

## THE IMPLICATIONS OF T.M HASBI ASH-ŞHIDDIEQY'S CRITICISM OF THE *NĀSIKH-MANSŪKH* THEORY IN HIS INTERPRETATION OF PLURALISM VERSES

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### Abstract

The existence of *nāsiikh-mansūkh* in the Qur'an frequently sparks debate among Muslim scholars. Whether or not *nāsiikh-mansūkh* is accepted as an interpretive tool will lead to different interpretive implications. In the case of plural verses (Qs. al-Baqarah/2: 62 and Qs. al-Maidah/5: 69), the use of *nāsiikh-mansūkh* as a tool for interpretive analysis tends to lead to the conclusion that there is no salvation for non-Muslims in the hereafter. On the other hand, not using *nāsiikh-mansūkh* as an analysis of the interpretation of plural verses tends to lead to the conclusion that non-Muslims will still receive salvation in the afterlife. This research aims to see the implications of T.M Hasbi ash-Shiddieqy's interpretation of plural verses without considering *nāsiikh-mansūkh* as an interpretation tool. This research is qualitative research with descriptive analysis. This research suggests that the non-use of *nāsiikh-mansūkh* in Hasbi's interpretation does not have significant implications. The results of the interpretation he put forward are the same as those of scholars who agree with the existence of *nāsiikh-mansūkh* in plural verses, namely that salvation in the afterlife belongs only to Muslims.

**Keywords:** *Nāsiikh-Mansūkh*, Pluralism, Hasbi Ash-Shiddieqy

## Abstrak

Eksistensi penggunaan *nāsikh-mansūkh* dalam al-Quran kerap menjadi perdebatan para cendekiawan muslim. Diterima atau tidaknya *nāsikh-mansūkh* sebagai alat interpretasi cenderung akan membawa pada implikasi penafsiran yang berbeda. Dalam kasus ayat plural (Qs. al-Baqarah/2: 62 dan Qs. al-Maidah/5: 69), digunakannya *nāsikh-mansūkh* sebagai alat bantu analisa penafsiran, cenderung akan membawa pada kesimpulan bahwa tidak ada keselamatan bagi non-muslim di akhirat. Sebaliknya, tidak digunakannya *nāsikh-mansūkh* sebagai analisa penafsiran ayat plural cenderung akan membawa pada kesimpulan bahwa non-muslim tetap mendapat keselamatan di akhirat. Penelitian ini bertujuan untuk melihat bagaimana implikasi hasil penafsiran dari T.M Hasbi ash-Shiddieqy terhadap ayat-ayat plural tanpa mempertimbangkan sebagai alat penafsirannya. Penelitian ini merupakan penelitian yang bercorak kualitatif dengan penjabaran deskriptif-analisis. Hasil dari penelitian ini mengemukakan bahwa tidak digunakannya *nāsikh-mansūkh* dalam penafsiran Hasbi tidak membawa implikasi yang signifikan. Hasil penafsiran yang ia kemukakan sama dengan hasil penafsiran dari cendekiawan yang mengamini eksistensi *nāsikh-mansūkh* dalam ayat-ayat plural, yaitu keselamatan di akhirat hanya milik umat Islam.

**Kata Kunci:** *Nāsikh-mansūkh*, pluralisme, Hasbi ash-Shiddieqy

## Introduction

The existence of the *nāsikh-mansūkh* theory (from now on referred to as NM) in the Qur'an is an endless debate among Muslim scholars. Those who oppose the existence of NM in the Qur'an argue that if there is even one verse in the *naskh*, this will affect the perception that certain verses of the Qur'an are abrogated, consequently rendering parts of the Qur'an's content as untruthful. Naturally, the implications of this understanding are in stark contrast to the Muslim consensus that the Qur'an contains no falsehood, as stated in the Qur'an itself in Qs. Fussilat/41: 42. Their disagreement with NM is further reinforced by the absence of any confirmation from the Prophet about the use of *naskh* in the Qur'an. If the NM theory were truly significant, the Prophet, as the supreme

authority on the Qur'an and all matters related to it, would have clearly explained this concept.<sup>1</sup>

Supporters of the existence of NM base their argument on the Qur'anic verses Qs. al-Baqarah/2: 106 and Qs. An-Nahl/16 101. These arguments are further supported by a narration that 'Ali bin Abi Tālib witnessed someone answering several questions in the mosque. 'Ali then asked the individual if he could distinguish between the *nāsikh* verses and the *mansūkh* verses. However, when the person could not respond, 'Ali pointed out that his lack of knowledge about NM would harm both himself and others, and thus he was no longer permitted to speak in the mosque.<sup>2</sup> Additionally, proponents of the NM theory believe that the rejection of NM usage in the Qur'an is part of a larger agenda being pursued in the Western world. According to them, this is an infiltration of secularism, pluralism<sup>3</sup> and communism, which, of course, is contrary to Islamic doctrine and can damage the faith.<sup>4</sup>

The influence of pluralism, characterized by the denial of NM's existence, can be observed in the works of various Muslim scholars. Among them is Mun'im Sirry, a staunch advocate of religious pluralism. In several instances, his writings about NM carry

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<sup>1</sup> Rofiq Nurhadi et al., "Pro-Kontra Naskh dan Mansūkh Dalam Al-Qur'ān (Sebuah Kajian Terhadap Prosedur Penyelesaian Ta'arud al-Adillah)," *Cakrawala: Jurnal Studi Islam* 10, no. 1 (June 1, 2015): 61–74.

<sup>2</sup> Farid Esack, *The Qur'an: A User's Guide*, Repr (Oxford: Oneworld, 2008). 127.

<sup>3</sup> In its initial meaning, pluralism is a view that says that all religions are valid paths to achieving salvation. See Mun'im Sirry, *Koeksistensi Islam-Krisren: Ngobrol Sejarah Dan Teologi Di Era Digital* (Yogyakarta: Suka Press, 2022). In the future, this article will align the concept of pluralism with the idea of safety for non-Muslims as articulated by Sirry. Nevertheless, it is undeniable that there has been a shift in how pluralism is understood, particularly within the Indonesian context. However, the author will not focus on this shift in the interpretation of pluralism.

<sup>4</sup> Rijalul Fikri, "Teori Naskh Al-Qur'an Kontemporer (Studi Pemikiran Mahmud Muhammad Taha dan Jasser Auda)" (masterThesis, Sekolah Pascasarjana UIN Syarif Hidayatullah Jakarta, 2021), <https://repository.uinjkt.ac.id/dspace/handle/123456789/55176>.

implications of rejecting this theory. For example, in *Koeksistensi Islam Kristen*, he wrote:

Saya juga tidak suka pada teori abrogasi, *nāsikh-mansūkh*. Bukan hanya tidak memperhatikan konteks, implikasi teori abrogasi akan menggiring umat untuk mengembangkan sikap permusuhan. Sebab ayat-ayat yang berlaku umumnya mengajarkan sikap eksklusif dan intoleran.<sup>5</sup>

*Also, I am not too fond of the abrogation theory, nāsikh-mansūkh. Not only does it not pay attention to context, but the implications of abrogation theory will lead people to develop hostile attitudes. Because the verses that apply generally teach exclusive and intolerant attitudes*

In alignment with Sirry, other advocates of religious pluralism have also voiced their opinions on rejecting NM in the Qur'an. Abd. Moqhsith Ghazali, for instance, expressed his views while interpreting Qs. al-Baqarah/2: 62 and Qs. al-Maidah/5: 69<sup>6</sup> argues that the assumption related to Qs. al-Baqarah/2: 62, the notion that the law has been abolished by Qs. Qs. Ali 'Imran/3: 85 is incorrect, despite this assumption being primarily based on the opinion of Ibn Abbas.<sup>7</sup> This leads him to conclude that the law concerning the safety of non-Muslims, as stated in Qs. al-Baqarah/2: 62 and Qs. al-Maidah/5:, remains valid and has not been abrogated by Qs. Ali Imran/3: 85.<sup>8</sup>

In a different perspective, Ibn Kāsīr and Ibn Taymiyyah, representing scholars who uphold the validity of NM, argued that the safety law for non-Muslims mentioned in Qs. al-Baqarah/2: 62 and Qs. al-Maidah/5: 69 has been abrogated by the verse in Qs. Ali

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<sup>5</sup> Sirry, *Koeksistensi Islam-Krisren: Ngobrol Sejarah Dan Teologi Di Era Digital*. 146.

<sup>6</sup> These two verses are often used as the basis for understanding pluralism.

<sup>7</sup> Ibn Abbas, as stated by Ibn Abi Hatim, said that Qs. al-Baqarah/2: 62 has been canceled by Qs. Ali Imran/3: 85. This verse confirms that in the afterlife, Allah will not accept religions other than Islam. See 'Ali ibn Abi Talhab, *Tafsir Ibnu 'Abbas* (Beirut: Muassasah al-Kutb al-Ṣaqofiyah, 1991). 84.

<sup>8</sup> Abd Moqhsith Ghazali, *Argumen Pluralisme Agama: Membangun Toleransi Berbasis al-Qur'an*, (Depok: Kata Kita, 2009). 245-247.

Imran/3: 85.<sup>9</sup> Their stance is not only based on the opinion of Ibn Abbas but also supported by the historical context of *Asbābu al-Nuzūl* which narrates that Qs. al-Baqarah/2: 62 was revealed after Salman asked the Prophet about people from his previous religion who performed good deeds, to which the Prophet replied, "O Salmān, they are among the inhabitants of hell."<sup>10</sup> Ibn Kaṣīr revealed in his analysis regarding Ibn 'Abbās argument and the history of *Asbābu al-Nuzūl*. This verse implies that no good deeds will be accepted from those who do not follow the law of Prophet Muhammad after learning of his message. Prior to this, individuals were assured of their safety if they adhered to the message of the Prophet sent to them.<sup>11</sup>

Reflecting on the perspectives of the four individuals mentioned, a straightforward hypothesis can be proposed. The inclusion or exclusion of NM in interpretive analysis yields different outcomes. Interpretations suggesting that non-Muslims will be safe generally do not incorporate NM. Conversely, interpretations concluding that non-Muslims will not survive typically utilize NM in their analysis of Qs. al-Baqarah/2: 62 and Qs. al-Maidah/5: 69.

This research seeks to examine the aforementioned hypothesis. The main question asked in this research is whether the results of each interpretation regarding Qs. al-Baqarah/2: 62 and Qs. al-Maidah/5: 69 who do not apply NM will still tend to conclude that non-Muslims are punished as safe. In the future, this research will discuss this question by dissecting the thoughts of Hasbi ash-Shiddi (in the future referred to as Hasbi) in his tafsir work, *Tafsir An-Nur*, regarding the two verses above.

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<sup>9</sup> Taqiyuddin Abu al-'Abbas Ibnu Abd al-Halīm ibn Taimiyyah, *Tafsir Al-Kabir li Ibni Taimiyah*, vol. 3 (Beirut: Dar Kutub al-'Ilmiyyah, n.d.). 35.

<sup>10</sup> Jalaluddin asy-Syuyuti, *Lubāb al-Nuqūl fī Asbāb al-Nuzūl* (Beirut: Muassasah al-Kutb al-Ṣaḥīfah, 2002).

<sup>11</sup> Ibnu Kaṣīr, *Tafsir al-Qur'ān al-Aẓīm* (Dar Ibn al-Jauzi, n.d.). 428.

It is well known that Hasbi is one of the *mufasssir* figures who opposes the use of NM. Several authors have addressed this topic, such as in the study titled *Problema Naskh Dalam Al-Qur'an (Kritik Hasbi Ash-Shiddieqy Terhadap Kajian Naskh)* by Thoriqul Aziz,<sup>12</sup> and research entitled *Nāsikh Mansūkh Dan Implementasinya Dalam Tafsir Al-Qur'ānul Majīd An-Nur Karya Muhammad Hasbi Ash-Shiddieqy* by M. Irfanuddin.<sup>13</sup> These two articles explore Hasbi's reasons for rejecting NM as an analytical tool in interpreting the Qur'an. However, they do not address the consequences of Hasbi's interpretation stemming from his refusal to accept NM. Considering the previously stated hypothesis, it is crucial to examine the implications of Hasbi's interpretation in relation to his rejection of NM, particularly regarding pluralism. This research aims to ascertain whether the author's earlier hypothesis holds true for Hasbi's interpretative work.

Two other studies that look at the implications of not using NM in the discussion of pluralism. The *first* is Sa'dullah Affandy's article entitled *Claiming Abrogation of Pre-Islamic Religions; Contesting the Idea of Islam's Abrogation to Previous Religions*. Affandy examines Qs. Ali Imran/3: 85, arguing that it does not abrogate Qs. al-Baqarah/2: 62, thereby supporting the idea that the latter verse aligns with the argument for the salvation of adherents of other religions. He concludes that the religion of Islam, as brought by the Prophet, was not meant to nullify previous religions. Moreover, the notion of abrogating earlier religions would disregard some of the NM rules. He also notes that Qs. al-Baqarah/2:106 should not be seen as a

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<sup>12</sup> Thoriq Aziz, "Problema Naskh Dalam Alquran (Kritik Hasbi Ash-Shiddieqy Terhadap Kajian Naskh)," *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 3, no. 1 (August 31, 2018), <https://doi.org/10.15575/al-bayan.v3i1.2286>.

<sup>13</sup> M. Irfanuddin, "Nāsikh Mansūkh Dan Implementasinya Dalam Tafsir Al-Qur'ānul Majīd An-Nur Karya Muhammad Hasbi Ash-Shiddieqy" (masters, Institut PTIQ Jakarta, 2023), <https://repository.ptiq.ac.id/id/eprint/1252/>.

basis for canceling previous religions, as it implies conjecture rather than certainty.<sup>14</sup>

*Second*, Mohammed Gamal Abdel Nour article entitled *The Qur'an and the Bible: Abrogation (naskh) or Confirmation (taṣdīq)?* As the title suggests, this paper explores the central theme of whether the Qur'an abrogates the teachings of the Bible or serves as a confirmation of them. The outcome of this inquiry leads to two distinct conclusions. Nour argues that the Qur'an was revealed as a confirmation of the Bible, although it consistently critiques the deviations found in the biblical context. Nevertheless, according to Nour, the Qur'an never presents itself as a cancellation of the previous scripture, but rather as a confirmation or affirmation. However, this concept has been forgotten in the Muslim community due to the excessive focus on the narratives of *taḥrīf* and *naskh*.<sup>15</sup>

The writings of Affandy and Nour closely align with this research. However, unlike this study, they do not specifically focus on a particular figure. This research builds upon Affandy and Nour's work by examining the views of a figure who rejects NM and the implications for interpreting verses related to pluralism, as well as whether Hasbi supports the concept of religious pluralism. It becomes intriguing to test Affandy and Nour's thesis against the implications of Hasbi's rejection of NM in interpreting pluralistic verses to determine if they align.

This research is qualitative. The exegetical method used in this research is the *maṣḍu'ī* method, namely collecting verses with the same theme in one discussion. The data for this research were

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<sup>14</sup> Sa'dullah Affandy, "Claiming Abrogation of Pre-Islamic Religions; Contesting the Idea of Islam's Abrogation to Previous Religions," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 18, no. 1 (April 20, 2017): 29–37, <https://doi.org/10.14421/esensia.v18i1.1468>.

<sup>15</sup> Mohammed Gamal Abdelnour, "The Qur'ān and the Bible: Abrogation (Naskh) or Confirmation (Taṣdīq)?," *Religions* 14, no. 7 (June 29, 2023): 856, <https://doi.org/10.3390/rel14070856>.

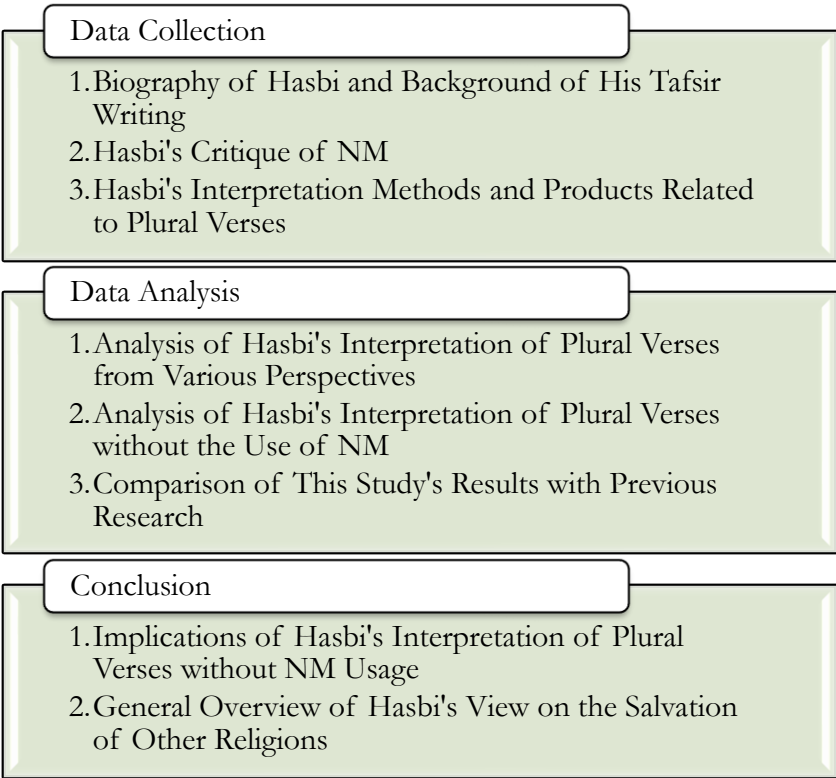
gathered through a literature review (library research) and analyzed using descriptive-analytical methods. This approach ensures that the collected data can be comprehensively examined to derive objective conclusions.

The sources used in this paper are categorized into two types: primary sources and secondary sources. The primary sources include two works by Hasbi; *First, Sejarah & Pengantar Ilmu Al-Qur'an dan Tafsir*, a writing that discusses Hasbi's rejection of the application of NM in the interpretation method, and *second, Tafsir Nur*, his *tafsir* work which is where he interprets plural verses. In addition, the primary sources in this paper are two literatures that discuss Hasbi's rejection of NM as the author stated earlier, as well as research that discusses the implications of using or not NM on the understanding of the salvation of other religions. These writings are; *Problema Naskh dalam Al-Qur'an (Kritik Hasbi Ash-Shiddieqy Terhadap Kajian Naskh)* by Thoriqul Aziz, *Nāsikh Mansūkh Dan Implementasinya dalam Tafsir Al-Qur'anul Majid An-Nur Karya Muhammad Hasbi Ash-Shiddieqy* by M. Irfanuddin, *Claiming Abrogation of Pre-Islamic Religions; Contesting the Idea of Islam's Abrogation to Previous Religions* by Sa'dullah Affandy, and *The Qur'an and the Bible: Abrogation (naskh) or Confirmation (taṣdīq)?* by Muhammad Gamal Abdel Nour.

To complement the primary sources, the author utilizes secondary sources. These secondary sources include various literatures that share themes similar to those in this study. The themes in question are NM, pluralism, and the thoughts of Hasbi ash-Shiddieqy.

The data from the various writings mentioned above will be processed according to the following research flow.





## Result and Discussion

### Biography of Hasbi Ash-Shiddieqy and Tafsir an-Nur

Hasbi, born in Aceh on March 10, 1904, was the son of Teungku Husen Ibn Mas'ud and Teuku Amrah. He was born shortly after the conclusion of the Aceh War. His maternal grandfather, Teuku Abd Aziz, served as a *qadī* for Sri Maharaja Mangkubumi in Lhok Seumawe.<sup>16</sup> The name “Ash-Shiddieqy” is a title that refers to his lineage. Its genealogical connection reaches the friend and first caliph of Islam, Abu Bakr ash-Siddīq. This title was bestowed upon him by his teacher, an Arab cleric named Sheikh Muhammad ibn

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<sup>16</sup> Dheanda Abshorina Arifiah, “Karakteristik Penafsiran Al-Qur'an Dalam Tafsir An-Nur Dan Al-Azhar,” *El-Umdah (Jurnal Ilmu Al-Qur'an Dan Tafsir)* 4, no. 1 (2021).

Salim al-Kalili. As a result, throughout his life, the name Muhammad Hasbi was always accompanied by the name ash-Shiddieqy.<sup>17</sup>

Hasbi grew up and studied among state officials, as his father, Teungku Husen Ibn Mas'ud, served as *Qadi Chik*. This environment provided Hasbi with a solid education and instilled in him a sense of discipline, determination, a strong work ethic, and independence.<sup>18</sup> Hasbi spent 12 years at an Islamic boarding school, delving into various branches of religious knowledge. He studied Arabic under the tutelage of Teungku H. Abdullah in Lhok Seumawe. At the age of 25, Hasbi met Sheikh Muhammad ibn Salim al-Kalili, a prominent cleric in Lhok Seumawe and the leader of the reform magazine al-Imam on the Malay Peninsula.<sup>19</sup> The inspiration for the renewal came from the thoughts of Muhammad Abduh and Rashid Ridha from *al-Manār* magazine.<sup>20</sup>

Hasbi continued his studies in Surabaya with Ustadz Umar Hubes, the leader of *Madrasah Mu'allimin al-Islāh wa al-Iryād*. After completing his studies well, he continued his self-taught study of religion by reading many books. The knowledge he gained was manifested in writings and articles, which were first published in 1939 in the Guidelines magazine led by Abdul Malik Karim Amrullah in Medan.<sup>21</sup>

An increase in his writing productivity occurred after moving to Yogyakarta in 1951. One of his phenomenal works was *Tafsir an-*

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<sup>17</sup> Muhammad Anwar Idris, "Pemetaan Kajian Tafsir Al-Qur'an di Indonesia: Studi Atas Tafsir An-Nur Karya TM Hasbi Ash-Shiddieqy," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir* 5, no. 1 (2020): 1–18.

<sup>18</sup> Arifiah, "Karakteristik Penafsiran Al-Qur'an Dalam Tafsir An-Nur Dan Al-Azhar."

<sup>19</sup> Nazar Fadli, "Contribution Of Acehnese Scholars To The Development Of Quranic Exegesis In Indonesia: A Study Of Tengku Muhammad Hasbi Ash-Shiddieqy And His Work" Tafsir An-Nuur," *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (2024): 1–22.

<sup>20</sup> Arifiah, "Karakteristik Penafsiran Al-Qur'an Dalam Tafsir An-Nur Dan Al-Azhar."

<sup>21</sup> Arifiah.

*Nur*, a commentary on the Qur'an written between 1952 and 1961, during his busy life as a constituent member and teacher. Unlike the *tafsir* of his time, his work translated the Qur'an. It offered detailed explanations by including additional supporting elements, such as gathering verses with related themes or incorporating *Asbabu al-Nuzul* verses. The interpretation of several verses is concluded with a summary.<sup>22</sup>

*Tafsir an-Nur* was completed before he died on December 19, 1975. Even after releasing the first edition, Hasbi took the time to correct several writing and printing errors. Once some of the chapters had been distributed, Hasbi faced severe criticism about the originality of the work. In response to this criticism, Hasbi remarked:

Menurut berita-berita yang sampai kepada saya, ada orang yang melihat/membaca sepintas lalu *Tafsir an-Nur* ini disebut-sebut sebagai terjemahan 100% dari sesuatu tafsir berbahasa Arab yang ditulis oleh ulama mutaqaddimin atau ulama belakangan ini. Bahkan menurut suara-suara yang sampai kepada saya, tafsir ini adalah terjemahan dari *Tafsir al-Maraghi*. Mungkin demikian ini dimaksudkan untuk mengurangi minat pembaca pada tafsir ini.<sup>23</sup>

*Based on the information I received, some people quickly glanced through *Tafsir an-Nur* and claimed it to be a 100% translation of an Arabic tafsir by either an earlier or contemporary scholar. According to the feedback I heard, this Tafsir is purported to be a translation of al-Maraghi's tafsir. This might be an attempt to diminish readers' interest in this interpretation.*

This interpretation has been developed using several foundational Tafsirs as references, namely *tafsir* books that serve as

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<sup>22</sup> Iffatul Bayyinah, "Madzhab Tafsir Nusantara: Analisis Tafsir Al Quran Al Majid Al Nur Karya M. Hasbi Ash-Shiddieqy," *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama* 21, no. 2 (December 31, 2020): 263–75, <https://doi.org/10.19109/jia.v21i2.7421>.

<sup>23</sup> Muhammad Hasbi as-Shiddieqy, *Tafsir An-Nur*, vol. 1 (Semarang: Pustaka Rizqy Putra, 2003). xv.

a guide for *tafsir* writers, both *tafsir bi al-ma'shur*, *bi al-ma'qul* books or *tafsir* books that summarize the descriptions of master *tafsir*, especially 'Umdat al-Tafsir 'an al-Hafiz Ibn Kadir, Tafsir al-Manar, Tafsir al-Qasimiy, Tafsir al-Maragi, and Tafsir al-Wadid.<sup>24</sup>

Hasbi's interpretation of *Tafsir an-Nur* exhibits a relatively straightforward style of Islamic fiqh or law. This is evident from the comprehensive interpretation of verses related to legal or fiqh issues. This approach is understandable given Hasbi's academic background in sharia.

Referring to the article entitled *Corak Dan Metodologi Tafsir Alquran Al-Madid an-Nur Karya Hasbi Ash-Shiddieqy* the author of the article concludes that the style of interpretation in *Tafsir an-Nur* is the style of fiqh interpretation. However, although the fiqh style dominates this interpretation, this does not negate other styles, such as the *Adab al-Ijtima'i* style. As Hasbi mentioned in the *muqaddimah* of his *tafsir*, he wanted to make the language of *Tafsir an-Nur* easy to understand and accepted by the public. So that, as far as possible, the public can understand the contents of the Qur'an.<sup>25</sup>

Hasbi passed away on December 9, 1975, at the Jakarta Islamic Hospital and was laid to rest on December 10, 1975, in the UIN Syarif Hidayatullah cemetery in Jakarta. During his lifetime, he authored approximately 114 Islamic books across various fields.<sup>26</sup>

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<sup>24</sup> as-Shiddieqy.

<sup>25</sup> M. Abdurrahman Wahid, "Corak Dan Metodologi Tafsir Alquran Al-Madid An-Nur Karya Hasbi Ash-Shiddieqy," *Rausyan Fikir: Jurnal Ilmu Studi Ushuluddin Dan Filsafat* 14, no. 2 (2018): 395–426, <https://doi.org/10.24239/rsy.v14i2.361>.

<sup>26</sup> Arifiah, "Karakteristik Penafsiran Al-Qur'an Dalam Tafsir An-Nur Dan Al-Azhar."

## ***Nāsikh Mansūkh* and Hasbi's Critique Thereof**

### ***Nāsikh Mansūkh: A General Overview***

Viewed etymologically, the word *nāsikh* (ناسخ) is equivalent in the form of isim fail, while *mansūkh* (منسوخ) comes from its form in isim *maʿful*. These two words come from the root *nasakha-yansukebu-naskehun* (نسخ - ينسخ - نسخ), which means to removal and invalidation.<sup>27</sup> So *nāsikh* is the eliminator, substitute, modifier, and shifter, while *mansūkh* is the one that is eliminated, replaced, altered, and moved.<sup>28</sup>

From a terminological perspective, various scholars have defined *naāsikh* in different ways. However, most of them agree that *nāsikh* means lifting sharia law with sharia law or lifting law with sharia propositions.<sup>29</sup> Shah Waliyullah Dehlawi in *al-Fawāz al-Kabīr fī Uṣūlī al-Tafsīr* reveals that the early Muslim generations (the companions and *tabiʿin*) tended to interpret the word *naskh* textually, namely at the level of the meaning of 'removal'. However, the meaning of 'removal' has recently been identified with 'cancellation', which has become a synonym. The meanings of these two words have become obscured and are often treated as identical.<sup>30</sup> Quraish Shihab, in discussing the rules of interpretation, noted that later ulama tended to define *naskh* as the abrogation of law. He saw this as a narrowing of the concept's meaning, as earlier

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<sup>27</sup> al-ʿAbbās ibn Ḥusain ibn ʿAlī al-Ḥazamī, “an-Naskh fī āyati al-zakāti wa al-Ṣadaqoti ‘arḍ wa dirāsati,” *Majalatul Uluḡmi as-Syarʿiyyah*, no. 38 (1437), <https://imamjournals.org/index.php/jis/article/view/880>.

<sup>28</sup> Alfazri Alfazri, “Teori Naskh Wa Mansukh Dalam Al-Qurʿan,” *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 6, no. 1 (June 30, 2023): 48–61, <https://doi.org/10.58518/alfurqon.v6i1.1737>.

<sup>29</sup> Aziz, “Problema Naskh Dalam Alquran (Kritik Hasbi Ash-Shiddiqiey Terhadap Kajian Naskh).”

<sup>30</sup> Shah Waliyullah Dehlawi, *Al-Fawāz al-Kabīr fī Uṣūlī al-Tafsīr* (Karachi: Qadami Kutub Khana, 1966). 40.

scholars had a broader understanding of *naskh*, even though their proposed concepts were not uniform.<sup>31</sup>

Shihab's argument can be seen from the definition given by contemporary ulama experts, for example Manna Kholil al-Qattan who explains in his book *Mabāhis fi 'Ulūm al-Qur'ān*, that what is meant by *nāsikh* is the abolition of one sharia law with another sharia law.<sup>32</sup> In the context of this definition of erasure, there are at least three forms of text in the Qur'an: *firstly*, a text that has been erased both in reading and law; *secondly*, a text where the law has been erased but the reading remains in the Qur'an; and *thirdly*, a text where the reading has been erased but the law remains valid.<sup>33</sup>

This narrowing of the definition creates issues, as it indirectly suggests that the Qur'an was not revealed consistently, given that some sharia laws were deleted and replaced with others over time. Agreeing with the NM theory, Abdullah Saeed argued that even though the sharia laws have changed, the moral objectives of these laws remain constant. For example, initially, the punishment for a woman who committed a sexual offense was confinement in her house until death, but this law was later replaced by caning. In this case, although the specific law changed, the moral purpose of preventing illicit sexual relations remained the same.<sup>34</sup>

Furthermore, Saeed argued that rejecting the NM concept in the Qur'an disregards the fact that several Qur'anic rulings were changed or abrogated two or three times during the 22 years of the prophetic mission. He then suggested that acknowledging the abrogation of laws in the Qur'an is evidence of recognizing that the

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<sup>31</sup> M. Quriash Shihab, *Kaidah Tafsir* (Jakarta: Lentera Hati, 2013). 283.

<sup>32</sup> Manna al-Qattan, *Mabāhis fi Ulūm al-Qur'ān* (Mesir: Maktabah Wahbah, n.d.). 223.

<sup>33</sup> Muhammad Abdul Azim al-Zarqāni, *Manāhil al-Irfān fi Ulūm al-Qur'ān*, vol. 2 (Beirut: Dar al-Kitab al-Arabi, 1995). 165-168.

<sup>34</sup> Abdullah Saeed, *Pengantar Studi Al-Qur'an* (Yogyakarta: Baitul Hikmah Press, 2020). 249-250.

Qur'an is an adaptive text, closely linked to its socio-historical context.<sup>35</sup>

With a different view, Sayed Ahmad Khan and Ismail al-Faruqi, as quoted by Farid Esack in *Qur'an Liberation and Pluralism*, argue that verses that were revealed previously in certain situations and later changed or corrected were not truly canceled. Rather than assuming that the preceding verse was abrogated by the subsequent verse, it is more accurate to consider that each verse remains legally valid. This allows each verse to function effectively, even if an issue arises that is identical to the context in which it was originally revealed.<sup>36</sup> Sahiron Syamsuddin expressed a similar sentiment in his critique of Saeed's acceptance of the NM concept. According to Syamsuddin, the NM concept is not applicable because each verse has its own specific context.<sup>37</sup>

Based on the above narrative, it is evident that there is a contentious debate among scholars regarding the NM concept. Some scholars accept its use, while others firmly reject it. Based on what Subaidi explained in the *Historisitas Nasikh Mansukh dan Problematikanya dalam Penafsiran Al-Qur'an*, some of the pro NM scholars are al-Syafi'i, al-Nahas, al-Syuyuti, and al-Syaukani. On the other hand, some scholars who reject the existence of NM are al-Isfahani, Farku al-Razi, Muhammad Abduh, and Rashid Ridha.<sup>38</sup> In this case, Hasbi is one of the scholars who reject the use of NM in the Qur'an.

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<sup>35</sup> Saeed. 248.

<sup>36</sup> Farid Esack, *Qur'an, Liberation and Pluralism: An Islamic Perspective of Inter-Religious Solidarity Against Oppression* (Oxford: One World Publication, 1997). 58.

<sup>37</sup> Ahmad Mustaqin, "From Contextual to Actual Approach: Towards a Paradigm Shift in Interpreting the Qur'an," *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 11 (December 2021): 203–30, <https://doi.org/10.15642/mutawatir.2021.11.2.203-230>.

<sup>38</sup> Subaidi, "Historisitas Nasikh Mansukh dan Problematikanya dalam Penafsiran Al-Qur'an," *HERMENEUTIK* 8, no. 1 (2014): 57–70, <http://dx.doi.org/10.21043/hermeneutik.v8i1.905>.

## Hasbi's Criticism of *Nāsikh-mansūkh*

Scholars who acknowledge the existence of NM present three arguments. *First*, they argue that historically, before the Qur'an was revealed, the arrival of each new apostle often led to the elimination of the laws of the previous apostle. This was because each apostle was sent under different circumstances, whether in terms of region, period, or the nature of their people. Such conditions necessitated the abrogation of the previous apostle's shari'a to ensure that the new shari'a remained relevant to the conditions faced by the new apostle.<sup>39</sup>

*The second argument*, closely related to the first, is rational. It asserts that the message brought by Muhammad was universal and comprehensive, whereas the shari'a of previous apostles was specific to their own people. With this premise, Islam's arrival automatically abrogated the previous prophets' shari'a. Although no text explicitly mentions the abrogation of these earlier laws, if NM were not applied here, it would imply that Islam did not abolish the previous shari'a, leading to the conclusion that Islam is not a universal or comprehensive religion. Thus, NM logic is essential in this context.<sup>40</sup>

*The third argument* centers on the presence of NM within the Qur'an itself, rather than on inter-apostolic law. This argument draws from the Qur'anic verse Qs. al-Baqarah/2: 106, which states:

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

“We do not abrogate a verse or cause it to be forgotten except that We bring forth (one) better than it or similar to it. Do you know that Allah is over all things competent?”

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<sup>39</sup> Aziz, “Problema Naskh Dalam Alquran (Kritik Hasbi Ash-Shiddiqiey Terhadap Kajian Naskh).”

<sup>40</sup> Aziz.



The above verse is also reinforced by Qs. An-Nahl/16:101 which reads

وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنْزِلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

“And when We substitute a verse in place of a verse and Allah is most knowing of what He sends down, they say, "You (O Mohammad), are but an inventor (of lies)." But most of them do not know”

These two verses served as the foundation for their consensus on the existence of NM. The result of its application is that if there are two contradictory verses, one of the verses must be *nāskh* with the verse that comes later. Some scholars have varying opinions on the number of occurrences of NM in the Qur'an. Al-Nahas asserts that NM appears 100 times, al-Syuyuti contends that there are 20 instances, while ash-Shukani believes NM is mentioned only 12 times.<sup>41</sup>

In his work titled *Sejarah & Pengantar Ilmu Al-Qur'an dan Tafsir*, Hasbi presents a different perspective compared to the first two arguments concerning the justification for the existence of NM. He dedicates much of his discussion to disproving the third argument. According to Hasbi, many scholars have misinterpreted the two Qur'anic verses that they use as the main evidence for the existence of NM. According to Hasbi, the term "*āyat*" in Qs. al-Baqarah/2: 106 should not be interpreted as a Qur'anic verse that nullifies other Qur'anic verses. Instead, it refers to earlier scriptures whose laws were superseded by the Islamic teachings brought by Muhammad. Additionally, he explains that "*nāskh*" in this context signifies the

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<sup>41</sup> Aziz.

transfer of Qur'anic verses from the *laḥḥul maḥḥuḥ* to the mind of Prophet Muhammad, who then had them recorded in the mushaf.<sup>42</sup>

As for Qs. An-Nahl/16:101, Hasbi stated that in this context, the word "*āyat*" should be understood as "miracle." He believes this interpretation is the most fitting when considering the entire verse.<sup>43</sup> The verse concludes by clearly indicating that the polytheists desired actual miracles from the prophets Lut, Ibrahim, and Musa. He further said that this verse must also be interpreted by replacing, not deleting, as the initial definition has explained. So, the meaning that Hasbi wants in this verse is "*And if we substitute a (miracle) verse in place of another (miracle) verse...*"<sup>44</sup>

Hasbi's disagreement with NM is articulated through an analysis of interpretation and takwil. He argued that if verses seem to contradict each other textually, one should offer tawil based on a thorough reading, as in the case of An-Nahl/16:101 above. In this case, Hasbi refers to the interpretation of al-Asfaḥāni and al-Rāzi, who are known for their disagreement with NM. al-Asfaḥāni, as quoted by Hasbi, said that if there is a case of legal cancellation of a verse of the Qur'an, this means that it indicates that the verse of the Qur'an is wrong (invalid).<sup>45</sup> This cancellation goes against the word of Allah as stated in Qs. Fussilat/41: 42, which reads:

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

"Falsehood cannot approach it from before it or from behind it; (it is) a revelation from a (Lord who is) Wise and Praiseworthy"

Muhammad Abduh also remarked, emphasizing that the Qur'an is a shari'a that remains in effect until the end of the world

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<sup>42</sup> Muhammad Hasbi as-Shiddieqy, *Sejarah & Pengantar Ilmu Al Qur'an Dan Tafsir* (Semarang: Pustaka Rizqy Putra, 1997). 105.

<sup>43</sup> as-Shiddieqy. 106.

<sup>44</sup> as-Shiddieqy. 106.

<sup>45</sup> as-Shiddieqy. 106.

and serves as evidence for humanity throughout all ages. Therefore, it is not appropriate to have anything *mansūkh* in it. Furthermore, according to Abduh, al-Sunnah may be made *naskh* because as-Sunnah is a shari'a which partly came for a moment, then was made Naskh with al-Sunnah, which came afterward-and considering that most of the contents of the Qur'an are *kulli*, not *juḡ'i-kehas*. The laws in it are explained *ijmāly*, not *tafsily*. So what is suitable for the Qur'an considering these basics is that there are no verses that are *naskh*.<sup>46</sup> Abduh's comment is certainly in line with Hasbi's rejection of NM. This is not surprising because in the *Muqaddimah* Tafsir an-Nur, Hasbi explained that in compiling his tafsir work, he was guided by several master tafsir, including tafsir *al-Manār* by Abduh and his student, Rasyid Ridha.<sup>47</sup>

*Responding* to the data provided by Hasbi, Muh. Syaifuddin, in his writing *Prof. TM Hasbi Ash-Shiddiqi and His Views on Nasikh and Mansukh: A Review of God's Absolutism and Human Aspects*, argues that the analysis given by Hasbi is not comprehensive. Additionally, Syaifuddin believed that the data forming the foundation of Hasbi's opinion should be more extensive. However, he acknowledged that Hasbi's data could still offer a zhanni interpretation. In Syaifuddin's view, NM still exists, and its existence is proven, as stated in Qs. ar-Rad/13: 39 and An-Nahl/16: 101.<sup>48</sup> In this instance, the author aligns more with Hasbi's perspective. However, while the data Hasbi provided could be more comprehensive, it is sufficient to address this issue. Moreover, one of the verses proposed by Syaifuddin as proof of the existence of NM (Qs. An-Nahl/16: 101) has been

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<sup>46</sup> Subaidi, "Historisitas Nasikh Mansukh Dan Problematikanya Dalam Penafsiran Al- Qur'an."

<sup>47</sup> as-Shiddieqy, *Tafsir An-Nur*, 2003. xv.

<sup>48</sup> Muhammad Syaifudin, "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)" (3rd Annual International Seminar and Conference on Global Issues (ISCoGI 2017), Atlantis Press, 2019), 48–50, <https://www.atlantis-press.com/proceedings/iscogi-17/55916181>.

discussed clearly by Hasbi, namely through the interpretation process.

It *was* related to Qs. ar-Rad/13: 39, Hasbi's opinion can be reviewed directly in his *tafsir* book, *Tafsir an-Nur*. Hasbi stated that the interpretation of this verse is that Allah abolishes the shari'a He wishes and establishes a new Shari'a according to His will. Additionally, in his conclusion, Hasbi mentioned that the Qs. ar-Rad/13: 35-39 group that Muhammad was not the first apostle; many apostles were sent before him.<sup>49</sup> This suggests that this group of verses addresses the context of the Shari'a of the prophets, rather than the context of one Qur'anic verse abrogating the law of another Qur'anic verse.

In line with Hasbi's opinion, Buya Hamka in the interpretation of al-Azhar also implicitly expressed his disagreement with NM with the meaning of one verse erasing another verse. In the context of *interpreting* Qs. al-Baqarah/2: 106, he agrees more with the argument of the Quranic verse that replaces the previous revelation (Jews and Christians) rather than the argument of the interpretation of one Quranic verse that erases the law of another Quranic verse.<sup>50</sup>

On the *other* hand, Quraish Shihab did not explicitly express his attitude regarding the rejection or acceptance of NM. This happened when he interpreted Qs. al-Baqarah/2: 106. He only explained that there were pros and cons of using NM among the scholars. The group that agrees argues that one verse of the Qur'an can overrule the law of another verse of the Qur'an, for example the law of alcohol, which was initially allowed to drink and then later banned. The opposing group argues that there is no substitution of laws between verses in the Qur'an. The word *naskh* in the context

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<sup>49</sup> Muhammad Hasbi as-Shiddieqy, *Tafsir An-Nur*, vol. 3 (Semarang: Pustaka Rizqy Putra, 2003). 2107.

<sup>50</sup> Abdul Karim Amrullah, *Tafsir Al-Azhar*, vol. 1 (Singapura: Pustaka Nasional Pte Ltd Singapura, n.d.). 262.

of Qs. al-Baqarah/2: 106 refers to alternation with a fixed legal validity. This means that it is possible that in one condition a law is established to achieve a benefit, but in the context of another time, this law is not used because of the social conditions of the community.<sup>51</sup> This is the implication of the meaning of *naskh* as 'suspension'.

## **Religious Pluralism and Hasbi's Commentary on Plural Verses in the Qur'an**

### **Religious Pluralism: A General Overview**

Etymologically, religious pluralism is composed of two words: "pluralism" and "religion". Pluralism (in Indonesian scholarly tradition) is a loan word from English, as quoted by Anis Malik Thoha in *Tren Pluralisme Agama*; pluralism has three meanings. *Firstly*, the term "church" refers to individuals holding multiple positions within or outside the church's institutional structure. *Secondly*, in a philosophical sense, it signifies the acknowledgment of diverse fundamental bases of thought. The *third* definition pertains to the socio-political realm, where it denotes a system that recognizes the diversity among various groups, whether ethnic, racial, religious, or political, while preserving the distinct aspects of these groups.<sup>52</sup> Thoha then summarizes these three meanings by emphasizing the coexistence of diverse groups or beliefs, which requires interactions between these groups while preserving their distinct differences and characteristics.<sup>53</sup>

Thoha asserts that the term "religion" encompasses a highly complex meaning. Over time, "religion" has evolved to include not only beliefs related to divine aspects but also ideologies that do not involve beliefs about God, such as communism, humanism,

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<sup>51</sup> Moh Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian al-Qur'an*, Edisi baru, vol. 1 (Jakarta: Lentera Hati, 2009).

<sup>52</sup> Anis Malik Thoha, *Tren Pluralisme Agama: Tinjauan Kritis* (Jakarta: Perspektif, 2005). 11.

<sup>53</sup> Thoha. 12.

secularism, nationalism, and others. Then, Toha offers that religion must be defined from at least three elements: *function*, *institution*, and *substance*. Regarding *function*, religion is a system of life that binds humans into one social system. From an *institutional* perspective, religion is a way of life that is historically institutionalized and naturally very easy to distinguish. For instance, the distinctions between Islamic and Buddhist religious institutions are quite evident. These can be observed by examining the historical aspects of each, as well as the differences in social systems, rituals, beliefs, and ethical principles.<sup>54</sup> Meanwhile, in terms of *substance*, religion is something basic and sacred.

When the words "pluralism" and "religion" are combined, Toha defines them as a condition where different religions coexist, each preserving its distinct characteristics. For instance, a Buddhist and a Muslim live together, maintaining their relationship without abandoning their respective beliefs.

However, the author will not extend the definition of religious pluralism as broadly as Toha, as this research will focus solely on the context of belief in God, rather than non-Muslim ideologies. The definition of religious pluralism that best fits the context of this research appears to be the one proposed by John Hick. In *Problems of Religious Pluralism*, Hick states:

“Pluralism is the perspective that the major world religions represent distinct perceptions and understandings of, and therefore different responses to, the Real or the Ultimate, each emerging from the major cultural ways of being human. Within each religion, the transformation of human existence from self-centeredness to Reality-centeredness is evidently occurring—and, as far as human observation can determine, occurring to a similar extent.”<sup>55</sup>

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<sup>54</sup> Toha. 13.

<sup>55</sup> John Hick, *Problems of Religious Pluralism* (London: Palgrave Macmillan UK, 1985), <https://doi.org/10.1007/978-1-349-17975-6>.

Understandably, Hick through his definition wants to say that religious pluralism is the manifestation of one reality but in different applications. This view would lead to the conclusion that no religion is better than another. This definition is then agreed by a contemporary Indonesian Muslim scholar, Kautsar Azhari Noer. He reveals that the world's major religions are different human responses to the same transcendent reality. Noer admits that as a Muslim pluralist, he still performs Islamic rituals such as prayer, fasting, zakat, and hajj to Mecca and he remains proud to be a Muslim, but he believes that the path to salvation belongs not only to his religion but also to many other religions, which center on the same God.<sup>56</sup>

Toha when responded to this definition by stating that it is too narrow in seeing the definition of religion. Hick in Toha's view is only fixated on the substantive definition of religion, namely the sacredness of the relationship between humans and God. In Toha's view, Hick has neglected to consider religion as a social system. This is according to Toha a very powerful castration of the definition of religion.<sup>57</sup>

Even so, in the context of this paper, the author prefers to use the definition given by Hick instead of considering Toha's comments. This is because this paper will not talk in depth about the concept of pluralism, but rather how Hasbi interprets plural verses without using NM analysis to see the implications of whether his interpretation supports the salvation of non-Muslims or not. Although on the one hand, the author argues that Toha's criticism of Hick's definition of pluralism needs further attention in a separate discussion.

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<sup>56</sup> Muhamad Ali, "Religious Pluralism and Freedom in Islam," in *Freedom of Religion and Religious Pluralism*, ed. Md. Jahid Hossain Bhuiyan and Carla M. Zoethout (Brill | Nijhoff, 2023), 36–56, [https://doi.org/10.1163/9789004504967\\_004](https://doi.org/10.1163/9789004504967_004).

<sup>57</sup> Thoha, *Tren Pluralisme Agama: Tinjauan Kritis*. 16.

Muhammad Ali when defining pluralism in Islam in *Religious Pluralism and Freedom in Islam* reveals that pluralists consider that all religions share the same reality: an inner, transcendental reality, often described as God by various names. Ibn ‘Arabi, a Muslim sufi is considered to be the one who stood for this view when discussing Qs. al-Baqarah: 62, he interpreted this verse with connotations that point to his approval of this notion. Allegorically, he wrote that those who will be saved in the verse are:

“Those who believe solely through imitation (*taqlidi*), those who adhere to the exoteric (*dhahirun*), those who are esoteric (*batinun*), those who venerate the angels of reason within the confines of rational beings, and those who revere the spiritual and powerful stars within the walls of flaws and illusions—all of them who hold true belief (*haqiqi*) in God and the resurrection, affirming the knowledge of God's unity and the Day of Resurrection, and who do all that benefits their meeting with God and attainment of bliss on the Final Day, will receive the eternal spiritual reward in the presence of God in the form of the gardens of actions and attributes. They will have no fear of punishment for their actions and no grief over the absence of the manifestations of the attributes.”<sup>58</sup>

The central tenet of pluralism is that all religions are essentially one. Different religions are manifestations of the same absolute truth. Later, this was paired with various narratives such as humanist, polite, domain, tolerant, intelligent and democratic. This narrative, as Mohd Yaseen Gada says, is the result of Hick's pluralistic hypothesis. Furthermore, religious pluralism aims to recognize and address a number of complex questions about the nature of religious freedom, about interreligious dialogue, about the limits of tolerance, and about the place and role of religion in a secular society.<sup>59</sup> On the other hand, Fathi Jawhar Farmazi Youns in his article entitled

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<sup>58</sup> Ali, “Religious Pluralism and Freedom in Islam.”

<sup>59</sup> Mohd Yaseen Gada, “On Pluralism, Religious ‘Other’, and the Quran: A Post September-11 Discourse,” *Indonesian Journal of Islam and Muslim Societies* 6, no. 2 (December 1, 2016): 241–71, <https://doi.org/10.18326/ijims.v6i2.241-271>.



*Religious pluralism from the perspective of the Holy Quran Root Study* an interesting perspective on pluralism. In his thesis, he recognizes that plural conditions in all fields including religion, a natural necessity, this is a reality recognized by the Quran. Furthermore, he reveals that the Quranic depiction of diversity indicates the need to come together and build a common life with nuances of acceptance and respect. Recognizing the existence of others and discussing which religion is the correct one are two things that must be distinguished, because the Quran clearly states which religion is the correct one.<sup>60</sup> Presumably this thesis is in line with what Quraish Shihab says in his interpretation of Qs. al-Baqarah/2: 62, where he regrets the attitude of those who make this verse the basis of tolerance and then end up with an understanding that makes all religions the same. Whereas it is impossible between Jews and Christians, for example, to be equated, because both of them dispute each other. Furthermore, he revealed that tolerance for the sake of harmony is an absolute teaching of religion; it can be achieved by creating social peace, not by sacrificing religious teachings.<sup>61</sup>

### Hasbi's Interpretation of Plural Verses

As stated earlier, the understanding of pluralism in Islam arises from the interpretations of several Muslim scholars regarding Qs. al-Baqarah/2: 62. and Qs. al-Maidah/5: 69. In these two verses, Allah says:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصْرَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

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<sup>60</sup> Fathi Jawhar Farmazi Youns, "Religious pluralism from the Perspective of the Holy Quran Root Study," *Zanco Journal of Humanity Sciences* 25, no. 1 (February 9, 2021): 1–14, <https://doi.org/10.21271/zjhs.25.1.1>.

<sup>61</sup> Shihab, *Tafsir al-Mishbah*. 216.

“Indeed, those who believed and those who were Jews or Christians or Sabeans (before prophet Muhammad)- those (among them) who believed in Allah and the Last Day and did righteousness - will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve” (Qs. al-Baqarah/2: 62).

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالتَّصْرِيُّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Indeed, those who have believed (in Prophet Muhammad) and those (before Him) who were Jews or Sabeans or Christians - those (among them) who believed in Allah and the Last Day and did righteousness - no fear will there be concerning them, nor will they grieve.” (Qs. al-Maidah/5: 69).

For instance, Abd. Moqsith Ghazali, in his book *Argumen Pluralisme Agama* argues for the safety of non-Muslims by presenting evidence from various pluralistic verses. He interprets these verses with the following narrative:

“Jelas bahwa dalam ayat itu tidak ada ungkapan agar orang Yahudi, Nashrani, dan orang-orang Shabi’ah beriman kepada Nabi Muhammad. Dengan mengikuti pernyataan eksplisit tersbut, maka orang-orang beriman yang tetap dengan keimanannya, orang-orang Yahudi, Nashrani, dan Shabiah yang beriman kepada Allah dan Hari Akhir serta melakukan amal saleh sekalipun tak beriman kepada Nabi Muhammad, mereka akan memperoleh balasan dari Allah.”<sup>62</sup>

*The verse clearly does not mandate that Jews, Christians, and Sabians must believe in the Prophet Muhammad. According to the explicit statement, believers who maintain their faith, as well as Jews, Christians, and Sabians who believe in Allah, the Last Day, and perform good*

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<sup>62</sup> Ghazali, *Argumen Pluralisme Agama*. 249.

*deeds, will receive a reward from Allah, even if they do not believe in the Prophet Muhammad.*

Mun'im Sirry did this when he discussed the understanding that Islam is the only way to salvation. After explaining at length the opinions of six interpreters<sup>63</sup> regarding Islamic religious verses and plural verses in *Polemik Kitab Suci*, he then concluded:

“Mereka semua bersepakat bahwa islam Quranik bukanlah monopoli umat Islam. Gagasan tentang kesempurnaan Islam atas agama lain juga tidak ada dalam tulisan mereka. Mereka justru mengakui keselamatan atas pemeluk agama lain. Kajian ini memperlihatkan bahwa pengakuan atas potensi keselamatan yang dimiliki orang dari luar Islam reifikasi untuk menjawab panggilan Tuhan, dan beribadah kepada-Nya dengan cara sendiri, lebih gamblang daripada yang diduga banyak orang.”<sup>64</sup>

*They all concur that Quranic Islam is not exclusive to Muslims. The notion of Islam's superiority over other religions is also missing from their writings. Instead, they acknowledge the salvation of adherents of other faiths. This study demonstrates that the recognition of the salvific potential of people from outside Islam who respond to God's call and worship Him in their own way is more significant than one might anticipate.*

Hasbi interpreted Qs. al-Baqarah: 62 by explaining that the term "*āmanu*" refers to those who believe in Muhammad and his teachings. The term "*hādu*" pertains to followers of Moses, or Jews, while "*al-naṣāra*" refers to the followers of the religion brought by Jesus. Regarding "*al-shabiim*," Hasbi defines them as individuals who acknowledge the oneness of Allah and some prophets but still

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<sup>63</sup>The six mufasirs in question are mufasirs whom Sirry calls reformist Muslims. They are Jamal al-Din al-Qasimi (d. 1914), Rashid Ridha (d. 1935) Maulana Abdul Kalam Azad (d. 1958), Muhammad Jawad Mughniyah (d. 1979) Muhammad Husain Tabataba'i (d. 1981) and Haji Abdul Malik Karim Amrullah (d. 1981). See: Mun'im Sirry, *Polemik Kitab Suci* (Jakarta: Gramedia Pustaka Utama, 2013). xxviii.

<sup>64</sup> Sirry. 161.

believe in the influence of the stars on human life.<sup>65</sup> He also explained this in his interpretation of Qs al-Maidah/5: 69.<sup>66</sup>

In his explanation mechanism, there is no narration that he refers to the cause of the revelation of the verse. Al-Syuyuti in *Lubābu al-Nuqūl* explains that there are three narrations regarding the cause of the revelation of Qs. al-Baqarah/2: 62. *First* from Ibn Abi Nājiḥ, from Mujaḥid that a person asked the apostle about the worship of the adherents of the previous religion, this verse was then revealed to answer him. The *second* narration from al-Waḥidi, from Mujaḥid who said that this verse was revealed in reference to the case of Salmān al-Fārisi who asked about his companions (who did not follow the Prophet). The Prophet then said that they were all in hell. Salmān was so shocked that he said "the earth seems dark to me," so this verse was revealed and Salman felt calm again. The *third* narration from Ibn Jarir and Ibn Abi Ḥātim from as-Suddi, states that this verse was revealed to Salmaān al-Fārisi.<sup>67</sup>

Similar narration is also written by 'Ishām ibn 'Abd al-Muḥsin al-Humaidān in *al-Ṣaḥīḥ min asbāb al-Nuẓūl*,<sup>68</sup> also by 'Athiyah al-Ajhuri in *Iryād al-Raḥmān li Asbābi al-Nuẓūl*,<sup>69</sup> Unlike the three scholars above, Muqbil bin Hādī did not include this narration in his book *al-Ṣaḥīḥ al-Musnad min Asbābi al-Nuẓūl*.<sup>70</sup> This indicates that Muqbil does not consider the various narrations related to the decline of this verse to be valid. This could apply to Hasbi. It could be that Hasbi does not consider this history to be *ṣaḥīḥ* so he does not consider it in his interpretation narrative. Because in the

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<sup>65</sup> as-Shiddieqy, *Tafsir An-Nur*, 2003. 123.

<sup>66</sup> Muhammad Hasbi as-Shiddieqy, *Tafsir An-Nur*, vol. 2 (Semarang: Pustaka Rizqy Putra, 2003). 1120.

<sup>67</sup> asy-Syuyuti, *Lubāb al-Nuqūl fi Asbāb al-Nuẓūl*. 13-14.

<sup>68</sup> 'Ishom al-Humaidan, *Al-Ṣaḥīḥ min Asbāb al-Nuẓūl* (Beirut: Muassasah ar-Rayyan, 1999). 13-15.

<sup>69</sup> Athiyyah al-Ajhuri, *Iryād al-Raḥmān li Asbāb al-Nuẓūl wa al-Nāsikh wa al-Mansūkh wa al-Mutaṣyābiḥ wa Tajwīd al-Qur'ān* (Beirut, 2009). 51.

<sup>70</sup> See Muqbil Ibn Hādī, *al-Ṣaḥīḥ al-Musnad min Asbābi al-Nuẓūl* (Yaman: Maktabah Shan'a al-Asāriyah, 2004).

introduction of his tafsir, he wrote several points which are the systematic writing of *Tafsir an-Nur*, one of which is

“menerangkan sebab-sebab turun ayat, jika kami memperoleh atsar shahih, yang diakui shahihnya oleh ahli-ahli atsar (ahli-ahli hadist).”<sup>71</sup>

*explaining the reasons for the revelation of the verse, if we obtain a saheeh report that is recognized as saheeh by the scholars of atsar.*

In the context of pluralism with regard to the discussion of the salvation of religions other than Islam, namely Jews, Christians, and *Shabiin*, Hasbi argues that if they believe in Allah, the last day, and do good deeds, they do not need to worry in the afterlife, because Allah will accept their good deeds. Habsi asserts that this verse states the equality between Muhammad's followers and other believers. He writes about this in the following paragraph

“Dengan ayat ini Allah menjelaskan, bahwa semua orang yang memeluk agama Yahudi, Nasrani, Shabiin sebelum datangnya Islam, dan orang yang beriman kepada Nabi Muhammad, yang benar-benar beriman kepada Allah dan hari akhirat serta mengerjakan amalan saleh, maka mereka tidak akan tertimpa kekhawatiran dalam menghadapi hari akhirat dan juga tidak ditimpa kerisauan hati terhadap masa lalunya. Ayat ini juga menjelaskan bahwa posisi umat Islam dengan umat-umat lain adalah sama. Siapa saja di antara mereka yang beriman kepada Allah, hari akhirat, dan mengerjakan amalan saleh, berhak memperoleh pahala dari Allah.”<sup>72</sup>

*With this verse Allah explains that all those who embraced Judaism, Christianity, Shabiin before the advent of Islam, and those who believe in the Prophet Muhammad, who truly believe in Allah and the Hereafter and do righteous deeds, then they will not be afflicted with worry in the face of the Hereafter and also not afflicted with anxiety about their past. This verse also explains that the position of Muslims with other nations*

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<sup>71</sup> as-Shiddieqy, *Tafsir An-Nur*, 2003. xii.

<sup>72</sup> as-Shiddieqy, *Tafsir An-Nur*, 2003. 1120.

*is the same. Whoever among them believes in Allah, the Hereafter, and does righteous deeds, is entitled to a reward from Allah.*

Similarly, Hamka's narration in the interpretation of *al-Azhar* related to Qs. al-Baqarah/2: 62. He revealed that the four groups in this verse will not be afraid and will be rewarded as long as they are willing to do two absolute conditions, namely believing in Allah and the last day and doing good deeds that benefit themselves and society.<sup>73</sup> This leads Sirry to say that Hamka's interpretation and Rasyid Ridha's are interpretations with inclusive ideas.<sup>74</sup>

Although at first glance it seems that Hasbi's idea of *Tafsir an-Nur* is very inclusive, on the one hand in the context of interpreting Qs. al-Baqarah/2: 62, there is a statement by Hasbi that contains an ambiguous impression, in the sense that he breaks the inclusive argument that he builds himself, namely when he writes:

“Dapat disimpulkan, ayat ini memberikan pengertian bahwa pemeluk agama Islam yang kukuh imannya, pemeluk agama Yahudi, Nasrani, dan Shabiin, apabila mereka mengimani Nabi Muhammad dan syariat yang dibawanya, mengimani hari akhirat dan mengerjakan amal saleh, akan memperoleh pahala atas amalannya itu dari Allah. Pemahaman lain, ayat ini menunjukkan, tiap-tiap golongan sering mengaku golongannyalah yang paling benar. Di sini Allah menjelaskan, yang benar dalam pengakuannya adalah orang yang beriman kepada Allah, hari akhirat, dan mengerjakan amal saleh sesuai dengan ajaran Muhammad saw.”<sup>75</sup>

*It can be concluded that this verse implies that Muslims who are firm in their faith, Jews, Christians and Shabbos, if they believe in the Prophet Muhammad and the laws he brought, believe in the hereafter and do good deeds, will get a reward for their deeds from Allah. Another understanding of this verse is that each group often claims to be the most righteous. Here Allah makes it clear that the one who is right in his*

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<sup>73</sup> Amrullah, *Tafsir Al-Azhar*, n.d. 215.

<sup>74</sup> Sirry, *Polemik Kitab Suci*. 214.

<sup>75</sup> as-Shiddieqy, *Tafsir An-Nur*, 2003. 123.

*claim is the one who believes in Allah, the hereafter, and does good deeds in accordance with the teachings of Muhammad saw,*

The narrative put forward by Hasbi above presumably contains an exclusive argument, contrary to the previous narrative. Even on the one hand, the interpretation is identical to the interpretation put forward by Ibn Kasir in *Tafsir al-Qur'an al-Azim* where he firmly states that every Jew and Christian who does not leave the sharia of Moses or Isa after the arrival of the Prophet Muhammad, will perish. Because whoever does and adheres to the sunnah of the Prophet Moses will be accepted until the Prophet Jesus comes. Likewise with the law of the Prophet Isa, it will be accepted until the Prophet Muhammad comes. The coming of the Prophet will automatically abolish the laws of the previous prophets.<sup>76</sup> This is also conveyed by Sayyid Qutb in *fi Zilal al-Qur'an*. He expressly states that the absence of worry, grief, and salvation for Jews, Christians, and Sabines only applies before the sending of the prophet Muhammad.<sup>77</sup> These two narratives including Hasbi's narrative above, certainly strongly lead to the argument of the exclusivity of the salvation of Islam.

From the reading of Hasbi's 'ambiguous' view, a question arises, how can he possibly argue that religious adherents who are firm in their faith from Jews, Christians and Shabiin are among the saved as long as they believe in the sharia brought by Muhammad. Isn't it only Muslims who practice these three practices—faith in Allah, the Last Day, doing righteous deeds, in accordance with the demands of Muhammad's shari'ah?

To address the 'ambiguous' impression of Hasbi's interpretation in the two verses mentioned, a deeper study of Hasbi's interpretation of Islam is necessary. This aims to clarify how Hasbi understands Islam: whether it is a religious community

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<sup>76</sup> Kasir, *Tafsir al-Qur'an al-Azim*. 328.

<sup>77</sup> Sayyid Qutb, *Tafsir fi Zbilalil Qur'an: Di bawah naungan Al-Quran*, vol. 1 (Jakarta: Gema Insani Press, 2000). 91.

exclusively followed by adherents of Muhammad's teachings, or if others who obey Allah can also be considered part of Islam.

When interpreting Qs. Ali Imran: 19, Hasbi said that all religions brought by the prophet had the spirit of Islam. The Islam he refers to embodies submission, obedience, peaceful surrender, affirming Allah, and acting with reason. He acknowledges that previous prophets instructed their followers to embrace Islam. Moreover, in the discourse found in Qs. Ali Imran/3: 85, it is stated that the objective of Islam is to worship sincerely and obey the instructions conveyed by the Prophet.

This argument is in line with Abul Kalam Azad's views in *The Tarjuman al-Qur'an*. According to Azad, Islam is not a special religion brought by Muhammad, but the teachings brought by the previous prophets. Islam, which continues to exist throughout the ages, has become the *din* established and approved by Allah. Furthermore, in his view, when the Qur'an states that the *din* favored by Allah is Islam, it means the path preached by all the Prophets.<sup>78</sup> Likewise, Muhammad Hashim Kamali through his article entitled *Diversity and Pluralism: A Qur'anic Perspective* expresses a similar view. By drawing conclusions based on the textual narrative of the Quranic verses, Kamali revealed that the Prophets who came later brought the same message as the previous Prophets as stated in Qs. Ali Imran/3: 3 and Qs. As-Saf/61: 6. But on the one hand, the details of the message brought by the prophets are different as stated in Qs. Al-Baqarah/2: 53 and Qs. Al-Isra'/17: 55.<sup>79</sup>

Concerning salvation on the day of judgment, Hasbi mentioned that the religion Allah will accept is solely Islam, signifying those who consistently surrender their souls, hearts, and all their endeavors to Allah. He also wrote this view when

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<sup>78</sup> Abul Kalam Azad, *The Tarjuman Alquran*, vol. 1 (Asia Publishing House, n.d.). 177.

<sup>79</sup> Mohammad Hashim Kamali, "Diversity and Pluralism: A Qur'anic Perspective," *ICR Journal* 1, no. 1 (September 8, 2020), <https://doi.org/10.52282/icr.v1i1.12>.



interpreting Qs. Ali Imran: 85. According to his perspective, a genuine Muslim is devoid of polytheistic beliefs and sincerely performs all their deeds solely for Allah.<sup>80</sup> Here, it's evident that Hasbi interprets Islam not as an institution exclusive to the followers of Muhammad, but rather as applicable to all who profess submission to Allah.

An interesting response came from him when he mentioned *Ahl al-Kitāb*. According to him, *Ahl al-Kitāb* initially did not leave Islam. They followed the will of the previous prophets, even though they had split into several schools of thought and were hostile to each other because they were fanatical about their school of thought. He further said:

“Perselisihan itu terjadi justru setelah datang ilmu yang meyakinkan bahwa Muhammad itu nabi penghasbian. Tetapi rasa dengki setelah mengetahui bahwa nabi yang diangkat ternyata bukan dari golongannya, sebagian dari mereka mengingkari kebenaran itu. Jadilah mereka berselisih dan terpecah-pecah sikapnya.”<sup>81</sup>

*The dispute occurred precisely after the convincing knowledge came that Muhammad was the prophet of inspiration. But jealousy after learning that the appointed prophet was not from their group, some of them denied the truth. So they disputed and divided their attitudes*

With his words like that, the connotation brought by Hasbi when interpreting the verse above is that *Ahl al-Kitāb* are essentially Muslims. However, after Muhammad came, they did not want to believe in him; at that time, they could not be considered part of Islam. Therefore, those who will survive in Hasbi's view are only Muslims, namely, people who follow Muhammad's teachings.

If Hasbi's interpretation product in Qs. al-Baqarah/2: 62, Qs. al-Maidah/5: 69, and Qs. Ali Imran/3: 13 and 18 are viewed using the paradigm of the typology of salvation of the last day, it can be

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<sup>80</sup> as-Shiddieqy, *Tafsir An-Nur*, 2003. 549.

<sup>81</sup> as-Shiddieqy. 550.

said that there is inconsistency of opinion. In Qs. al-Baqarah/2: 62, Qs. al-Maidah/5: 69, for example, Hasbi states that all people are equal and there is no one more than the other, they will be saved on the condition of believing in Allah, the last day, and doing good deeds. But at the same time, Hasbi mentions one additional condition for salvation by bringing the narrative of following Muhammad's sharia. Of course, this narrative is in line with the arguments of exclusionism and pluralism simultaneously. On the one hand, when he discusses the word 'Islam', the connotation of his agreement with the exclusionary argument of Islamic salvation is clear. He does agree that all the teachings brought by the previous Prophet are Islam, but when they—which in his interpretation is exemplified by *Ahl al-Kitāb*—do not want to recognize the presence of Muhammad, that's when they are split.

### **Analysis of Hasbi's Interpretation of Plural Verses Without Using *Nāsikh Mansūkh***

It can be said that Hasbi agrees that all religious beliefs, from followers of Muhammad, Jews, and Christians to *Ṣābiin*, can achieve salvation in the afterlife because they were all originally Muslims. However, after Muhammad's arrival, the requirements for becoming Muslim increased by following the shari'a that Muhammad brought. Therefore, anyone who does not follow Muhammad's law cannot be considered Muslim even if he still adheres to the previous law. It can be seen in his interpretation that Hasbi only guarantees safety for Muslims who follow Muhammad.

Even though Hasbi, as stated at the beginning, opposes the NM theory, the resulting interpretation related to the plural verse above aligns with scholars who apply the NM theory in their *tafsīr* books. *Tafsīr al-Kabīr*, for example, the *tafsīr* attributed to Ibn Taimiyah, carries the narrative that Islamic religious verses have been interpreted as plural verses. This was also found in the interpretation of his student, Ibn Kaṣīr.

The implication of the application of NM theory in *Tafsir al-Kabir* and *Tafsir al-Qur'an al-Azim* brings the impression that Muhammad's arrival erased all the teachings of other religions and salvation only lies in the religion of Islam.<sup>82</sup> This aligns with Hasbi's meaning that the survivors are the Islamic religion, a group of people who believe in Allah and the last day and do righteous deeds by the guidance of Muhammad's shari'a.

However, it must be acknowledged that Hasbi also applies NM in his interpretation, although not at the level of one verse of the Qur'an erasing another verse of the Qur'an. The NM he used is more in the sense of abolishing the previous apostolic law with the new law brought by Muhammad. This is an application for accepting NM from the two arguments mentioned at the beginning, namely, the argument for accepting the existence of NM related to the abolition of the previous Prophet's law.

In line with Hasbi, Hamka also agrees with NM's interpretation that the Quran erases previous revelations<sup>83</sup> but at the same time, Hamka proposes different interpretive implications. He tends to bring an argument that is authentic to the inclusive argument by recognizing the existence of a basic unity in each religious teaching, namely believing in God and the last day and doing righteous deeds. Hamka's argument is based on tolerance between religions regardless of their institutional religion, because in essence, the substance of truth between each religion is the same.<sup>84</sup>

As mentioned in the introduction, some of these things have escaped the analysis of the two writers who discussed Hasbi's criticism of NM. Thoriqul Aziz, in his writing, *Problema Naskh Dalam*

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<sup>82</sup> See ibn Taimiyyah, *Tafsir al-Kabir li Ibni Taimiyah*. 35 and Kasir, *Tafsir al-Qur'an al-'Azim*. 428.

<sup>83</sup> Amrullah, *Tafsir Al-Azhar*, n.d. 262.

<sup>84</sup> Abdul Karim Amrullah, *Tafsir Al-Azhar*, vol. 3 (Singapura: Pustaka Nasional Pte Ltd Singapura, n.d.). 1809.

*Al-Qur'an (Kritik Hasbi Ash-Shiddieqy Terhadap Kajian Naskh)*, did not at all consider the implications of Hasbi's rejection when he refused to use NM in his interpretation. On the other hand, Aziz also did not consider indications of the existence of a pattern of NM acceptance, as did what happened in the research entitled *Nāsikh Mansūkh Dan Implementasinya Dalam Tafsir Al-Qur`ānul Majid An-Nur Karya Muhammad Hasbi Ash-Shiddieqy* by M. Irfanuddin. by M. Irfanuddin.

Indeed, Hasbi did not accept NM, but this was limited to the notion of one verse of the Qur'an nullifying another. However, when it comes to abolishing the sharia of previous prophets, Hasbi supports this model even though he did not explicitly state it. To be fair to both authors, the two studies mentioned above do not account for Hasbi's acceptance of NM concerning the abolition of earlier sharia, as they focus solely on his rejection of NM's application within the verses of the Qur'an.<sup>85</sup>

This is where the next significant difference lies between Hasbi and those who reject NM as a basis for legitimizing their view of pluralism. For instance, Munim Sirry, in his writing, *Polemik Kitab Suci*, unequivocally asserts that the use of NM is invalid in various contexts, including the abrogation of previous prophets laws. He contends that the Qur'an does not purport to replace earlier scriptures but rather to 'correct' them and guide monotheists who have deviated back to the true path. According to the Qur'an, most Jews and Christians have strayed from the core essence of their original teachings.<sup>86</sup>

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<sup>85</sup> The research carried out by Thoriquul Aziz aims to explain the conception of NM in Hasbi's view and its criticism, as well as Hasbi's efforts to create a dialogue between verses that seem contradictory without applying NM.

The aim of the research carried out by M. Irfanuddin is the same as the aim of Aziz's previous research. However, Irfanuddin analyzes how Hasbi's dialogue is implemented regarding contradictory verses.

<sup>86</sup> Sirry, *Polemik Kitab Suci*. 73.

Sirry's argument is bolstered by the views of various Muslim scholars who oppose NM's concept of abolishing the teachings of earlier apostles. According to Sirry, Abu Ja'far al-Tusi stated that Allah will not retract His promise of salvation once it has been given.<sup>87</sup> Likewise, Ibn Jarir al-Thabari argued that the approval of NM in the context of abolishing the previous Shari'a was not in line with the concept of God-justice.<sup>88</sup>

This is the case with Rasyid Ridha's view as described by Sirry. In Ridha's view, it does not make sense if the teachings of one Prophet are replaced by another Prophet. Furthermore, *naskh* is only possible in the details of sharia because the Prophets were sent at different times.<sup>89</sup> In the context of the religion of Islam brought by Muhammad, it is apparent that in his view, the Prophet's interpretation of the previous scriptures and what the Prophet preached in the details of the shari'ah were not entirely the same as the previous shari'ah. On the one hand, Muhammad was not obliged to justify the worship practices of previous prophets.<sup>90</sup> Ridha's rejection of NM has implications for his interpretation regarding the salvation of non-Muslims in Qs. al-Baqarah/2: 62. According to him, the salvation of the people in the verse above is guaranteed even if they are Muslims, Jews, Christians or *Ṣābiin*. This is because Allah emphasizes that salvation does not depend on one's affiliation, but on faith and self-control over one's actions. On the one hand, it is not implicitly stated that salvation in the hereafter requires the necessity of affirming faith in Muhammad's sharia.<sup>91</sup>

This is the view that Affandy and Nour follow in their respective articles. As mentioned above, Affandy and Nour both state that the arrival of Islam brought by Muhammad was not

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<sup>87</sup> This promise of salvation is recorded in the plural verses of /2:62 and Qs. al-Maidah/5:69.

<sup>88</sup> Sirry, *Polemik Kitab Suci*. 68.

<sup>89</sup> Sirry. 96.

<sup>90</sup> Sirry. 95.

<sup>91</sup> Sirry. 97.

oriented to erase or cancel previous religions. Nour then emphasizes his narrative that Islam is a justification for the teachings of previous religions. Both Nour and Affandy voiced the inaccuracy of the *naskh* theory in the context of its use against the cancellation of Islam against other religions.<sup>92</sup>

In discussing NM within the context of abolishing previous religions, Nour and Affandi's thesis does not align with Hasbi's perspective. While it is accurate to state that Hasbi rejects NM, this rejection is limited to the context of one verse abrogating another. Regarding the salvation of followers of other religions, Hasbi's views do not acknowledge Allah's favor towards religions other than Islam. Hasbi considers Islam a universal teaching brought by all God's Prophets, as he interprets in Qs. Ali Imran/3: 85. However, when interpreting Qs. al-Baqarah/2: 62, Hasbi's narrative implies that salvation is reserved for those who believe in Allah, the last day, perform good deeds, and follow Muhammad's sharia. This narrative aligns closely with exclusivism, where the teachings of Muhammad supersede those of previous prophets.

The author concludes that Hasbi's perspective on salvation on the last day leans towards exclusivity, believing that only the followers of Islam as taught by Muhammad will be saved. Hasbi's stance is not compatible with pluralists who believe in the possibility of salvation outside Muhammad's sharia. Although Hasbi rejects the application of NM, the author notes that he still views the advent of Muhammad as superseding previous religious teachings. This contrasts with the views of Nour and Affandi, who both reject the use of NM and also do not see Islam as negating the teachings of earlier religions.

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<sup>92</sup> See Affandy, "Claiming Abrogation of Pre-Islamic Religions; Contesting the Idea of Islam's Abrogation to Previous Religions." and Abdelnour, "The Qur'ān and the Bible."

## Conclusion

Regarding the NM theory, Hasbi dismisses its application to the concept of one Qur'anic verse abrogating another. However, he acknowledges NM's role in the context of abrogating the shari'a of previous Apostles with the Shari'a of a new Apostle. His rejection of NM in the first context does not influence his interpretation of verses often cited in support of pluralism.

Hasbi aligns with scholars who endorse the NM theory when interpreting pluralistic verses. This perspective maintains that only Muslims will pray in the afterlife, specifically those who believe in Allah, the Last Day, and follow the Shari'a of Prophet Muhammad.

Therefore, the author's hypothesis does not hold for Hasbi's views. Since Hasbi rejects NM in the context of Qur'anic verse abrogation, this understanding in the author's hypothesis suggests that interpreters might see salvation in the afterlife for followers of other religions. However, Hasbi does not share this view, despite his rejection of NM in the context of one Qur'anic verse abrogating another.

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