

**Al-Nasikh Wa Al-Mansukh
(Description of Hadith Interpretation Methods)**

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Abstrak

Penelitian ini bertujuan untuk mengidentifikasi nasikh dan mansukh yang digunakan oleh sebagian ahli hadits apabila mereka kesulitan dalam menggabungkan dua hadits yang bertabrakan dan tidak dapat diharmoniskan, serta di antara keduanya diketahui mana hadits yang muncul belakangan. Hasil ini mengidentifikasi hadis-hadis naskh dapat dilakukan melalui penelusuran pada pernyataan terang dari Nabi, perkataan dan penjelasan sahabat Nabi. mengetahui sejarah, seperti hadits Syaddad bin 'Aus dan Ijma' ulama'. Dan ditinjau dari model naskh pada teks (redaksi dan hukum), substansi nasikh/mansukh berlaku pada tiga keadaan; (1) hukum sebuah redaksi dihapus, namun redaksinya tetap. (2) redaksinya dihapus, namun hukumnya tetap. (3) hukum dan redaksinya dihapus.

Kata Kunci: *Metode, Nasikh, Mansukh, Hadis.*

Abstract

This study aims to identify the nasikh and mansukh used by some hadith scholars when they have difficulty in combining two hadiths that collide and cannot be harmonized, and between which of the two hadiths is known to have arisen later. This result identifies the traditions of naskh can be done through tracing the clear statements of the Prophet, the words and explanations of the companions of the Prophet. know history, such as the hadeeth of Syaddad bin 'Aus and Ijma' 'ulama'. And in terms of the model of naskh on the text (redaction and law), the substance of nasikh / mansukh applies in three circumstances; (1) the law of a redaction is deleted, but the redaction remains. (2) the redaction is deleted, but the ruling remains. (3) both the law and the redaction are deleted.

Keywords: Method, Nasikh, Mansukh, Hadith.

INTRODUCTION

The study of hadith has been a common practice among scholars, especially hadith scholars since classical times, and the discussion of hadith continues to grow indefinitely. The new generation of scholars is increasingly compelled to seek solutions or create new innovations in understanding hadith, especially since the “innovations” made by previous scholars are sometimes not entirely adequate to facilitate the understanding of new problems. Moreover, when two traditions seem to contradict each other, some of the existing solutions show that they are still subject to misinterpretation. This situation has prompted scholars to continue trying to resolve this issue (Agus, 2023).

In this context, the most fundamental branch of hadith science is the science of naskh, which includes the concepts of nasikh (superseding) and mansukh (superseding) as a method for interpreting seemingly contradictory traditions. An in-depth understanding of nasikh and mansukh is necessary since some people in this modern era still understand these concepts partially, ignoring other considerations that can reconcile seemingly contradictory traditions. As a result, many traditions are considered irrelevant in this modern era due to the misapplication of the science of nasikh-mansukh. In fact, this science is a very important discipline in the field of hadith because through its correct understanding, ambiguities in the hadith text can be removed. Moreover, this branch of knowledge helps determine the validity of a hadith in the context of its practice in the Islamic world (Hakmi et al, 2024).

RESEARCH METHOD

This research method is a qualitative study and text analysis that involves two main stages: Data Collection and Analysis. In the collection stage, secondary data

obtained from previous studies, articles, books, and materials related to nasikh and mansukh in hadith. The systematics of the writing will follow a systematic and structured order, starting from the results of the analysis of each subtitle, followed by the discussion and interpretation of the findings. Thus, this research method is designed to present clear and organized results in understanding the context of nasikh and mansukh in hadith.

RESULT AND DISCUSSION

Nasikh and Mansukh Theory, Definition and Characteristics

Etymologically, nasikh (نسخ) is taken from the word naskh (نسخ) which has two meanings, first; eliminate (إزالة) Second; move (نقل) Meaning that nasikh is the one who eliminates or the one who moves. Both meanings are often used in their etymological context, but the meaning of removing or erasing is generally used in relation to the terminological definition (az-Zarqāniy, 1988).

In terms of terminology, nasikh has many interpretations, with some scholars defining it as an explanation of the end of the validity period of an act of worship. According to other scholars, it is the process of removing a ruling after it has been stipulated. However, many contemporary scholars, when defining it, focus on the definition expressed by Imam al-Qadi, who stated: “it is a ruling that indicates the abrogation of a permanent ruling by a new ruling based on a cause that would have made the (first) ruling permanent if it had not been for that, and also because the existence of the new ruling is final” (Izzuddīn, 1993).

Based on the explanation above, it can be seen that nasikh is an erasing law or a law that replaces the previous law. Nasikh and mansukh in short can also be said as erasing and being erased; that is, the new law erases the old law, as said by Imam Suyuti in his book *Tadrib al-Rawi* he said: “(naskh is) Allah's abrogation of an old law with a new law”.

Hadith scholars provide guidelines for the criteria of naskhable hadiths, as follows (asy-Syaukaniy, n.d.):

- a. The Hadith contains a substantial contradiction, such that the contradictory rulings cannot be compromised.
- b. The law that is nullified must be a shar'i law, not a positive law (the result of reasoning).
- c. The existence of independence and effectiveness of the law that mansukh. In the sense that the erasing law (nasikh) must be later in coming and separate from the erased (mansukh) within the time frame that allows a mukallaf to do what he is charged with. As for the concurrent rulings such as shart (condition), şifah (explanation), istiñā' (dispensation), it is not called naskh (abrogation), but takhşīs (specialization).
- d. The abrogation must be based on Shari'ah's evidence, so it cannot be said that a ruling is abrogated just because the death is considered naskh, but it is the abrogation of taklif.
- e. There is no time attachment to the law that is mansukh. So, if a time-bound ruling has expired, it is not called naskh, but to borrow as-Suyutiy's term, munsa'.
- f. The mansukh ruling is a command or prohibition that is far`iy (particular) and does not indicate an actual event.

Methods for Identifying Nasikh and Mansukh

Scholars have established credible methods to determine the nasikh and mansukh of a hadith, as described below (Alif, 2016):

- a. Through the sarikh text (clear shar'i text). If in 'Ulūmul-Qur'an, the transcendence of a verse can be known from the shar'i text, then the shar'i text meant is only limited to the information from the verse that shows that the

verse is later than the others, not indicating a verse, because no verse is found to indicate that this verse supersedes that verse. Even from the Prophet's Hadith, there is nothing that clearly indicates the transcendence of a verse. Unlike the verses of the Qur'an, there are some Hadiths of the Prophet that clearly indicate the supersedence of an earlier Hadith, such as the matan of the Hadith (Ash-Shidieqy, 1987).

- b. Through *ijmā' saḥābah* indicating the supremacy of a hadith. *Ijmā' saḥābah* here does not mean the agreement of the saḥābahs to suppress a hadith. Ibn Salah and Ibn Sharaf an-Nawāwiy ad Dimashqiy assert that *ijmā'* neither transcends nor is transcended but rather indicates the existence of a nasikh tradition that abrogates a tradition even though the nasikh tradition is unknown.
- c. Saḥābah's statement indicating the chronology between contradictory traditions. It indicates that this tradition is nasikh and that is mansukh because it is an *ijtihad* and the theory of naskh cannot be used through *ijtihad* or reasoning.
- d. Knowledge of the chronology of the wurūd of contradictory traditions. The chronology of a tradition can usually be known through its historical background which is often detected through the matan of a tradition. In this regard, knowledge of the Prophet's narrative and the biographies of the saḥābahs is an absolute requirement for analyzing the transcendence of a tradition through this fourth method.

Nasikh and Mansukh According to Imam Ahmad bin Hanbal

Imam Ahmad bin Hanbal, one of the imams of the madhhab in Islam, has a significant view regarding the concept of nasikh and mansukh. According to him:

1. The Existence of Nasikh and Mansukh in the Shari'ah

Imam Ahmad believes that nasikh and mansukh are an integral part of Islamic law, which shows the flexibility of Islamic teachings in responding to the needs of certain times and situations. He considers that nasikh does not erase the essence of the previous law, but rather replaces it with provisions that are more in accordance with the context faced by the people at that time.

2. Criteria for Nasikh and Mansukh

Imam Ahmad emphasized the importance of sanad (chain of narrators) and matan (content of the hadith or verse) in determining the status of nasikh and mansukh. A law can be categorized as nasikh or mansukh if there is clear evidence, either from the Qur'an or saheeh hadith, which indicates the cancellation or replacement of the previous law.

3. Practical Approach

Imam Ahmad also prioritizes the practical application of the laws of nasikh and mansukh. In his view, this concept should be focused on making it easier for Muslims to carry out sharia, not to complicate or create doubts about religious teachings.

The concept of nasikh and mansukh according to Imam Ahmad bin Hanbal and modern scholars both emphasize the importance of relevant evidence and application. However, modern scholars tend to criticize the classical approach that is too literal and prioritize legal reinterpretation to maintain the relevance of Islam in the contemporary era.

Analysis of Nasikh and Mansukh in Hadiths

To clarify the above concepts, the author feels it is important to present some traditions that have experienced nasikh and mansukh which were also used as objects of study by classical scholars. These traditions are as follows:

a. The Ruling of Grave Pilgrimage

عن ابن عباس قال لعن رسول الله زوارات القبور والتخذين عليها الساجد والسرّج

“Ibn 'Abbas reported: The Messenger of Allah (peace and blessings of Allah be upon him) said: “Allah has cursed the pilgrims of the graves and those who build mosques over them and put lamps on them.” (HR.Tirmidzi).

Commenting on this Hadīth, some scholars said that this Hadīth has been superseded by another Hadīth, as stated by Imam Ibn Shahin in his book *Nasikh al-hadith wa mansukhuhu* when he mentioned this Hadīth. The Hadith that has been superseded is the following Hadith:

عن ابن بريده عن ابيه قال قال رسول الله: كنت نهيتكم عن زيارة القبور فزوروها، فإن في زيارتها تذكرة
“Ibn Burayd, from his father, said: The Messenger of Allah (peace and blessings of Allah be upon him) said: I used to forbid you to visit graves, but now you should visit them, because visiting them reminds you of death.” (HR. Muslim, Abu Daud and Tirmidzi).

Imam Ibn Shahin said: “The first tradition is saheeh and the second is also saheeh, except that the second tradition supersedes the first” (Syahin, 1988).

b. The ruling on the writing of traditions during the time of the Prophet

These orientalist argue that the writing of Prophetic traditions began only after Imam Malik b. Anas (W 179 H) finished compiling the book *al-Muwattha'* which contains a collection of Prophetic hadiths. They also argued that there was no writing of traditions during the time of the Prophet's companions (Ahmad, 2015):

عن أبي سعيد الخدري أن رسول الله صلى الله عليه وسلم قال لا تكتبوا عني ومن كتب عني غير القرآن
فليمحه
“It was narrated from Abu Sa'id al-Khudri that the Messenger of Allah said “Do not write (other than the Qur'an) from me. Whoever writes from me other than the Qur'an should erase it.” (HR Muslim).

On the other hand, there are traditions that explain the recommendation to write Prophetic traditions:

عن عبد الله بن عمرو قال كنت أكتب كل شيء أسمع من رسول الله صلى الله عليه وسلم أريد حفظه فنهتني
قريش وقالوا أنتكتب كل شيء تسمعه ورسول الله صلى الله عليه وسلم بشر يتكلم في الغضب والرضى،
فأمسكت عن الكتاب، فذكرت ذلك لرسول الله صلى الله عليه وسلم، فأوماً بأصبعه إلى فيه فقال اكتب فوالذي
نفسى بيده ما يخرج منه إلا حق

“It was narrated from 'Abdullah ibn 'Amr who said: “I used to write down everything I heard from the Messenger of Allah and I wanted to memorize it, so the Quraysh prevented me. They (the Quraysh) said “Will you write down all the traditions that you heard (from the Messenger of Allah), when the Messenger of Allah was a human being who sometimes said in a state of anger and sometimes in a state of pleasure?”. So I refrained from writing them down. So I refrained from writing (the Prophet's traditions). Then, I told this to the Messenger of Allah, so the Messenger of Allah signaled with his finger to his mouth, the Messenger of Allah said “Write (the traditions), by Allah in whose hand my soul is, nothing comes out of it (my mouth) except the truth.” (HR Abu Dawud).

Based on this Hadith, the explanation of this Hadith can be described as follows: **Firstly**, according to some scholars, it was originally forbidden to write Hadith. This was due to the fear of mixing the writing of the Qur'an and the hadith. When the number of Muslims increased and the Muslims knew the difference between the Qur'an and the hadith, the prohibition of writing the hadith was lifted and abolished. **Secondly**, according to some scholars, the prohibition of writing hadith in the narration of Abu Sa'id al-Khudri is the prohibition of writing hadith on the same page as the Qur'an. Al-Hafidz as-Sakhawi said: “The prohibition of writing hadith means the prohibition of writing hadith with the Qur'an on the same page. This is because the Companions would listen to interpretations of the revealed verses and sometimes they would write these interpretations along with the Qur'anic verses. So the Prophet forbade the Companions from doing this for fear of mixing the writing of the Qur'an and the hadith. **Thirdly**, according to Ibn Hajar al-Asqalani, the narration of Abu Sa'id al-Khudri explaining the prohibition of writing down hadiths is mauquf 'alaih (attributed to the companions). **Fourthly**, some scholars say that the prohibition of writing down traditions is indicated to people who have strong memorization skills. Whereas the permission to write down the hadith is given to those who are weak in memorization. This opinion is based on the hadith (al-Asqalani, 1990):

عن أبي هريرة قال كان رجل من الأنصار يجلس إلى النبي صلى الله عليه وسلم فيسمع من النبي صلى الله عليه وسلم الحديث فيعجبه ولا يحفظه فشكا ذلك إلى النبي صلى الله عليه وسلم فقال يا رسول الله إني أسمع صلى الله عليه وسلم استعن بيمينك وأوماً بيده للخط منك الحديث فيعجبني ولا أحفظه فقال رسول الله

“It was narrated from Abu Hurairah that a man from the Ansar was sitting with the Prophet and he heard a hadith from the Prophet and was amazed, but he could not memorize it. So, he complained to the Prophet and said “O Messenger of Allah, I heard a hadith from you and I was amazed and I could not memorize it”. Then the Prophet said “Seek help with your right hand while gesturing with his hand to write”. (HR Turmidzi).

The Relevance of Hadith Nasikh and Mansukh in the Modern Era

The concepts of nasikh (superseding) and mansukh (superseding) in hadith science play an important role in understanding the relevance of Islamic laws, including several issues (Risa, 2021);

- a. The first relevance as originally, grave pilgrimage was prohibited by the Prophet Muhammad to avoid shirk practices that were practiced by many Arabs at that time. However, along with a better understanding of religion among Muslims, the Prophet later allowed grave pilgrimages so that people could remember death and the afterlife. This is an example where the ruling on grave pilgrimage has been annulled from a prohibition to a recommendation in nasikh-mansukh, and its relevance remains valid today to deepen spiritual awareness.
- b. The relevance of this application of nasikh-mansukh to the ruling of hadith writing in the modern era is immense in the fields of documentation, authentication and scientific study of hadith. With the nasikh-mansukh, Muslims not only understand the history of the development of the hadith writing law but also gain an understanding of the importance of the authenticity of Islamic sources that can be referred to and studied in writing. This is important because well-documented traditions can be studied, verified and analyzed by scholars and academics so as to maintain the validity of Islamic teachings and support da'wah in the face of intellectual challenges and the times.

With the concept of nasikh-mansukh, these rulings can be adapted to balance between the application of religious principles and evolving social realities, preserving the essence of the teachings while allowing room for flexibility in the modern era.

The Urgency of the Science of Nasakh wal Mansukh

To be able to dive into the depths of Islamic law, of course a deep and universal understanding of hadith and the science of it is an undeniable necessity. In this regard, the science of nasikh and mansukh is an important part of the science of hadith that must be understood. Because a discussant of sharia science will not be able to derive rulings from the texts, in this case the hadith, without knowing the texts that have been abrogated and the texts that abrogate them.

For this reason al Hazimy said: "This knowledge is a means of completing ijtiḥad. This is because it is known that the main pillar of ijtiḥad. The main pillar of ijtiḥad is the ability to derive rulings from the texts, and to derive rulings from the texts must also recognize the texts that have been abrogated or the texts that abrogate them. Understanding the khitab hadith in the literal sense is easy and does not take much time. However, it is difficult to derive rulings from texts that are not clearly indicated. One of the ways to determine the hidden meaning is to know which proposition is earlier and which is later, and so on, in terms of meaning." (Ash Shiddieqy, 1981)

The important role of this knowledge of nasikh and mansukh, so that it is included in the means of perfecting ijtiḥad, was enough to attract the attention of the Companions, the Tabi'in, and the scholars who came after them. It was narrated from Ali ibn Abi Talib through a Qadli who was deciding the law, so Ali asked him :

والمنسوخ قال : لا اء اتعرف لناسخ

"Do you know Nasikh and Mansukh?" The Qadli said: "No."

Hearing the Qadli's answer, Ali then said:

هلكت واهلكت

“You perish and you also destroy others”

From the above narration, it can be seen how Ali considered the importance of the science of nasikh and mansukh in determining a law. Without the science of nasikh and mansukh, determining the law will have a disastrous impact, both for the lawmaker and the wider community who carry out the legal provisions. Therefore, the knowledge of nasikh and mansukh has a great function and role for scholars so that knowledge of a law is not chaotic and vague. and with the knowledge of nasikh and mansukh, the understanding of the hadith will be correct and not narrow.

Wisdom of Nasikh and Mansukh

Al Maragi in his book of tafsir (tafsir al maraghi) sees the wisdom of the existence of nasakh by stating: “Verily, the rulings are not enacted except for the benefit of mankind. This may differ due to differences in time and place. If a law is enacted because there is a need for it, then that need ends, it is wise to abolish that law and replace it with one that is more appropriate to the time. Thus the law becomes better than the original or the same in terms of benefits for the servants of Allah.” (Husni & Fathul, 2018)

Manna Khalil al-Qattan explained the wisdom of nasakh, namely: 1) Maintaining the safety of Allah's servants; 2) The development of tashri` towards a perfect level in accordance with the development of da'wah and the development of the conditions of Muslims; 3) A trial and test for the mukallaf to obey or otherwise; and 4) Wanting goodness and convenience for Muslims. This is because if the nullification is in favor of something that is more severe, then there is an additional reward for it, and if it is in favor of something that is less severe, then it is a matter of ease and relief (Al-Qattan, 2001).

CONCLUSION

The conclusion is that nasikh is a method as well as a medium of information that shows the abolition of a permanent law with a new law based on a cause that if not for it, the (first) law would have remained, also because (the existence of) the new law is final. Simply put, nasikh is what erases the old law because of the new law, then by Allah the new law is determined until the Day of Judgment, aka eternal and not temporal. In terms of the model/status of naskh that occurs in the text (editorial and legal), the substance of nasikh/mansukh applies in three conditions. First, the law of an editorial is deleted, but the editorial remains. Second, the redaction is deleted, but the law remains. Third, both the law and the redaction are deleted. Nasikh and mansukh are used by some hadith scholars when they have difficulty in combining two traditions that collide and cannot be harmonized and it is known which of the two came later.

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