefit (*maṣlaḥah*) and based on scientific data.

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