



## THE ETYMOLOGY OF THE WORDS NASIKH AND MANSUKH, ITS INFLUENCE ON TERMINOLOGICAL DEFINITIONS

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### ABSTRACT

*The article describes the opinions of scholars regarding the abrogated verses of the Holy Qur'an and the dictionary and etymological meanings of the word naskh are given in detail.*

**KEYWORDS:** *naskh, nasikh, mansukh, judgment, rise of judgment, truth of naskh word, metaphor in naskh .*

Allah has sent down His Shari'ah to His servants at various times through His Prophets to guide them to the right path and, as a result, to gain the approval of their Lord. Although those Shari'ahs were revealed to many peoples and at different times, they promoted a single creed, a single belief.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

(Ya Muhammad) **And to every messenger whom We have sent before you: "There is no god but Me, so worship Me". We may have sent a revelation<sup>1</sup> (Surat al-Anbiya, 25).**

This doctrine is combined with the issues of prayer and behavior encountered in daily life, forming a general Shari'ah that ultimately determines how the slaves should behave. At the same time, the issues of prayer and treatment vary according to time and space. The rulings imposed on one ummah are forbidden to other ummahs, and the deprived rules are more widely accepted.

In this way, the annulment of one sentence or its change to another is called naskh.<sup>2</sup> The main reason for this is, first of all, that it is up to Allah to whom and what is revealed. Because Allah controls His property as He wills:

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

**He is not responsible for what he does, but they are (Slaves before Allah) responsible<sup>3</sup>. (Surat al-Anbiya, 23)**

In addition, our scholars have tried to justify the following:

The goals required of some ummah are different from the goals required of other ummahs. The rulings revealed to the ummah at one time may not apply to another ummah at another time. In the first period of the Shari'ah, the transmission of the message differs from the situation after the complete transmission of the religion. Because as time and space change, so does the proportion of judgments<sup>4</sup>.

Let us begin to conduct research in this regard in order to study the science of naskh and mansukh in detail.

We will first study the lexical and then the terminological meanings of naskh

<sup>1</sup> Sheikh Abdulaziz Mansur. Translation and Interpretation of the Meanings of the Holy Quran, – Tashkent: "Tashkent Islamic University" Publishing House, 2014.

<sup>2</sup> Note: In the following places, we will discuss the terminological meaning of naskh in detail.

<sup>3</sup> Sheikh Abdulaziz Mansur. Translation and Interpretation of the Meanings of the Holy Quran, – Tashkent: "Tashkent Islamic University" Publishing House, 2014.

<sup>4</sup> Manno al-Qotton. Mabahis fiy ulumil-Qur'an. Riyadh: Maktabatul-ma'arif lin-nashri wat-tawziy, 2000.



Ancient scribes used the word ‘naskh’ in a very broad sense. They used the word in an absolute way - both to denote an unregistered meaning and to characterize a common meaning, as well as to express a vague and ambiguous meaning. Their use of the word also involved the invalidation of a particular Shari'ah ruling by a Shari'ah evidence that came later.

The use of the word ‘naskh’ in the same final sense may have meant its “removal and erasure”<sup>5</sup>.

Dictionary and word scribes can find a lot of information about the meanings of the word naskh, the places of its use. In particular, Abu Ja'far Nahhas <sup>6</sup>states in his book “An-nasih wal-mansuh fil-Quranil-karim”:

“Naskh comes from two things: the first is that if the sun removes the shadow, the sun has removed the shadow (which is derived from the meaning of removal). And second, you say I copied the book, if you copy it. Naskh and mansukh are based on these two<sup>7</sup>. ”

Muhammad Ali Sabuni, may Allah be pleased with him, stated that naskh is used in three different senses<sup>8</sup>. Other scholars have also expressed their views on the subject.

Based on all the sources and materials, we have generalized the meanings of the word naskh:

In the Arabic dictionary, the word "naskh" is used in the following senses:

1. Removing something with something that follows it: It is said that “نَسَخَتِ الشَّمْسُ الظِّلَّ” removed the shadow of the sun. Or conversely it is said that the “shadow removes sunlight<sup>9</sup>. It is also said that old age destroys youth<sup>10</sup>. In either case, the removal comes after the thing is gone.

2. Naskh means absolute transmission, deletion, and it is said that something else is fixed instead of what is naskh. The difference from the previous type is that what is given here may be something other than that which does not follow what is naskh. Allah says about this in Surat al-Hajj:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

**(Ya Muhammad) Whenever any messenger or prophet We have sent before you recites, Satan casts them into his recitation. So Allah will nullify what Satan casts, and then Allah will establish His revelations. God is All-Knowing and All-Wise<sup>11</sup>. (Surat al-Hajj, 52)**

In other words, Allah states that He will remove the suspicion that Satan intends to cast off, leaving no trace of it, and that He will strengthen His revelations with something else.

In another verse, Allah states that He can replace one verse with another:

وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنَزَّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

**When We substitute one verse for another, and Allah is Aware of what He sends down, they say (to Prophet): "You are forgeries." No! Most of them do not know (the wisdom of it). (Surat an-Nahl, 101)**

That is, "If we repeal the ruling of the first verse and replace it with another verse ..."

3. It is said that something is absolutely absent. This means ‘Remove and Delete’<sup>12</sup>. In this case, the obsolete item is destroyed at once. His example is given in the following verse

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

<sup>5</sup> Sheikh Muhammad Sadiq Muhammad Yusuf. Ulumul-Quran. – Tashkent: “Hilal-Nashr” publishing house, 2013.

<sup>6</sup> Abu Ja'far Ahmad ibn Muhammad ibn Ismail ibn Yunus Al-Murodi, An-Nahhos an-Nahvi, al-Misri. Born in Fustat. He learned grammar and elementary sciences from the same local scholars. He then traveled to Baghdad in search of knowledge. He became a disciple of such great scholars as Imam Zajjoj, Imam Ahfash al-Asghar, Imam Mubarrad. He died in Egypt in 950 AD.

<sup>7</sup> Abu Ja'far An-Nahhos, “An-nasih wal-mansukh fil-Quranil-karim”, page 9, “Al-maktabatul-alamiyya”.

<sup>8</sup> See: Muhammad Ali Sabuni, “Rovai'ul-bayan tafsiyru ayatil-ahkam” 1-juz, “At-tibyan fiy ulumul-Qur'an” ...

<sup>9</sup> Muhammad Ali Sabuni. Rovai'ul-bayan tafsiyru ayatil-ahkam. – Beirut: “al-maktabatul-asriyya”, 2017.

<sup>10</sup> Rogib Asfahoni. Mufradatu alfazil-Quran. – Beirut: “Dorul-kalam”, 2014. P. 801.

<sup>11</sup> Sheikh Abdulaziz Mansur. Translation and Interpretation of the Meanings of the Holy Quran, – Tashkent: “Tashkent Islamic University” Publishing House, 2014.

<sup>12</sup> Sheikh Muhammad Sadiq Muhammad Yusuf. Ulumul-Quran. – Tashkent: “Hilal-Nashr” publishing house, 2013.



**(Ya Muhammad) If We nullify a verse, or cause it to be forgotten, We can bring one better than it, or its equivalent. Do you not know that Allah has**

**power over all things? (Surat al-Baqara, 106)**

It means "we will abolish it, remove it, or erase it from the hearts of men."<sup>13</sup>

4. Used in the sense of copying, making copy. It is desirable to copy from one picture to another, that is, to keep a copy of what is being copied, as well as to keep a copy of it from one place to another. "نسخ الكتاب" It is understood that nothing has disappeared or even diminished from the first.

5. Copying is used in the sense of transferring to another image. In this case, the image is transferred from one image to another. The difference from the previous case is that the original of what is naskh disappears. When "نسخ الإنسان قراداً" means "man was born to an ape", it means that he became an ape.

6. The shape taken from the core of the naskh and made in the form of an exception. This form is also used in the sense of writing as before, or requiring writing. The same meaning is found in the following verse in Surat al-Jasiah:

إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ (29)

**"Verily, We have recorded what you used to do" (v. 29).**

We wrote down exactly what you did in that world in a timely manner. That is, We commanded the angels to record your deeds as they are. They would record these deeds in their deeds<sup>14</sup>.

7. A form taken from the core of the naskh and made in the form of "naasaho-mutunaxa". This is used in the sense of helping other copyists.

8. Naskh is taken from the core and made in the form of "intasaxo-intisox". This form also means deleting and copying as in the original kernel<sup>15</sup>.

9. The shape taken from the core of the naskh and made in the form of tanosux.

a) "Tanosaha shayani" refers to two things trying to destroy each other, one of which results in the destruction of the other.

b) "تناسخ الأيام" means continuous, continued.

c) The phrase "تناسخ الأرواح" is used in the sense that souls moved from their bodies to other bodies after death.

d) Is used as "تناسخ القوم الشيء" and "تناسخ الحاضرون الموقف". The phrases "people changed something" and "those who came changed places" meant exchange.

e) "تناسخ الورثة" It is said that the heirs die one after another and are left without an heir<sup>16</sup>.

Let us now turn to the words naskh, nasikh and mansukh and look at what they mean.

Nasx is a key word in the sense of naskh, to do naskh work, and it is understood that the word naskh means whatever happens, regardless of what it means. The removal of light by the sun, the copying of a book, and so on.

Nosix is understood to be a naskh maker, a performer of naskh work. For example, the sun, the person who copies the book, and in another sense, those who do the same work depending on their location.

Mansukh is understood as something that has been done, the work of naskh has been done on it. For example, a shadow cast by the sun, something copied from a book, and so on.

For example, in the rulings or verses of the Shari'ah:

<sup>13</sup> Rogib Asfahoni, "Mufradatu alfazil-Quran", page 801, "Dorul-kalam", Beirut 2014. At this point, we have to admit that there is no detailed information about naskh in the Uzbek language in sources other than the book "Ulumul-Qur'an" by Sheikh Muhammad Sadiq Muhammad Yusuf. However, this book was divided according to other sources as it was not a book specific to the science of naskh and mansukh and there was an opportunity to add to their opinions in books about naskh. See: "An-nasx fiy dirosatil-usuliyin", "an-Nasix val-mansukh fil-Qur'an", "mufradot", "al-ma'oniyy", "qomus" ....

<sup>14</sup> Sheikh Muhammad Sadiq Muhammad Yusuf. Ulumul-Quran. – Tashkent: "Hilal-Nashr" publishing house, 2013.

<sup>15</sup> See al-qomus al-arabi, alma'aniy.com

<sup>16</sup> See al-qomus al-arabi, alma'aniy.com



**A verse or judgment that invalidates a judgment is nasih, a verse or judgment that is annulled is nasih, and the practice of that act is nasih.**

We learned about the lexical meanings of Naskh. Based on this information, it can be said that the meanings of removal and displacement of the naskh are equally indicative of the same force. Or one of the two may have a real meaning and the other a figurative meaning. Scholars have advanced four different views on what is the basic meaning of the word naskh<sup>17</sup>. We will learn more about them below:

1. The word Nasx is true in both senses, and has equal power in both meanings. These are the views of Abu Bakr al-Baqillani and al-Ghazali<sup>18</sup>.

**First thought analysis.** Proponents of this view say that words have two meanings in the sense of removal and transfer, but that one word has equal power in two senses, and that one is not superior to the other. It will then be necessary to judge the two as joint as they are used. The original rule in the use of the word in one sense must be true<sup>19</sup>

..

2. The word naskh is true in the sense of copying, conveying. This is the word of Qaffol Shoshi<sup>20</sup>.

**Second opinion analysis.** The owners of this idea are based on two types of views that are true in the sense of nasx - carrying:

1) When you say "I copied the book", if the copying is true, that will be our goal. If you look at it as a metaphor, it cannot be a metaphor for the meaning of removal. Because what is copied is neither deleted, nor is it something like deleted. So it is derived from that meaning because it is similar to the meaning of transfer. If it is used in the sense of moving, then it is true in the same sense. In order to repel the partnership in one sense, it becomes a metaphor in another sense.

2) The use of the word Nasx in the sense of moving is much more, and in the sense of removing is less than before. Therefore, the more it is used, the more true it becomes, and the less it is used, the more figurative it becomes. Because truth is more than a metaphor in terms of usage. Therefore, it is not permissible to make the truth in the places where it is rarely used<sup>21</sup>.

3) **The word naskh means truth in the sense of removal, loss, and metaphor in the sense of transfer.** This is the opinion of Imam al-Razi<sup>22</sup>, which was followed by Abul-Husayn al-Basri.

**Third opinion analysis.** From this point of view, it is emphasized in two different ways that it is true in the sense of removing the word naskh.

**First,** the word is only commonly used in these two senses. so it cannot be true in the sense of transference. Because when you say I copied a book, it can't really show that the book itself is genuine, but it's similar to it. Therefore, it is determined to be true in the sense of removing even without mentioning the abundance of the metaphor.

**Second,** the meaning of relocation is more specific, while the meaning of removal is more general. The reason for this is that the transfer is the disappearance of the quality of something, the emergence of the quality of the bull. Dismissal means absolute loss. It is preferable for a word to be made true in the general sense by placing the word hosni, which rotates between the general and the specific word. Because there will be more benefits in general.

<sup>17</sup> Annasx 'indal-usulliyyin

<sup>18</sup> Abu Hamid Muhammad ibn Muhammad al-Ghazali, a well-known Islamic scholar, was born in 450 AH in the city of Tus in Khorasan and died in 505 AH. He has advanced knowledge in almost all Islamic sciences and has written more than 200 works.

<sup>19</sup> Commentary Usul-Pazdavi, 3/875.

<sup>20</sup> Abu Bakr Muhammad ibn Ali ibn Ismail Qaffal Shashi was born in 291 in Shosh (Tashkent). They traveled to Iraq, Damascus, and the Hijaz in search of knowledge. He was a scholar of creed, jurisprudence, method, vocabulary and literature. He died in 365. Famous works: "Kitab fi usulil-fiqh", daloilun-nubuvvat, mahosinush-sharia ...

<sup>21</sup> An-nasx'indal-usulliyyin, p.25

<sup>22</sup> The Imam of the Mutakallimun, Abulfazl Muhammad Fakhriddin ibn Ziyouddin Taymi Shafi'i, was born in 543 in the city of Ray and died in 606. The product is a work of elephant-method



4) The word naskh is spiritually common in both senses. Shawqani, may Allah have mercy on him, said<sup>23</sup> in the book of Burhan that it belongs to Ibn Munir.

**Fourth thought analysis.** The word naskh means spiritually common in the sense of **moving and removing:**

**In fact, there is a certain amount of commonality between the sun removing shadows and copying from a book.** This is actually a judgment of elevation, which becomes clear when in the shadows. Because here the shadow went away using something contrary to the shadow. But **the point of raising** it when it comes to copying a book remains an excuse. After all, the words copied from the book with the help of writing can be expressed only in the original. The expression was typical of the original. Hence, as a result of that original copying, the specificity of the expression in which only it is contained has increased.

As a result, the rise of the shadow and the rise of the individual became equal in the sense of the so-called "rise."

Some have said that "*a certain amount of commonality*" between the two is a change. Thus the naskh becomes semantically common between the two meanings<sup>24</sup>.

According to the study, almost all the scholars agreed that the word naskh was used in the sense of removal, copying, and modification, and that it did not really matter in what sense it was true and in what sense it was figurative, resulting in great differences and no scientific purpose.

The reason we cite here was to point out that there are similar debates. There are also scholars who say that there is a scientific purpose to this debate.

Examining these views, it is clear from the scholars' comparative information about them that the idea that "**the word Naskh is true in the sense of removal, loss, and metaphorical in the sense of transfer**" is preferable. This is because it is more apparent that it is a metaphor in the sense of copying rather than being used in terms of vocabulary.

Because by copying a book, what is in it remains as it is. The word "copied" was used figuratively from the word "copy". So if there is a metaphor in the sense of copying, there will be truth in another word. This is true in the sense of self-abnegation<sup>25</sup>.

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<sup>23</sup> Shavkoni, irshodul-fuhul, 183 pages.

<sup>24</sup> Shavkoni, irshodul-fuhul, 183 pages.

<sup>25</sup> Abu Husayn Basri, "Mu'tamad", 1/395.