

Study of Nasakh-Mansukh in the Interpretation of the Verses of War and Peace in the Book of Tafsir Imam Al-Qurthubi

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Article Info

Article history:

Received April, 2025

Revised April, 2025

Accepted April, 2025

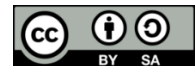
Keywords:

Nasakh-Mansukh,
Verses of Peace,
Verses of War,
Imam al-Qurthubi

ABSTRACT

The Qur'an is a guideline for Muslims that contains various laws and teachings that must be understood through interpretation. One of the important concepts in the science of tafsir is Nasakh-Mansukh, which is the abolition or change of laws in certain verses. This study examines how Imam Al-Qurthubi interprets the verses of war and peace in the context of Nasakh-Mansukh. Using qualitative methods, based on historical-sociological analysis, as well as thematic and hermeneutic approaches, this study found that Imam al-Qurthubi affirmed that the message of peace in the Qur'an remains relevant despite the verses that discuss war. He does not necessarily consider the verse of war to remove the verse of peace, but understands the two types of verse in the context of different applications. The results of this study are expected to provide new insights in understanding the relationship between war and peace verses and their interpretation implications in contemporary life.

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1. INTRODUCTION

The debate on the concept of nasakh-mansukh in the interpretation of the Qur'an is still a controversial topic among scholars¹². Some scholars argue that the war verses have erased the verses of peace, while others argue that they remain relevant and have their own context of application. Imam al-Qurthubi, in his commentary, gives a unique approach in understanding the relationship between the

verses of war and peace³. This research aims to examine in depth how al-Qurthubi interprets these verses and how they are relevant to the modern context. The Qur'an is one of the legacies left by the Prophet Muhammad (saw). as a guide for mankind, which there is no doubt in it, and comes directly from Allah SWT. Therefore, it must be used as a guide for life. In order to live safely in this world and the hereafter. In addition, the Qur'an is a book that contains

¹ Rahmat Hidayat, "Pemikiran Haji Abdul Malik Karim Amrullah (HAMKA) Tentang Dakwah Dan Implikasinya Terhadap Pengembangan Masyarakat Islam" (Universitas Islam Negeri Raden Intan Lampung, 2023),

<http://repository.radenintan.ac.id/29583/1/Disertasi>

Cover s.d Bab 2 Rahmat Hidayat.pdf.

² Quraish Shihab, *Tafsir Al Misbah, Pesan, Kesan Dan Keserasian Al Qur'an* (Jakarta: Lentera Hati, 2005).

³ Siti Shopiyah, "Hak-Hak Perempuan Dalam Surat Al-Ahzab (Tafsir Muqarin Al-Qurthubi Dan Sayyid Quthb)," *MISYKAT Jurnal Ilmu-Ilmu Al-Quran Hadist Syari Ah Dan Tarbiyah* 8, no. 1 (2023): 46, <https://doi.org/10.33511/misykat.v8n1.46-60>.

comprehensive explanations, both big and small problems. However, the plurality of the Qur'an is not a finished product that can be directly understood deeply by ordinary people. It needs to be fought for through a series of intellectual ijtihad activities which are often called "tafsir".⁴

Of the many knowledge that must be mastered by a person to be able to understand or interpret the Qur'an, one of them is the science of nasakh-mansukh, by which it is known which laws are still valid and which laws are no longer valid. And a special explanation of the science of nasikh-mansukh can be found in several books of the Qur'an, such as *al-Burhān fī 'Ulūm al-Qur'ān* by Imam az-Zarkasyi,⁵ *al-Itqān fī 'Ulūm al-Qur'ān* by Imam asSuyuti⁶ and *Mabāhiṣ fī 'Ulūm al-Qur'ān* by Imam Manna'al-Qoṭan⁷. However, the existence of nasakh-mansukh science is still debating the table.⁸ Because there are some scholars who reject the concept of nasakh-mansukh, but some support this concept. The evidence used by those who accept the existence of nasakh-mansukh between the verses of the Qur'an is the word of Allah in QS. al-Baqarah [2]:106

The Prophet (peace and blessings of Allaah be upon him) said " :The Prophet (peace and blessings of Allaah be upon him) said: 'O Allaah, the All-Knowing ,the All-Powerful

Meaning: *The verse that We have nasakh (cancel) or We have made (humans) forget about it, We will surely replace it with something better or comparable to it. Do you not know that Allah is Almighty over all things* (Qur'an al-Baqarah [2]:106)

Thus, it can be said that the scholars who support the existence of nasakh-mansukh, give the reason that the meaning of the word "verse" in the above verse is the verse of the Qur'an itself.⁹ As for the word "terror" itself, it is the origin of the word "terrorism". The word "terror" can mean fear, and cruelty. To commit terror means to commit (arbitrary) atrocities to create fear. Terrorists are people who use violence to create fear. From this explanation, terrorism can be interpreted as the use of violence to create fear in order to achieve goals. The word "terrorism" in Arabic is *Irhāb*, while the perpetrator of acts of terrorism is called *Irhābiyy*. This word comes from *Rahiba* *Yarhabu*, which means: fear. *Rahhabahu* *Wa Arhabahu* *Wa Istarhabahu* means: to frighten, to intimidate.¹⁰

Imam al-Qurthubi as the figure who the author makes the object of this study is a famous mufasir and his knowledge is also recognized by many people, and it is not uncommon for his tafsir book to also be a source of reference for mufasir and Muslim scholars *muta'akhirin*. Which is the book of tafsir itself which contains more and discusses the laws in the Qur'an. This can be seen from the title of his tafsir book which is "*al-Jāmi' li Ahkām al-Qur'ān*".¹¹ Therefore, the author argues that this book is very suitable for resolving the controversy of verses that contain the admonition to war, and the verses that contain the admonition to make peace, and to forgive each other.

2. METHODS

This study uses a qualitative method with a historical-sociological approach¹² as

⁴ Alamsyah. 1992. Jurnal Al-'Adalah, "Dinamika Otoritas Sunnah Nabi," 1992, 479-92.

⁵ Muhammad Amin Suma, "Nasikh Mansukh Dalam Tinjauan Historis, Fungsional, Dan Shar'I," *Jurnal Al Insan*, Vol. 1, No (2005): 27.

⁶ Al Hafidz Abu al Fadl Jalal al Din Abd al Rahman bin Abi Bakr al Suyuthi, "*Al Itqan Fi Ulum Al Quran*", Juz 2, h. (Cairo: Maktabah Wahbah, n.d.).

⁷ Manna Khil al-Qattan, *Studi Ilmu-Ilmu Al-Qur'an, Terj. Mudzakir*, ed. Terj. Mudzakir, cet 14, (Bogor: Pustaka Lintera Antar Nusa, 2011).

⁸ Muhammad Amin Suma, "Nasikh Mansukh Dalam Tinjauan Historis, Fungsional, Dan Shar'I,,"

⁹ Abu Fida' Isma'il bin Umar bin Katsir al Qurasyi al Dimasyqi, *Tafsir Al-Qur'an Al Azim*", Juz 5 (T.tp.; Dar al Tayyibah li al Nasyr wa al Tauzi', n.d.).

¹⁰ Yusuf Baihaqi, "Terrorism in the Quranic Perspective (Reinterpretation of the ISIS Group ' s Views Regarding the Concept of Jihād , Takfir , and The Caliphate).," *Al Adalah* 16, no. 1 (2019): 67-88.

¹¹ Subi Nur Isnaini, "Hermeneutika Al-Qurṭubi: Pengaruh Ibn Aṭiyyah Terhadap Al-Qurṭubi Dalam Tafsir Al-Jāmi' Li Ahkām Al-Qur'ān," *Suhuf* 15, no. 2 (2023): 379-402, <https://doi.org/10.22548/shf.v15i2.752>.

¹² Muhammad Nawir, Irdansyah Irdansyah, and Dahlan Lamabawa, "Studi Literature : Muhammadiyah

well as thematic and hermeneutic analysis^{13,14}. Data was obtained from literature studies, especially the book *Tafsîr al-Jâmî' li Ahkâm al-Qur'ân* by Imam al-Qurthubi. The steps of the analysis include: Collecting verses related to war and peace in the Qur'an. Analyze al-Qurthubi's interpretation of these verses. Studying the concept of nasakh-mansukh in its commentary. Using a hermeneutic approach to understand the relevance of such interpretations in modern contexts.

3. RESULTS AND DISCUSSION

3.1 Verses of War and Verses of Peace

The tradition of revelation of the Qur'an is inseparable from its extensive linguistic symptoms. In fact, according to Habermas (1990), language is domination and power. Many lexicons in a language including the Qur'an are ultimately also influenced by various aspects of politics and power that make the Qur'an very dynamic and not something that descends in a vacuum. Language as an arbitrary form, this can be seen from the sound symbol system which likes and functions as a means of communication has a space without tendencies. However, language is not only a sign system, but also a macro environment that can be seen from various sides, such as as political ammunition rich with anthropological history including the revelation of the Qur'an.¹⁵

The word Jihad is one of the languages contained in the Qur'an, which is familiar to the ears of Muslims, even non-Muslims know this lexicon. This vocabulary is also often used as a tool of legitimacy, politics,

power, propaganda, until some groups use it as a tool of violence and justification in carrying out certain actions.¹⁶ The lexicon of jihad as a best-selling item among Muslims is actually not alone. Many other lexicons are actually variations of similar lexicons in Arabic such as qital, ḥarb and gazwah, which can describe a war in them. Even some other lexicons such as shari'ah (expedition led by the Prophet), qahr (war led by the companions appointed by the Prophet), qahr (conquest), and fath (liberation).¹⁷ Some scholars state that the verse qitāl is a saif verse, because in substance both contain the order of war. Mahmūd Syaltūt in his book "*al-Qur'ân wa al-Qitāl*" mentions that there are two types of qitāl (war) mentioned in the Qur'an: First, qitāl al-Muslimīn li al-Muslimīn (war between Muslims). Second, qitāl al-Muslimīn ligairi al-Muslimīn (the war of Muslims against people outside Islam).¹⁸ Of the two types, the author focuses on the second type because in historical records the wars carried out by the Prophet Muhammad are very many against people outside Islam. In the book "*Gazawāh ar-Rasūl*" 'Abdu al-Hamīd Syākīr quotes several scholarly opinions regarding the number of wars waged by the Prophet Muhammad (peace be upon him), including the opinion of Abu Ja'far at-Ṭabari who stated that the wars carried out by the Prophet Muhammad (peace be upon him) were fought 26 times.¹⁹

Furthermore, the war waged by the Prophet Muhammad was divided into the following four phases: First: the prohibition of war, this event occurred when the persecution of the Mecca polytheists against the Muslims

Dalam Tinjauan Historis, Teologis, Dan Sosiologis," *TAJID: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 7, no. 1 (2023): 17–28, <https://doi.org/10.52266/tajid.v7i1.1618>.

¹³ M Marjuki Duwila, Nurul Khikmah, and Yuniar Fathiyatur Rosyida, "Metode Dan Corak Penafsiran Al-Qur'ân: Telaah Komprehensif Terhadap Pendekatan Klasik Dan Kontemporer" 8, no. 2 (2024): 80–92.

¹⁴ Abdul Rasyid Ridho, "Peran Komunikasi Profetik Dalam Pembentukan Etika Publik Masyarakat Madani Perspektif Al-Qur'ân," *Jurnal Ilmu Al Quran Dan Tafsir*, 2021, 139–58.

¹⁵ Yunarsi, Abdul Wahid BS, Herpindo, "Hermeneutika Leksikon Ayat-Ayat Perang Dalam Al

Qur'an," *H Jurnal Bahasa, Sastra, Dan Pengajarannya*, Vol. 4, No (2021): 40.

¹⁶ Mokhamad Ali Ridlo, "Penerapan Teori Naskh Terhadap Ayat-Ayat Jihad (Studi Komparatif Antara Jalal Al-Din Al-Suyti Dan Mahmud Muhammad Taha)," *AL-ITQON*, Vol.2, No. (2016): 104.

¹⁷ Rumadi, *Masyarakat Post-Teologi: Wajah Baru Agama Dan Demokratisasi Indonesia*, (http: Gugus Press, 2002).

¹⁸ Mahmūd Syaltūt, *Al-Qur'ân Wa Al-Qitāl* (al-Qâhirah: Dâr al-Kitâb al-'Arabi, 1951).

¹⁹ Abdu al-Hamīd Syākīr, *Ghawâṭ Al-Rasūl* (Libanon: Jarus Burs, 1996).

increased so that many of the Prophet's companions asked for permission to be allowed to retaliate. The Prophet said to them "be patient because I have not received orders to fight". Second, the permission to fight but has not yet reached the mandatory order to fight. Third, it is obligatory to fight against anyone who fights Muslims. Fourth, it is obligatory to fight all infidels as they all fight against Muslims.²⁰ From the four phases above, it can be seen that warfare was only allowed in the second phase, namely when the Muslims who had migrated to Medina because they were expelled from their hometown, the city of Mecca, who were constantly subjected to intimidation and discrimination from the Quraysh who were not aware of their injustices. In such a condition, Allah also sent down the verse of the Qur'an Surah al-Hajj [22]: 39

أَذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

Meaning : *It is permissible (to fight) to those who are fought because they are actually oppressed. Indeed, Allah is indeed Almighty defending them.* (al-Hajj [22]:39)

Imam al-Qurthubi interpreted war in Islamic teachings with varied meanings. Especially when it comes to verses of the Qur'an which are broad in meaning and scope of dimensions. Warfare in the view of Imam al-Qurthubi has varied, conditional, and universal applications and implementations. The most important thing according to him is the essence of the doctrine of war itself, which is to seek the blessings of Allah, and to carry out the commands of Allah and His Messenger.²¹ The interpretation of war according to Imam al-Qurthubi includes the act of expelling all efforts, power, and determination to go through difficulties that hinder the goal. A person is only said to be at war when he fights hard by striving for the energy and ability he has to achieve the goal, which in the teachings of Islam is in the form of the pleasure of Allah and His Messenger.²²

Based on the interpretation of Imam al-Qurthubi the meaning of war in: Q.S. At-Taubah [9]: 41 The Meaning of Reciting

"انْفِرُوا خِفَافًا وَثِقَالًا"

(Depart both in a state of light and heavy) Imam al-Qurthubi explained that the commandment in this verse covers all Muslims without exception. That is, the obligation of jihad applies to all, both in light and heavy conditions, young and old. This is reinforced by the narration from Ibn Abbas about Abu Ṭalḥah who continued to go to jihad in Sham even though he was old enough to die. This shows that there is no reason for a person to abandon the obligation of jihad if it has been called.

The Meaning of Reciting

"وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ"

(And fight jihad with your wealth and yourself in the way of Allah)

According to Imam al-Qurthubi, this passage gives a perfect definition of jihad, which is fighting with property, soul, and even speech. This is also in accordance with the hadith of the Prophet Muhammad (peace be upon him) narrated by Abu Dawud: "Fight against the polytheists with your wealth, yourself, and your words."²³

The mention of property first shows the importance of the role of property in jihad, because jihad requires financial support for equipment, logistics, and other needs. Overall, this verse emphasizes that jihad is an obligation for all Muslims, without exception. Jihad can be carried out in various ways, both physically and through the support of possessions and words.

The following is an explanation of the three verses in Q.S. at-Taubah that have been quoted: This verse discusses the order of war against the polytheists after the end of the haram months, except for those who repent, establish prayers, and pay zakat. Based on the commentary of Imam al-Qurthubi, this verse is divided into five main parts:

²⁰ Ali Muhammad al-Sallabi, *Ghazawât Al-Rasûl Durûs Wa 'Ibar Wa Fawâ'id* (al-Qâhirah: Muassasah Iqra, 2007).

²¹ Syekh al-Qurthubi, "Tafsir Al-Qurthubi", Cet. I, (Beirut: ar-Risalah, n.d.).

²² Abu Abdillah al-Qurthubi, *Al-Jami Li Ahkam Al-Qur'an* (Cairo: \Dar al-Hadits, 2010).

²³ Abu Dawud as-Sijistani, *Sunan Abi Dāwud*, jilid 3 (Kairo: Dar al-Hadiş, 2005).

- a) **Haram Months:** Allah forbids Muslims to fight against the polytheists during the haram months. However, after the month ended, they were ordered to fight if they remained in polytheism.
- b) **The Command to Kill the Polystry:** This verse is general but later restricted by the hadith, so women and children are excluded from the order of war.
- c) **Location of the War:** Imam al-Qurthubi stated that this order covered all places, but Abu Hanifah restricted it only outside the Masjid al-Haram.
- d) **War Tactics:** This verse allows the siege and murder of the polytheists even before there is a call to preach to them.
- e) **Conditions of Release:** If they repent and meet the requirements of Islam (prayer and zakat), then they are allowed to live in freedom.

In conclusion, this verse gives a war order against polytheists who violate covenants or refuse to submit to Islam, but it provides a way of salvation for those who repent.

Q.S. at-Taubah [9]: 36 This verse affirms the number of months in a year according to Allah's decree, with four of them being haram months. During these haram months, it is forbidden to commit bloodshed, except in a state of self-defense.

- a) **Number of Haram Months and Months:** Allah has set 12 months in a year, with four of them as haram months in which war is not allowed except under forced conditions.
- b) **Prohibition of Self-Harm:** It means that it is forbidden to commit sins or violations of Allah's commands, especially in the haram months.
- c) **Commandment to War:** Muslims are commanded to unite in facing the polytheists just as they are united in attacking the Muslims.

- d) **Justice in War:** This order does not mean to justify war without a reason, but rather to retaliate against the actions of the polytheists who attacked the Muslims first.²⁴

In conclusion, this verse affirms the rule of just warfare, in which war is carried out only under certain circumstances and with strong unity.

Q.S. at-Taubah [9]: 41 This verse commands Muslims to wage jihad in the way of Allah with all conditions, both in light (easy) and heavy (difficult) conditions.

- a) **Participation in Jihad:** This verse affirms that all Muslims are obliged to fight, whether young or old, healthy or sick, as long as they are able.
- b) **Jihad with Wealth and Self:** Imam al-Qurthubi emphasized that jihad is not only with the physical but also with the wealth, because funds are very important in supporting the struggle.
- c) **The Virtues of Jihad:** This verse emphasizes that jihad is the best deed for a Muslim because it is a form of sacrifice for the sake of religion.

In conclusion, this verse emphasizes that jihad is an obligation for all Muslims without exception, and is carried out physically, physically, and verbally.

The Overall Meaning of the Three Verses: These three verses affirm the principles in Islam related to war and jihad, namely:

- a) War is only carried out under certain conditions, not just aggression.
- b) Justice in war, including the prohibition of killing innocent people.
- c) The obligation to wage jihad is for every Muslim, both with energy, wealth, and prayer and da'wah.
- d) An opportunity for polytheists to repent, which shows that Islam still provides a way of peace before war.

²⁴ Syekh al-Qurthubi, "*Tafsir Al-Qurthubi*".

Hopefully, this explanation will help you understand these verses more comprehensively.

In addition to the war verses, it turns out that the verse of peace is also explained more in the Quran. The following is an explanation of several points related to Imam al-Qurthubi's interpretation of Peace in various verses:

The Commandment to Forgive (QS. Al-A'rāf [7]: 199) This verse teaches three main principles: first: Taking the good

("خُذِ الْعَفْوَ"):

Imam al-Qurthubi interprets that one should be forgiving, not overly demanding perfection from others, and accepting their shortcomings with an open-minded attitude. Second: Enjoining to good ("وَأْمُرْ بِالْعُرْفِ"): Commandment to promote good values and encourage virtue in society. Kertiga: Stay away from ignorance ("وَأَعْرِضْ عَنِ الْجَاهِلِينَ"): Avoid conflict and not engage in arguments with people who do not have understanding or a wise attitude.

Avoiding Disputes (QS. Al-An'ām [6]: 68) This verse contains a command to stay away from those who make fun of Allah's verses: Stay away from unproductive debates: Avoid discussions that are only aimed at making fun of religion. Guard against negative influences: Interacting with people who have distorted views can risk weakening beliefs. The importance of remembering God: If a person is trapped in a bad environment, he should immediately return to remember God and stay away from it.²⁵

Recommendations for Leaning towards Peace (QS. Al-Anfāl [8]: 61) This verse teaches that if the opposing side offers peace, Muslims should accept it: Choosing the path of peace: Islam encourages the resolution of conflicts by peaceful means whenever possible. Wisdom in decision-making: Peace is not a sign of weakness, but rather a better strategy than dispute.

Coexistence in Peace. Al-Mumtahanah [60]: 8) This verse emphasizes

the importance of doing good to non-Muslims who are not hostile to Islam: Duty to do good: There is no prohibition on interacting with people of different religions as long as they do not fight Muslims. Principle of justice: Muslims are commanded to be fair to all people, without discrimination.

The Prohibition of Cursing Non-Muslim Worship (QS. Al-An'ām [6]: 108) This verse forbids Muslims to denounce the worship of others: Maintaining ethics in speaking: Insulting the beliefs of others can provoke hatred and hostility. Consequences of saying: If Muslims denounce other worships, then they can retaliate by reproaching Allah, which is an inappropriate act.

Islamic teachings encourage its people to be forgiving, stay away from disputes, prioritize peace, coexist peacefully, and maintain ethics in speaking. Imam al-Qurthubi's interpretation confirms that these principles are very important in maintaining harmonious social relations.

3.2 *Nasakh-Mansukh Verses of War and Peace*

In this discussion, the author examines five verses of the Qur'an that according to some scholars are considered to have been nasakh²⁶ (abolished by the war). These verses are QS. Al-Baqarah [2]: 256, QS. Al-An'ām [6]: 108, QS. Al-A'rāf [7]: 199, QS. Al-Anfāl [8]: 61, and QS. Al-Hijr [15]: 94. Imam Al-Qurthubi, a prominent mufasir, had a different view from the scholars who stated that these verses had been nasakh.

QS. Al-Baqarah [2]: 256 This verse states that there is no coercion in religion. Imam Al-Qurthubi interprets that this verse applies to the People of the Book who are allowed to remain in their religion by paying jizyah. However, polytheists must convert to Islam or be fought. Therefore, this verse is not deleted by the order of war in QS. At-Tahrim [66]: 9 or QS. At-Taubah [9]: 73, unless it occurs in a specific context.

²⁵ Hasan, Nur Isyanto, "Konsep Kebebasan Beragama Dalam Al Qur'an Penafsiran Imam Al Qurthubi," *Jurnal Al Ashriyyah*, (Vol.8 No. (2022): 137.

²⁶ 'Ali b. Ahmad b. Sa'ad b. Hazm al-Zahiri, *Al-Nāsikh Wa Al-Mansūkh Fī Al-Qur'ān Al-Karīm*, (Cairo: Dar al-Kutub, 1995).

QS. Al-A'raf [7]: 199 This verse commands forgiveness, amar ma'ruf, and turning away from fools. Some scholars argue that this verse is nasakh by the war verse. However, according to Imam Al-Qurthubi, this verse still applies and emphasizes the ethics of interaction, not the commandment that is contrary to jihad.

QS. Al-An'am [6]: 108 This verse forbids reproaching the worship of the polyethylene so that they do not reproach Allah. Some scholars consider this verse to be removed by the verse of war, but Al-Qurthubi argues that this prohibition remains valid as a form of manners and da'wah strategy to avoid slander against Islam.²⁷

QS. Al-Anfal [8]: 61 This verse discusses peace with the enemy if they tend to be peaceful. Some scholars consider it to be deleted by QS. At-Taubah [9]: 29 and [9]: 5. However, Imam Al-Qurthubi interpreted that this verse still applies, especially in the context of Islamic agreements and diplomacy with other parties

QS. Al-Hijr [15]: 94 This verse commands the Prophet to preach preaching openly and turn away from the polystyrene. Some scholars are of the opinion that the command to turn away has been nasakh by the verse of war. Imam Al-Qurthubi interpreted that this verse emphasizes da'wah openly and does not mean negating the obligation of jihad.

Imam Al-Qurthubi distinguishes between the laws that are fixed (muhkam) and the verses that are claimed to be nasakh by the verses of war. He rejected the claim that all the verses containing the call for peace had been removed, but explained that they remained valid in their appropriate context. This view shows that Islam does not only teach physical jihad, but also da'wah strategies and paradigms of change, ethics in interaction, and diplomacy policies according to the circumstances²⁸.

QS. al-Baqarah [2]: 256 Religious Freedom Imam al-Qurthubi interpreted this verse as an affirmation that religion should not be forced, because faith must arise from the heart. With Hans-Georg Gadamer's hermeneutic approach, this verse is understood in the social context of Arab societies that are undergoing a transition to monotheism. The meaning of this verse remains relevant in the modern context as the basis of religious tolerance, affirming that religious understanding must take into account history and tradition.

QS. al-A'rāf [7]: 199 - Ethics in Da'wah This verse emphasizes the importance of good attitude in interacting with others, including those of different religions. Imam al-Qurthubi saw it as a guideline of social ethics, which in Friedrich Schleiermacher's hermeneutic approach was understood with linguistic and psychological analysis. The meaning of this verse in the modern context is the importance of good communication in da'wah and social interaction to create harmony.

QS. al-An'am [6]: 108 - Avoiding Provocation This verse prohibits insulting the beliefs of others to prevent negative reactions to Islam. Imam al-Qurthubi emphasized ethics in interreligious dialogue, which in Paul Ricoeur's hermeneutics is understood as an ethical strategy to maintain social harmony. In the modern context, this verse emphasizes the importance of tolerance and mutual respect in religious life.

QS. al-Anfāl [8]: 61 Peace and Dialogue This verse advocates accepting peace if the other party wants it. Imam al-Qurthubi saw this as a strategy for stability, in line with the concept of rational communication from Jürgen Habermas. In the modern context, this verse supports diplomacy and conflict resolution efforts through dialogue, not violence²⁹.

QS. al-Hijr [15]: 94, Steadfastness in Da'wah This verse commands the Prophet

²⁷ M. Quraish Shihab, *Tafsīr al-Mishbāh Message, Impression, and Compatibility of Al*-Vol. 4 (Jakarta: Lentera Hati, 2005).

²⁸ Rini Setiawati and Rahmat Hidayat, "Paradigm and Transformation of Da'wah as Social Capital from Mohammad Natsir's Perspective," *KnE Social Sciences*

2024 (2024): 56–71, <https://doi.org/10.18502/kss.v9i12.15818>.

²⁹ Agus Sujarwo and Rahmat Hidayat, "Religious Harmony in Indonesia: An Abstract Practical Theological Study; Abstract; A . Introduction The differences that we find daily in life are part of the fact of life . Everyone who

Muhammad to continue to convey revelations despite facing rejection³⁰. With Wilhelm Dilthey's hermeneutics, this verse is understood in the context of the Prophet's da'wah struggle to face social challenges. Its relevance in the modern era is the importance of firmness in principle, especially in the face of social and political pressures.

Overall, the hermeneutic approach in Imam al-Qurthubi's commentary shows that the verses of war and peace in the Qur'an have contextual meaning and remain relevant in today's social, political, and religious life.

The results of the study show that Imam al-Qurthubi did not necessarily agree that the verse of war erases the verse of peace. In his commentary, he emphasized that the verses of war have a certain historical context, while the verses of peace remain relevant under different conditions. Some of the key findings from the study include:

- a) Imam al-Qurthubi interpreted the war verse by considering the historical and social context.
- b) He did not consider that all the verses of peace had been destroyed by the verses of war.

The hermeneutic approach shows that the Qur'an's message of peace remains valid under various conditions.

4. CONCLUSION

Based on this research, it can be concluded that Imam al-Qurthubi maintained the principle of peace in his interpretation of the verses of war and peace. Some of the main points found in this study are: The verses of war and peace have different contexts of application; they do not necessarily contradict each other. Imam al-Qurthubi interpreted the verses of war taking into account the historical and social context, so that they could not be understood absolutely as a war order in all situations.

The hermeneutic approach shows that the Islamic teachings on peace remain valid under various conditions, and that war is not the main goal in Islam. The verses of peace remain relevant in modern social and political life, especially in conflict resolution and diplomacy efforts. This research confirms that a deeper understanding of the concept of nasakh-mansukh in the interpretation of the Qur'an can help avoid misunderstandings related to the verses of war and jihad, and support the principle of Islam as a religion that prioritizes peace. This research concludes that Imam al-Qurthubi maintained the principle of peace in his interpretation of the verses of war and peace. He does not consider that the peace verse is completely removed by the war verse, but rather that the two types of verses have different contexts of application. The results of this research can be a reference in understanding the interpretation of the verses of jihad and peace in the Qur'an.

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