

## Redefinition Of The *Nasakh* In The Modern Era (Study Of Zahrah Al-Tafâsîr By Abu Zahrah)

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### Abstract

*The discourse on the concept of nâsikh mansûkh is still controversial and still hot to talk about. This has become a prolonged polemic among scholars until now. The majority of scholars think that there are mansukh verses in the Qur'an. However, some scholars reject the textual concept of verses in the Qur'an. Among them is Abu Zahrah who emphasized that there is not a single verse in the Al-Qur'an that is transcribed. Therefore this research aims to find out Abu Zahrah's views and methods in understanding verses that are considered mansûkh by the majority of scholars and how it is applied in interpreting these verses in Zahrah al-Tafâsîr's book of Tafsir. This research is library research. The primary source of this research is the book Zahrah al-Tafâsîr by Abu Zahrah and related studies as secondary sources. The approach used in this research is the science of interpretation approach and the character study approach. Meanwhile, to process and analyze the data in this study, the content analysis method was used. The results of this study indicate that Abu Zahrah is one of the modern scholars who deny the existence of texts on verses of the Qur'an. The method used to complete the verses that appear contradictory is the al-taufiq (compromising) method. One of the forms among the texts that appear to be contradictory outwardly applies specifically, while the other applies in general so that the special one is the general one. The second form is interpreting one of the texts when meeting other arguments that support its interpretation. This is evidenced in interpreting the verses considered mansukh by the majority of scholars.*

**Keywords:** *Abu Zahrah; Modern; Tafsir; Nâsikh mansûkh*

### Abstrak

*Wacana tentang konsep nâsikh mansûkh masih kontroversial dan masih sangat untuk dibicarakan. Hal ini menjadi polemik berkepanjangan di kalangan ulama hingga saat ini. Mayoritas ulama berpendapat bahwa ada ayat-ayat mansukh dalam Al-Qur'an. Namun, beberapa sarjana menolak konsep tekstual ayat-ayat dalam Al-Qur'an. Di antara mereka adalah Abu Zahrah yang menekankan bahwa tidak ada satu ayat pun dalam Al-Qur'an yang ditranskripsikan. Oleh karena itu penelitian ini bertujuan untuk mengetahui pandangan dan metode Abu Zahrah dalam memahami ayat-ayat yang dianggap mansak oleh mayoritas ulama dan bagaimana penerapannya dalam menafsirkan ayat-ayat tersebut dalam kitab Tafsir Zahrah al-Tafâsîr. Penelitian ini adalah penelitian kepustakaan. Sumber utama penelitian ini adalah buku Zahrah al-Tafâsîr oleh Abu Zahrah dan studi terkait sebagai sumber sekunder. Pendekatan yang digunakan dalam penelitian ini adalah pendekatan ilmu tafsir dan pendekatan studi karakter. Sedangkan untuk mengolah dan menganalisis data dalam penelitian ini digunakan metode analisis isi. Hasil penelitian ini menunjukkan bahwa Abu Zahrah adalah salah satu ulama modern yang menyangkal keberadaan teks-teks pada ayat-ayat Al-Qur'an. Metode yang digunakan untuk melengkapi ayat-ayat yang tampak bertentangan adalah metode al-taufiq (kompromi). Salah satu bentuk di antara teks-teks yang tampaknya bertentangan secara lahiriah berlaku secara khusus, sementara yang lain berlaku secara umum sehingga yang khusus adalah yang umum. Bentuk kedua adalah menafsirkan salah satu teks ketika bertemu argumen lain yang mendukung interpretasinya. Hal ini dibuktikan dengan menafsirkan ayat-ayat yang dianggap mansukh by mayoritas ulama.*

**Kata Kunci:** *Abu Zahrah; Modern; Tafsir; Nâsikh mansûkh*

### Introduction

The Qur'an is the absolutely true word of Allah. He applies throughout the ages universally as a guide for all mankind. Every His verses are life principles that are believed to be true by every Muslim. For this reason, it is impossible for symptoms of contradiction to exist between one verse and another because they have the same source, namely from Allah Almighty.

Most scholars agree that there are no verses in the Qur'an that are intrinsically contradictory. However, some scholars are of the opinion that there are several verses of the Qur'an which outwardly appear contradictory, while in essence they are not contradictory. Therefore, they differ on how to understand the verses which at first glance show signs of contradiction.

Some scholars apply texts to verses that outwardly seem contradictory. Some other scholars reject the existence of texts on verses of the Qur'an and are of the opinion that there are no contradicting verses. All the verses that outwardly seem contradictory can be compromised between the two.<sup>1</sup> Therefore, they differ on how to understand the verses which at first glance show signs of contradiction.

Much research has been done on these texts, such as an article written by Ahmad Zuhri entitled *Analysis of Ahmad Hassan's Views on Texts in the Qur'an*,<sup>2</sup> Eli Safrifha with the title: *Implications of the Concept of Naskh and Mansukh on Legal Istimbat*,<sup>3</sup> Wartoyo with the title *Concept of Naskh in Mahmud Muhammad Thaha's Legal Theory*,<sup>4</sup> Kharul Bahri Nasution; *Nasikh-Mansukh in the Qur'an: Hamdan Hidayat* with the title: *The Influence of Nasakh Mansukh on the Codification of the Qur'an Perspective of John Burton*,<sup>5</sup> Reflita with the title *Redefining the Meaning of Internal Texts of Al-Qur'an Verses*<sup>6</sup> and many others, but none of the previous studies have addressed the applicability of the interpretation of all verses that are considered mansukh by the majority of scholars.

One of the modern scholars who rejects the existence of texts on verses of the Qur'an is Abu Zahrah. In understanding the verses that outwardly seemed contradictory, Abu Zahrah only used the *al-taufiq* method. This is different from the majority of scholars who apply texts if they cannot be compromised. Abu Zahrah is of the opinion that all verses that outwardly seem contradictory can all be compromised. Therefore, this study attempts to analyze how the form of the *al-taufiq* method used by Abu Zahrah and how it is applied in understanding verses that seem contradictory outwardly.

## Method

This research is a library research. The primary source of this research is the commentary book by Abu Zahrah entitled *Zahrah al-Tafâsîr*. The secondary sources are books related to this research. This study uses an interpretive science approach<sup>7</sup> and character studies.<sup>8</sup> To process and analyze the data in this study used content analysis method.<sup>9</sup>

## Discussion

### Brief Profile of Abu Zahrah

Abu Zahrah's full name is Muhammad bin Ahmad bin Mustafa bin Ahmad. He was born in al-Mahalla al-Kubra Province of Western Egypt on 6 Dulqa'dah 1315 H, coinciding

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<sup>1</sup>Muhammad bin Ahmad bin Mustafa bin Ahmad Abu Zahrah, *Zahrah Al-Tafâsîr* (Egyptian: Dar al-Fikri al-'Arabiyy, t.th.).

<sup>2</sup>Ahmad Zuhri and Jidin Mukti, "Analysis of Ahmad Hassan's Views on Texts in the Qur'an," *Ibn Abbas: Journal of Qur'anic Studies and Interpretation* 4, no. 1 (September 30, 2021), <https://doi.org/10.30821/jia.v4i1.11106>.

<sup>3</sup>Eli Safrifha and Mochammad Novendri S, "Implications of the Concept of Naskh and Mansukh on Legal Authority," *Al Qalam: Religious and Social Scientific Journal* 16, no. 6 (January 23, 2023): 2521–38.

<sup>4</sup>Wartoyo Wartoyo, "The Concept of Naskh in Mahmud Muhammad Thaha's Legal Theory," *The Court: Journal of Islamic Law Studies* 1, no. 2 (December 8, 2016), <https://doi.org/10.24235/mahkamah.v1i2.421.g967>.

<sup>5</sup>Hamdan Hidayat, "The Influence of Nasakh Mansukh on the Codification of the Koran from the Perspective of John Burton," *Scholar: Journal of Islamic Studies* 6, no. 2 (2020): 166–91.

<sup>6</sup>R. Reflita, "Redefinition of the Meaning of Internal Texts of Al-Qur'an Verses," *Substantia: Journal of Ushuluddin Sciences* 19, no. 1 (April 1, 2017): 24–36, <https://doi.org/10.22373/substantia.v19i1.2911>.

<sup>7</sup>Abd Hayy al-Farmawi, *Al-Bidâyah Fi Tafsîr al-Maudhû'i* (Egyptian: Maktabah al-Jumhuriyyah, 1977).

<sup>8</sup>Arief Furchan, *Character Studies: Research Methods Regarding Characters* (Yogyakarta: Student Library, 2005).

<sup>9</sup>Jujun S. Suria Sumantri, *Broadening the Horizons of Scientific Research* (Jakarta: IKW, 1998).

with 29 March 1898 AD.<sup>10</sup> Abu Zahrah grew up in a respectable family, his father was a major scholar and his mother was a hafiz of the Qur'an. With guidance from his father and mother before the age of 9, Abu Zahrah had memorized the Qur'an and had a strong memorization.<sup>11</sup>

After successfully memorizing the Qur'an, he then studied general sciences such as mathematics, which is his favorite science, geography, philosophy and Arabic. In 1913, Abu Zahrah continued his studies at the Ahmadi University in Thanta and studied there for three years. At this time, his genius and superiority began to appear, so that Sheikh al-Ahmadi al-Zawahiri, a Sheikh at al-Azhar University, suggested that he give special awards to Abu Zahrah. He was given the opportunity to study at al-Azhar University. Unlike most people, Abu Zahrah was able to finish his education faster than he should have.<sup>12</sup>

Based on the period of education attended by Abu Zahrah, the above shows that since childhood he has been able to master a lot of knowledge. Not only studying religious sciences, but social sciences and science are also well occupied. It was this forerunner that led him to master many scientific fields.

Starting from his education at the Faculty of Law, Abu Zahrah left various wealth in several scientific fields. His work of more than forty books discussing various aspects, such as: Islamic law, history, da'wah, inheritance, fiqh, ushul fiqh, and others has been in great demand by today's intellectuals.

Abu Zahrah's work as a scientific pioneer, highlighting the life and jurisprudence of eight famous Fiqh experts is his outstanding work, such as: *Al-Imâm Abu Hanifah: Hayâtuh wa 'Asrub, Arâuh wa Fiqhub, Al-Imâm Malik: Hayâtuh wa 'Asrub, Arâuh wa Fiqhub, Al-Imâm Syafi'i: Hayâtuh wa 'Asrub, Arâuh wa Fiqhub, Al-Imâm Ahmad bin Hanbal: Hayâtuh wa 'Asrub, Arâuh wa Fiqhub*, and several other figures.<sup>13</sup>

In addition, he wrote a book relating to 'Ulûm al-Qur`an entitled *al-Mu'jizah al-Kubrâ al-Qur`an*. In this book, he discusses the issue of the revelation of the Qur'an, the period of collection, codification, the primacy of reading and writing the Qur'an which was also later translated into various languages other than Arabic. Not only that, Abu Zahrah has other works, such as: *Târîkh al-Jadl, Târîkh al-Diyânât al-Qadîmah, Muhâdhârat fi al-Nashrâniyah, Al-Jarîmah fî Fiqh al-Islâmi, Al-'Uqûbah fî al-Fiqh al-Islâmi, Al-Ahwal al-Syakhsiyah*, and so forth.<sup>14</sup>

Abu Zahrah's work is not only in book form, but his writings are also published in many scientific and social journals, such as: *Journal of Law, Economics, Journal of Muslim, Journal of Islamic Culture, Journal of International Law, Islamic Law, Political Science, Journal of Al -Azhar, al-Arabi magazine*, and several magazines in various Arab countries, as well as countless seminars on responding to and suppressing Islamic aggressors.

In early 1974, Abu Zahrah participated in a number of seminars and meetings at the University of Cairo and Alexandria in the Muslim Youth Association to fight violations of Islamic law, and had admissions and tours at the Islamic Academy of Research, Al-Azhar on Family Planning (KB) Program and limiting the rights of polygamy and divorce in the Ministry of Social Affairs' Civil Law Bill. After finishing holding a mu'tamar and meeting on the above issues, on the morning of Friday 1974 Abu Zahrah then returned to his office to finish his commentary, which had only arrived at Juz 20 of Surat an-Naml. Before

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<sup>10</sup>Abu Zahrah Muhammad bin Ahmad bin Mustafa bin Ahmad, *al-'Alaqât al-Dauliyah fi al-Islâm* (Cairo: Dar al-Fikri al-'Arabiyy, 1995).

<sup>11</sup>Abu Zahrah, *Zahrah Al-Tafâsîr*.

<sup>12</sup>Abu Zahrah Muhammad bin Ahmad bin Mustafa bin Ahmad, *Tahrîm al-Ribâ Tanzhîm Iqtishâdiy* (Jeddah: Dar al-Su'udiyah, t.th.).

<sup>13</sup>Abu Zahrah, *Zahrah Al-Tafâsîr*.

<sup>14</sup>Muhammad bin Ahmad bin Mustafa bin Ahmad Abu Zahrah, *Ushûl al-Fiqh* (Egyptian: Dar al-Fikri al-'Arabiyy, t.th.).

Friday/zuhur time came Imam Abu Zahrah died in a state of prostration beside the Qur'an and his book of Interpretations.<sup>15</sup>

### Abu Zahrah's View of the Nasakh Meaning

Abu Zahrah is one of the modern scholars who denies the existence of texts against verses of the Qur'an. He criticizes the opinion of scholars who apply texts as a step in completing verses that seem contradictory outwardly. In some of his works, Abu Zahrah states that there is no conflict between verses in the Qur'an. The contradiction that appears only outwardly is not essential.<sup>16</sup> According to him, all verses that seem contradictory can be easily compromised.

In contrast to Abu Zahrah's view above, the majority of scholars are of the opinion that if verses of the Qur'an are found that appear contradictory and cannot be compromised, then the next step taken is to seek information about the history of the revelation of these arguments. If they can know for certain that one of the two contradictory propositions was derived earlier, the proposition that came later is declared valid forever, while the proposition that was earlier derived by itself is declared no longer valid.<sup>17</sup> This method is called nasakh, which is one of the methods applied by the clergy in resolving the symptoms of contradictions between the verses of the Qur'an.

The application of the scriptural method was commented upon and criticized by Abu Zahrah. He stated that all the verses of the Qur'an which are considered mansûkh by the scholars, all of them can be easily compromised. Thus, there are no verses of the Qur'an that invalidate the law of other verses, as advocates of texts claim to use the textual method in understanding verses that outwardly appear to be contradictory.<sup>18</sup>

According to Abu Zahrah, etymologically nasakh means al-izâlah as mentioned in *الظل السمش نسخت نقل* which means Azalathu wa hallat mahallahu. Nasakh also means *نقل المكتوب*.<sup>19</sup> As the word of Allah SWT QS. al-Jatsiyah: 29:

هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْنَسِخُ مَا كُنْتُمْ تَعْمَلُونَ.

“(Allah said): This is our book (record) which tells you correctly. Verily, We have ordered to record what you have done”.

The scholars who support the text are based on the Word of Allah SWT in the letter al-Baqarah verse: 106 namely:

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ. (البقرة : 106)

“We do not write down a verse or We make people forget it unless We bring something better than it or something comparable. Do you not know that Allah has power over all things.” (QS. al-Baqarah: 106).

According to the scholars who support the text of the verses of the Qur'an by other verses of the Qur'an, they understand the meaning of the text in this verse with the meaning that Allah SWT does not replace or transfer the law of a verse unless the transfer contains something similar to it. or better in its benefits and rewards. Allah also will not postpone it to be carried out at another time unless the cancellation, change, transfer, and delay will be replaced with something that is equal to it or better than it.<sup>20</sup>

<sup>15</sup>Muhammad bin Ahmad bin Mustafa bin Ahmad, Tahrîm al-Ribâ Tanzhîm Iqhtishâdiy.

<sup>16</sup>Abu Zahrah, Usul al-Fiqh.

<sup>17</sup>Wahbah al-Zuhaili, Al-Wajizh Fi Ushul al-Fiqh (Beirut: Dâr al-Fikri al-Mu'âshir, 1995).

<sup>18</sup>Abu Zahrah, Zahrah Al-Tafâsîr.

<sup>19</sup>Abu Zarah.

<sup>20</sup>Muhammad Quraish Shihab, Rules of Interpretation (Jakarta: Lentera Hati, 2013).

In contrast to the scholars who support the existence of texts, Abu Zahrah in this case expressed several views. According to the interpretation of the verse *مَا نُنسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا* Surah al-Baqarah verse 106 above is a miracle with several reasons:

- This verse ends with *قَدِيرٍ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ* (Alam ta'lam ann Allah 'alâ kulli syain qadîr). This shows the affirmation of the meaning of the verse in question is the miracle of Allah's power and the truth that His messenger brought. This means a Kauniyah miracle and there is no apparent correlation with taklifiyah verses.
- The word of Allah SWT in the next verse reads: (*Alam ta'lam ann Allah lahû mulku al-samâwât wa al-ardh*) shows the interpretation of the kauniyah verse, not the taklifiyah verse.
- The verse after: *أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ*, also has a close correlation with the previous verse which shows that the mansûkh verse means miracles from the miracles of treatises and miracles of the prophets.
- It is impossible to reconcile between the nâsikh and the mansûkh, and it is impossible to find in the Qur'an any verses that contradict each other that cannot be compromised.<sup>21</sup>

Some of Abu Zahrah's views indicate that he disagrees with the scholars who state that there are texts to verses of the Qur'an. They are based on the word of Allah SWT, letter al-Baqarah verse: 106 which legitimizes the existence of texts in the Qur'an. For Abu Zahrah, the meaning of the verse in surah al-Baqarah verse: 106 means the text of miracles, not the text of the verses of the Qur'an.

One of the scholars who stated that there were texts on verses in the Qur'an was Imam al-Suyuthi. In his book al-Itqân, Imam al-Suyuthi revealed that there are 20 verses of the Qur'an that seem contradictory and cannot be compromised among the arguments so that the nasakh method is applied to solve them.<sup>22</sup> However, according to Abu Zahrah, after paying close attention to the verses that appear to be contradictory, nothing prevents the application of the al-taufiq method. If it can be compromised between verses that seem contradictory, then the at-taufiq method is preferred over the text, because the text will eliminate the existence of a verse.<sup>23</sup> Abu Zahrah stated that:

والآيات التي ادعى نسخها يمكن التوفيق بينها إما بطريقة التأويل القريب أو التخصيص. وإن هذا أولى من الحكم المنسوخة. وفي الحق إننا قد استعرضنا كل الآيات التي ادعى أن التناسخ قد جرى فيها، فوجدنا أن التوفيق بينها سهل بضرب من ضروب التخصيص بل أحيانا لا يحتاج الأمر إلى تأويل ولا تخصيص كالشأن في قول تعالى: وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا مع قوله تعالى: وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ، فإنه لا تعارض مطلقا بين الآيتين حتى يتصور نسخ بينهما.

*"The verses which are considered to be scriptural by the scholars can be compromised between the two, either by way of takwil or by way of takhsis. This form is more important than implementing texts. Basically, we have explored all the verses that are considered to have texts and we found that al-taufiq between these verses can be done easily in the form of takhsis, sometimes it doesn't even require takwil and also doesn't need takhsis, like Allah's word in sura al-Baqarah verse 240 and verse 234 Whereas there is no contradiction between the two verses, so it is considered as a text between the two".<sup>24</sup>*

<sup>21</sup>Abu Zahrah, Zahrah Al-Tafâsîr.

<sup>22</sup>Jalaluddin Al-Suyuthi, Al-Itqân Fî Ulûm al-Qur`an (Beirut: Dâr al-Fikr, t.th.).

<sup>23</sup>Abu Zahrah, Usul al-Fiqh.

<sup>24</sup>Abu Zarah.

The confirmation of Abu Zahrah's opinion can also be seen when explaining the opinion of the fuqaha' which states that the verse which talks about 'iddah for a wife whose husband dies is that for one year it has been scripted by the verse that comes later, namely four months and ten days. This confirmation can be found in his statement, namely:

ونحن نرى أنه لا نسخ بينهما، لأن التوفيق ممكن، وحيث أمكن التوفيق فلا سبيل للنسخ و التوفيق بأن تكون الأولى خاصة بالواجب على المرأة وهو الإنتظار أربعة أشهر و عشرًا. و الثانية موضوعها حق لها فإن الشارع جعل لها الحق أن تبقى في منزل الزوجية الذي كان يملكه زوجها سنة كاملة.<sup>25</sup>

*"We are of the opinion that there is no text in these two verses because al-taufiq can be applied. As long as al-taufiq can be done, there is no way to recite one of these verses. The first form of al-taufiq is the obligation of a wife to wait for four months and ten days. Second; the right for the wife to live in the husband's house for one full year.*

Abu Zahrah's statement above illustrates the application of the al-taufiq method to verses that appear contradictory outwardly. This shows the steps he took when dealing with verses that were considered mansûkh by the scholars. This al-taufiq method is the solution for Abu Zahrah in maintaining the existence of the verses of the Qur'an so that they remain valid throughout the ages.

Based on Abu Zahrah's view above, it can be understood that he does not agree with the opinion of the scholars who state that there are texts to the verses of the Qur'an. According to him, all the verses which are seen as signs of contradiction can all be resolved by means of al-taufiq. Thus, Abu Zahrah criticizes the opinion of scholars who apply the nasakh method to verses that appear to be contradictory and apply the al-taufiq method alone in solving them.

### Method of al-Taufiq Abu Zahrah

Etymologically, al-taufiq (التوفيق) is a derivation of the word waffaqa وَفَّقَ (in the form tsulâsy mazîd bi harf which comes from the word وَفَّقَ) which has several definitions according to the context, including أصلح – أهلّ – ألهم which means to inspire, appear, reconcile.<sup>26</sup> So al-taufiq can be interpreted as: إصلاح, إهلال, إلهام. Of the several meanings of al-taufiq, the meaning referred to in this study is al-taufiq with the meaning الإصلاح (al-ishlâh) which means to reconcile or compromise.

In terms of terminology, as far as the author's search has been carried out on several literatures, there have not been any scholars who define al-taufiq explicitly, because this term is often coupled with the word al-jam'u including Abu Zahrah himself. The term that is better known by the majority of scholars is al-jam'u wa al-taufiq. This term has also become an idiom that is often used by ushul scholars and hadith scholars in resolving arguments that seem contradictory.

The use of the word al-jam'u before the word al-taufiq is more emphasized on the initial steps taken before compromising two arguments that appear to be contradictory. In other words, before carrying out al-taufiq (compromising) on two arguments that appear to be contradictory, the first step that must be taken is to collect the arguments that appear to be contradictory to be compromised. This process of collecting is called al-jam'u, so this work step is better known as al-jam'u wa al-taufiq. Among the opinions of scholars regarding the definition of al-taufiq or al-jam'u wa al-taufiq are:

<sup>25</sup>Ibid, 192-193

<sup>26</sup>Muhammad Khalfullah Ahmad, al-Mu'jam al-Wasith (Cairo: Tp., 1972).

التوفيق إصطلاحاً هو الموافقة بين الدليلين المختلفين سواء كانا عقليين أو نقلين وبيان أن الاختلاف غير موجود بينهما حقيقة سواء كان ذلك البيان بتأويل الطرفين أو أحدهما، وهو لا يختلف عن مفهوم الجمع.

*“Al-Taufiq in terms is a compromise of two arguments that contradict both the naqli argument and the aqli argument and explains that the conflict between the two arguments is only outwardly, not in essence. This explanation is by interpreting the two arguments or one of them. This definition is the same as the definition of al-jam'u.”*<sup>27</sup>

Amir Syarifuddin in his book *Ushul Fiqh* states that *al-jam'u wa al-taufiq* (compromise) is bringing together and bringing together arguments that are thought to conflict or explain the legal position designated by the two propositions, so that there is no longer any contradiction.<sup>28</sup>

According to Edi Safri in his book *al-Imam al-Syafi'i: Methods for Completion of Hadiths*, Mukhtalif also states that *al-jam'u wa al-taufiq* is eliminating contradictions that appear outwardly by tracing the intersection of the contents of each meaning, so that the true intentions intended by one another can be compromised.<sup>29</sup>

Based on the several definitions above, it can be concluded that the meaning of *al-taufiq* or *al-jam'u wa al-taufiq* as explained by the scholars is not much different from one another. In principle, they have the same goal, namely to find a meeting point for the content of the meaning of two propositions that seem contradictory outwardly, so that they can be practiced in accordance with their respective intentions.

The term *al-taufiq* has been used by scholars for a long time. Among these scholars was Imam al-Shafi'i who was the first to write theoretically about the settlement of arguments that outwardly seemed contradictory. The first step that al-Shafi'i implemented was *al-jam'u wa al-taufiq*. If this method cannot be applied, the next step is the *nasakh* method. If these two methods cannot be applied, the last step is the *tarjih* method.<sup>30</sup> These steps have been widely implemented by the majority of scholars to this day.

After seeing the form of the *al-taufiq* method applied by Abu Zahrah in understanding verses that appear to be contradictory, the term *al-taufiq* he uses is no different from *al-jam'u wa al-taufiq* which is applied by al-Syafi'i and the scholars. afterwards. It's just that Abu Zahrah did not use the term *al-jam'u* because according to him the two terms *al-jam'u* and the term *al-taufiq* cannot be put together for reasons which might be gathered between two arguments that seem contradictory, one is permissible while the other is forbid.<sup>31</sup> However, when viewed from practice, the term *al-jam'u wa al-taufiq* used by the majority of scholars and the term *al-taufiq* used by Abu Zahrah are the same, that is, they both have one aim to compromise two propositions that outwardly appear contradictory so that can be understood by each without removing the law it contains. Thus, the term *al-taufiq* used by Abu Zahrah is the same as the term *al-jam'u wa al-taufiq* used by the majority of scholars.

This is illustrated by Abu Zahrah's statement when he stated that if there are two propositions that outwardly appear contradictory, then *taufiq* must be made between the two. As stated:

<sup>27</sup>Muhammad Ibrahim Muhammad Hafnawi, *al-Ta'arudh wa al-Tarjih 'Inda Ushuliyyin wa Atsaruhuma fi al-Fiqh Islami* (Syrian: Dar al-Wafa, 1408).

<sup>28</sup>Amir Syarifuddin, *Ushul Fiqh* (Jakarta: Logos of Science Discourse, 1997).

<sup>29</sup>Edi Safri, *Al-Imam al-Shafi'i; Mukhtalif Hadith Completion Method* (Padang: IAIN IB Press, 1999).

<sup>30</sup>Safri.

<sup>31</sup>Abu Zahrah, *Zahrah Al-Tafasir*.

إذا تعارض نصان من النصوص القرآنية في ظواهرهما، فإنه لابد من التوفيق بينهما، بأي وجه من أوجه التوفيق. ومن التوفيق أن يكون أحدهما خاصا و الآخر عاما، فيخصص الخاص العام...

*“If there are two texts of the Qur'an that are outwardly contradictory, then a compromise must be made between the two of them by means of a compromise. Among the forms of al-Taufiq is one of the texts which appears to be contradictory outwardly, while others apply in general, so that the special one takes into account the generality of the generally accepted verses”.*<sup>32</sup>

Abu Zahrah's statement above indicates that the al-taufiq he means are compromise steps taken to eliminate outwardly visible contradictions by tracing the intersection of the content of each meaning, so that the true intentions intended by one another can be understood. Thus, the al-taufiq referred to by Abu Zahrah is the same as the term al-jam'u wa al-taufiq used by the majority of scholars.

The difference between Abu Zahrah's view and the previous scholars lies in the steps taken to complete the verses which outwardly appear to be contradictory. Abu Zahrah only uses al-taufiq and does not use texts or even tarjih, while other scholars apply these three steps sequentially. Thus, al-taufiq is the only step that Abu Zahrah has applied in resolving verses that outwardly appear to be contradictory.

In detail, Abu Zahrah explained forms al-taufiq (compromise) which he applied in completing verses that outwardly seemed contradictory:

1. ومن التوفيق أن يكون أحدهما خاصا و الآخر عاما، فيخصص الخاص العام، و يكون العام غير وارد فيما اشتمل عليه حكم الخاص على النحو الذي بيناه في تخصيص العام. وبيناه بالنسبة إلى المرتبة التي يكون عليها المخصص من القطعية أو الظنية.
2. ومن التوفيق أن يؤول أحد النصين بحيث يتلاقى مع النص الآخر، إذا كان أحد النصين يتفق مع أمر مقرر من أمور الشريعة، والآخر يخالف ذلك المقرر، فلا بدّ من أن يطوع النصّ المعارض للمبادئ المقررة.

*Meaning: 1. Among the forms of al-taufiq are: one of the texts that appear to be contradictory outwardly applies specifically, while the others apply in general, so that the specific men-takhsish are general as explained in the takhsish al-'am chapter.*

2. Another form of compromise is interpreting one of the texts that seems contradictory when meeting other texts that support its interpretation. This is done if one of the texts is in line with the provisions of the Shari'at, while the other is in conflict with the provisions of the Shari'at, then the texts that appear to be contradictory must follow the texts that are in line with the provisions of the Shari'at.<sup>33</sup>

Abu Zahrah's statement above indicates that to complete the verses that appear to be contradictory must be done by means of al-taufiq (compromise). He did this because he did not acknowledge the text of the verses of the Qur'an. Thus the form of al-taufiq offered by Abu Zahrah is:

- a. One of the texts that appear to be contradictory outwardly applies specifically, while the others apply in general, so that the special one is the general one.
- b. The second form is interpreting one of the texts that appear contradictory outwardly when meeting other arguments that support its interpretation. This is done if one of the texts is in line with the provisions of the Shari'at, while the other is contrary to the provisions of the Shari'at.

As far as the author's search for the processes or steps taken by Abu Zahrah in implementing the two forms of the al-Taufiq method that he offers above, the authors have not found direct statements by Abu Zahrah confirming the processes or steps he took.

<sup>32</sup>Abu Zahrah, Usul al-Fiqh.

<sup>33</sup>Abu Zahrah.



However, this can be formulated after the writer conducts in-depth research on the verses that are the focus of discussion in this research. The steps or process carried out by Abu Zahrah are:

- a. Interpreting verses that seem contradictory outwardly are in accordance with the steps he has taken for other verses in general, such as stating the *munasabah* of the verse with the previous verse, the *asbab al-nuzul* verse, the meaning of the vocabulary and so on.
- b. Expressing the opinions of the scholars and the methods they employ in resolving the outwardly visible contradictions between the verses of the Qur'an.
- c. Furthermore, Abu Zahrah criticized the opinions of scholars who did not agree with his views, and accepted their opinions if they were in line with his opinion in completing verses that outwardly seemed contradictory.
- d. Applying one of the *al-taufiq* methods it offers with a clear explanation.
- e. Put forward other arguments from both the Qur'a and Hadith as support for his opinion.
- f. At the end of his explanation, Abu Zahrah expressed his conclusions in understanding verses that outwardly seemed contradictory. Apparently, this was done as an affirmation of his position that rejected the textual method of resolving the contradictions in the verses of the Qur'an.

Based on the method used by Abu Zahrah above, it can be understood that he uses two forms of *al-taufiq* for verses that appear to be contradictory. First, *Takhshîsh al-'Âm*, and Second, *Takwil* (according to the second form of definition). This proves that Abu Zahrah does not agree with the opinion of the majority of scholars who apply the concept of texts in the Qur'an to complete verses that appear contradictory outwardly.

It is these forms of *al-taufiq* that Abu Zahrah applies in resolving verses that outwardly seem contradictory. Abu Zahrah's views and their application can be seen from his interpretation in the book *Zahrah al-Tafâsîr*, as will be discussed below.

### **Examples of the Application of Abu Zahrah's *al-Taufiq* Method in the Book of *Zahrah al-Tafâsîr***

In order to see the application of Abu Zahrah's *al-taufiq* method in the book *Zahrah al-Tafâsîr*, the author tries to examine the books of 'Ulum al-Qur`an which are used as secondary sources in this study and which are related to the completion of verses which outwardly appear to be contradictory by the scholars. Furthermore, the authors made an inventory of the verses that the scholars considered to be contradictory and could not be compromised so that they applied the textual method to verses that outwardly seemed contradictory.

After confirming the verses that outwardly appeared to be contradictory by the scholars into the book *Zahrah al-Tafâsîr*, the author found a direct statement by Abu Zahrah which emphasized that the verses which appeared to be contradictory which were considered *mansûkh* by the majority of scholars did not actually occur. *nasakh* and everything can be compromised. Therefore, the focus of this research is the verses that are directly criticized by Abu Zahrah against the textual method applied by the majority of scholars in understanding verses that seem contradictory outwardly. For this reason, according to him, all of these verses can be solved using the *al-taufiq* method he offers.

Among the verses criticized by Abu Zahrah for the application of texts by the majority of scholars is QS. Al-Baqarah verse: 217 has been *mansûkh* by QS. Al-Taubah verse: 36. However, according to Abu Zahrah, the two verses can be compromised by one of the forms of *al-Taufiq* it offers. The word of Allah SWT in sura al-Baqarah verse 217 reads:

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ  
وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكَ  
حَتَّى يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتِطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ  
أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (217)

"They ask you about fighting in the Haram month. Say: "Fighting in that month is a major sin; but blocking (humans) from the path of Allah, disbelief in Allah, (obstructing entry) to the Grand Mosque and expelling its inhabitants from its surroundings, is greater (the sin) in the sight of Allah. And committing slander is greater (the sin) instead of killing. They do not stop fighting you until they (can) return you from your religion (to disbelief), if they can. Whoever apostates among you from his religion, then he dies in disbelief, then they are the ones who Their deeds in this world and in the hereafter are in vain, and they are the inhabitants of hell, they will abide therein forever". (Surah al-Baqarah: 217).

The verse above explains that fighting in the holy months is unlawful and a great sin. According to Abu Zahrah, outwardly this verse appears to contradict the verse which commands Muslims to fight all polytheists. As the word of God in the letter al-Tauba verse 36 which reads:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا  
أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً  
وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ (36)

"Verily the number of months with Allah is twelve months, in Allah's decree when He created the heavens and the earth, of which four months are forbidden. That is the (statutory) of the straight religion, so do not mistreat yourselves in the four months, and fight all the polytheists as they fight you all, and know that Allah is with those who fear Allah". (QS. al-Tauba: 36).

Based on the opinion of the majority of scholars about the existence of texts in verse 217 of the letter al-Baqarah above, which prohibits fighting during the sacred month, then the verse that comes after it is sanctioned by the order to fight the polytheists as a whole as they fight against all Muslims.<sup>34</sup>In this case, Abu Zahrah differs from the majority of scholars who apply the text in understanding the two verses which appear to be contradictory.<sup>35</sup>According to him, there is no text in Surah al-Baqarah verse: 217. This can be seen from his interpretation:

ولقد قال بعض العلماء: إن تحريم القتال في الشهر الحرام منسوخ بقوله تعالى: (وَقَاتِلُوا  
الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً. . .)، وبقتال النبي - صلى الله عليه وسلم - أهل الطائف  
فيه، ولكن قال عطاء: إنه لم ينسخ.

والحقيقة إنه لم يثبت ناسخ صريح في النسخ فإن قوله تعالى: (وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً)  
العموم فيه بالنسبة للمقاتلين لا بالنسبة لزمان القتال، وإن النبي - صلى الله عليه وسلم - لم  
يبتدئ قتالا في الشهر الحرام مختارا قط، والتحريم في الاختيار والابتداء كما بينا لا في البقاء  
والاضطرار؛ ولذا قال سبحانه: (فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ. . .) ولأن الأشهر الحرام نص عليها  
في خطبة الوداع، وكل ما جاء فيها غير منسوخ. وقد بينا حكمة تحريم القتال في الأشهر الحرم  
عند تفسير قوله تعالى: (الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ. . .)

"Some scholars say that actually (the verse that talks about) the prohibition of war in the forbidden month has been mansûkh by the word of Allah SWT (Wa qâtîlû al-musyrikîn kâffab kamâ yuqâtîlûkum kâffab, QS. al-Taubah: 36), and by the war that the Prophet waged against the Abl Taif in the sacred month. 'Atha' said: this verse is not in the scriptures. In essence, this verse is not categorized as a text. In fact the word of Allah SWT "Wa qâtîlû al-musyrikîn kâffab", the generality of the verse is attributed to the people who are

<sup>34</sup>Muhammad Abd al-'Azhim Al-Zarqâniy, Manâhil Al-'Irfân Fi 'Ulûm al-Qur'an (Beirut: Dar al-Kitâb al-'Arabiyy, 1995).

<sup>35</sup>Al-Suyuthi, Al-Itqân Fi Ulûm al-Qur'an.

*being fought not to the time of the war. Indeed, the Prophet did not start a war in the forbidden month. The prohibition is choosing and starting a war in the forbidden month, not on decrees and compulsions. For that, Allah said Falâ tazhlimû fihinna anfusakum. And because syabr al-haram has been set in the Khutbah Waadha'. Everything that was determined at that time was not dimansûkb. And We have explained the wisdom of prohibiting war in the sacred month in." QS. al-Baqarah: 194.<sup>36</sup>*

Based on the description of Abu Zahrah's interpretation above, shows the steps he implemented in resolving the symptoms of contradictions that appear outwardly between verses in the Qur'an. Before moving on to his interpretation, Abu Zahrah expressed the opinion of some scholars who stated that verse 217 of the letter al-Baqarah above has been sanctioned by verse 36 of the letter al-Taubah. Apart from that, they also argued that Rasulullah SAW once fought Ali Taif during this sacred month. This reason makes them judge the mansûkh verse which states that it is forbidden to wage war during the sacred month. They understand that it is permissible to wage war at any time.<sup>37</sup>

After explaining the opinion of the scholars above, Abu Zahrah criticized their opinion because it is not in accordance with the principle which rejects the text of the verses of the Qur'an. According to him, the contradiction that appears is only in its outward form. For this reason, in understanding the verse, Abu Zahrah applies the al-taufiq method he offers, so that the apparent contradictions can be resolved easily.

In the case of the verse above, Abu Zahrah stated that the generality of the verse "*Wâ qâtîlû al-musyrikîn kâffah*" attributed to the people who were fought not to the time of the war. He added that Rasulullah SAW did not choose to start a war in the forbidden month. The prohibition was caused by choosing and starting a war in that month. Thus, Muslims are not allowed to wage war in the forbidden months, but they may do so if they are fought at any time, including during the forbidden months in order to defend themselves and fight for the religion of Allah SWT.

## Conclusion

Based on the research that has been done on the views and methods of al-Tufiq Abu Zahrah in understanding verses that appear to be contradictory, it can be concluded that Abu Zahrah does not acknowledge the existence of texts to verses of the Qur'an. According to him, all verses that have contradictory symptoms can all be compromised. For this reason, Abu Zahrah only applied the al-taufiq method in understanding verses that outwardly seemed contradictory. He was consistent with his opinion and all the verses which outwardly seemed contradictory according to the majority of scholars, all of which could be compromised in an easy way. Thus, in essence there are no contradicting verses for Abu Zahrah.

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<sup>36</sup>Abu Zahrah, *Zahrah Al-Tafâsîr*.

<sup>37</sup>Abu Zahrah, *Usul al-Fiqh*.

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