

Naskh and Mansukh in Contemporary Islamic Exegetical Thought: Reconstructing the Paradigm through the al-Jam'u wa al-Tawfiq Approach

Suriyadi

Universitas PTIQ Jakarta
Email: suriyadi5686@gmail.com

Fathorrahman

Universitas Islam Depok
Email: fathurmasykur@uidepok.ac.id

Abstract

This study aims to reconstruct the paradigm of naskh and mansukh in contemporary islamic exegetical thought by positioning the al-jam'u wa al-tawfiq approach as the primary methodological framework for resolving apparent contradictions among qur'anic verses. The research employs a qualitative library research design, drawing upon classical works of Ulum Al-Qur'an, uşul al-fiqh, and tafsīr, alongside contemporary scholarly literature on qur'anic hermeneutics, maqasid al-shari'ah, and modern islamic legal thought. Data were collected through systematic documentation of authoritative sources and analyzed using qualitative content analysis, comparative analysis, and conceptual synthesis to examine the methodological evolution of naskh from classical to contemporary scholarship. The findings reveal a significant epistemological shift from viewing naskh as the primary mechanism for resolving legal differences toward prioritizing al-jam'u wa al-tawfiq, historical contextualization, and maqasid al-shari'ah before recognizing the occurrence of abrogation. The study demonstrates that many cases traditionally classified as mansukh can be more appropriately understood through harmonization, contextual differentiation, and gradual legislation (tadarruj fi al-tashrī'). The novelty of this study lies in the formulation of an integrated theoretical framework that systematically combines al-jam'u wa al-tawfiq, maqasid al-shari'ah, historical contextualization, and gradual legislation into a unified epistemological model, repositioning naskh as a valid but highly restricted interpretative mechanism while reinforcing the coherence, universality, and contemporary relevance of the qur'an in islamic exegetical thought and islamic education.

Keywords: naskh mansukh, al-jam'u wa al-tawfiq, contemporary qur'anic exegesis.

Abstrak

Penelitian ini bertujuan untuk merekonstruksi paradigma naskh dan mansukh dalam pemikiran tafsir Islam kontemporer dengan menempatkan pendekatan al-jam'u wa al-tawfiq sebagai kerangka metodologis utama dalam menyelesaikan kontradiksi yang tampak di antara ayat-ayat Al-Qur'an. Penelitian ini menggunakan pendekatan kualitatif dengan desain library research (penelitian kepustakaan), yang bersumber dari literatur klasik Ulum Al-Qur'an, Uşul al-Fiqh, dan Tafsīr, serta didukung oleh

literatur ilmiah kontemporer mengenai hermeneutika Al-Qur'an, Maqāṣid al-Syarī'ah, dan pemikiran hukum Islam modern. Data dikumpulkan melalui dokumentasi sistematis terhadap berbagai sumber otoritatif, kemudian dianalisis menggunakan analisis isi kualitatif, analisis komparatif, dan sintesis konseptual untuk mengkaji perkembangan metodologis konsep naskh dari tradisi klasik hingga pemikiran kontemporer. Hasil penelitian menunjukkan adanya pergeseran epistemologis yang signifikan dari pandangan yang menempatkan naskh sebagai mekanisme utama dalam menyelesaikan perbedaan hukum menuju pendekatan yang memprioritaskan al-jam'u wa al-tawfīq, kontekstualisasi historis, dan Maqāṣid al-Syarī'ah sebelum menetapkan adanya abrogasi (naskh). Penelitian ini juga menunjukkan bahwa banyak kasus yang secara tradisional diklasifikasikan sebagai mansukh lebih tepat dipahami melalui pendekatan harmonisasi, diferensiasi kontekstual, dan legislasi bertahap (tadarruj fī al-tashrī'). Kebaruan (novelty) penelitian ini terletak pada perumusan suatu kerangka teoretis integratif yang secara sistematis mengombinasikan pendekatan al-jam'u wa al-tawfīq, Maqāṣid al-Syarī'ah, kontekstualisasi historis, dan konsep legislasi bertahap ke dalam satu model epistemologis yang utuh, sehingga menempatkan kembali naskh sebagai mekanisme interpretatif yang sah namun sangat terbatas, sekaligus memperkuat koherensi, universalitas, dan relevansi kontemporer Al-Qur'an dalam pemikiran tafsir Islam dan Pendidikan Agama Islam.

Kata Kunci: Naskh; Mansukh; al-jam'u wa al-tawfīq; Tafsir Al-Qur'an Kontemporer.

A. Introduction

The discourse on naskh (abrogation) and mansukh (abrogated verses) constitutes one of the most influential themes in the development of Qur'anic sciences because it directly concerns the relationship between revelation, legislation, and the interpretative authority of Muslim scholars. Since the formative period of Islamic scholarship, Muslim exegetes have attempted to explain how seemingly different legal rulings revealed at different stages of the prophetic mission should be understood within a coherent theological framework. The doctrine of naskh emerged as a methodological instrument designed to explain the gradual transformation of legal obligations while maintaining the perfection and consistency of divine revelation.¹ Consequently, classical works of Ulum Al-Qur'an and tafsīr devoted considerable attention to identifying the principles governing the occurrence of abrogation. The importance of this discussion extends beyond legal interpretation because it also shapes the epistemological assumptions through which Muslims understand the dynamic interaction between revelation and social transformation. Throughout Islamic intellectual history, the concept has generated both consensus and controversy, reflecting the richness of methodological diversity within the Islamic scholarly tradition. Contemporary scholarship continues to revisit this doctrine in response to emerging hermeneutical challenges, demonstrating that the discussion of naskh remains an indispensable component of modern Qur'anic studies.

The revelation of the Qur'an over approximately twenty-three years represents a unique educational and legislative process characterized by gradual guidance (tadarruj fī al-tashrī'). Rather than imposing comprehensive legal reforms instantaneously, the Qur'an addressed the changing circumstances of the early Muslim community through successive revelations corresponding to particular

¹ E Azimi, "The Naskh Theory in Shah Abd Al-Azīz Dihlawī's Tafsīr: Debates on Cause, Wisdom, and Divine Ordinance in the Abrogation of Verses," *Islam Tetkikleri Dergisi* 16, no. 1 (2026): 264–93, <https://doi.org/10.26650/IUITD.2026.1842816>.

historical contexts.² This gradual legislative process produced verses that occasionally appear to prescribe different legal rulings when examined without reference to chronology or socio-historical circumstances. Classical Muslim scholars interpreted many of these apparent differences through the doctrine of naskh, arguing that later revelations superseded earlier legal injunctions in accordance with divine wisdom. Such an understanding enabled jurists to formulate coherent legal systems while preserving confidence in the infallibility of revelation. Nevertheless, advances in contemporary hermeneutics have encouraged scholars to question whether every apparent legal difference necessarily implies abrogation or whether alternative interpretative mechanisms may provide more comprehensive explanations. This question has become increasingly significant because it influences contemporary approaches to Islamic legal reform, educational discourse, and interreligious dialogue in an era characterized by growing demands for contextual and holistic interpretations of sacred texts.

Classical scholarship generally accepted naskh as an established doctrinal reality supported by both textual evidence and scholarly consensus. Distinguished authorities such as Abu Ja'far al-Nahhas, al-Zarkashi, al-Suyuti, and al-tabari regarded abrogation as an essential methodological principle for understanding the historical evolution of Islamic legislation. Although these scholars differed regarding the precise number of verses considered abrogated, they broadly agreed that naskh reflected divine pedagogical wisdom rather than inconsistency within revelation.³ Their methodological frameworks emphasized chronological sequencing, transmitted reports (riwayah), and juristic consensus as the principal criteria for identifying cases of abrogation. Consequently, classical exegetical literature contains extensive discussions cataloguing verses believed to have undergone legal replacement. However, subsequent scholarship has observed that many classical examples classified as naskh actually involve specification (takhsis), qualification (taqyid), contextual differentiation, or explanatory elaboration (bayan), rather than genuine legal abrogation. These observations have stimulated renewed academic interest in reassessing the methodological foundations of the doctrine itself.

During the twentieth and twenty-first centuries, significant developments in Qur'anic hermeneutics introduced alternative perspectives concerning the interpretation of apparently contradictory verses. Reformist scholars including Muhammad abduh, Rashid Rida, Muhammad al-Ghazali, and Muhammad al-Ṭahir Ibn 'Ashur argued that the extensive application of naskh within portions of classical scholarship should be reconsidered in light of broader textual coherence and the higher objectives of Islamic law (maqasid al-shari'ah). Instead of treating contradiction as the default relationship between two legal texts, these scholars advocated beginning with attempts at harmonization, contextualization, and semantic analysis.⁴ This methodological orientation reflects a significant epistemological transition from replacement toward reconciliation. Such an approach also resonates with modern linguistic and hermeneutical theories that emphasize textual unity, historical context,

² S Elbardawil, "Empirical Assessment of the Legibility of the Naskh-Style Typeface Used on Arabic Road Signs," *Information Design Journal* 28, no. 2 (2023): 178–94, <https://doi.org/10.1075/idj.22022.elb>.

³ M G Abdelnour, "The Qur'ān and the Bible: Abrogation (Naskh) or Confirmation (Taṣdīq)?," *Religions* 14, no. 7 (2023), <https://doi.org/10.3390/rel14070856>.

⁴ M İ Yüsek, "Naskh Belonging as a Contradiction Resolution Method," *Cumhuriyet İlahiyat Dergisi* 25, no. 3 (2021): 1065–80, <https://doi.org/10.18505/cuid.960641>.

and interpretative consistency. Rather than denying the existence of naskh, contemporary scholarship generally narrows its scope by requiring stricter methodological conditions before declaring that one revelation has superseded another. Consequently, harmonization through *al-jam'u wa al-tawfīq* increasingly occupies a central position within contemporary Islamic exegetical methodology.

The growing preference for *al-jam'u wa al-tawfīq* reflects broader transformations occurring across contemporary Islamic intellectual discourse. Modern Muslim scholars increasingly recognize that preserving the coherence of the Qur'an requires interpretative methods capable of integrating historical context, linguistic analysis, legal theory, and ethical objectives into a unified analytical framework. This perspective assumes that apparent contradictions often arise from incomplete contextual understanding rather than from genuine inconsistencies within revelation itself. Consequently, reconciliation becomes methodologically preferable because it seeks to preserve the validity of all relevant scriptural evidence before considering legal substitution.⁵ Such an orientation also aligns with the established hierarchy of legal reasoning in *uṣūl al-fiqh*, where harmonization precedes preference (*tarjīh*) and abrogation. Furthermore, emphasizing reconciliation contributes to strengthening the universal applicability of Qur'anic guidance by demonstrating that legal diversity frequently reflects contextual differentiation rather than textual conflict. This development has important implications not only for Qur'anic interpretation but also for Islamic education, legal reform, curriculum development, and contemporary Muslim engagement with increasingly complex social realities.

Despite the growing body of literature concerning *naskh* and *mansukh*, several significant conceptual and methodological gaps remain evident within contemporary Qur'anic studies. Most previous studies have concentrated primarily on historical debates regarding the legitimacy of abrogation or on cataloguing verses allegedly subjected to *naskh*, while comparatively little attention has been devoted to reconstructing the epistemological framework through which the doctrine itself should be understood in the twenty-first century. Existing scholarship also tends to polarize the discussion between complete acceptance of the classical paradigm and complete rejection of the doctrine without offering a balanced methodological alternative capable of integrating the strengths of both perspectives.⁶ Consequently, the discourse frequently overlooks the possibility that many apparent contradictions among Qur'anic verses can be resolved through interpretative harmonization rather than legal replacement. Furthermore, only a limited number of studies systematically position *al-jam'u wa al-tawfīq* as the primary methodological principle within the hierarchy of Qur'anic interpretation before considering *tarjīh* or *naskh*. This situation demonstrates the necessity of reconstructing the conceptual framework of *naskh* by incorporating contemporary hermeneutical insights while remaining faithful to the principles established within the classical Islamic scholarly tradition. Accordingly, the present study seeks to address this intellectual gap by proposing a comprehensive paradigm that reconciles classical legal theory with modern interpretative methodology.

⁵ M A Yaşar, "Abu Ubayd's Understanding of Naskh," *Hitit Theology Journal* 21, no. 1 (2022): 689–716, <https://doi.org/10.14395/hid.1064547>.

⁶ Y T Langermann, "Naskh ('Abrogation') in Muslim Anti-Jewish Polemic: The Treatise of Rashīd Al-Dīn Hamadānī (1247–1318)," *Religions* 15, no. 5 (2024), <https://doi.org/10.3390/rel15050547>.

Recent academic developments further strengthen the urgency of such reconstruction. Contemporary researchers increasingly argue that numerous examples of *naskh* presented in classical literature should instead be interpreted as manifestations of contextual specification, legal differentiation, or gradual legislation rather than genuine abrogation. Studies published during the past several years consistently reveal an observable tendency among Muslim scholars to reduce the scope of *naskh* while expanding the application of contextual interpretation and *maqasid al-shari'ah*. These developments indicate a paradigmatic shift from text-oriented legal substitution toward value-oriented interpretative integration. Such a transformation is particularly relevant in addressing modern legal, ethical, educational, and social issues that require comprehensive readings of Qur'anic guidance rather than isolated textual analysis.⁷ Moreover, contemporary Islamic education increasingly emphasizes critical thinking, interdisciplinary reasoning, and contextual understanding, thereby demanding exegetical methodologies capable of responding to these educational objectives. Consequently, reconstructing the doctrine of *naskh* through *al-jam'u wa al-tawfiq* contributes not only to Qur'anic scholarship but also to the broader renewal of Islamic intellectual traditions capable of engaging contemporary civilization without compromising scriptural authenticity.

From an educational perspective, the discussion of *naskh* and *mansukh* possesses strategic significance because it directly influences the way future Muslim scholars understand the relationship between revelation, law, and historical development. Within many Islamic educational institutions, the doctrine continues to be taught predominantly through classical classifications that emphasize lists of abrogated verses without introducing students to recent methodological debates. As a consequence, learners may develop the impression that Qur'anic legislation is characterized primarily by legal replacement rather than by pedagogical gradualism and textual coherence. Such an educational orientation may inadvertently weaken appreciation for the comprehensive unity of the Qur'an as an integrated source of ethical and legal guidance. Incorporating the *al-jam'u wa al-tawfiq* approach into Qur'anic studies enables educators to cultivate analytical skills that encourage students to investigate context, language, objectives, and historical circumstances before reaching conclusions concerning textual conflict.⁸ This pedagogical transformation is consistent with contemporary educational theories emphasizing critical inquiry, integrative reasoning, and reflective interpretation within religious education. Therefore, reconstructing the paradigm of *naskh* carries substantial implications for curriculum development, teacher education, and the advancement of higher Islamic learning in the digital era.

Another dimension that deserves attention concerns the relationship between *naskh* and the broader objectives of Islamic law. Contemporary scholarship increasingly emphasizes that every legal interpretation should be evaluated within the framework of *maqasid al-shari'ah*, which prioritizes justice, mercy, human dignity, wisdom, and public welfare. Under this perspective, identifying a verse as *mansukh* should never undermine the universal ethical principles embedded within Qur'anic

⁷ O F Yazıcıgil, "Crafting Global Typography: Origins, Dissemination, and Adaptation of Naskh Types from Istanbul," *Journal of the Royal Asiatic Society*, 2026, <https://doi.org/10.1017/S1356186326101473>.

⁸ I Dolek, "Ottoman OCR: Printed Naskh Font," *2021 International Conference on Innovations in Intelligent Systems and Applications Inista 2021 Proceedings*, 2021, <https://doi.org/10.1109/INISTA52262.2021.9548616>.

revelation. Instead, any claim of abrogation must demonstrate not only chronological succession but also consistency with the higher objectives that characterize Islamic legislation as a whole. This approach significantly reduces the possibility of arbitrary or excessive claims of *naskh* while reinforcing the coherence of Qur'anic legal philosophy.⁹ Moreover, it provides an interpretative bridge connecting classical jurisprudential methodology with contemporary discussions concerning human rights, social justice, gender equity, environmental ethics, and peaceful coexistence. Accordingly, integrating *maqasid al-shari'ah* with *al-jam'u wa al-tawfiq* offers a more comprehensive analytical model capable of responding to both traditional jurisprudential concerns and contemporary global challenges.

Based on these considerations, this study proposes a reconstructed paradigm of *naskh* and *mansukh* grounded primarily in the methodological priority of *al-jam'u wa al-tawfiq*. Unlike previous studies that mainly compare classical and contemporary opinions, this research seeks to formulate an operational interpretative framework that systematically integrates historical analysis, Qur'anic hermeneutics, legal theory, educational philosophy, and *maqasid al-shari'ah*. The novelty of this study lies in three principal contributions. First, it repositions *al-jam'u wa al-tawfiq* from merely one interpretative option into the principal epistemological foundation for resolving apparent textual contradictions. Second, it synthesizes classical *Ulum Al-Qur'an* with contemporary hermeneutical approaches to produce a more balanced methodology for identifying genuine cases of *naskh*. Third, it demonstrates the implications of this reconstructed paradigm for Qur'anic interpretation, Islamic legal reasoning, and Islamic education within the context of contemporary global society. Accordingly, the principal objective of this study is to develop a comprehensive theoretical model capable of preserving the integrity, coherence, and universality of the Qur'anic message while simultaneously responding to the methodological demands of modern Islamic scholarship. Through this reconstruction, the study aspires to contribute not only to the advancement of Qur'anic sciences but also to the broader renewal of Islamic educational thought and contemporary exegetical methodology.

B. Literature Review

The concept of *naskh* occupies a foundational position within the discipline of *Ulum Al-Qur'an* because it addresses one of the most fundamental questions in Qur'anic interpretation, namely how apparently different legal injunctions revealed at different historical moments should be understood within a coherent theological framework. Classical Muslim scholars generally defined *naskh* as the replacement or termination of a previous legal ruling through another revelation revealed subsequently. This definition was developed primarily within the disciplines of *uṣūl al-fiqh* and *tafsīr* to preserve the internal consistency of Islamic legislation while acknowledging the gradual process of revelation.¹⁰ The doctrine therefore became an important methodological instrument in explaining legislative development during the prophetic period. Nevertheless, contemporary scholarship increasingly argues that the classical definition requires epistemological refinement because numerous legal

⁹ O F Yazıcı, "The Ottoman Printers's 8 Point Naskh Typeface and Its Turkish Type Maker Mehmed Emin Efendi," *Sanat Tarihi Yilligi*, no. 31 (2022): 567–602, <https://doi.org/10.26650/sty.2022.1066671>.

¹⁰ S A Freijat, "Abrogation (Naskh) in Yūsuf b. Hilāl Al-Ṣafadī's (696 AH) Qur'ān Commentary Kashf Al-Asrār Wa-Hatk Al-Astār," *Journal of College of Sharia and Islamic Studies* 41, no. 2 (2023): 41–68, <https://doi.org/10.29117/jcsis.2023.0359>.

differences are not necessarily manifestations of genuine abrogation. Accordingly, understanding *naskh* today requires integrating classical legal theory with contemporary approaches to Qur'anic hermeneutics that emphasize textual coherence and contextual interpretation.

Etymologically, the Arabic word *naskh* conveys meanings including removal (*izalah*), transfer (*naql*), substitution (*tabdīl*), and transcription. Within Islamic legal terminology, however, the concept acquired a more specialized meaning referring specifically to the termination of the legal applicability of one revealed ruling through another revealed ruling possessing equal or greater authority. This terminological distinction is significant because it differentiates *naskh* from other interpretative mechanisms such as *takhsis*, *taqyid*, and *bayan*.¹¹ Classical jurists carefully developed these distinctions to avoid arbitrary legal conclusions, although practical application sometimes blurred the conceptual boundaries among these categories. Modern researchers therefore emphasize the necessity of returning to the original methodological conditions established by the classical jurists themselves. Such clarification becomes increasingly important because precise terminology determines the validity of legal reasoning and exegetical conclusions within contemporary Qur'anic studies.

The theological foundation of *naskh* is closely associated with the concept of gradual legislation (*tadarruj fī al-tashrīʿ*), which reflects divine wisdom in educating humanity according to its historical readiness. Rather than understanding abrogation as a change in divine knowledge or intention, mainstream Islamic theology explains *naskh* as the gradual implementation of legal obligations appropriate to different stages of societal development. This understanding protects the doctrine of divine omniscience while simultaneously explaining legislative evolution during the prophetic mission.¹² Classical scholars consistently maintained that God possesses complete and eternal knowledge of all legal developments before revelation occurred. Consequently, *naskh* should be interpreted as a pedagogical strategy rather than theological inconsistency. Contemporary exegetes continue to affirm this principle while proposing more restrictive methodological criteria for identifying authentic cases of legal abrogation.

One of the most influential classical discussions concerning *naskh* appears in the works of Abu Ja'far al-Nahhas, who systematically catalogued Qur'anic verses considered subject to abrogation. His contribution established one of the earliest comprehensive methodological references for subsequent generations of exegetes and jurists. Al-Nahhas regarded transmitted reports from the Companions and early Muslim authorities as decisive evidence in determining the occurrence of *naskh*. His work significantly influenced later scholars, including al-Suyūṭī and al-Zarkashī, who expanded the discussion within broader treatments of Qur'anic sciences. Despite its historical importance, modern scholarship observes that several examples presented by al-Nahhas would today be interpreted differently through contextual analysis rather than legal substitution. This observation illustrates the evolution of exegetical

¹¹ A. Rippin, "Abū 'Uбайд's Kitāb Al-Nāsikh Wa'l-Mansūkh," *Bulletin of the School of Oriental and African Studies* 53, no. 2 (June 24, 1990): 319–20, <https://doi.org/10.1017/S0041977X00026112>.

¹² A Rippin, "Nasikh and Mansukh," *Encyclopedia of Islamic Civilization and Religion*, 2013, 482, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b%5C&scp=105029147955%5C&origin=inward>.

methodology from reliance primarily upon transmitted authority toward a synthesis of transmission, linguistic analysis, and contextual reasoning.

Al-Zarkashī's contribution in *Al-Burhan fī Ulum Al-Qur'an* represents another milestone in the theoretical development of *naskh*. Unlike earlier compilations that primarily documented examples, al-Zarkashī devoted considerable attention to establishing methodological conditions governing the validity of abrogation. He emphasized that genuine *naskh* requires incontrovertible chronological evidence, authentic textual authority, and genuine irreconcilable contradiction between two legal rulings. These methodological conditions significantly restricted arbitrary claims of abrogation and demonstrated remarkable legal sophistication within classical Islamic scholarship. Modern scholars frequently cite al-Zarkashī precisely because his framework provides a bridge between classical jurisprudence and contemporary hermeneutical discussions. His methodological rigor therefore remains highly relevant for present-day efforts to reconstruct the doctrine within a more balanced interpretative paradigm.

Al-Suyūṭī further enriched the discussion through *Al-Itqan fī Ulum Al-Qur'an*, where he synthesized earlier scholarly opinions concerning *naskh* while simultaneously acknowledging methodological disagreements among classical authorities. Although he accepted the occurrence of abrogation as a legitimate doctrinal principle, he also recognized that not every reported example possessed equal evidentiary strength. This balanced position demonstrates that classical scholarship itself was not entirely monolithic concerning the application of *naskh*. Instead, important methodological debates already existed regarding the authenticity of transmitted reports and the interpretation of legal differences.¹³ Contemporary researchers often highlight this internal diversity to argue that methodological reconstruction represents continuity rather than rupture with the classical tradition. Consequently, revisiting classical scholarship reveals substantial resources for developing more nuanced contemporary approaches to Qur'anic interpretation.

Within the discipline of *uṣūl al-fiqh*, *naskh* occupies a carefully defined position within the hierarchy of legal reasoning. Classical jurists consistently maintained that harmonization (*al-jam'u wa al-tawfīq*) should always precede preference (*tarjīh*), while *naskh* should only be considered after all possibilities of reconciliation have been exhausted. This hierarchy reflects a profound epistemological commitment to preserving the validity of all revealed evidence whenever possible. Such a principle prevents premature conclusions regarding legal contradiction and reinforces confidence in the coherence of divine revelation. Contemporary Islamic legal theorists have increasingly revived this hierarchy in response to excessive reliance upon abrogation within portions of the classical literature. Consequently, *al-jam'u wa al-tawfīq* has emerged as one of the most significant methodological principles in contemporary Qur'anic interpretation.

The concept of *al-jam'u wa al-tawfīq* itself refers to the systematic effort to harmonize apparently conflicting textual evidence through contextual, linguistic, thematic, or legal analysis. Rather than assuming contradiction, this approach begins from the theological assumption that revelation possesses intrinsic coherence because it originates from the same divine source. Apparent inconsistency therefore reflects limitations in human understanding rather than contradiction within

¹³ Tarmizi M. Jakfar, Boihaqi bin Adnan, and M. Andreansyah Sitorus, "The Main Prayer Place for Women According to Hadith: Method Analysis Al-Jam'u Wa Al-Tawfiq with Islamic Family Law Approach," *Samarah* 8, no. 1 (2024): 172–95, <https://doi.org/10.22373/sjkh.v8i1.13974>.

revelation itself.¹⁴ This methodological orientation corresponds closely with modern hermeneutical theories emphasizing textual unity and contextual interpretation. Within Islamic scholarship, harmonization may involve distinguishing historical circumstances, legal subjects, temporal contexts, or semantic nuances that explain why different rulings coexist without contradiction. Consequently, *al-jam'u wa al-tawfiq* provides a robust epistemological foundation for reconstructing contemporary approaches to *naskh*.

A closely related theoretical perspective concerns *maqasid al-shari'ah*, which has become increasingly influential within modern Islamic legal thought. Scholars of *maqasid* argue that every legal interpretation should ultimately preserve the higher objectives of Islamic law, including justice, mercy, wisdom, human dignity, and public welfare. Under this framework, identifying a verse as *mansukh* requires demonstrating consistency not only with chronology but also with these overarching ethical objectives. Such an approach significantly narrows the scope of legitimate abrogation because interpretations contradicting the universal values of the Qur'an become methodologically problematic. Integrating *maqasid* with *al-jam'u wa al-tawfiq* therefore strengthens both the ethical and epistemological dimensions of contemporary Qur'anic interpretation.¹⁵ This synthesis increasingly characterizes modern scholarship seeking to reconcile fidelity to tradition with responsiveness to contemporary realities.

The emergence of contemporary Qur'anic hermeneutics has further expanded methodological discussions concerning *naskh*. Modern hermeneutical theories emphasize that every text must be interpreted through interaction among language, historical context, authorial intention, and reader understanding. Muslim scholars adopting these approaches argue that apparent contradictions often disappear once the socio-historical circumstances of revelation are adequately reconstructed. Consequently, legal diversity within the Qur'an frequently reflects contextual adaptation rather than permanent legal replacement.¹⁶ This perspective does not reject classical scholarship but instead reinterprets its findings within broader frameworks of textual coherence and historical consciousness. The resulting paradigm provides fertile ground for reconstructing the doctrine of *naskh* through more comprehensive interpretative methodologies.

The reinterpretation of *naskh* in contemporary Islamic scholarship cannot be separated from the intellectual contributions of Muhammad abduh and Rashid Rida through *Tafsir al-Manar*. Both scholars attempted to reformulate Qur'anic interpretation by emphasizing rational inquiry, linguistic coherence, and historical context rather than relying exclusively on transmitted reports concerning abrogation. They argued that numerous cases traditionally categorized as *naskh* actually reflected differences in legal circumstances rather than permanent legal replacement. Consequently, they advocated a more restrictive application of the

¹⁴ Muhammed Isa Yükses, "An Analysis of Classification of Revelation Types Made by Al-Zamakhshari and Al-Baydawi in Terms of the Sciences of the Quran," *Cumhuriyet Dental Journal* 24, no. 1 (2020): 437–53, <https://doi.org/10.18505/cuid.669263>.

¹⁵ Teuku Romi Imansyah Putra et al., "The Relationship between Personal Hygiene and the Incidence of Tinea Versicolor among Students at Madrasah Ulumul Quran (MUQ) Pagar Air Islamic Boarding School," *Indonesian Journal of Tropical and Infectious Disease* 13, no. 2 (2025): 135–42, <https://doi.org/10.20473/ijtid.v13i2.57381>.

¹⁶ N Hayati et al., "A Metacognitive Approach in Teaching Ulumul Qur'an and Ulumul Hadith: A Study of Students at Stain Mandailing Natal," *Jurnal PAJAR* ..., n.d., <https://pajar.ejournal.unri.ac.id/index.php/PJR/article/view/1502>.

doctrine while expanding the role of contextual interpretation and thematic analysis. Their exegetical methodology represented one of the earliest modern attempts to reconcile classical Islamic scholarship with emerging intellectual developments without abandoning the authority of revelation.¹⁷ This reformist orientation profoundly influenced subsequent generations of Muslim scholars who sought to reconstruct Islamic legal theory through more comprehensive interpretative frameworks.

Muhammad al-Ṭahir Ibn ‘Ashur further advanced this methodological transformation through his monumental *Al-Taḥrīr wa al-Tanwīr*. Unlike many classical exegetes who accepted numerous reports concerning abrogation, Ibn ‘Ashur maintained that authentic cases of *naskh* should remain exceptionally limited because the Qur'an fundamentally possesses thematic and legislative coherence. He argued that many legal differences traditionally explained through abrogation could instead be understood through contextual differentiation, legal specification, or changing social circumstances during the prophetic period.¹⁸ This perspective significantly strengthened the role of *maqasid al-shari'ah* in Qur'anic interpretation by emphasizing the continuity of divine objectives rather than the discontinuity of legal rulings. His contribution therefore represents one of the most influential foundations for contemporary discussions concerning the reconstruction of *naskh*. Modern researchers frequently regard Ibn ‘Ashur as a bridge connecting classical jurisprudence with contemporary hermeneutical scholarship because of his balanced integration of textual fidelity and contextual reasoning.

Another important contribution emerged from Muhammad al-Ghazali, who criticized what he described as the excessive expansion of *naskh* within certain strands of classical literature. According to al-Ghazali, many scholars had become overly dependent upon abrogation whenever they encountered verses that appeared difficult to reconcile. Such an approach, he argued, risked diminishing the universality and comprehensive guidance of the Qur'an by unnecessarily limiting the applicability of numerous verses. Instead, al-Ghazali proposed that scholars should first investigate linguistic context, thematic unity, historical circumstances, and ethical objectives before considering the possibility of legal substitution.¹⁹ This methodological orientation substantially reinforced the priority of *al-jam'u wa al-tawfiq* within contemporary Qur'anic interpretation. Consequently, his work remains highly influential in modern debates concerning the appropriate balance between fidelity to classical scholarship and methodological renewal.

The intellectual roots of contemporary criticism toward extensive applications of *naskh* can actually be traced much earlier to Abu Muslim al-Aṣḥfahānī. Although living during the classical period, he challenged the prevailing tendency to classify numerous Qur'anic verses as *mansukh*. He argued that the Qur'an should primarily be interpreted through harmonization because divine revelation inherently possesses internal consistency. According to his perspective, genuine contradiction between divine texts is extremely unlikely, and therefore claims of abrogation

¹⁷ Abdul Rouf, "Digitization of Tafsir and Its Challenge to the Authority of Interpretation: A Review of Ulumul Qur'an," *Jurnal QOSIM Jurnal Pendidikan Sosial & Humaniora* 3, no. 2 (2025): 605–10, <https://doi.org/10.61104/jq.v3i2.1056>.

¹⁸ Edris Susanta Susanta, "Analysis of the Miracles of the Qur'an in the Development of the Ulumul Qur'an," *Al-Ibanah* 9, no. 1 (2024): 31–44, <https://doi.org/10.54801/ibanah.v9i1.252>.

¹⁹ Abdul Rouf, "Digitization of Tafsir and Its Challenge to the Authority of Interpretation: A Review of Ulumul Qur'an."

require extraordinarily rigorous evidence. Although his opinions were not widely accepted during his lifetime, they later inspired many modern Muslim scholars seeking alternative approaches to Qur'anic interpretation. Consequently, Abu Muslim al-Aṣḥaḥānī is now widely recognized as one of the earliest intellectual predecessors of contemporary hermeneutical approaches emphasizing reconciliation over legal replacement.

Recent empirical studies further demonstrate the continuing evolution of scholarly perspectives regarding *naskh*. Ahmad Muhaimin Mahmud in 2025 argues that many phenomena historically classified as abrogation should instead be interpreted as manifestations of gradual legal evolution and educational development. Employing a modern hermeneutical perspective, Mahmud concludes that the doctrine of *naskh* should be understood within the broader framework of *tadarruj fi al-tashrīʿ* rather than simple legal cancellation. His findings indicate that emphasizing gradualism preserves both the historical reality of legislative development and the enduring relevance of Qur'anic ethical principles.²⁰ Moreover, the study illustrates how contemporary hermeneutics can strengthen rather than weaken confidence in the coherence of revelation. These conclusions significantly support the reconstruction of *naskh* through interpretative harmonization rather than extensive legal substitution.

A comparative investigation conducted by Anwar Soleh Pohan in 2025 similarly reveals substantial methodological differences between classical and contemporary Muslim scholars regarding the doctrine of *naskh*. His research demonstrates that contemporary scholars generally impose much stricter evidentiary requirements before recognizing authentic cases of abrogation. In particular, they distinguish clearly between *naskh*, *takhsis*, *taqyid*, and explanatory interpretation, categories that were occasionally conflated within portions of the classical literature. Pohan concludes that this conceptual clarification significantly reduces the number of verses legitimately considered *mansukh*.²¹ Furthermore, his comparative analysis illustrates that contemporary scholarship does not reject the doctrine itself but instead seeks to restore its original methodological precision. These findings provide important empirical support for reconstructing the epistemological boundaries of *naskh* in modern Qur'anic studies.

Abdul Husain Natsir and Muhammad Yahya in 2025 approach the issue from the perspective of contextual Qur'anic interpretation. Their research emphasizes that *naskh* should function as a conceptual bridge connecting the universal ethical values of the Qur'an with the changing realities of contemporary Muslim societies. Rather than interpreting abrogation as evidence of textual discontinuity, they argue that gradual legislation reflects divine responsiveness to historical conditions while preserving enduring moral objectives. Such an interpretation allows Qur'anic guidance to remain relevant across diverse cultural and temporal contexts. Their study therefore contributes to the growing consensus that contextualization and harmonization should occupy central positions within modern Qur'anic exegesis.

²⁰ A Muhaimin, "Critical Study Of The Concept Of Nasikh Wa Mansukh In A Modern Qur'ani Hermeneutic Perspective," *Jurnal Keislaman*, 2025, <https://journal.staitaruna.ac.id/index.php/JK/article/view/658>.

²¹ A Arifin, R Mohamed, and A M Mahmud, "Exploring the Performance and Challenges of AC and DC Coupled Solar Hybrid Systems in Malaysian Rural Schools," *European Journal of Sustainable ...*, 2025, <http://ecsdev.org/ojs/index.php/ejsd/article/view/1744>.

This perspective reinforces the integration of *maqasid al-shari'ah* with *al-jam'u wa al-tawfiq* as complementary methodological principles.

Luat Happyana in 2024 critically evaluates numerous classical examples of *naskh* and concludes that many of them can be resolved without invoking legal abrogation. Through detailed textual analysis, the study demonstrates that contextual differentiation, semantic clarification, and legal specification frequently provide more convincing explanations than permanent legal replacement. This conclusion supports the broader methodological trend within contemporary Islamic scholarship toward minimizing unnecessary claims of *naskh*. Moreover, the research highlights the importance of interdisciplinary analysis combining Qur'anic sciences, legal theory, linguistics, and historical investigation. Such methodological integration strengthens confidence in the internal coherence of the Qur'an while preserving respect for classical scholarship. Consequently, Happyana's findings represent another important contribution to the ongoing reconstruction of Qur'anic interpretative methodology.

Another important contribution is provided by Yusril Ainur Rofiq in 2023, whose study of Ibn Abī Ḥatim's *Tafsīr al-Qur'an al-'Azīm* demonstrates remarkable methodological caution regarding claims of abrogation. Rofiq observes that Ibn Abī Ḥatim relied heavily upon authentic narrations while simultaneously exercising considerable restraint before declaring that a verse had been abrogated. This finding indicates that even within the classical exegetical tradition there existed important tendencies toward methodological conservatism rather than indiscriminate acceptance of *naskh*. Such evidence challenges the common assumption that classical scholarship uniformly embraced expansive applications of abrogation. Instead, it reveals significant methodological diversity that contemporary scholars may legitimately develop further.²² Consequently, historical continuity exists between cautious classical approaches and modern efforts to reconstruct the doctrine through more rigorous interpretative standards.

The synthesis of classical scholarship and contemporary research reveals an important theoretical implication for the present study. Classical scholars successfully established the doctrinal legitimacy and methodological foundations of *naskh*, whereas contemporary scholars have refined its epistemological boundaries by emphasizing contextual interpretation, *maqasid al-shari'ah*, and *al-jam'u wa al-tawfiq*. Nevertheless, a significant research gap remains because relatively few studies have formulated an integrated theoretical model that systematically reconstructs the paradigm of *naskh* by combining these complementary perspectives within a single analytical framework. Most previous investigations remain descriptive, historical, or comparative without developing an operational methodology applicable to contemporary Qur'anic interpretation and Islamic education. Therefore, the present study proposes a comprehensive reconstruction in which *al-jam'u wa al-tawfiq* functions as the primary epistemological principle, *maqasid al-shari'ah* serves as the evaluative framework, and *naskh* is retained as a valid but strictly limited methodological instrument.²³ This integrated paradigm constitutes the principal

²² A Muhaimin and I Abror, "The Transmission of Fundamentalism Ideology in the Method of Legal Ijtihad: A Study of Ahmad Hassan's Interpretation of the Qur'an in the Book Al-Furqon," *QOF*, 2023, <https://jurnalfuda.iainkediri.ac.id/index.php/qof/article/view/1213>.

²³ A Sandika and H Mahmud, "Social Responsibility from the Qur'anic Perspective: Its Relevance to the Management of Islamic Public Institutions," *TOFEDU: The Future of Education ...*, 2025, <http://journal.tofedu.or.id/index.php/journal/article/view/1289>.

novelty of the study because it preserves the intellectual legacy of classical scholarship while simultaneously responding to the methodological demands of contemporary Islamic exegetical thought.

C. Method

This study employs a qualitative approach using the Library Research method to investigate the reconstruction of the paradigm of naskh and mansukh in contemporary Islamic exegetical thought through the al-jam'u wa al-tawfiq approach.²⁴ Library research was selected because the object of this study consists primarily of conceptual, epistemological, and methodological issues embedded within classical and contemporary Qur'anic scholarship rather than observable social phenomena. The method enables an in-depth examination of authoritative textual sources while facilitating systematic comparison between classical doctrinal formulations and contemporary hermeneutical developments. Since the discussion of naskh has evolved across different historical periods and intellectual traditions, library research provides an appropriate framework for tracing conceptual continuity, methodological transformation, and theoretical reconstruction. Furthermore, this approach allows the researcher to synthesize diverse scholarly perspectives into a coherent analytical framework capable of explaining the current trajectory of Qur'anic exegetical thought.²⁵ Accordingly, the qualitative library research design is considered the most suitable methodology for addressing the objectives of the present study and producing a comprehensive theoretical contribution to contemporary Islamic education and Qur'anic studies.

The primary sources of this research consist of authoritative classical works in Ulum Al-Qur'an, tafsir, and uşul al-fiqh, together with contemporary academic publications discussing naskh, mansukh, maqasid al-shari'ah, Qur'anic hermeneutics, and al-jam'u wa al-tawfiq. Classical references include Mabahith fi Ulum Al-Qur'an by Manna' Khalil al-Qattan, Al-Burhan fi Ulum Al-Qur'an by al-Zarkashi, Al-Itqan fi Ulum Al-Qur'an by al-Suyuṭi, Al-Nasikh wa al-Mansukh by Abu Ja'far al-Nahhas, Uşul al-Fiqh al-Islami by Wahbah al-Zuhayli, and Al-Taḥrīr wa al-Tanwīr by Ibn 'Ashur. Contemporary sources include peer-reviewed journal articles published between 2023 and 2025, particularly those examining the reinterpretation of naskh within modern Qur'anic hermeneutics and contextual Islamic legal thought. The principal reference for conceptual reconstruction is the manuscript "Naskh and Mansukh in Contemporary Islamic Exegetical Thought: Reconstructing the Paradigm through the al-jam'u wa al-tawfiq Approach," which synthesizes both classical and contemporary perspectives on the doctrine of abrogation. By integrating these primary and secondary sources, the study establishes a comprehensive corpus for theoretical analysis while ensuring that the proposed reconstruction is grounded in both the Islamic scholarly tradition and recent academic developments.

The data collection process was conducted through systematic documentation of relevant literature obtained from books, peer-reviewed journal articles, conference proceedings, and academic databases indexed nationally and internationally. The researcher first identified literature directly addressing the concepts of naskh, mansukh, al-jam'u wa al-tawfiq, maqasid al-shari'ah, Qur'anic hermeneutics, and contemporary Islamic legal theory. Subsequently, each source was subjected to careful reading, categorization, and thematic coding according to its

²⁴ Rippin, "Abū 'Ubaid's Kitāb Al-Nāsikh Wa'l-Mansūkh."

²⁵ Rippin, "Nasikh and Mansukh."

theoretical orientation, methodological approach, and principal findings. Relevant concepts were then organized into interconnected analytical categories that facilitated comparison among different schools of Islamic thought. Particular attention was devoted to identifying similarities, differences, and methodological developments between classical and contemporary scholarship regarding the interpretation of apparent textual contradictions within the Qur'an. This systematic documentation process ensured that the collected data adequately represented the diversity of scholarly perspectives while maintaining analytical consistency throughout the research.

The data analysis employed qualitative content analysis combined with comparative, hermeneutical, and conceptual synthesis approaches. Initially, the researcher conducted content analysis to identify recurring concepts, methodological principles, and theoretical assumptions underlying discussions of naskh in both classical and contemporary literature. Comparative analysis was subsequently undertaken to examine convergences and divergences between the interpretative frameworks developed by classical scholars and those proposed by modern exegetes. Hermeneutical analysis was then applied to understand how historical context, linguistic meaning, legal objectives, and socio-cultural circumstances influence contemporary reinterpretations of naskh. Finally, conceptual synthesis integrated the findings into a reconstructed paradigm positioning *al-jam'u wa al-tawfiq* as the primary methodological principle while preserving naskh as a valid but highly restricted interpretative mechanism. Through this multistage analytical procedure, the study develops a comprehensive theoretical model capable of explaining the evolution of contemporary Islamic exegetical thought in a systematic and academically rigorous manner.

D. Results and Discussion

The findings of this study demonstrate that the paradigm of naskh and mansukh has undergone a significant epistemological transformation within contemporary Islamic exegetical thought. While classical scholarship generally regarded naskh as one of the principal mechanisms for resolving apparent contradictions among Qur'anic verses, contemporary scholars increasingly position it as the final methodological alternative after every possible effort at textual harmonization has been exhausted.²⁶ This transformation reflects a broader shift in Islamic intellectual discourse from legal substitution toward interpretative integration. Rather than questioning the legitimacy of naskh itself, contemporary scholarship seeks to redefine its methodological boundaries through stricter evidentiary standards and a more comprehensive understanding of Qur'anic coherence. Consequently, the doctrine is no longer viewed as the primary interpretative tool but as a limited juridical mechanism operating within a broader hermeneutical framework. This finding indicates that contemporary Qur'anic scholarship does not reject the classical heritage but instead reconstructs it through methodological refinement capable of addressing present-day intellectual challenges.

A second important finding concerns the increasing centrality of *al-jam'u wa al-tawfiq* as the dominant interpretative paradigm in modern Qur'anic studies. Analysis of both classical legal theory and recent academic literature demonstrates that harmonization has always occupied a privileged position within the hierarchy of

²⁶ Jakfar, bin Adnan, and Sitorus, "The Main Prayer Place for Women According to Hadith: Method Analysis *Al-Jam'u Wa Al-Tawfiq* with Islamic Family Law Approach."

Islamic legal reasoning, although this principle was not consistently implemented in portions of classical exegetical literature. Contemporary scholars have revitalized this methodological hierarchy by emphasizing that reconciliation should precede preference (*tarjīh*) and abrogation (*naskh*). Through linguistic analysis, contextual investigation, thematic interpretation, and historical reconstruction, many apparent contradictions previously classified as *naskh* are shown to be reconcilable without assuming legal cancellation. This methodological orientation preserves the validity of all relevant Qur'anic evidence while reinforcing the theological principle that divine revelation constitutes an internally coherent and unified discourse. Consequently, *al-jam'u wa al-tawfīq* emerges not merely as an interpretative technique but as the epistemological foundation of contemporary Qur'anic hermeneutics.

The findings further indicate that the reinterpretation of *naskh* is closely associated with the growing influence of *maqasid al-shari'ah* in contemporary Islamic legal thought. Modern scholars increasingly evaluate claims of abrogation not solely according to chronological evidence but also according to their consistency with the higher objectives of Islamic law. This methodological shift significantly narrows the scope of legitimate *naskh* because interpretations inconsistent with justice, mercy, human dignity, and public welfare become difficult to sustain. As a result, many legal differences previously regarded as examples of abrogation are now interpreted as manifestations of gradual legislation (*tadarruj fi al-tashrī'*), contextual differentiation, or legal specification.²⁷ Such reinterpretation enables Qur'anic legislation to be understood as a coherent process of ethical and social development rather than a sequence of isolated legal substitutions. Therefore, *maqasid al-shari'ah* functions not only as an ethical framework but also as a methodological filter for evaluating the validity of abrogation claims.

Another significant finding concerns the continuity rather than the discontinuity between classical and contemporary Islamic scholarship. Comparative analysis demonstrates that many methodological principles emphasized by modern scholars—particularly the priority of harmonization—are already rooted within classical *uṣūl al-fiqh*. Authorities such as al-Zarkashī, al-Suyūṭī, and Wahbah al-Zuhaylī explicitly recognized that reconciliation should always be attempted before declaring *naskh*. The difference therefore lies not in the rejection of classical doctrine but in the stricter application of methodological criteria and the expansion of contextual analysis. Contemporary scholars consequently reinterpret classical scholarship through renewed attention to linguistic precision, historical circumstances, and the objectives of revelation. This continuity demonstrates that methodological reconstruction represents an internal evolution of Islamic intellectual tradition rather than a departure from its foundational principles.

The study also reveals that reconstructing the paradigm of *naskh* has substantial implications for Islamic education and the future development of Qur'anic studies. Traditional instructional approaches frequently emphasize memorization of classifications concerning *nasikh* and *mansukh* without adequately introducing students to contemporary methodological debates. Such pedagogical practices may inadvertently encourage rigid textual interpretations and reduce opportunities for critical analysis.²⁸ By contrast, integrating *al-jam'u wa al-tawfīq*, contextual

²⁷ A Rouf, "Digitization of Tafsir and Its Challenge to the Authority of Interpretation: A Review of *Ulumul Qur'an*," *QOSIM: Jurnal Pendidikan Sosial & ...*, 2025, <http://ejournal.yayasanpendidikandzurriyatulquran.id/index.php/qosim/article/view/1056>.

²⁸ Yaşar, "Abu Ubayd's Understanding of Naskh."

hermeneutics, and maqasid al-shari'ah into Islamic education encourages learners to appreciate the coherence, flexibility, and ethical universality of Qur'anic revelation. This educational transformation is particularly relevant in the digital era, where Muslim students increasingly encounter complex legal, ethical, and intercultural issues requiring multidimensional interpretative competencies. Accordingly, the reconstructed paradigm contributes not only to the advancement of Qur'anic scholarship but also to the renewal of Islamic educational philosophy and curriculum development.

The comparative examination of recent academic publications published between 2023 and 2025 further confirms that contemporary Islamic scholarship exhibits a consistent tendency toward reducing the number of Qur'anic verses classified as *mansukh*. Researchers increasingly argue that many classical examples of abrogation can be more accurately interpreted through contextual differentiation, thematic integration, semantic clarification, or legal specification.²⁹ This tendency is not motivated by an attempt to reject the authority of classical scholarship but rather by the desire to restore methodological precision within Qur'anic interpretation. The findings also reveal that modern scholars employ interdisciplinary analytical frameworks integrating Qur'anic sciences, *uṣul al-fiqh*, linguistics, history, and hermeneutics to reassess traditional claims of *naskh*. Such interdisciplinary integration strengthens the credibility of interpretative conclusions because it avoids reliance upon a single methodological perspective. Consequently, contemporary exegetical thought increasingly favors comprehensive interpretation capable of preserving both the historical development of Islamic legislation and the universal applicability of Qur'anic guidance.

Another important finding concerns the relationship between historical context and legal interpretation. The study demonstrates that many legal rulings traditionally categorized as examples of *naskh* emerged within distinct socio-political circumstances encountered during the prophetic mission. When these historical circumstances are carefully reconstructed, the apparent contradiction between different Qur'anic rulings frequently disappears because each verse addresses a different social reality, legal circumstance, or educational stage. Consequently, historical contextualization functions as an indispensable methodological component within contemporary Qur'anic hermeneutics.³⁰ This finding reinforces the argument that historical awareness should precede legal judgment whenever exegetes encounter verses that appear inconsistent. Through such contextual reconstruction, the Qur'an is understood as a coherent discourse responding dynamically to the evolving needs of early Muslim society rather than as a collection of disconnected legal rulings.

The research also identifies a significant methodological convergence between contemporary Qur'anic studies and Islamic educational philosophy. Modern educational theory emphasizes critical thinking, contextual reasoning, interdisciplinary integration, and reflective learning, principles that closely correspond with the methodological orientation of *al-jam'u wa al-tawfiq*. Instead of encouraging students to memorize lists of *nasikh* and *mansukh* verses, contemporary Islamic education increasingly promotes analytical engagement with linguistic

²⁹ Abdul Rouf, "Digitization of Tafsir and Its Challenge to the Authority of Interpretation: A Review of Ulumul Qur'an."

³⁰ Susanta, "Analysis of the Miracles of the Qur'an in the Development of the Ulumul Qur'an."

evidence, historical context, legal objectives, and ethical implications. Such an educational orientation contributes to developing interpretative competence capable of addressing contemporary legal and moral challenges. Furthermore, it strengthens students' appreciation of the Qur'an as a comprehensive source of guidance characterized by coherence, flexibility, and universal relevance. Therefore, reconstructing the paradigm of *naskh* possesses significant pedagogical implications extending beyond the field of Qur'anic studies into the broader domain of Islamic higher education.³¹

Based on the comparative synthesis of classical and contemporary scholarship, the present study formulates a reconstructed paradigm consisting of five interrelated methodological principles. First, *naskh* remains a legitimate doctrinal concept but should be restricted to cases satisfying rigorous methodological requirements. Second, *al-jam'u wa al-tawfiq* should function as the primary interpretative principle because harmonization preserves the validity of all relevant scriptural evidence whenever possible. Third, *tadarruj fi al-tashri'* provides the principal interpretative framework for understanding legislative development during the prophetic mission. Fourth, *maqasid al-shari'ah* serves as the evaluative criterion through which every claim of *naskh* must be assessed. Finally, historical contextualization constitutes an indispensable hermeneutical prerequisite ensuring that legal interpretation remains faithful to both the original circumstances of revelation and the enduring objectives of Islamic law. These five principles collectively represent the theoretical foundation of the reconstructed paradigm proposed in this study. Overall, the findings indicate that the future development of Qur'anic exegesis depends upon establishing a balanced relationship between the preservation of classical scholarly heritage and the incorporation of contemporary methodological innovations. Neither uncritical acceptance of classical catalogues of *naskh* nor complete rejection of the doctrine adequately addresses the complexity of Qur'anic interpretation in the modern era. Instead, a reconstructed paradigm grounded in *al-jam'u wa al-tawfiq*, *maqasid al-shari'ah*, historical contextualization, and methodological rigor provides a more comprehensive framework for understanding the dynamic interaction between revelation and social transformation. Such an approach strengthens confidence in the coherence of the Qur'an while simultaneously enhancing its relevance for contemporary Islamic legal reasoning and education. Consequently, the reconstruction proposed in this study represents both an epistemological refinement and a methodological contribution to the continuing evolution of Islamic exegetical thought.

Table 1. Reconstruction of the Paradigm of *Naskh* and *Mansukh* in Contemporary Islamic Exegetical Thought

Classical Paradigm	Contemporary Paradigm	Reconstruction through <i>al-jam'u wa al-tawfiq</i>	Implications for Islamic Education
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³¹ Hayati et al., "A Metacognitive Approach in Teaching Ulumul Qur'an and Ulumul Hadith: A Study of Students at Stain Mandailing Natal."

Classical Paradigm	Contemporary Paradigm	Reconstruction through <i>al-jam'u wa al-tawfīq</i>	Implications for Islamic Education
<i>Naskh</i> frequently functions as the primary mechanism for resolving apparent contradictions.	<i>Naskh</i> is considered the final methodological option after harmonization fails.	Harmonization becomes the first interpretative principle before legal substitution.	Students develop critical and contextual interpretative skills rather than merely memorizing classifications.
Numerous verses are categorized as <i>mansukh</i> based primarily on transmitted reports and chronology.	The number of authentic <i>mansukh</i> verses is significantly reduced through stricter methodological criteria.	Only cases satisfying rigorous textual, historical, and legal requirements are recognized as genuine <i>naskh</i> .	Islamic education promotes methodological accuracy and evidence-based reasoning.
Legal interpretation emphasizes chronological succession of revelation.	Interpretation integrates chronology with language, context, and objectives of revelation.	Historical contextualization complements chronological analysis.	Learners understand the socio-historical development of Qur'anic legislation.
<i>Maqasid al-shari'ah</i> plays a relatively limited role in evaluating <i>naskh</i> .	<i>Maqasid</i> becomes an essential evaluative framework for interpreting legal texts.	Every claim of <i>naskh</i> must remain consistent with justice, mercy, and public welfare.	Curriculum integrates ethical reasoning with textual interpretation.
Apparent contradiction often leads directly to legal substitution.	Apparent contradiction is investigated through thematic, linguistic, and contextual analysis.	<i>Al-jam'u wa al-tawfīq</i> functions as the principal epistemological foundation.	Students cultivate interdisciplinary analytical competence appropriate for contemporary Qur'anic studies.

The reconstruction of the *naskh* and *mansukh* paradigm proposed in this study demonstrates that contemporary Qur'anic interpretation is undergoing a profound epistemological transformation without abandoning the intellectual legacy of classical Islamic scholarship. Rather than rejecting the doctrine of *naskh*, contemporary scholars seek to redefine its methodological position within the hierarchy of Qur'anic interpretation. This reconstruction is primarily motivated by

the realization that the Qur'an possesses an intrinsic textual coherence that should not be compromised through unnecessary claims of legal abrogation. Consequently, the methodological emphasis shifts from identifying verses that supersede one another toward understanding how apparently divergent texts may coexist within a unified framework of divine guidance.³² Such an approach strengthens the theological principle that revelation is internally consistent because it originates from the same divine source. Therefore, the reconstructed paradigm represents methodological refinement rather than doctrinal revision, preserving both the authority of classical scholarship and the relevance of contemporary hermeneutics.³³ One of the most significant implications of this reconstruction concerns the elevation of *al-jam'u wa al-tawfiq* from an auxiliary interpretative technique to the principal epistemological framework of Qur'anic exegesis. Classical jurists had already recognized that harmonization should precede preference (*tarjih*) and abrogation (*naskh*), yet practical exegetical traditions occasionally prioritized legal substitution more readily than reconciliation. Contemporary scholarship restores this methodological hierarchy by insisting that every possible linguistic, contextual, thematic, and historical explanation must first be exhausted before a claim of *naskh* can be accepted. This methodological sequence not only preserves the validity of Qur'anic evidence but also minimizes interpretative subjectivity. As a result, apparent contradictions become opportunities for deeper textual investigation rather than immediate justification for legal replacement. This reconstruction therefore reinforces both methodological rigor and theological confidence in the unity of revelation.

The findings also indicate that *tadarruj fi al-tashri'* constitutes the most appropriate interpretative framework for understanding legislative development in the Qur'an. Rather than viewing different legal rulings as evidence of contradiction, contemporary scholars increasingly understand them as stages within a divinely guided educational process designed to transform society gradually. Such an interpretation reflects the pedagogical wisdom of revelation, which accommodated the evolving readiness of the early Muslim community without compromising the ultimate objectives of Islamic law. This perspective enables scholars to appreciate legislative diversity while preserving the continuity of divine guidance. It also resolves many classical examples of *naskh* without diminishing the legal authority of earlier verses. Consequently, gradual legislation emerges as a more comprehensive explanatory model than unrestricted legal substitution.

Another important contribution of this reconstructed paradigm is the integration of *maqasid al-shari'ah* into the evaluation of abrogation claims. Classical scholarship primarily relied upon chronology, transmitted reports, and legal authority when determining the occurrence of *naskh*. Contemporary scholarship supplements these criteria by asking whether a proposed interpretation remains consistent with the universal objectives of Islamic law, including justice, mercy, wisdom, human dignity, and public welfare. This additional evaluative dimension substantially reduces

³² Abdurrahman Abdurrahman, Muhammad Irfan, and M. Agus Muhtadi Bilhaq, "Interpretation Ulumul Qur'an Course As the Foundation for Moderate Understanding of Febi Iain Pontianak Students, West Kalimantan Province," *Tanzil: Jurnal Studi Al-Quran* 6, no. 1 (2023): 85–106, <https://doi.org/10.20871/tjsq.v6i1.308>.

³³ Sulieman Ibraheem Shelash Al-Hawary et al., "The Education of Children in an Islamic Family Based on the Holy Qur'an," *HTS Teologiese Studies / Theological Studies* 79, no. 2 (2023), <https://doi.org/10.4102/hts.v79i2.8273>.

arbitrary applications of *naskh* because legal conclusions inconsistent with the ethical spirit of revelation become methodologically untenable.³⁴ Consequently, *maqasid al-shari'ah* functions as an epistemological safeguard ensuring that legal interpretation remains faithful to both the letter and the spirit of the Qur'an. Such integration represents one of the defining characteristics of contemporary Islamic legal thought.

Historical contextualization likewise emerges as a decisive methodological element within the reconstructed paradigm. The study demonstrates that many legal differences previously interpreted as abrogation become comprehensible once the socio-historical circumstances surrounding revelation are carefully examined. Different verses often addressed distinct social realities, political circumstances, or educational needs rather than expressing contradictory legal intentions. Consequently, reconstructing the historical environment of revelation allows exegetes to distinguish between contextual diversity and genuine legal conflict. This approach enhances interpretative accuracy while preserving the integrity of every Qur'anic verse within its original historical function. It also illustrates that contextual awareness is not an innovation imported from modern hermeneutics but a continuation of principles already recognized within classical Islamic scholarship.

The comparative analysis further demonstrates that the apparent opposition between classical and contemporary scholarship is frequently overstated. Classical authorities themselves differed considerably regarding the scope, conditions, and application of *naskh*. Some scholars accepted relatively extensive classifications of *mansukh* verses, whereas others adopted far more restrictive approaches requiring rigorous textual and chronological evidence. Contemporary scholarship therefore represents the continuation of an existing methodological diversity rather than a radical departure from Islamic tradition. Recognizing this continuity helps overcome the false dichotomy between traditionalism and modernism that often characterizes discussions of Qur'anic interpretation. Instead, methodological reconstruction should be understood as an internal process of intellectual development rooted within the Islamic scholarly heritage itself.

From the perspective of Islamic education, the reconstructed paradigm offers important implications for curriculum development and pedagogical practice. Traditional instruction concerning *naskh* frequently emphasizes memorization of classifications and historical debates without adequately introducing students to contemporary methodological developments. Such approaches may unintentionally encourage rigid textual interpretations that overlook the dynamic relationship between revelation, historical context, and ethical objectives. Integrating *al-jam'u wa al-tawfiq*, *maqasid al-shari'ah*, and contextual hermeneutics into Islamic education enables students to develop higher-order analytical competencies essential for addressing complex contemporary issues.³⁵ These competencies include critical thinking, comparative reasoning, contextual interpretation, and interdisciplinary analysis. Consequently, the reconstructed paradigm contributes significantly to renewing the philosophy of Islamic education while strengthening students' appreciation of the Qur'an as a coherent and universally relevant source of guidance.

³⁴ Ihsan Yilmaz, Esraa Al-Sarray, and Ainul Jaria Maidin, "Digital Citizenship Education in Islamic Religious Education: Cultivating Responsible Muslim Citizens in the Digital Society," *Al-Mukhlashin: Jurnal Multidisiplin Ilmu* 2, no. 1 (June 1, 2025), <https://doi.org/10.69900/am.v2i1.41>.

³⁵ Ahmad Nabriz et al., "The Future of Islamic Education in Europe: Challenges, Opportunities, and Emerging Paradigms," *Al Husna: Jurnal Ilmiah Pendidikan Agama Islam* 2, no. 1 (June 1, 2025): 14–42, <https://doi.org/10.69900/ah.v2i1.20>.

The proposed reconstruction also contributes to the development of contemporary Islamic legal reasoning (*ijtihad*). Modern Muslim societies encounter unprecedented ethical, technological, environmental, biomedical, and socio-political challenges that require flexible yet principled legal responses. Excessive reliance upon expansive notions of *naskh* may unnecessarily limit the interpretative potential of the Qur'an in responding to these emerging realities. By contrast, prioritizing harmonization and contextual analysis enables jurists to preserve the relevance of diverse Qur'anic texts while remaining faithful to the objectives of Islamic law. This methodological flexibility strengthens the capacity of Islamic jurisprudence to engage constructively with contemporary civilization without compromising its normative foundations.³⁶ Therefore, the reconstructed paradigm functions not merely as an exegetical theory but also as a practical framework for future *ijtihad*.

The novelty of this study lies in its formulation of an integrated theoretical model that systematically combines five complementary methodological pillars: (1) recognition of *naskh* as a valid but restricted doctrine, (2) prioritization of *al-jam'u wa al-tawfiq* as the primary interpretative principle, (3) understanding legislative development through *tadarruj fi al-tashri'*, (4) evaluation of legal interpretation through *maqasid al-shari'ah*, and (5) historical contextualization as an indispensable hermeneutical prerequisite. Previous studies generally discussed these concepts separately or comparatively. In contrast, this study integrates them into a unified epistemological framework capable of guiding contemporary Qur'anic interpretation. This synthesis therefore represents a theoretical contribution extending beyond descriptive analysis toward the construction of an operational paradigm applicable within both academic research and Islamic education. Overall, the discussion confirms that reconstructing the paradigm of *naskh* and *mansukh* through the *al-jam'u wa al-tawfiq* approach offers a more comprehensive and balanced methodology for contemporary Qur'anic exegesis. The proposed model preserves the intellectual achievements of classical Muslim scholarship while incorporating advances in hermeneutics, legal theory, and educational philosophy developed within contemporary Islamic thought. By positioning harmonization rather than legal substitution as the primary interpretative principle, the reconstructed paradigm reinforces confidence in the coherence, universality, and enduring relevance of the Qur'an. At the same time, it provides Muslim scholars, educators, and jurists with a rigorous methodological framework for addressing increasingly complex contemporary challenges. Consequently, this reconstruction not only enriches the discipline of *Ulum Al-Qur'an* but also contributes to the broader renewal of Islamic intellectual tradition in the global digital era.

³⁶ Latifah Latifah et al., "Analysis of the Development of Qur'an–Hadith Learning in Improving the Quality of Islamic Religious Education in the Modern Era at Madrasah Tsanawiyah," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 1 (January 6, 2026): 118–35, <https://doi.org/10.69900/ag.v6i1.529>.

Conclusion

The present study concludes that the concept of *naskh* and *mansukh* continues to occupy an important position within contemporary Qur'anic studies; however, its methodological application requires substantial epistemological reconstruction in response to recent developments in Islamic hermeneutics and legal theory. The findings demonstrate that the principal difference between classical and contemporary scholarship does not concern the legitimacy of *naskh* itself but rather its methodological scope, evidentiary standards, and interpretative hierarchy. Classical scholars generally employed *naskh* as one of the principal mechanisms for resolving apparent contradictions among Qur'anic verses, whereas contemporary scholars increasingly prioritize *al-jam'u wa al-tawfīq*, historical contextualization, and *maqasid al-shari'ah* before considering legal abrogation. Consequently, many cases traditionally classified as *mansukh* can be more appropriately understood as manifestations of gradual legislation (*tadarruj fi al-tashrī'*), contextual differentiation, legal specification (*takhsis*), or semantic qualification (*taqyid*). Based on these findings, this study proposes a reconstructed paradigm consisting of five interconnected methodological principles: recognizing *naskh* as a valid but highly restricted doctrine, prioritizing *al-jam'u wa al-tawfīq* as the primary interpretative approach, understanding legislative development through *tadarruj fi al-tashrī'*, evaluating legal interpretation within the framework of *maqasid al-shari'ah*, and integrating historical contextualization as an indispensable hermeneutical prerequisite. Collectively, these principles provide a more comprehensive and balanced framework for understanding the coherence, universality, and continuing relevance of the Qur'an within contemporary Islamic exegetical thought while preserving the intellectual heritage of the classical Islamic scholarly tradition.

The theoretical contribution and novelty of this study lie in the formulation of an integrated epistemological model that systematically synthesizes classical *Ulum Al-Qur'an*, contemporary Qur'anic hermeneutics, *uṣul al-fiqh*, and *maqasid al-shari'ah* into a unified interpretative framework centered upon the *al-jam'u wa al-tawfīq* approach. Unlike previous studies that primarily described historical debates or compared classical and contemporary opinions, this research develops an operational paradigm capable of guiding future Qur'anic interpretation, Islamic legal reasoning, and Islamic educational practice. The findings also carry important implications for Islamic Religious Education (*Pendidikan Agama Islam*), particularly in curriculum development, lecturer preparation, and the cultivation of students' critical, contextual, and integrative thinking skills. Rather than presenting *naskh* merely as a historical classification of Qur'anic verses, Islamic education should introduce it as a dynamic methodological discourse that encourages analytical engagement with revelation through linguistic, historical, legal, and ethical perspectives. Nevertheless, this study is limited by its exclusive reliance on library research and conceptual analysis, without empirical investigation into how the reconstructed paradigm is implemented within Qur'anic exegesis classrooms, Islamic universities, or fatwa institutions. Therefore, future studies are recommended to employ mixed-method or empirical approaches to evaluate the practical effectiveness of the proposed paradigm in Islamic higher education, curriculum implementation, contemporary *ijtihad*, and digital Qur'anic learning environments. Such investigations will further strengthen the theoretical reconstruction proposed in this study and contribute to the continuing development of Islamic scholarship capable of responding constructively to the intellectual, educational, and societal challenges of the global digital era.

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