

Prof. TM Hasbi Ash-Shiddiqi and His Views on Nasikh and Mansukh A Review of God's Absolutism and Human Aspects

(Study of Interpretation of Surah Al-Baqarah : 106)

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Abstract—This paper is intended to reveal the attitude of Prof. TM Hasbi Ash-Shiddiqi's thoughts on the problems of Nasikh and Mansukh in the Qur'an. With an analytical descriptive method, the writer traces Prof Hasbi's attitude through his interpretation of QS Al-Baqarah: 106. Although with full consciousness he states that the majority of scholars' affirm the existence of nasikh and mansukh in the Qur'an, but he firmly chooses non-mainstream, namely the opinion of Abu Muslim Al-Ashfahani and Muhammad Abdurrahman who negated it, with the argument that it is impossible for Allah-the notes bene to know what will happen doing things that only human beings can do, namely revision, reduction and apology. The word 'ayat (verse of Qur'an)' in the letter is interpreted as a miracle. With context analysis, the writer also analyzed the background of Prof Hasbi who dared to choose a very unpopular opinion, both in the realm of Indonesia and the Islamic world in general. In social psychology, he was used to thoughts outside the mainstream. Apparently he was enjoying it and did not hesitate to publish it to audiences. Rajam is not Islamic law, thieves who are not professions are not subjected to hand-cutting law, Friday prayers are not mandatory are some examples other than the negation of the nasikh and mansukh in the Qur'an.

Keywords—Hasbi; nasikh mansukh; miracles; verse.

I. INTRODUCTION

Prof. Dr. Tengku Muhammad Hasbi Ash-Shiddiqi is the full name of the character whose thinking is the author of the review. He is the son of Tengku Muhammad Husen bin Muhammad Su'ud, a Judge in the Simuluk Simalanga area of his day. Lineage of TM. Hasbi arrived to Abu Bakr Ash-Shiddiq, the closest friend of Prophet Muhammad SAW. the 37th [1].

The title of the professor was obtained based on the decision of the Minister of Religion no: 1.4.13 / 3792, dated 30 July 1962, reinforced by Presidential Decree no: 71 / M-1 dated May 23, 1963. His doctoral degree was honoris causa doctorate obtained from UNISBA Bandung 1975 under the title of paper: "The Scope of Ijtihad of Ulama" in the Promotion of Islamic Law ", also from IAIN Sunan Kalijaga Yogyakarta, in the same year with the title of paper: "The sciences absolutely necessary for the advocates of Islamic law ". While the title Tengku, he obtained as a form of public recognition of his wisdom in the field of religion [2].

Although TM Hasbi Ash-Shiddiqi earned prestigious degrees, he has never received formal education except for only two years, at Madrasah Al-Irsyad, Surabaya. The learning is obtained from one dayah (pesantren) to other dayah, after getting the teaching from his parents since childhood. The prominent thing of TM Hasbi Ash-Siddiqi is his self-taught and self-liberation to receive knowledge from anywhere. After returning from Al-Irsyad, his time was spent teaching in several schools in his homeland, until finally, in 1951 he was appointed by Minister of religion, KH Wahid Hasyim to become a lecturer at IAIN Sunan Kalijaga Yogyakarta, then in 1960 became dean of the faculty sharia until retirement age, 1972 [3].

In the days of Prof Hasbi active in this academic world, he spread the horizon of open-mindedness, including in it against Islamic law. Among his thoughts are: 1) Islamic Sharia is dynamic, flexible in accordance with all conditions and situations. 2) understanding of sharia is ijtiha effort. 3) fiqh product is not permanent because it is only the result of human effort that limited ability and limited by certain space and time [4].

Up to this point, there is a correlation between Prof Hasbi's prinsive thoughts with his opinions about nasikh and mansukh in the Qur'an, in which he dares to negate them, as a consequence of the Qur'anic immortality on the one hand and the relativity of the understanding of the Qur'an . In other words, although the understanding of the Qur'an is relative, but the object understood (the Qur'an) must be permanent. Thus, the theory that there is nasikh and mansukh in the Qur'an should be negated. In other words, there is a naivety of naivety when many people consider the fiqh product to be permanent, but at the same time say the Qur'anic verses are getting nasikh and mansukh. This brief exposition confirms that Prof Hasbi's thoughts about nasikh and mansukh are worthy of appointment.

II. RESEARCH METHODS

Research that discusses Prof Hasbi's thoughts about nasikh and mansukh in the Qur'an is a literature study (library research) or also called secondary research. This means that the supporting data of this study comes from literary sources. In this case, the author will make the interpretation of Prof Hasbi,

Tafsir Al-Qur'an al-Majid, An-Nur as the main reference. Because the discussion of nasikh and mansukh, though a common domain among scholars' jurisprudence and interpretation, but in this context more tangent to the interpretation of the verses of the Qur'an. This study also uses three approaches, namely text review, context study and relationship studies between the text and the community. The steps of this research are, *first*, the heuristic stage. This means that the author will describe objectively and what it is about Prof Hasbi's thoughts about nasikh and mansukh. *Second*, the criticism stage. In this phase, testing the authenticity and credibility of the data source. The author will analyze whether Prof Hasbi's thoughts are genuine or referring to certain references. Then, is the reference authoritative in the interpretation of Surah Al-Baqarah: 106. *Third*, the stage of interpretation. In this stage, the author explores Prof Hasbi's thoughts contained in his work. This is so that the results obtained are objective and can be justified scientifically. *Fourth*, the conclusion phase.

III. DISCUSSION

Verse: 106 of the Surah Al-Baqarah reads: *Which verses We enjoin, or We made (humans) forget it, We bring the better of it or the equivalent of it. Do you not know that Allah is All-Powerful over all things.*

Hasbi explains: We do not replace the verses that are in the Torah with the verses in the Qur'an or We remove one verse from your heart unless We bring the better of it or be equal to it [5].

Furthermore Hasbi describes the meaning of nasakh theoretically: Nasakh according syara is cancel what has passed from an explanation of religion which has been done before. The majority of scholars' opinion that what is meant by nasakh in this verse is the abolition of the verses of the law. There are times when the law alone or the law and the verse as well. If a law is prescribed to an urgent condition then the need for that law has been lost, it is wise if the law is denied (abolished) or replaced by the law in accordance with the present condition, which is better than the first or equivalent in its usefulness for worship. Hasbi continued, the majority of scholars argue that the purpose of the phrase 'We make forget it' is we remove from your heart. As As-Suyuthi says about the verse of the verse, "Revelation goes down to the Prophet at night and then he forgets by day".

Imam Muhammad Abduh commented on this with his statement that this narration is a lie. This forgotten state is impossible for the prophets because they are awake and responsible for delivering revelation. The scholars 'hadith and usul say, that including the sign of hadith maudhu' (false) is a contradiction with the exact proposition both akli (rational) and nakli (Islamic Trasniton), like the principles of faith. This problem is included. Hasbi's final conclusion: The scholars of investigation matter, like Abu Muslim Al-Ashfahani say that is not in the Qur'an a verse whose reading is still present but the law has been preached. Thus, what is meant by verse in sura Al-Baqarah: 106 is a miracle [6].

IV. COMMENTS AND ANALYSIS

The main points of Prof Hasbi are: 1) the verses in the Qur'an are all *muhkam* (nothing of nasikh and mansukh). In the sense that there is no nasikh and mansukh in it. 2) It is impossible that the prophet receives the revelation and then forgets it, both before and after it is communicated to his people. 3) the meaning of the verse in sura Al-Baqarah: 106 is a miracle.

All three points of Hasbi's thinking all refer to the opinions of the 'ulama' before. That is the opinion of Abu Muslim Al-Ashfahani in terms of absolute naskh negation in the Qur'an, Ibn Hajar al-Asqalani's opinion in the absurdity of the prophets forgets the revelation that has been conveyed to them, the opinion of Muhammad Abduh in terms of understanding the verse in Surah Al -Baqarah: 106 as a miracle.

Prof Hasbi's thought design on nasikh and mansukh in the Qur'an is Allah Knowing All, what has happened and what will happen. Allah is also Most Wise. These two attributes of God require that everything that has happened and what will happen has been determined neatly and well by Allah SWT. The concept of nasikh and mansukh implies the existence of God's ignorance of what happens in the future so that there needs to be revision, change of verse (word) when there is a change situation. Therefore, nasikh and mansukh should be aborted.

The second design: Prophet Muhammad also the prophets are human choices. Good physical, psychic, mental, spiritual and intelligence. As a consequence of the consistency and accuracy of receiving the Divine message also the consistency and accountability answer the questions of their people. Asumption that the prophet forgot about the revelation conveyed to him would disqualify the above postulates, must be rejected.

Having known the genuity and design of Hasbi's thoughts then the comments and analysis of it can be done as follows:

Prof. Hasbi's statement which refers to the opinion of Abu Muslim Al-Ashfahani, has been discussed by Dr. Abdul Azhim Az-Zarqani in his book, Manahil Al-Irfan. He stated that Abu Muslim al-Ashfahani's opinion on this matter is not one. Some say that Abu Muslim rejects the absolute naskh, some say Abu Muslim refuses only in one shariah, some say Abu Muslim refuses only in the Qur'an. Of the three versions above, most likely as Abu Muslim's opinion, according to Az-Zarqani- is the third. Thus, it is not wrong when Hasbi merefer opinion of Abu Muslim in terms of whether or not nasikh and mansukh in the Qur'an [7].

In connection with the interpretation of Surah Al-Baqarah: 106, there are several things that are briefly presented here: 1) essentially the words 'nasakha', 'nunsi' and 'father' are vocabularies of general significance. Meaning can not be interpreted with one meaning in the absolute. As 'nasakha' can mean to eliminate, replace, it can also be interpreted by changing the law. The word 'ayah', as can be interpreted in the Qur'anic verse, can also be interpreted by miracles. 2) this verse ends with the word, "Verily Allah is All-Power over all things". That is, the word is closely related to the previous speech, there must be a match between one piece of verse with another paragraph cut in one verse. From this brief explanation,

the interpretation chosen by Prof Hasbi that the meaning of the verse is a miracle, then the adjective here is the substitution of the miracle of one prophet with another prophet, justifiable in the language. Moreover, this verse is included in the context of a series of news about the Children of Israel who denied their prophets even though it was clear in front of them miracles[8].

Talking about the presence or absence of nasikh in the Qur'an, it is necessary to equate the perception of what a naskh is. Naskh is to cancel the enforcement of syara 'law with the argument syara'. The picture is, there is an act of *mukallaf* (Muslims who are 15 years old, have wet dreams or menstruation) that has been existing according to syara 'law. But, when there is a change of circumstances and conditions related to the act, then the law against that deed becomes changed. This change is very logical, as a consequence of the human character that continues to be creative and innovate. When situations and conditions change then, it is a wise attitude when there is a new law that suits the changing circumstances. In other words to keep the benefit. Thus, the text is not, a change in God, from knowing to being ignorant, or the opposite of not knowing to know. But the attitude towards the changes that occur in humans. God, nevertheless, knows everything from beginning to end. But a change of law must still be based. It also shows that Allah SWT has a free nature that is not bound by other wants and things outside. He is free to make, change, change or destroy his creation. If God is free to do all that, then the business of the naskh is only a very small thing. When the theoretical existence of nasikh and mansukh in the Qur'an is possible, then factually can also be proved. An example is the direction of qibla in prayer.

Earlier Muslims prayed to Baitul Maqdis. The law of this command was canceled then transferred to the Grand Mosque (Surat al-Baqarah: 144). Iddah for the woman her husband left behind. The first law is one year (Surat al-Baqarah: 240) was canceled into four months and ten days (Surat al-Baqarah: 234). Thus, the negation of nasikh and mansukh in the Qur'an, is lost both theoretically and factually. In other words, Prof Hasbi's thoughts in this regard are not based on rigorous discussion, nor on meticulous opinions.

Indeed, with regard to the interpretation of sura Al-Baqarah: 106, the opinion chosen by Prof. Hasbi, is not exaggerated and can be accepted as a variation of interpretation whose truth is zhanni. But, the absence of indication of the text through the verse does not mean that the Qur'anic text is absolute and global. There are several verses that point to it, for example QS Ar-Ra'd: 39 (Allah removes what He will and determines (whatever He wills), beside the mother of the book), also QS An-Nahl: 101 (and If We substitute one verse in another verse, while God knows what is derived ...).

V. CONCLUSION

1. QS Al-Baqarah: 106 does not in absolute confirm the existence of nasikh mansukh in the Qur'an. It is legitimate that the word 'father' in the verse means miracles.

2. The absence of the indications of nasikh mansukh in QS Al-Baqarah: 106 does not mean that the mansukh nasikh does not exist in the Qur'an.
3. Nasikh mansukh, both theoretically logical and factual data exist in the Qur'an.
4. Hasbi's opinion which affirms the negation of nasikh and mansukh in the Qur'an is not based on complete data nor on comprehensive analysis.

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