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Nāsikh-Mansūkh Quraish Shihab in Tafsir al-Lubāb: Concept, Interpretation, and Consistency

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Abstract

Previous studies on Quraish Shihab's concept of nāsikh-mansūkh have largely examined its theoretical formulation or application in Tafsir al-Mishbah, leaving its operation in the concise Tafsir al-Lubāb insufficiently examined. This study analyzes Quraish Shihab's conceptualization and application of nāsikh-mansūkh in Tafsir al-Lubāb and evaluates the consistency between his theoretical framework and exegetical practice. Using qualitative library research, the study employs content analysis and a descriptive-analytical approach to examine twenty themes identified through al-Suyūṭī's classification of nāsikh-mansūkh, supported by literary triangulation with classical and contemporary sources. The findings show that Shihab does not reduce nāsikh-mansūkh to the total abrogation of previous rulings. Instead, its application in al-Lubāb operates through six interpretive patterns: legal refinement and affirmation, al-tadarruj (gradual legislation), situational law, bayān wa tafṣīl (explanation and specification), takhfiṣ (legal relief), and legal restriction or restructuring. The analysis also identifies limited inconsistencies between Shihab's emphasis on al-tadarruj and its application in several cases, shaped by the concise and practical character of al-Lubāb, Indonesia's plural socio-political context, and his contextual hermeneutical orientation. Scientifically, this study contributes a systematic typology of nāsikh-mansūkh in Tafsir al-Lubāb and demonstrates how classical Qur'anic sciences are negotiated with contemporary interpretive needs.

Keywords: *Nāsikh-mansūkh, Quraish Shihab, Tafsir al-Lubāb.*

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INTRODUCTION

The Qur'an is believed by Muslims to be the revelation of God, characterized by internal coherence and freedom from contradiction, as affirmed in Q.S. al-Nisā'/4: 82. However, understanding the relationship between verses, particularly those concerning legal rulings, has generated extensive debate within the exegetical tradition. (Nurjaman 2021) One of the most complex issues is *nāsikh-mansūkh*, which concerns the alteration, replacement, or continued applicability of a particular ruling in the relationship between verses. (Pohan 2025:317–18) Its discussion is significant within *'ulūm al-Qur'an* because it concerns the interrelationship of revealed texts and the applicability of their legal rulings. (Muhaimin 2025:520–21) Al-Suyūṭī even reports the warning of 'Alī ibn Abī Ṭālib regarding the importance of knowledge of *nāsikh-mansūkh* for understanding the Qur'an, determining whether a verse is *nāsikh* or *mansūkh* requires consideration of its meaning, context, transmitted reports, and legal status. (Jalāl al-Dīn 'Abdurrahmān bin Abi Bakr al-Suyūṭī 1999)

Conceptually, *naskh* encompasses a broad spectrum of views within the Islamic scholarly tradition. (Syamsiyani 2025:26–28) Al-Zarqānī, in *Manābil al-'Irḡān fī 'Ulūm al-Qur'an*, and al-Suyūṭī, in *al-Itqān*, discuss *naskh* as an important issue in Qur'anic studies while also demonstrating caution in determining which verses can genuinely be considered subject to abrogation. (Al-Suyuthi 2021; Muhammad 'Abd al-'Aḍīm al-Zarqānī 1995) Some scholars accept *naskh* as part of the dynamics of revealed legislation, whereas others restrict or reject the broader application of the concept. Abū Muslim al-Iṣḡahānī is often regarded as a scholar who rejected the existence of *naskh* in the Qur'an, whereas proponents of *naskh* commonly invoke Q.S. al-Baqarah/2: 106 as one of its foundations. These differences are also related to the meaning of *naskh*, which may refer to abrogation, transfer, replacement, or alteration. Accordingly, the debate over *naskh* encompasses questions concerning its existence, definition, scope, criteria for determination, and hermeneutical implications. (Al-Suyuthi 2021; Badruzaman 2018; Lutfiyah dan Khuluq 2024; Nurfauziah 2022)

In contemporary scholarship, the application of *naskh* has increasingly been reconsidered through historical contextualization, gradual legislation, and the objectives of *maqāṣid al-sharīʿah*, emphasizing the dynamic relationship between Qurʾanic revelation and the evolving legal and social circumstances of the Muslim community. (Chalik, Hardivizon, dan Wahyuni 2025:247–48) Within this spectrum, Quraish Shihab does not entirely reject the concept of *nāsikh-mansūkh*, but neither does he employ it indiscriminately. In *Kaidah Tafsir*, he places greater emphasis on the principle of *al-tadarruj* (graduality), illustrated by the verses concerning the prohibition of intoxicating beverages. (Shihab 2013) Nevertheless, a review of the existing literature reveals divergent conclusions and differences in the ways the theory of *nāsikh-mansūkh* articulated by Quraish Shihab has been implemented in his works.

Several previous studies have examined *nāsikh-mansūkh* and Quraish Shihab's thought from different perspectives. (Fadil dan Basit 2025) examine Quraish Shihab's perspective on *nāsikh-mansūkh* and its implications for Qurʾanic interpretation. Their findings indicate that the scope of verses regarded as *mansūkh* can be narrowed and that Quraish Shihab demonstrates both acceptance and rejection of *naskh* in particular cases. (Fadil dan Basit 2025; Farid 2023) Investigates *mansūkh* verses in *Tafsir al-Mishbah* through the hermeneutics of Nasr Hamid Abu Zayd, emphasizing their socio-historical context. (Farid 2023; Hilmi 2021) Meanwhile, examines al-Suyūṭī's arguments concerning *nāsikh wa mansūkh* in *al-Itqān*. (Hilmi 2021)

Another relevant study is Rizal Pahlefi's thesis (2024), which compares the concept of *naskh* in the works of Mannāʿ al-Qaṭṭān and Quraish Shihab. The study identifies a fundamental difference in their definitions of *naskh*, al-Qaṭṭān understands it as abrogation (*al-iṣṭihlāl*), whereas Quraish Shihab understands it as transfer or replacement (*al-naql*). (Pahlefi 2024) In addition, Daswandi's research demonstrates that in *Tafsir al-Mishbah*, the concept of *nāsikh-mansūkh* has significant implications for understanding verses related to the themes of war and peace (Daswandi 2017). These studies provide an important conceptual foundation, but they do not specifically explain how Quraish Shihab's ideas operate in *Tafsir al-Lubāb*.

Based on the foregoing studies, three research gaps remain insufficiently addressed. First, studies of Quraish Shihab's understanding of *nāsikh-mansūkh* have predominantly focused on either the conceptual dimension of his thought or its application in *Tafsir al-Mishbah*, while the application of this concept in *Tafsir al-Lubāb* has received comparatively little attention. Second,

previous studies have not specifically examined the relationship between Quraish Shihab's conceptual formulation of *nāsikh-mansūkh* and its exegetical application in *Tafsir al-Lubāb*. This issue is important because a mufassir's conceptual framework does not necessarily correspond fully to its concrete application in interpreting individual verses. Third, there has been no systematic mapping of the forms of *nāsikh-mansūkh* relationships found in *Tafsir al-Lubāb*, together with an assessment of the extent to which these practices are consistent with the principle of *al-tadarruj* and Quraish Shihab's methodological caution. Thus, the research gap lies not merely in the difference of the object of study *al-Lubāb* rather than *al-Mishbah* but, also in the absence of a study connecting Quraish Shihab's conceptual framework with the concrete patterns of his exegetical practice and explaining their consistency or divergence within this concise exegetical work.

The present study therefore does not merely reproduce the conclusion that Quraish Shihab adopts a moderate and contextual approach. Rather, it examines the concrete forms of *nāsikh-mansūkh* relationships in his exegetical practice. An analysis of twenty themes reveals an implementation pattern that can be mapped into six forms. The refinement and reinforcement of legal rulings, *al-tadarruj*, situational rulings, *bayān wa tafṣīl*, *takhfīf*, and the restriction or restructuring of legal rulings. This typology is significant for demonstrating how the concept of *naskh* is reinterpreted when applied within a contemporary concise tafsir.

This study also examines the methodological consistency between Quraish Shihab's conception of *nāsikh-mansūkh* and its application in *Tafsir al-Lubāb*. Not all of the cases examined can be uniformly subsumed under the framework of *al-tadarruj*. This divergence needs to be understood in relation to the concise and practical character of *al-Lubāb*, the plural socio-political context of Indonesian society, and its contextual orientation, which takes into consideration the moral objectives and public welfare underlying legal rulings. Accordingly, this study shifts attention away from the label "moderate" toward the textual evidence and analytical patterns underlying this interpretive orientation.

Based on the discussion above, this study aims to analyze Quraish Shihab's conceptual understanding of *nāsikh-mansūkh* and the ways in which this concept is realized in *Tafsir al-Lubāb*, while also assessing the consistency between his theoretical framework and exegetical practice. The study addresses two research questions: (1) How is Quraish Shihab's concept of *nāsikh-mansūkh* formulated and applied in *Tafsir al-Lubāb*? and (2) What factors influence the consistency of its application in the tafsir?

By addressing these questions, this article contributes to the study of *‘ulūm al-Qur’ān* by mapping the typology of *naskh* relationships in *Tafsir al-Lubāb* and explaining how the classical tradition of *naskh* is negotiated in response to the demands of contemporary Qur’anic interpretation.

Academically, this study expands the discussion of *nāsikh-mansūkh* beyond normative debates concerning the existence or rejection of *naskh* toward an analysis of how the concept is employed within a particular exegetical work. More specifically, *al-Lubāb* is positioned as an important object of study for understanding the transformation of the concept of *nāsikh-mansūkh* in contemporary Indonesian Qur’anic exegesis. The subsequent sections present the conceptual framework and research methodology, the findings concerning the forms of *nāsikh-mansūkh* relationships in *Tafsir al-Lubāb*, and an analysis of their typology and consistency with Quraish Shihab’s understanding of *naskh*.

The material object of this study is the interpretation of Qur’anic verses in *Tafsir al-Lubāb* by M. Quraish Shihab that are related to the application of the *nāsikh-mansūkh* principle. This work was selected because *Tafsir al-Lubāb* is one of Quraish Shihab’s concise Qur’anic commentaries, intended to serve the general public, particularly those with busy schedules, as a reference for understanding the Qur’an. However, studies examining the application of the *nāsikh-mansūkh* principle in this commentary remain relatively limited. Accordingly, the unit of analysis in this study focuses on passages in the commentary that indicate the application of the *nāsikh-mansūkh* concept. The selection of the research object is based on the views of Imam al-Suyūṭī concerning verses classified as *nāsikh* and *mansūkh*, as discussed in his work *al-Itqān fī ‘Ulūm al-Qur’ān*.

This study employs a qualitative approach using library research. This type of research obtains data through the examination of various written sources, including books, academic journals, scholarly articles, and previous research, which serve as theoretical foundations and analytical references. The research data primarily consist of written works related to Qur’anic interpretation, particularly the concept and application of *nāsikh-mansūkh* in Quraish Shihab’s *Tafsir al-Lubāb*.

The data sources are divided into primary and secondary sources. The primary data consist of the exegetical texts contained in M. Quraish Shihab’s *Tafsir al-Lubāb*, which constitute the principal object of analysis. In addition, the primary sources include Quraish Shihab’s works that discuss the concept of *nāsikh-mansūkh* theoretically, such as *Kaidah Tafsir* and *Membumikan*

Al-Qur'an. Secondary data are obtained from relevant literature on '*ulūm al-Qur'ān* and interpretive methodology, encompassing both classical and contemporary works, such as *al-Itqān fī 'Ulūm al-Qur'ān* and *al-Burhān fī 'Ulūm al-Qur'ān*, as well as books, scholarly articles, journals, theses, and dissertations that discuss the *nāsikh-mansūkh* concept or Quraish Shihab's approach to Qur'anic interpretation. All data sources are selected based on their relevance to the research topic and their contribution to enriching the analysis of the research object.

Data collection is conducted through documentary study of relevant written sources. The process begins with tracing and inventorying primary and secondary documents related to the research topic, including Qur'anic commentaries, books on '*ulūm al-Qur'ān*, scholarly articles, and previous research findings. The researcher then undertakes a close reading of *Tafsir al-Lubāb* to identify passages that potentially contain discussions or applications of the *nāsikh-mansūkh* concept. The identified data are subsequently recorded, summarized, and classified according to several analytical categories, including the definition of *nāsikh*, Quraish Shihab's position on the concept, relevant Qur'anic verses, forms of its application in interpretation, and indications of methodological consistency in his exegetical practice.

To ensure the validity of the findings and minimize subjectivity in the interpretive process, this study employs literature triangulation by comparing the findings from the examination of *Tafsir al-Lubāb* and Quraish Shihab's other works with various classical and contemporary sources in the field of '*ulūm al-Qur'ān*. The triangulation process involves, among others, an analytical dialogue with al-Suyūṭī's works, *al-Burhān*, and modern approaches to the study of Qur'anic interpretation, including the thought of Nasr Hamid Abu Zayd. These comparisons are used to examine the positions, arguments, and categories of *nāsikh-mansūkh* identified in the data. In this way, the interpretation of the findings does not rely solely on the researcher's subjective reading but is grounded in academically accountable theoretical and scholarly sources.

The data are analyzed using content analysis within a descriptive-analytical framework. This analytical method aims to systematically explain how Quraish Shihab applies the *nāsikh-mansūkh* principle in interpreting Qur'anic verses in *Tafsir al-Lubāb*. The analysis involves an in depth examination of the exegetical text to identify patterns of argumentation, underlying considerations, and methodological principles employed by Quraish Shihab. The findings are then organized thematically in accordance with the research questions, namely Quraish Shihab's understanding of the *nāsikh-mansūkh* concept, the forms of its application in *Tafsir al-Lubāb*, and

the degree of consistency in its application within the framework of his exegetical methodology. Through this approach, the analysis is expected to provide a clearer account of the position and use of the *nāsikh-mansūkh* concept in contemporary Indonesian Qur'anic interpretation.

All stages of the analysis are directed toward addressing the central focus of the study systematically, describing Quraish Shihab's understanding of *nāsikh-mansūkh*, identifying the forms in which the concept is applied in *Tafsir al-Lubāb*, and assessing the consistency of such applications with the theoretical framework he articulates. Thus, the analysis does not merely describe the content of the commentary but also compares the patterns of interpretation identified in the text with the relevant theoretical frameworks and scholarly literature on *nāsikh-mansūkh*.

RESULTS AND DISCUSSIONS

Biography of Quraish Shihab

Muhammad Quraish Shihab was born in Rappang, Sidenreng Rappang Regency, South Sulawesi, on February 16, 1944. He came from an Arab family with a strong tradition of Islamic scholarship. His father, Prof. Abdurrahman Shihab (1905-1986), was an Islamic scholar and a professor of Qur'anic exegesis at IAIN Alauddin Ujung Pandang (now UIN Alauddin Makassar). This religious and intellectual family environment had a profound influence on the development of Quraish Shihab's intellectual outlook from an early age. Through his family education, he was introduced to and developed an appreciation for Qur'anic exegesis (*tafsir*) and the broader tradition of Islamic scholarship. (Rajafi 2015:47)

Quraish Shihab began his formal education in Makassar and continued there until his second year of junior secondary school. In 1956, he was sent to East Java to deepen his religious studies at the Darul Hadits al-Faqihiah Islamic Boarding School in Malang. (Iqbal 2010:248–70)

After completing his secondary education, Quraish Shihab pursued higher education at al-Azhar University in Cairo, Egypt, where he studied from the Tsanawiyah level through the Faculty of Usul al-Din, specializing in Qur'anic Exegesis and Hadith. He earned his bachelor's degree (Lc.) in 1967 (Muhammad Quraish Shihab 2007:3), followed by an M.A. degree in 1969 with a thesis entitled *Al-I'jaz al-Tasyri'iy li al-Qur'an al-Karim*. (Rajafi 2015:48) In 1980, he returned

to al-Azhar University to pursue doctoral studies in Qur'anic Sciences and successfully obtained his doctorate in 1982. His dissertation, entitled *Nazm al-Durar li al-Biqā'i: Taḥqīq wa Dirasah*, examined al-Biqā'i's Qur'anic commentary *Nazm al-Durar*. The dissertation received the distinction of *Summa Cum Laude* with first-rank honors, making him one of the first Indonesian scholars to earn a doctoral degree in Qur'anic exegesis from al-Azhar University. (Muhammad Quraish Shihab 2007:3–4)

Upon returning to Indonesia, Quraish Shihab's intellectual career developed through his academic activities as a lecturer at IAIN Syarif Hidayatullah Jakarta (now UIN Syarif Hidayatullah Jakarta), where he taught various subjects related to Qur'anic exegesis, Qur'anic sciences, and Islamic thought. (Rajafi 2015:49) From 1992 to 1998, he served as Rector of IAIN Syarif Hidayatullah Jakarta, contributing to the strengthening of academic traditions and the development of Islamic studies within Indonesia's Islamic higher education system. (Harahap 2023) In 1998, he was appointed Minister of Religious Affairs of the Republic of Indonesia in the Seventh Development Cabinet (*Kabinet Pembangunan VII*) under President Soeharto. Although his tenure was brief, his appointment reflected the recognition of his intellectual capacity and personal integrity. (Iqbal 2010:251) He was also actively involved in scholarly institutions and religious organizations, including the Indonesian Ulema Council (Majelis Ulama Indonesia, MUI), as well as various national and international academic forums. (Rajafi 2015:49)

After leaving the government structure, Quraish Shihab remained active in developing intellectual Islamic outreach (*dakwah*) through book publications, religious lectures, and various media programs aimed at disseminating a moderate and contextual understanding of Islam. He is recognized as one of Indonesia's most productive contemporary Qur'anic exegetes, having authored dozens of works on Qur'anic exegesis, Islamic thought, social ethics, and thematic Qur'anic studies. Through these works, Quraish Shihab has made a significant contribution to the development of Qur'anic studies and Islamic thought in Indonesia. (Susanto 2019:55–56)

***Nāsikh-mansūkh* Quraish Shihab**

In the books "Rules of Tafsir" and "Grounding the Qur'an", Quraish Shihab explains *Nāsikh-mansūkh* extensively, from the understanding of language to the debates surrounding it. His explanation provides a new pattern in understanding the concept of *nāsikh-mansūkh*. In his view, the Quraish Shihab not only mentions four forms as commonly found in classical

literature, but outlines seven forms of Nāsikh-mansūkh understanding, namely:

1. Exclusion or takhṣīṣ to other verses.
2. Explanation of the deadline for the practice of a verse.
3. verses that cancel the previous tradition of ignorance.
4. changes to the decrees of the previous prophets.
5. explanation of one verse through another.
6. the transfer of meaning (ta'wīl) from one sense to another.
7. Cancellation of verses containing the command of patience with verses that command war. (Shihab 2013:282–83)

These diverse views raise questions among scholars about the concept of nāsikh-mansūkh. As a result, the number of verses categorized as Nāsikh-mansūkh has become very wide, reaching hundreds of verses.

Therefore, various objections and criticisms have arisen to emphasize the meaning of nāsikh-mansūkh. The scholars then agreed that Nāsikh-mansūkh is the transfer from one law to another or the transfer of the earlier Shari'a law by the later law, provided that the two laws are in conflict with each other. (M. Quraish Shihab 2007:228) In addition, the existence of Nāsikh-mansūkh in the Sunnah of the Prophet is also not disputed. An example is a hadith about the pilgrimage to the grave:

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ قَالَ: " إِنِّي كُنْتُ مَخِيئَتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا " (Ḥanbal 2001:341)

The logic used is that if the Sunnah of the Prophet can invalidate the previous Sunnah, then the invalidation of other equivalent sources of law is also possible.

The conditions for determining the Nāsikh-mansūkh verse include: first, the invalid proof must be stronger than the invalid proof. Second, the two postulates must be completely contradictory and cannot be compromised. Third, it must be proven that the nāsikh postulates descend after the mansūkh postulates. (Shihab 2013:289–91)

The application of the theory of Nāsikh-mansūkh by Quraish Shihab is exemplified in a series of verses about khamar, starting from QS. an-Nahl/16: 67, QS. al-Baqarah/2: 219, QS.

an-Nisā'/4: 43, to QS. al-Mā'idah/5: 91, showing the development of law that takes place gradually according to the social and psychological readiness of the community. In this case, a change in the verse does not necessarily mean the annulment of the law, but can be understood as a process of strengthening and perfecting the sharia.

Quraish Shihab also highlights the difference of scholars' opinions regarding the verses of khamar. Scholars who accept the existence of nāsikh are of the opinion that QS. an-Nisā'/4: 43 still allows khamar outside the time of prayer, then it is cancelled by QS. al-Mā'idah/5: 91. However, scholars who reject the existence of nāsikh argue that QS. an-Nisā'/4: 43 does not contain permission to drink khamar outside of prayer. The verse only explains the valid conditions of prayer, not the law of khamar abilities in general.

In this view, QS. al-Mā'idah/5: 91 does not cancel the previous law, but affirms and perfects the prohibition that has been directed gradually. Therefore, the previous verses remain valid and are strengthened by the last verse. This pattern is more appropriately understood as a legal staging than Nāsikh-mansūkh in the classical sense.

Quraish Shihab also shows the practical implications of these distinctions. If the verses of khamar are understood as nāsikh-mansūkh, then the space for the application of the legal staging becomes closed because the final law is considered to abort the previous guidance. On the contrary, if understood as *tadarruj*, these verses remain relevant, especially in the development of converts or people who are still bound by old customs. This approach is in accordance with the historical reality of the time of the Prophet (peace be upon him) and shows the wisdom of the Shari'ah in gradually changing human behavior. (Shihab 2013:291–94)

From this description it can be concluded that the Quraish Shihab did not understand Nāsikh-mansūkh only as a formal annulment of the law. This concept must be understood by considering the context of the descent of the verse, the structure of the meaning, and the purpose of the sharia. The example of the law of khamar shows that not every change in law is nāsikh-mansūkh, but is often a form of *tadarruj* as the basic character of Islamic sharia. Thus, Nāsikh-mansūkh becomes a more functional, proportional, and well-meaning concept.

Tafsir *al-Lubāb*

Tafsir *al-Lubāb*: Meaning, Purpose, and Lessons from the Surahs of the Qur'an is one of

the important works of tafsir written by M. Quraish Shihab. This work was published in 2008 and is designed as a concise commentary that helps the reader understand the main content of each surah in the Qur'an. In contrast to his more comprehensive tafsir works such as *Tafsir al-Mishbah*, this tafsir is concise and concise so that it is easy for the general reader to understand.

In terms of methodology, this interpretation uses the *ijmālī* (global) method, which is an interpretation method that explains the meaning of the verse in a concise manner without too in-depth technical analysis. In this method, *mufasir* does not elaborate in detail on linguistic aspects, differences of opinion of scholars, or lengthy legal discussions as in *tahlīlī* tafsir. Instead, the explanation is focused on understanding the main meaning of the verse and the moral message contained in it. Quraish Shihab himself explained that this tafsir is like a fruit dish that has been peeled and cut, so that it is ready to be enjoyed by the reader without having to go through too complex an explanation.

In terms of the pattern of interpretation, *Tafsir al-Lubāb* shows a tendency towards the pattern of *adabī-ijtimā'ī* (social-humanist). This pattern emphasizes the moral message, ethical values, and social relevance of the Qur'anic verses in human life. The interpretation given by Quraish Shihab often connects the meaning of the verse with the problems of modern society, such as social responsibility, family ethics, justice, and relationships between people. This approach makes the tafsir of *al-Lubāb* more communicative and contextual so that it is easy to understand by the wider community.

In terms of interpretive sources, this tafsir combines the approach of *tafsir bi al-ma'tsur* and *tafsir bi al-ra'yi*. Quraish Shihab still refers to classical sources such as the hadith of the Prophet, the opinions of the Companions, and classical works of commentary, but at the same time he also uses a rational and contextual approach to explain the meaning of the verses. This approach reflects the character of modern interpretation that relies not only on history, but also on scientific analysis and reflection on social reality.

The systematics of the writing of tafsir *al-Lubāb* follow the *tartīb mushafī*, which is the order of surahs as found in the *mushaf* of the Qur'an, starting from Surah al-Fatihah to Surah al-Nas. Each discussion of the surah begins with the introduction of the name of the surah, then an explanation of the purpose and main theme of the surah, followed by a summary of the content of the verse, a brief interpretation of the verse, and ends with a special section that

contains moral lessons that can be taken from the surah. This structure makes the tafsir *al-Lubāb* have a systematic character and is easy for the reader to follow.

Verses Indicated as Nāsikh-mansūkh

To find out the verses that are indicated as nāsikh-mansūkh, this study uses the opinions of Imam Suyūṭī and considers various opinions of scholars such as Naṣr Ḥāmid Abū Zayd. (Nasr Hamid Abu Zayd 2002:150) They think that the most appropriate concept of Nāsikh-mansūkh is to recite the law without omitting the verse. (Mohammad Nor Ichwan 2008:128) We use the opinion of Imam Suyūṭī who said that there are twenty-one pairs of verses that are indicated as nāsikh-mansūkh. (Jalāl al-Dīn 'Abdurrahmān bin Abi Bakrīn al-Suyūṭī, 1999) In this study, these verses were selected with consideration of adjusting the interpretation of the Quraish shihab in the tafsir *al-Lubāb*.

The verses we have chosen are as follows:

1. Cancellation of Wills for Heirs (al-Baqārah/2:180 dinasakh by an-Nisā'/4:11 and the Hadith of the heirs).
2. Fasting of Ramadan (al-Baqārah/2: 184 dinasakh by al-Baqārah/2: 185)
3. The practice of fasting in Ramadan (al-Baqārah/2: 183 dinasakh by al-Baqārah/2: 187)
4. War (al-Baqārah/2: 217 dinasakh by at-Taubah/9:36)
5. Iddah Death / Divorce (al-Baqārah/2: 240 Dinasakh by al-Baqārah/2: 234)
6. Takhfīf (leniency) on the basic law of the implementation of the Shari'ah (al-Baqārah/2: 284 dinasakh by al-Baqārah/2: 286)
7. Be pious according to one's ability (Alī Imrān/3: 102 dinasakh by at-Taghābun/64: 16)

This verse cannot be included in the category of *nāsikh-mansūkh* verses, because it is impossible for *nāsikh-mansūkh* to occur outside the verses that discuss the shari'a. (Siregar 2020:125) Meanwhile, this verse does not talk about the sharia of law but devotion to Allah swt.

8. The Decree of the Law of Inheritance (an-Nisā/4:33 dinaskh by al-Anfal/8:75)
9. Punishment for Adulterous Women (an-Nisā/4:15 dinasakh by an-Nūr/24:2)

10. Changes in the Law of War in the Haram Months (al-Maidah/5:2 in nasakh by al-Baqarah/2:194)
11. Giving Judgment in the Matter of the Disbelievers (al-Maidah/5:42 in nasakh by al-Maidah/5:49)
12. Changing the testimony that was originally allowed by non-Muslims to be witnesses to only "two just witnesses" (Muslims) (al-Maidah/5:106 dinasakh by at-Ṭalāq/65:2)

After further analysis in this case, Quraish Shihab does not at all dispute the change of law between the two. He emphasizes more on the social ethics that a Muslim should take regarding the will and marital relationship if divorced. If discussed further, these two verses are not a discussion of the law with one theme but the theme of the will and the theme of divorce. With that in mind, we did not choose this verse as a verse that falls into the category of *nāsikh-mansūkh*.

13. Relief in the Provisions of War (al-Anfal/8:65 dinasakh by al-Anfal/8:66)
14. Relief for those who have udzur not to go to war (blind, lame, and sick) (at-Taubah/9:41 in nasakah by at-Taubah/9:91 and 122)
15. The change of the recommendation from the prohibition of marrying an adulterer to marrying a single person in order to avoid adultery (Q.S. an-Nūr/24: 3 in nasakh by Q.S. an-Nūr/24: 32)
16. An-Nūr/24 58 There is a sincerity in this verse, but according to Suyuṭī most people underestimate the commandment. Instructions to the maid and children before entering the parents' room.

In the discussion of this paragraph, there is no direction of discussion that explains the provisions of the law or changes in the law that apply in the paragraph. Quraish Shihab in explaining this verse tries to convey the moral message that the Qur'an wants to convey and cannot be included in the *nāsikh-mansūkh* category.

17. Marriage Permits and Restrictions for the Prophet Muhammad (saw) (al-Ahzāb/33:50 al-Ahzāb/33:52)
18. The Ability to Ask the Prophet saw. (al-Mujādalah/58:12 dinasakh by al-Mujādalah/58:13)

19. Distribution of the spoils of war for the companions whose wives ran away from him (al-Mumtaḥanah/60:11 dīnasakh by al-Anfal/8:41)
20. Relaxation in performing qiyam al-lail becomes reciting the Qur'an (al-Muzzammil/73:2 in nasakh by al-Muzzammil/73:20)

Of the twenty verses that are allegedly indicated as Nāsikh-mansūkh verses, there are three that we have not included in this study for the reasons we have explained. Therefore, there are 17 verses that we will discuss by classifying them.

Shihab Interpretive Forms of Nāsikh-Mansūkh Verses in Quraish Shihab's Exegesis

In this study, the selection of verses identified as containing the concept of *nāsikh-mansūkh* is based on Imam al-Suyūṭī's discussion in *al-Itqān fī 'Ulūm al-Qur'ān*, specifically the subsection entitled "Abrogation of the Legal Ruling while the Recitation Remains." This limitation is intended to avoid expanding the discussion, given the considerable diversity of scholarly opinions concerning the scope and classification of *nāsikh-mansūkh*. In addition, this study takes into consideration the view of Naṣr Ḥāmid Abū Zayd, who restricts *naskh* to this particular category (Naṣr Hamid Abu Zayd 2002:150), thereby allowing the study to remain more focused and systematic. Of the twenty themes analyzed, it was found that M. Quraish Shihab, in *Tafsīr al-Lubāb*, does not understand *nāsikh-mansūkh* as a total annulment of previous rulings. Rather, he understands it as part of the dynamic and contextual process of Qur'anic legislation that developed gradually.

The analysis indicates that Quraish Shihab's interpretation can be classified into several forms.

1. Completion and Affirmation of Legal Rulings

The first form evident in Quraish Shihab's interpretation is his understanding of *naskh* as a process of completing and refining legal rulings. In this model, a later verse does not entirely abrogate the preceding verse; rather, it clarifies, elaborates, or reinforces the legal system in a more structured manner.

This form differs from other classifications in that the second verse serves to clarify or organize the legal ruling, making it more detailed and definitive. The emphasis lies on the

development of a more comprehensive legal system. The earlier verse remains foundational, while the later verse provides a more mature and systematic formulation of the ruling.

An example that may be included in this category is the relationship between Q.S. al-Baqarah/2:180 and Q.S. al-Nisā'/4:11 concerning the system of inheritance. The former verse provides an opportunity for a person to make a bequest to parents and relatives, whereas the latter establishes the distribution of inheritance in detail. Within this framework, Quraish Shihab views the inheritance verse not merely as abrogating the verse concerning bequests, but as completing and refining the system of wealth distribution so that it becomes clearer and more orderly. This finding is consistent with the study conducted by Husni and Wahab concerning the relationship between the theory of *nāsikh-mansūkh* and the establishment of Islamic law. (Husni dan Wahab 2018:312–13)

Another example concerns the clarification of the direction given by Allah to the Prophet Muhammad regarding the adjudication of disputes involving the Jews, particularly the relationship between Q.S. al-Mā'idah/5:42 and Q.S. al-Mā'idah/5:49. Initially, Allah granted the Prophet the discretion either to adjudicate or to refrain from adjudicating cases involving the Jews. (Jamal, Zailani, dan S 2024:4428) Following the revelation of Q.S. al-Mā'idah/5:49, however, Allah instructed the Prophet to adjudicate according to the revelation bestowed upon him. This may be understood as a more definitive affirmation of the earlier directive, eliminating the impression that the Prophet was left with an open-ended or uncertain choice in determining the appropriate judgment.

A similar model can also be observed in the discussion of the punishment for adultery, particularly in the relationship between Q.S. al-Nisā'/4:15 and Q.S. al-Nūr/24:2. The later verse introduces a clearer and more specific system of sanctions and can therefore be understood as completing and refining the earlier legal ruling. Thus, *naskh* in this context is understood as a transformation from a legal provision that was provisional in nature into one that was more definitive and fully established.

This understanding is consistent with the study conducted by Aziz, which examines Hasbi Ash-Shiddieqy's views on naskh. His rejection of the existence of *nāsikh-mansūkh* in the Qur'an offers a broader perspective on the meaning of naskh, including its interpretation as the affirmation and reinforcement of previously established legal rulings. This interpretation

represents one possible approach to understanding *naskh*, given that Hasbi Ash-Shiddieqy is among the scholars who reject the concept of abrogation in the Qur'an. (Aziz 2018)

2. *Al-Tadarruj* (gradual legislation)

The second form of *naskh* is understood as a gradual process of legislation. This form differs in that the relationship between the two verses is understood as a process of social education. (Nadir et al. 2025:425–26) The first verse functions as an initial stage that accommodates the prevailing conditions of society, while the subsequent verse represents a further stage introduced once the community is considered ready to accept more stringent legal provisions.

In this study, the clearest example can be found in the regulation of Ramadan fasting, particularly in the relationship between Q.S. al-Baqarah/2:184 and Q.S. al-Baqarah/2:185. At the initial stage, Muslims were given the option of either fasting or paying *fidyah*. At the subsequent stage, however, fasting during Ramadan became obligatory for those who were capable of observing it. Quraish Shihab understands this change as a form of gradual legal education, through which society was enabled to adapt to the demands of a newly established religious obligation.

Another set of verses identified as *nāsikh-mansūkh* and interpreted as reflecting the gradual development of Islamic law is Q.S. al-Baqarah/2:240, which is regarded as having been superseded by Q.S. al-Baqarah/2:234. Shihab nevertheless explains that the prevailing legal ruling concerning the waiting period (*‘iddah*) of a widow is four months and ten days. The earlier verse, meanwhile, is understood as prescribing an ethical responsibility that should be fulfilled by a husband. This interpretation is also related to the social system of pre-Islamic Arabia, which did not yet provide adequate and certain protection for women whose husbands had died or divorced them. A similar point is found in Rofiq's analysis of Ibn Abi Hatim's *Tafsir al-Qur'an al-‘Azim*. (Rofiq 2023:252)

This model can also be observed in the transformation of the inheritance system concerning relations of kinship and social alliance, as reflected in Q.S. al-Nisā'/4:33 and subsequently refined by Q.S. al-Anfāl/8:75. In this case, the later verse reorganizes the system of inheritance by placing greater emphasis on clearly defined kinship relations. This development can be understood in light of the fact that the earlier verse still accommodated

social practices that had prevailed in Mecca prior to the advent of Islam.

The author also includes Q.S. al-Nūr/24:3, which is considered to have been superseded by Q.S. al-Nūr/24:32, within this classification. The gradual development of the legal provisions in this case also served to emphasize the moral reprehensibility of *zina* (illicit sexual intercourse). Given the severity with which *zina* was regarded during the early period of Islam, God initially prohibited a fornicator from marrying anyone other than another fornicator. Subsequently, a later verse emphasized the importance of marriage, particularly because the possibility of *zina* remained present and no absolute guarantee could be provided that believers would be completely protected from such circumstances. These successive provisions can therefore be understood as part of a broader effort to combat *zina*.

This perspective is consistent with the findings of Sabrifha and Novendri, who examined the implications of *nāsikh-mansūkh* through an analysis of the views of classical (*salaf*) and contemporary scholars. Their study emphasizes that *nāsikh-mansūkh* should not be understood merely as a form of legal revision, but also as a process of legal implementation that takes into account psychological factors and the social conditions of the community at the time of revelation. (Sabrifha dan Novendri 2022:2521–38)

Hermeneutically, *tadarruj* demonstrates that Shihab approaches Qur'anic revelation in relation to its historical and social context. The circumstances surrounding revelation and the conditions of its recipients therefore constitute important considerations in understanding the function of a legal provision. Fuadi's study of Shihab's Qur'anic exegesis through the perspectives of Martin Heidegger and Jürgen Habermas highlights the relevance of hermeneutical approaches to understanding Shihab's interpretive practice. This provides a broader hermeneutical framework for examining how Shihab's interpretation engages with contextual realities and contemporary concerns. (Fuadi 2021)

Nevertheless, *tadarruj* is not free from epistemological problems. Recent criticism of Shihab's interpretation of *tadarruj* in Q.S. al-Nisā'/4:43 demonstrates that preserving the meaning of an earlier verse does not automatically resolve the question of its continuing legal validity. If every legal change can be characterized as a stage of moral or social education, the concept of *naskh* risks losing its classificatory function. (Niam 2026) Therefore, *tadarruj* should preferably be employed only when there is historical, textual, and normative evidence indicating

that the change in question was indeed part of a gradual process of legal formation.

3. Situational Law

The third form of *naskh* is situational law, in which a previously revealed verse remains relevant and must be taken into consideration before determining which ruling should be applied in a subsequent context. This third form is a consequence of Quraish Shihab's understanding of the implementation of legal rulings, whereby he takes into account the socio-historical context of the verses.

Situational rulings, therefore, reflect Shihab's contextual approach to Qur'anic interpretation, in which the application of a legal provision is considered in relation to the circumstances in which it is understood and implemented. Rather than assuming that the chronological sequence of revelation alone determines the applicability of a ruling, this approach highlights the importance of examining the context surrounding its interpretation. This contextual orientation is consistent with Rustandi et al.'s (2022) study of Quraish Shihab's interpretation of Qur'anic verses on tolerance, which demonstrates the significance of local social contexts in understanding his exegetical approach. (Rustandi et al. 2022)

An example is Q.S. al-Baqarah/2:217, which is considered *mansūkh* by Q.S. al-Tawbah/9:36. In explaining the relationship between these two verses through the framework of *nāsikh-mansūkh*, Quraish Shihab emphasizes that if Muslims are subjected to pressure or aggression from the disbelievers during the sacred months, they may respond only in self-defense or engage in proportionate resistance without exceeding the necessary limits. The ruling does not imply that warfare may be initiated indiscriminately at any time, potentially resulting in destruction. Accordingly, situational considerations are strongly emphasized by Quraish Shihab in explaining the relationship between these two verses from the perspective of *nāsikh-mansūkh*. He employs a similar interpretive approach in discussing Q.S. al-Mā'idah/5:2, which he considers to have been abrogated by Q.S. al-Baqarah/2:194 with regard to the permissibility of warfare during the sacred months, thereby illustrating a change in the ruling concerning warfare during those months.

A similar concept is also found in the thought of Abdullah Ahmad al-Na'im, although there is a slight difference in emphasis. Whereas Quraish Shihab maintains that determining the more appropriate ruling requires consideration of the circumstances and the realization of

maṣlahah (public benefit), al-Na'im employs the notion of "suspension" or "postponement" (*ta'jil*) in describing the relationship between *Maḥkiyyah* and *Madaniyyah* verses. (Arman 2023)

Another interpretation offered by Quraish Shihab that corresponds to this third form concerns Q.S. al-Mujādalah/58:12, which is considered *mansūkh* by Q.S. al-Mujādalah/58:13 regarding the requirement to give charity before meeting or privately consulting the Prophet. Quraish Shihab understands these verses as instructing that those among the Companions who wished to meet the Prophet should give charity beforehand if they were able to do so. If doing so constituted a hardship for them, however, Allah forgave them. Thus, both verses remain applicable when the differing circumstances of individuals are taken into consideration. This understanding differs significantly from the concept of suspension rather, it represents a determination of the appropriate legal policy based explicitly on individual circumstances.

The latter example is highly consistent with the view of Hasbi al-Shiddieqy, who likewise discusses the same verses and argues that their implementation should first take into account the economic readiness of the Muslim community. (Suci dan Alwizar 2025:1203)

From the perspective of *maqāṣid*, situational rulings demonstrate that *maṣlahah* functions as a principle for determining the relevance of a legal ruling. Studies of Quraish Shihab's conception of *maqāṣid al-Qur'ān* indicate his emphasis on universal objectives, including the establishment of justice and law, human dignity, moderation, and the realization of *maṣlahah*. (Arifin 2018) Nevertheless, context must not become a source of subjective legitimation. The determination of a particular situation must remain controlled by the textual evidence, historical context, principles of Qur'anic interpretation, and the established legal tradition so that situational interpretation does not devolve into relativism.

4. *Bayān wa Taḥṣīl* (Explanation and Details)

The fourth form is *naskh* understood as *bayān wa taḥṣīl* (clarification and elaboration). The author treats this classification separately because, according to Quraish Shihab, the two verses considered to constitute a *nāsikh-mansūkh* relationship function instead as explanatory verses. When analyzed according to Quraish Shihab's understanding, one of the essential conditions for *naskh* is that the legal contents of the two verses must be contradictory. In this case, however, the legal rulings contained in the two verses are not contradictory; rather, the latter verse clarifies or further elaborates the ruling established in the earlier verse. This

understanding is similar to that of Wahbah al-Zuhaylī, who regards the *nāsikh-mansūkh* relationship as serving the function of *bayān wa taḥṣīl* in relation to the preceding verse. (Faruq et al. 2024)

Accordingly, Quraish Shihab clearly treats the two verses as constituting *bayān wa taḥṣīl*, rather than a *nāsikh-mansūkh* relationship. This interpretation is consistent with his broader understanding of *naskh*, in which an earlier ruling is not necessarily regarded as completely invalidated by a later verse. Djamīl's study of Shihab's juridical views shows that Shihab understands the relationship between apparently conflicting rulings in relation to the conditions under which they apply, rather than simply treating the earlier ruling as permanently cancelled. (Djamīl 1999:175–76) From this perspective, the relationship between Q.S. al-Baqarah/2:183 and Q.S. al-Baqarah/2:187 can be understood as explanatory and elaborative: the latter verse provides further specification of the practical regulations of fasting without necessarily nullifying the fundamental obligation established by the former.

A similar case can be found in the relationship between Q.S. al-Tawbah/9:41 and Q.S. al-Tawbah/9:91 and 9:122. The obligation of *jihād* for all groups should not necessarily be understood exclusively in terms of warfare; rather, it may also refer to efforts undertaken in living one's life in accordance with the cause of Islam. The verses revealed subsequently discuss the physical categories of people who are granted exemptions from participating in armed *jihād*, taking into consideration their physical conditions. Participation in warfare necessarily requires careful consideration of physical capability, since disregarding such conditions could potentially contribute to defeat. Therefore, the later verses should not be understood as replacing the earlier ruling, but rather as clarifying and elaborating its scope. Supporting those who participate in the battlefield despite being genuinely incapable of fighting may itself be understood as part of *jihād fi sabīl Allāh*.

5. *Takhfīf* (Granting of Relief)

The next model is *nasakh* in the form of *takhfīf* or the granting of leniency against the previous law. In this category, the verses that come later do not replace the basic principles of the law, but reduce the degree of difficulty posed by the initial provisions.

This is evident in the relationship between Q.S. al-Anfāl/8:65 and Q.S. al-Anfāl/8:66. In the first verse, one believer is commanded to face ten enemies, while the next verse reduces

the ratio to one to two.(Shihab 2012a:533–34) This change is understood as a form of leniency that takes into account the real condition of Muslims.

The same pattern is also seen in the relationship between Q.S. al-Baqarah/2:284 and Q.S. al-Baqarah/2:286, where the affirmation that Allah does not burden a person but according to his ability is understood as a clarification that alleviates the concerns of the ummah regarding the previous verse.(Shihab 2012a:92–93)

Another example is found in the change in the obligation of qiyām al-lail in Q.S. al-Muzzammil/73:2 which was later eased through Q.S. al-Muzzammil/73:20.(Shihab 2012b:440–42) In all of these cases, nasakh is understood as a mechanism of divine grace that adapts the demands of the shari'a to human capacity.

This classification is consistent with the findings of Ahmad, Yusuf, and Alwizar (2025), who likewise identify *takhfif* as one of the forms discussed within the framework of *nāsikh-mansūkh*, based on the principle articulated in Q.S. al-Baqarah [2]: 185:

...يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ...

(“Allah intends ease for you and does not intend hardship for you”). (Ahmad, Yusuf, dan Alwizar 2025)

Within an Islamic legal framework, *takhfif* is closely associated with the removal of hardship (*raf' al-haraj*) and the consideration of human capacity in the implementation of religious obligations. Bunyamin's study of *rukhsah* explains that Islamic law provides legal concessions in response to particular circumstances that make the fulfillment of obligations difficult. It also identifies several forms of legal relief, including the reduction and postponement of obligations. These findings support the understanding of *takhfif* as a manifestation of legal flexibility that accommodates human circumstances while maintaining the underlying principles of Islamic law.(Ahmad et al. 2025; Bunyamin 2018) Epistemologically, however, legal alleviation must be distinguished from the abrogation of a legal ruling. When the original ruling remains applicable under certain circumstances, the term *takhfif* is more appropriate than *naskh* in its technical sense.

In this context, the contribution of the present study lies in identifying Shihab's

functional use of the concept of *naskh* to explain transformations in the burden imposed by legal rulings, particularly through the provision of legal alleviation while continuing to take into account the context and applicability of the preceding ruling.

6. Legal Restrictions or Restructuring

The final form identified in M. Quraish Shihab's interpretation is the concept of *nāsikh-mansūkh* understood in terms of the restriction or restructuring of legal provisions. This restriction should be distinguished from *takhsīs*. While *takhsīs* specifies or limits the application of a general (*ʿām*) ruling to particular cases without necessarily nullifying the original ruling, *naskh* involves a change in the applicability of a previously established ruling through a subsequent revelation. (Abdelnour 2023:6; Aziz 2018) notes that Qur'anic interpretations may employ either *naskh*, understood as the abrogation of an earlier provision, or *takhsīs*, understood as restricting the generality of a provision without treating it as abrogated. Thus, the restriction discussed in this study is not equivalent to *takhsīs*, since it concerns a change in the applicability of a previous legal provision within the framework of *nāsikh-mansūkh*. (Abdelnour 2023:6–7)

This form can be identified in M. Quraish Shihab's interpretation in *Tafsīr al-Lubāb*. The relationship between Q.S. al-Aḥzāb/33:50 and Q.S. al-Aḥzāb/33:52 is more appropriately understood as a restructuring of the specific provisions granted to the Prophet Muhammad, rather than as the complete abrogation of a previously established ruling. Q.S. al-Aḥzāb/33:50 grants the Prophet several marital privileges as part of the facilitation of his responsibilities as a messenger. These provisions were subsequently restricted by Q.S. al-Aḥzāb/33:52, which prohibited him from taking additional wives or replacing his existing wives through divorce, thereby directing and delimiting the scope of the earlier permission.

Within this framework, Q.S. al-Aḥzāb/33:52 does not entirely nullify the legal permissibility established in Q.S. al-Aḥzāb/33:50; rather, it serves to readjust the boundaries of that permissibility. Accordingly, *naskh* in this case can be understood as a mechanism for restricting and reorganizing legal provisions, such that the applicable ruling becomes more stable and aligned with the objectives of the Sharī'ah.

From a *maqāṣid* perspective, this restructuring demonstrates how a legal ruling may move from broad permissibility toward a more measured form of permissibility in order to

safeguard the objectives of the Shari‘ah. Nevertheless, an epistemological question remains: should such restriction be classified as *naskh*, *taqyid*, or *takhsis*? These categories cannot be treated as interchangeable, since they refer to different mechanisms through which the scope or applicability of a legal ruling may be affected. Al-Marri (2022), for instance, demonstrates the importance of distinguishing restriction, specification, and abrogation in Islamic legal analysis, particularly because their conceptual boundaries may overlap in interpretive practice. Therefore, the answer depends on how *naskh* itself is defined and on the methodological framework through which a particular exegete understands legal change. Accordingly, this category is retained as a finding concerning how Shihab conceptualizes the relationship between legal rulings, rather than as a definitive definition of *naskh* applicable to the entire exegetical tradition. (Marri 2022:52)

Overall, the six categories reveal a spectrum of interpretive strategies. *Completion* and *reinforcement* demonstrate the maturation of the legal system; *tadarruj* indicates a process of social and normative education; situational rulings emphasize contextual considerations; *bayān wa tafṣīl* prevents an unwarranted expansion of the concept of *naskh*; *takhfīf* reflects the principle of facilitation; and restructuring serves to readjust the boundaries of legal applicability. Accordingly, the label “moderate and contextual” is insufficient when used in isolation. Shihab’s moderation can instead be demonstrated through the concrete analytical operations he applies to the legal functions of one verse in relation to another.

Factors Influencing Inconsistencies in Interpretation

The study identifies an incongruity between the strong concept of *tadarruj* (gradualism) in Quraish Shihab’s works and its application in several cases in *al-Lubāb*. The term “inconsistency” is used here in a limited sense, referring to a discrepancy between a theoretical principle and its pattern of application in particular cases. This discrepancy needs to be explained epistemologically rather than simply evaluated as a methodological weakness.

1. A Concise Tafsir for Busy Readers

Al-Lubāb is characterized by a concise and practical style in comparison with *Tafsir al-Mishbāb*. Its explanations of legal rulings do not always follow the entire sequence of the legislative process, particularly when a verse does not represent a final legal ruling. In the

categories of *bayān wa tafṣīl*, *takḥfīf*, and restructuring, Shihab places greater emphasis on their social functions and practical implications. (Ibrahim dan Alwizar 2025)

This characteristic is part of the overall design of the tafsir. Mubaidillah's study of the methodology of *al-Lubāb* demonstrates its *ijmālī* (concise), condensed, and substance oriented character, focusing primarily on the essence of the content of each surah. (Mubaidillah 2016) Therefore, the absence of an extensive chronological explanation does not automatically indicate that Shihab rejects the theory of *naskh*. Nevertheless, concision has epistemological consequences: the premises that distinguish *naskh* from *bayān*, *takḥfīf*, or *takḥfīf* may not be explicitly visible. Accordingly, the reading of *al-Lubāb* needs to be correlated with *Kaidah Tafsir*, *Membumikan al-Qur'an*, and Shihab's writings on hermeneutics.

2. The Indonesian National Context

The second factor is the Indonesian context as a pluralistic state that does not formally implement Islamic law as its legal system. Shihab tends to engage with the realities of national life and emphasizes universal values such as justice, public welfare, tolerance, and social responsibility. This orientation is consistent with the socio-cultural character of his Qur'anic interpretation. Munandar and Amin (2023) demonstrate that Quraish Shihab's interpretation of religious moderation is closely related to the Indonesian context and that Tafsir al-Mishbah reflects an *al-adab al-ijtima'i* orientation, emphasizing the relationship between Qur'anic teachings and social and communal realities. (Munandar dan Amin 2023:290–309) Thus, the Indonesian socio-cultural context constitutes an important factor in understanding Shihab's contextual approach to Qur'anic interpretation.

Within a *maqāṣid*-oriented framework, this tendency can be understood as an effort to preserve the objectives of the law when its legalistic form encounters a pluralistic society. However, context must not replace the text. If *maṣlaḥah* is determined freely by the interpreter, a contextual approach risks becoming a form of subjective justification. Therefore, *maqāṣid* should function as a layer of verification after the textual structure, historical context, and exegetical tradition have been analyzed.

3. Quraish Shihab's Hermeneutics

In his book *Kaidah Tafsir*, Shihab discusses hermeneutics as part of the foundation for understanding the Qur'an while also

establishing certain boundaries of caution. (Shihab 2013:426) In his article “Tafsir, Ta’wil, dan Hermeneutika,” he argues that hermeneutics may be considered as long as it does not lead the interpreter to doubt the Qur’an and remains grounded in principles that justify a departure from its apparent meaning. (Shihab 2009)

Accordingly, differences in the application of *naskh* beyond the framework of *tadarruj* cannot be adequately explained simply as methodological errors. Shihab negotiates between the text, historical context, exegetical tradition, and the moral objectives of the law. Humamurrizqi’s study demonstrates the presence of these elements in Shihab’s exegetical practice, while recent research on Shihab’s hermeneutics highlights his attention to social context, historical background, and linguistic meaning. (Amal dan Hadi Imawan 2025; Humamurrizqi 2021)

From these three factors, it can be concluded that the inconsistency in the implementation of *nāsikh-mansūkh* in *al-Lubāb* should not be regarded as a methodological weakness. Rather, it results from the interaction of three elements: the concise and practical character of the tafsir, the pluralistic national context of Indonesia, and Quraish Shihab’s contextual hermeneutical approach. These three elements are interrelated and collectively shape an exegetical style that is more flexible than classical approaches.

A comparison with Naṣr Ḥāmid Abū Zayd further clarifies the boundaries of Shihab’s position. Abū Zayd reconstructs *naskh* within a framework of historical criticism of the concept of *‘ulūm al-Qur’ān*, situating it within the dynamics between text and culture. Moch’s study of the critique of *naskh* in Abū Zayd’s hermeneutics demonstrates that this reconstruction remains connected to the classical tradition while simultaneously transforming its epistemological assumptions. (Moch 2022; Nasr Hamid Abu Zayd 2002) Shihab, by contrast, adopts a form of internal reconstruction, the conceptual apparatus of *‘ulūm al-Qur’ān* is retained, while the function of *naskh* is expanded through contextual considerations and the objectives of the law.

Thus, the inconsistency can be understood as the result of several methodological layers operating simultaneously. In certain cases, continuity with the classical tradition leads to the use of the category of *naskh* in other cases, contextual demands encourage the use of categories such as explanation, situational adaptation, *takhsif*, or restructuring.

CONCLUSION

This study demonstrates that Quraish Shihab's concept of *nāsikh-mansūkh* in *Tafsir al-Lubāb* is not understood merely as the abrogation of legal rulings, but rather as a relationship of changing legal provisions that unfolds gradually and contextually through six patterns: the refinement and affirmation of legal rulings, *al-tadarruj* (gradual legislation), situational rulings, *bayān wa tafṣīl* (explanation and elaboration), *takhfīf* (legal alleviation), and the restriction and restructuring of legal rulings. Its application reflects a moderate tendency that seeks to reconcile the Qur'anic text, historical context, exegetical tradition, and the objectives of Islamic law. Nevertheless, a limited degree of inconsistency can be identified between the theoretical emphasis placed on *al-tadarruj* and the classification of several cases in *Tafsir al-Lubāb*. This divergence is primarily influenced by the concise and practical character of *al-Lubāb*, the socio-religious context of Indonesia, and Quraish Shihab's contextual approach to Qur'anic interpretation.

From an academic perspective, this study contributes to the expansion of *nāsikh-mansūkh* studies by shifting the focus from normative debates concerning the abrogation of Qur'anic verses toward an examination of how the concept is operationalized within contemporary tafsir. It also demonstrates the negotiation between the conceptual framework of classical *ʿulūm al-Qurʾān* and the demands of modern interpretation. This study is limited by its classification based on al-Suyūṭī's framework and by the concise exposition of *Tafsir al-Lubāb*, which leaves the epistemological boundaries between *nāsikh*, *takhṣīṣ*, *taqyīd*, and *bayān* open to further debate. Accordingly, future research is recommended to compare *Tafsir al-Lubāb* with *Tafsir al-Mishbāh* or other works by contemporary exegetes, as well as to examine more specifically the principles of *al-tadarruj*, situational rulings, and *takhfīf* through contextual hermeneutical and *maqāṣid al-sharīʿah* approaches, while maintaining verification through the Qur'anic text, historical context, and exegetical tradition.

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