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## The Concept of *Taghyir Khalqillah* Through Mufassirin Perspective: An Analysis Based on Surah al-Nisa', Verse 119

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### Abstract

Taghyir khalqillah (alteration of Allah's creation) is one of the ways Satan misleads people. This was revealed by Allah *subhanahu wa ta'ala* in the Qur'an, Surah al-Nisa', verse 119. The act of taghyir khalqillah is explicitly prohibited but the interpretation of Muslim jurist on its message vary. Therefore, this article will discuss the meaning of taghyir khalqillah in the twelve mufassirin perspectives, carefully chosen from a variety of backgrounds. The study employs qualitative research design in achieving its objectives. There are twenty-six jurists from salaf and khalaf who attempted to interpret the meaning of taghyir khalqillah in a total of fourteen interpretations. The concept of taghyir khalqillah is divided into five principles, namely (i) physical and metaphysical alteration, (ii) temporary and permanent alteration, (iii) purpose of the alteration was made, (iv) maslahah of alteration and (v) results of the physical alteration.

**Keywords:** Taghyir Khalqillah, Surah Al-Nisa', Qur'anic Interpretation

### Introduction

To assess the faith of His creations, the life of a Muslim is bombarded with tests from Allah *subhanahu wa ta'ala*. The tests come in many forms, either physical or spritual. One test experienced by mankind is through the ever-continuous deception donned by the devil. That is why, Allah *subhanahu wa ta'ala* has stated that the devil is the archenemy of men (Qur'an

12:5). One of the forms of devil's deception is the alteration of Allah's creation (*taghyir khalqillah*) stated in Surah al-Nisa', verse 119. Allah *subhanahu wa ta'ala* says:

وَلَأُضِلَّهُمْ وَلَا مُنْبِتِيهِمْ وَلَا مَرْتَبَهُمْ فَلْيَبْتِكُنَّ آذَانَ الْأَنْعَامِ وَلَا مَرْتَبَهُمْ فَلْيَغَيِّرَنَّ خَلْقَ اللَّهِ ۚ وَمَنْ يَتَّخِذِ الشَّيْطَانَ  
وَلِيًّا مِّنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرًا مُّبِينًا

And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allah. And whoever takes Satan as an ally instead of Allah has certainly sustained a clear loss (Qur'an 4:119).

Based on the above verse, Allah *subhanahu wa ta'ala* mentions two forms of deviation that Satan desires that are to cut off the ears of farm animals and change the creation of Allah (*taghyir khalqillah*). Therefore, this article will discuss the scholarly debates on the concept of *taghyir khalqillah* (تغيير خلق الله). *Taghyir khalqillah* is also known as playing god in west, but there are differences between Muslim jurist's perspective and western perspective.

### Taghyir from the Perspective of Language

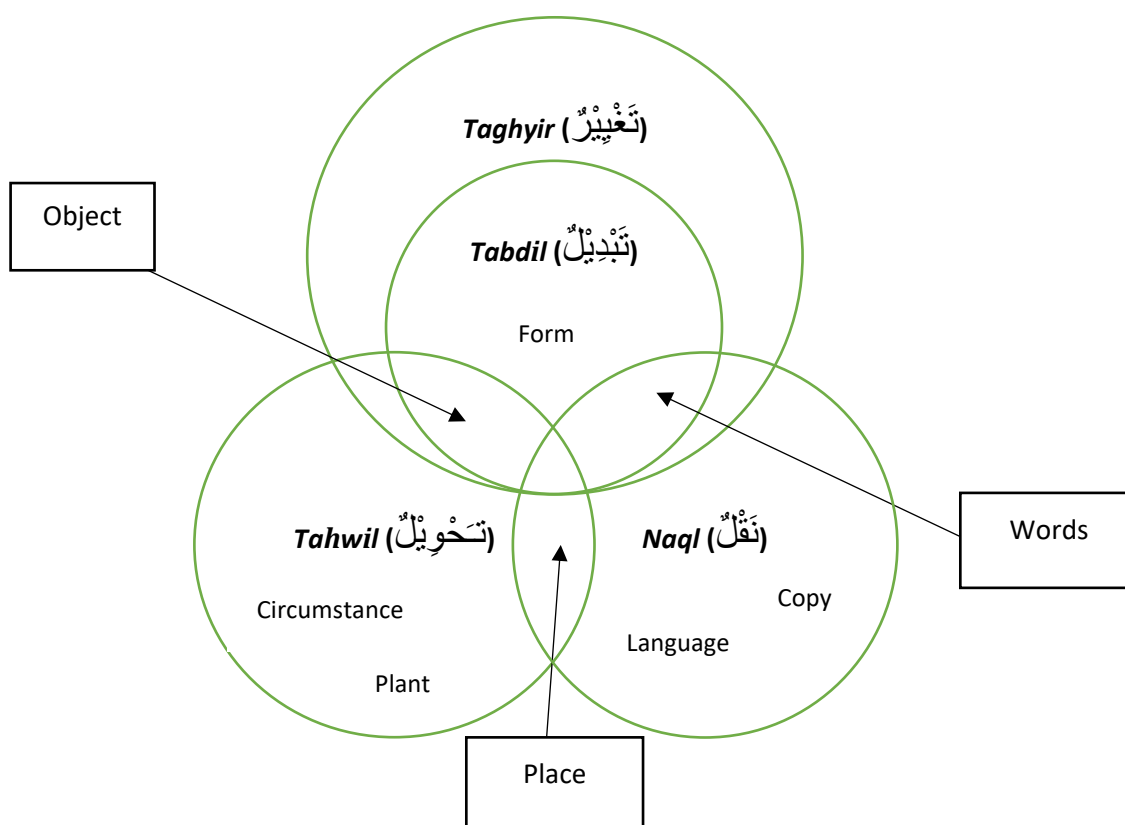
*Taghyir* (تغيير) is an Arabic word derived from the verb (غَيَّرَ - يُغَيِّرُ). There are three other words in Arabic similar in meaning that are: *tahwil* (تحويل), that is the derivative of the verb (حَوَّلَ - يُحَوِّلُ), while *tabdil* (تبديل) and *naql* (نقل), are derived from the verb (بَدَّلَ - يُبَدِّلُ) and (نَقَلَ - يَنْقُلُ) respectively. Cross-referencing the definitions of all four words, a similar meaning can be noted. Each word is used to explain the meaning between them. The following describes the definitions of the four words:

#### T 1: Definition Of Taghyir, Tahwil, Tabdil And Naql.

Definition and Keyword	Word
1. Changing the form of the original shape [Form]. 2. Changing it to another object [Object] ( <i>al-Mu'jam al-'Arabiyyah</i> , 1989; 'Abd al-Mun'im, 1999; al-Asfahani, 1991).	غَيَّرَ - يُغَيِّرُ - تَغْيِيرٌ
1. Move to another place [Place]. 2. Exchange with another object [Exchange]. 3. Change the circumstances [Circumstance]. 4. Planting [Plant] ( <i>al-Mu'jam al-'Arabiyyah</i> , 1989).	حَوَّلَ - يُحَوِّلُ - تَحْوِيلٌ
1. Changing the form [Form]. 2. Deviate words [Words]. 3. Exchange with another object [Object] ( <i>al-Mu'jam al-'Arabiyyah</i> , 1989). <i>Tabdil</i> can be used to replace <i>taghyir</i> , even though <i>taghyir</i> is more general in meaning than <i>tabdil</i> (al- Andalus, 2001).	بَدَّلَ - يُبَدِّلُ - تَبْدِيلٌ
1. Move to another place [Place]. 2. Write one's opinion [Words]. 3. Copy a book [Copy]. 4. Translate [Language] ( <i>al-Mu'jam al-'Arabiyyah</i> , 1989).	نَقَلَ - يَنْقُلُ - نَقْلٌ
The following is the summary of the definitions of the four words: <i>Taghyir</i> = { <i>Tabdil</i> } <i>Tabdil</i> = {Form, Word, Change} <i>Tahwil</i> = {Place, Change, Circumstance, Plant} <i>Naql</i> = {Place, Words, Copy, Translate}	

Based on Table 1, there are some keywords that overlap and do not overlap. Overlapping keywords mean that they can be used to describe both words whereas non-overlapping keywords mean that they can only represent the word. Among the overlapping keywords are 'change' and 'words' that overlap between *taghyir*, *tabdil* and *tahwil*; and 'place' that overlaps between *tahwil* and *naql*. Non-overlapping keywords are 'form', 'circumstance', 'plant', 'copy' and 'translate'. The following shows the order of 'keywords' and 'words' in sets and subsets.

Diagram 1: Keyword and Word Arrangements



Based on Diagram 1, there is one similarity between the four aforementioned words that is the process of changing or moving from the 'origin' to 'new', regardless of change in form, place, circumstance, language or words.

### **Taghyir in the Holy Qur'an**

An Arabic proverb says, "An example is illustrated by words." The meaning of *taghyir* can be illustrated by observing how it is revealed in the Qur'an. However, the word *taghyir* was used in several different parts of speech such as (يُعَيَّرُ), (فَلْيَعَيِّرَنَّ), (يُعَيَّرُوا), (يَتَعَيَّرُ), and (مُعَيَّرًا) ('Abd al-Baqi 2001, 619). Four words are in the category of verb (فعل المضارع – simple present) and one is a noun (اسم فاعل). The following illustrates complete sentences, surahs and verse numbers that contains all three words:

**Table 2: The Word Taghyir Mentioned in the Holy Qur'an**

No	Words	Verse	Surah and Verse Number
1.	يُغَيِّرُ	إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ	Al-Ra'd: 11
2.	فَلْيُغَيِّرَنَّ	وَلَا مَرْنَهُمْ فَلْيُغَيِّرَنَّ خَلْقَ اللَّهِ	Al-Nisa': 119
3.	يُغَيِّرُوا	ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ	Al-Anfal: 53
		إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ	Al-Ra'd: 11
4.	مُغَيِّرًا	ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ	Al-Anfal: 53
5.	يَتَغَيَّرُ	فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ	Muhammad: 15

Based on Table 2, *taghyir* divided into five types that are: self-change (تغيير ما بالأنفس), societal change (تغيير ما بقوم), change in Allah's creation (تغيير خلق الله), change in Allah's blessings (تغيير نعم الله) and change in appetite (تغيير الطعم).

### Taghyir Khalqillah According to Mufassirin

The next discussion focuses on an in-depth interpretation of *mufassirin* on surah al-Nisa', verse 119. The reason being is that this verse is the basis of the concept of *taghyir khalqillah*. Majority of scholars will use this verse to refer to the concepts and laws of changing the creation of Allah. The discussion of the concept of *taghyir khalqillah* will begin by collecting data from *mufassirin* who have made attempts to elucidate or comment on this verse. These data will be analysed based on four angles; (i) analysing the plethora of *mufassirin's* background, (ii) analysis of interpretation of *taghyir khalqillah* and substantiation used, (iii) analysing the lists of *salaf* and *khalaf* scholars who made such attempts and (iv) analysis on the interpretation of *mufassirin*.

A total of 12 *mufassirin* were selected to observe their interpretation and analysis of the concept of *taghyir khalqillah*. These *mufassirin* come from various backgrounds of historical periods, faith, *fiqhi* sect and types of interpretation; included are *mufassirin* from the 4<sup>th</sup> century *hijriah* to the 14<sup>th</sup> century *hijriah*; the *Ahl al-Sunnah wa al-Jama'ah* (ASWJ), Shi'ites or Mu'tazilites, school of thought (*madhhab*) of Hanafi, Maliki, Shafi'i, Hanbali or others, and the types of interpretation of *Tafsir bi al-Ma'thur*, *Tafsir bi al-Ra'y al-Ja'iz*, *Tafsir bi al-Ra'y al-Madhmum*, *Tafsir al-Fuqaha'*, *Tafsir al-Shi'i* and *Tafsir al-'Imi*. All their interpretations and comments on surah al-Nisa' verse 119 were translated and transcribed. Table 3 shows the list of interpreted books used and *mufassirin* who wrote the book.

Table 3: List of Books of *Tafsir* and the Writers

No.	Book Title	Name of <i>Mufassirin</i>	Died ( <i>hijri</i> calendar)
1.	<i>Jami' al-Bayan</i>	Al-Tabari (nd.)	310H
2.	<i>Ahkam al-Qur'an</i>	Al-Jassas (1992)	370H
3.	<i>al-Kashshaf</i>	Al-Zamakhshari (1998)	538H
4.	<i>Ahkam al-Qur'an</i>	Ibn al-'Arabi (2003)	543H
5.	<i>al-Muharrar al-Wajiz</i>	Ibn 'Atiyyah (2001)	546H
6.	<i>Mafatih al-Ghayb</i>	Al-Razi (1981)	606H
7.	<i>Al-Jami' li Ahkam al-Qur'an</i>	Al-Qurtubi (2006)	671H
8.	<i>Al-Bahr al-Muhit</i>	Abu Hayyan al-Andalusi (1993)	745H
9.	<i>Tafsir al-Qur'an al-'Azim</i>	Ibn Kathir (1999)	774H
10.	<i>Fath al-Qadir</i>	Al-Shawkani (2007)	1250H
11.	<i>Tafsir al-Qur'an al-Hakim</i>	Muhammad 'Abduh (1910)	1323H
12.	<i>Tafsir al-Manar</i>	Muhammad Rashid Rida (1910)	1354H

### Analysis of the *Mufassirin* Background Distribution

The background distribution of *mufassirin* is based on the historical period (year of *hijrah*), faith, *fiqh* and types of interpretation of the books they have written as shown in Table 4. The arrangement of *mufassirin* is based on the year of demise of every *mufassirin*. This classification of the background of *mufassirin* was made by referring to the book of *Siyar A'lam al-Nubala'* written by al-Dhahabi (1985) and book *al-Tafsir wa al-Mufassirin* by Muhammad Husin al-Dhahabi and his son, Mustafa (2005).

Table 4: *Mufassirin* Background Distribution by Century and Faith

No.	Name	Century ( <i>Hijriah</i> )											Faith				
		4	5	6	7	8	9	10	11	12	13	14	ASWJ	Shiah Zaidi	Mu'tazilah		
1.	Al-Tabari	√													√		
2.	Al-Jassas	√													√		
3.	Al-Zamakhshari			√													√
4.	Ibn al-'Arabi			√											√		
5.	Ibn 'Atiyyah			√											√		
6.	Al-Razi				√										√		
7.	Al-Qurtubi				√										√		
8.	Abu Hayyan al-Andalusi					√									√		
9.	Ibn Kathir					√									√		
10.	Al-Shawkani											√				√	
11.	Muhammad 'Abduh													√	√		
12.	Muhammad Rashid Rida													√	√		

Table 4 shows the background distribution of the selected *mufassirin*. The *mufassirin* chosen from innumerable backgrounds, from the 4<sup>th</sup> century to the 14<sup>th</sup> century. In terms of

faith, the majority of *mufassirin* held the *Ahl al-Sunnah wa al-Jama'ah* (ASWJ) as the core faith (83.4%), followed by the Shia faith (8.3%) and Mu'tazilah (8.3%).

Table 5: *Mufassirin* Background Distribution by *Fiqh* Sect and Types of Interpretation

No.	Name	Fiqh Sect					Types of Interpretation						
		Hanafi	Maliki	Shafii	Hanbali	Shiah Zaidi	Others	تفسير بالمأثور	تفسير بالرأي الجائز	تفسير بالرأي المذموم	تفسير الفقهاء	تفسير الشيعي	تفسير العلمي
1.	Al-Tabari						√ (Tabari)	√					
2.	Al-Jassas	√									√		
3.	Al-Zamakhshari	√								√			
4.	Ibn al-'Arabi		√								√		
5.	Ibn 'Atiyah		√					√					
6.	Al-Razi			√					√				
7.	Al-Qurtubi		√								√		
8.	Abu Hayyan al-Andalusi						√ (Zahiri)		√				
9.	Ibn Kathir			√				√					
10.	Al-Shawkani					√						√	
11.	Muhammad 'Abduh												√
12.	Muhammad Rashid Rida												√

In the background distribution between *madhhabs*: Hanafi (16.7%), Maliki (25%), Shafii'i (16.7%), Shi'ah Zaidi (8.3%) and others (33.3%) consisting of their own *madhhab* such as al-Tabari and al-Zahiri (Abu Hayyan al-Andalusi) while Muhammad Rashid Rida and Muhammad 'Abduh known as scholars with out *madhhab*. The percentage of the types of interpretation of *Tafsir bi al-Ma'thur* (25%), *Tafsir bi al-Ra'y al-Ja'iz* (16.7%), *Tafsir bi al-Ra'y al-Madhmun* (8.3%), *Tafsir al-Fuqaha'* (25%), *Tafsir al-Shi'i* (8.3%) and *Tafsir al-'Ilmi* (16.7%). This diverse selection of *mufassirin* can at least represent the views of each category.

#### List of Scholars of *Salaf* and *Khalaf* Who Contributed an Interpretation

In this study, the definition of *salaf* and *khalaf* refers to the generation that lived in the first three centuries as the generation of *salaf* and privileged to live in the succeeding generation as the generation of *khalaf*. This is in line with the hadith of the Prophet *sal-Allahu 'alaihi wa sallam*:

خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الدِّينَ يَلُونَهُمْ، ثُمَّ الدِّينَ يَلُونَهُمْ

Translation: "The best of men is my age, then a century after that, then a century after that" (al-Bukhari, 2001; Muslim, 1954).

According to al-Nawawi, the first generation is the generation of the companions, the second century is *tabi'in* and the third century is the generation of *tabi' tabi'in* (al-Nawawi, 1972).

No.	Cleric's interpretation	Meaning of <i>taghyir khalqillah</i>	Religious conversion	Serve the creation ( <i>Makhluk</i> )	الوشم، الوصل، النص، نفلج الأسنان For beauty	To castrate animals or humans	To lacerate the eyes and cut the ears of livestock	To cut the body parts with no reason but <i>qisas</i>	To apply good ways on something bad	To commit adultery and <small>sodomy</small>	Men who resemble women and vice versa	To change the rule of Allah <i>subhanahu wa ta'ala</i>	To change the ancestral lineage	Aged men who colour their hair	The judge ruled a sentence to cut the ear	A black man marries a white woman or vice versa	Total numbers of interpretations
1.	Ibn Mas'ud (d.32H)				ط ج ز ع ط ق ح ك												1
2.	Ibn 'Abbas (d.68H)	ط ع ط ح ك ش رر			ط ج	ط ج عر ع ط ق ح ش رر	ق				ج						5
3.	Ibn 'Umar (d.73H)					ق ك ش											1
4.	Abu 'Iyad (d.65-86H)					ك											1
5.	Anas bin Malik (d.93H)					ط ج ع ط رز ح ك رر	رزق										2
6.	Sa'id bin al-Musayyab (d.93H)	رزق				ك											2
7.	Sa'id bin Jubair (d.95H)	رزق															1
8.	Ibrahim al-Nakha'i (d.96H)	ط عر ع ط رز ح ك									ج						2
9.	Kharijah bin Zayd (d.100H)	ط								رز							2
10.	Abu Salih (d.101H)					ط ج ع ط رز ح ك	رزق										2
11.	Al-Dahhak bin Muzahim (d.102H)	ط رز ق ك									ج						2
12.	Mujahid (d.103H)	ط عر ع ط رز ق ح ك				ح					ج						3
13.	'Ikrimah (d.105H)	ط ك				ط ج ع ط رز ح ك	رزق										3
14.	Tawus (d.106H)															عرف	1
15.	Qatadah (d.110H)	ط ع ط رز ح ك				ح ك											2
16.	Hasan al-Basri (d.110H)	ط ز ع ط رز ح ك				ط ج عر رز ق ح ك ش					ج						4
17.	Shahr bin Hawshab (d.111H)					ج رز	رز										2



18.	Al-Qasim bin Abu Bazzah (d.114H)	ط													1
19.	Al-Hakam (d.115H)	ك													1
20.	Al-Sudda (d.127H)	ط رزك							ج						2
21.	'Ata' al-Khurasani (d.135H)	ك													1
22.	Al-Rabi' bin Anas (d.140H)				ط										1
23.	Sufyan al-Thawri (d.161H)				ك										1
24.	Al-Zujjaj (d.311H)		رزق ح							رز					2
25.	Abu 'Umar bin 'Abd al-Barr (d.463H)						ق ش								1
26.	Al-Zamakhshari (d.538H)					ح									1
	The author simply mentions the views without referring to anyone	عب	عطش	رر	ز	ز		ح	ح	زح	ح	ح	ح	ح	
	<b>Total numbers of interpretators</b>	<b>14 (1)</b>	<b>1 (1)</b>	<b>3 (1)</b>	<b>13 (1)</b>	<b>6 (1)</b>	<b>1</b>	<b>(1)</b>	<b>(1)</b>	<b>(1)</b>	<b>7 (1)</b>	<b>(1)</b>	<b>(1)</b>	<b>(1)</b>	<b>1</b>

Table 6: Analysis of Companions, Tabi'in, Tabi' Tabi'in and Khalaf Clerics

	Generation of Prophet's companions
	Generation of <i>Tabi'in</i>
	Generation of <i>Khalaf</i> clerics
<b>(1)</b>	Numbers of abstained interpretations

Name of Clerics	Code	Name of Clerics	Code
al-Tabari	ط	al-Jassas	ج
al-Zamakhshari	ز	Ibn al-'Arabi	عر
Ibn 'Atiyyah	عط	al-Razi	رز
al-Qurtubi	ق	Abu Hayyan	ح
Ibn Kathir	ك	al-Shawkani	ش
Muhammad 'Abduh	عب	Rashid Rida	رر

Note: **Bolded** word codes signify that the interpretation is based on substantiation.

Table 6 shows the list of the meaning of *taghyir khalqillah* and clerics of *salaf* and *khalaf* who attempted to interpret the meaning. Every argument taken from Qur'anic verses or *hadiths* to support the proposition will be blackened (**bold**) to distinguish with the argument given without substantiation. In general, there are 14 meanings or interpretations about *taghyir khalqillah* but only 5 of these interpretations are based on the Qur'anic prophecy or the Prophet's *hadiths*. Meanwhile, the remaining 9 interpretations were mentioned without any proposition. The number of clerics who gave interpretation is 26 clerics.

Based on Table 6, the majority of the clerics ie Ibn 'Abbas, Sa'id bin al-Musayyab, Sa'id bin Jubair, Ibrahim al-Nakha'i, Kharijah bin Zayd, al-Dahhak bin Muzahim, Mujahid, 'Ikrimah, Qatadah, Hasan bin al-Basri, al-Qasim bin Abu Bazzah, al-Hakam, al-Sudda and 'Ata' al-Khurasani interpreted *taghyir khalqillah* as 'to convert the religion of Allah *subhanahu wa ta'ala*. This is followed by the meaning of 'castrating farm animals' interpreted by Ibn 'Abbas, Ibn 'Umar, Abu 'Iyad, Anas bin Malik, Sa'id bin al-Musayyab, Abu Salih, Mujahid, 'Ikrimah, Qatadah, Hasan al-Basri, Shahr bin Hawshab, al-Rabbi' bin Anas and Sufyan al-Thawri.

The meaning of 'changing the law of Allah *subhanahu wa ta'ala* was also interpreted by 7 clerics namely Ibn 'Abbas, Ibrahim al-Nakha'i, al-Dahhak bin Muzahim, Mujahid, Hasan al-Basri, al-Sudda and al-Zujjaj. Consequently, the six figures of Ibn 'Abbas, Anas bin Malik, Abu Salih, 'Ikrimah, Shahr bin Hawshab, and al-Zamakhshari interpreted the meaning of *taghyir khalqillah* was 'to lacerate the eyes and cut the ears of livestock.' Finally, the meaning of '*al-washr*, *al-wasl*, *al-nams* and *taflij al-asnan*' were interpreted by Ibn Mas'ud, Ibn 'Abbas and Hasan al-Basri respectively.

The four meanings of *taghyir khalqillah* interpreted by one scholar for each interpretation were: 'Worshiping creations (*makhluq*)' interpreted by al-Zujjaj, the meaning of 'To cut the body parts with no reason but *qisas*' interpreted by Ibn 'Abd al-Barr, the meaning of 'men who resemble women and vice versa' interpreted by Kharijah bin Zayd and the meaning of 'A black man marries a white woman or vice versa' interpreted by Tawus. The remaining five meanings of *taghyir khalqillah* were denoted by *mufassirin*, but were not referred to any of the clerics. These five interpretations are 'to apply good ways on something bad', 'to commit adultery and sodomy', 'to change the ancestral lineage', 'aged men who colour their hair' and 'the judge ruled a sentence to cut the ear.'

Ibn 'Abbas is the cleric who interpreted the meaning of *taghyir khalqillah* the most with five meanings, namely 'to change the religion of Allah *subhanahu wa ta'ala*', '*al-washr*, *al-wasl*, *al-nams* and *taflij al-asnan*', 'to castrate livestock or humans', 'to lacerate the human eye and cutting the ears of livestock' and 'changing the law of Allah *subhanahu wa ta'ala*'. This is followed by Hasan al-Basri who provided four interpretations whereas Mujahid and 'Ikrimah offered three. The interpretation given by the three *tabi'in* figures is parallel to the interpretation given by Ibn 'Abbas, as the three interpretations encapsulate all five interpretations as a whole. This may be the case because Mujahid, 'Ikrimah and Hasan al-Basri are students of Ibn 'Abbas (al-Dhahabi, 1985).

Apart from Ibn 'Abbas, there are three other figures from the companions of the Prophet Muhammad *salla-Allahu 'alaihi wa sallam* who interpreted the meaning of the *taghyir khalqillah*. They are Ibn Mas'ud, Ibn 'Umar and Anas bin Malik. Interestingly, the three companions are from the generation of *sighar al-sahabah* (صِغَارُ الصَّحَابَةِ), they were young companions when the Prophet Muhammad *salla-Allahu 'alaihi wa sallam* was still alive. Every interpretation they give was based on the proposition of either the Qur'an or the Prophet's *hadith*.

A total of 19 *tabi'in* figures who interpreted the meaning of *taghyir khalqillah*. They are Abu 'Iyad, Sa'id bin al-Musayyab, Sa'id bin al-Jubair, Ibrahim al-Nakha'i, Kharijah bin Zayd, Abu Salih, al-Dahhak bin Muzahim, Mujahid, 'Ikrimah, Tawus, Qatadah, Hasan al-Basri, Shahr bin Hawshab, al-Qasim bin Abu Bazzah, al-Hakam, al-Sudda, 'Ata' al-Khurasani, al-Rabbi' bin Anas and Sufyan al-Thawri. The majority of them rely on other proponents as support except for only a few. This is because, there is a high possibility that the interpretation made without any substantiation was the *ijtihad* of *mufassirin* in interpreting the verse, as it is talking about *taghyir khalqillah* in a general sense.

To prove the aforementioned point, Tawus made an interpretation of *taghyir khalqillah* by saying that black men are prohibited to marry white women or white men are not allowed to marry black women. His views garnered criticism by (Ibn al-'Arabi, 2003; al-Qurtubi, 2006). According to them, the Prophet Muhammad *salla-Allahu 'alaihi wa sallam* arranged Zaid bin al-Harithah *radiya-Allahu 'anhu* to marry the black Barakah binti Tha'labah al-Habashiyah *radiya-Allahu 'anha*, the black Usamah bin Zayd *radiya-Allahu 'anhu* to marry the white Fatimah binti Qays *radiya-Allahu 'anha* and the famous black Bilal bin Rabah *radiya-Allahu 'anhu* to marry Halah binti 'Auf al-Zuhriyyah al-Qurashiyah *radiya-Allahu 'anha*, the younger sister of 'Abd al-Rahman bin 'Auf *radiya-Allahu 'anhu* who was white.

In fact, al-Qurtubi took his critique a step further by saying that Tawus failed to find this *hadith* throughout his life. This is because he was the only *tabi'in* who gave such an *ijtihad*. Kharijah bin Zayd was also the only figure who interpreted the meaning of *taghyir khalqillah* as 'a man resembling a woman (التَّخْتُّ) or a woman resembling a man (السَّحَاقُ)'. He also did not substantiate his views on any propositions.

There are two other interpretations of *khalaf* uncorroborated by any propositions, ie 'worshiping creations' interpreted by al-Zujjaj and 'cutting body parts without any reason except *qisas*' interpreted by Ibn 'Abd al-Barr. Furthermore, the remaining five interpretations were asserted by Abu Hayyan al-Andalusi. The interpretations, not only were unsupported by any propositions, but also was not validated by any other scholars. This interpretation was described in a weak manner, through a method known as *sighah tamrid* (صيغة التمريض). This is a result of his methodology which combines the views of *salaf* and *khalaf* scholars. Therefore, al-Dhahabi (1985) placed it his book in *Tafsir bi al-Ra'y al-Ja'iz*.

Furthermore, each of the arguments used in support of their interpretation will be collected and examined, either from Qur'anic verses or the Prophet's *hadith*. All these arguments will be scrutinised and combined if there is an equation with meaning even though the diction used is dissimilar, especially the proposition of the *hadith* of the Prophet *sal-Allahu 'alaihi wa sallam*. The collected *hadiths* will go through the process of *takhrij* (extracted and authenticated) to facilitate the study and refer to the explanation of *muhaddithin* (narrator of *hadith*) regarding the *hadith*. This is because, every *muhaddith* has diverse explanations on different sources of *hadith*.

### **Analysis of Supporting Substantiations Used by Mufassirin**

The findings from Table 6 show that there are only 5 interpretations that are corroborated to other propositions as support ie; (i) converting religion, (ii) tattoos (*al-washm*), connecting hair (*al-wasl*), thinning eyebrows (*al-nams*), spacing teeth (*al-washr* or *taflij al-asnan*) or any alteration with beauty purposes, (iii) castrating animals or humans, (iv) lacerate camel's eyes and cut the ears of livestock and (v) altering the law of Allah *subhanahu wa ta'ala*. The propositions used based on the *mufassirin* was compiled. *Hadith* sources were also extracted and authenticated to assess the level authenticity of the *hadith* used. The details can be found

in Table 6. Based on Table 6, there are only two verses from the Qur'an and nine *hadiths* used as validation and support even though the text of the *hadiths* used is different.

Table 7 shows the arguments are categorised by the type of *taghyir*, namely *Taghyir Ma'nawi* (Metaphysical Change) or *Taghyir Hissi* (Physical Change). Evidences from number one to number four are categorised as *Taghyir Ma'nawi* while the numbers five to seven are categorised as *Taghyir Hissi*. The argument of *Taghyir Ma'nawi* is clear that it is to change the religion or the law of Allah *subhanahu wa ta'ala*. So any act that can cause humanity to change the religion or the law of Allah *subhanahu wa ta'ala* is forbidden. However, the discussion on *Taghyir Hissi* still requires an in-depth deliberation because it involves the issue of *fiqh* which is still broad and can vary based on situations. To prove the point, although Allah the Almighty forbade people from lacerating and cutting the animal's ears, some scholars allow animals to be marked with hot iron or poked with holes for a particular purpose (al-Duwaish 2003). Similarly with castrating animals, some scholars have allowed it for the purpose of fattening animals and improving the quality of meat (Ibn al-'Arabi, 2007).

**Table 7: Summary of the Proposition Used and its Source**

No.	Mufassirin	Meaning of Taghyir Khalqillah	Proposition	Source	Type of Taghyir
1.	Al-Tabari, al-Jassas, Ibn 'Atiyah, Abu Hayyan al-Andalusi, Ibn Kathir, Rashid Rida	Changing the religion of Allah <i>subhanahu wa ta'ala</i>	فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ	Surah al-Rum: 30	<i>Taghyir Ma'nawi</i> (Metaphysical Change)
2.	Al-Razi, Ibn Kathir		كل مولود يولد على الفطرة، فأبواه يهودانه وينصرانه ويمجسانه، كما تولد البهيمة بهيمة جمعاء، هل يحسون فيها من جدعاء؟	Al-Bukhari (2001); Muslim (1954); al-Tirmidhi (1975); Abu Dawud (nd.); Ahmad (2001); Ibn Hibban (1993).	
3.	Abu Hayyan al-Andalusi	Altering the law of Allah <i>subhanahu wa ta'ala</i>	قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا	Surah Yunus: 59	<i>Taghyir Ma'nawi</i> (Metaphysical Change)
4.	Ibn Kathir		قال الله عز وجل: إني خلقت عبادي حنفاء، فجاءتهم الشياطين فاجتالتهم عن دينهم، وحرمت عليهم ما أحللت لهم	Muslim (1954); Ahmad (2001); al-Nasa'i (2001)	
	al-Qurtubi	قال الله عز وجل: وإني خلقت عبادي حنفاء كلهم وأن الشياطين أتتهم فاجتالتهم عن دينهم فحرمت عليهم ما أحللت لهم وأمرتهم أن يشركوا بي ما لم أنزل به سلطانا وأمرتهم أن يغيروا خلقي			

5.	Al-Qurtubi	Lacerate the eyes of a camel and cutting the ears of farm animals	عن أبي الأحوص، هن أبيه قال: أتيت رسول الله (ص) وأنا قشف الهيئة، قال: ((هل لك من مال؟)). قال: قلت: نعم. قال: ((من أي المال؟)). قلت: من كل المال، من الخيل والإبل والرقيق – قال أبو الوليد: والغنم- قال: ((إذا آتاك الله مالا، فليز عليك أئزها)). ثم قال: ((هل تبتج إبل قومك صحاحا آذانها، فتعمد إلى موسى، فتشقق جلودها وتقول: هذه صرم، لتحرمها عليك وعلى أهلك؟)). قال: قلت: أجل. قال: ((فكل ما آتاك الله جل، وموسى الله أحد من موساك، وساعد الله أشد من ساعدك)). قال: قلت: يا رسول الله، رأيت رجلا نزلت به، فلم يقربي، ثم نزل بي، فأقربه أكافئه؟ فقال: ((بل اقره)).	Ahmad (2001); Abu Dawud (nd.) and al-Tirmidhi (1975)	Taghyir Hissi (Physical Change)
6.	Al-Shawkani	Castrate animals and humans	عن ابن عمر: نهى رسول الله (ص) عن خصاء البهائم والخيل.	Al-Baihaqi (2003)	
	al-Qurtubi		عن ابن عمر: لا تخصوا ما ينمي خلق الله		
	Al-Shawkani		عن ابن عباس: نهى رسول الله (ص) عن صبر الروح وإخصاء البهائم.	Al-Baihaqi (2003)	
7.	Ibn al-'Arabi, Ibn 'Atiyah, al-Razi, al-Qurtubi, Abu Hayyan al-Andalusi, Ibn Kathir, Rashid Rida	الوشم، الوصل، النمص، تغليج الأسنان Beauty purposes	لعن الله الواصلة والمستوصلة والواشمة والمستوشمة	Al-Bukhari (2001); Muslim (1954); al-Tirmidhi (1975); al-Nasa'i (2001); Abu Dawud (nd.); Malik (2004); Ahmad (2001)	Taghyir Hissi (Physical Change)
	al-Tabari, al-Zamakhshari, Ibn al-'Arabi, Ibn 'Atiyah, al-Qurtubi, Abu Hayyan al-Andalusi, Ibn Kathir, Rashid Rida	لعن الله الواشمة والمستوشمة والمتنمصات والمتفليجات للحسن المغيرات خلق الله			

**Analysis of *Mufassirin's* Interpretation of *Taghyir Khalqillah***

Based on the content analysis of 12 commentary books, there are several pivotal points that can be used to form the basic concept of *taghyir khalqillah*. Five foundations have been developed to form the concept of *taghyir khalqillah* as listed below:

- |   |   |
|---|---|
| (i) Categorisation of <i>Taghyir khalqillah</i> , | (iv) Effects of <i>Taghyir khalqillah</i> ,         |
| (ii) Form of <i>Taghyir khalqillah</i> ,          | (v) Physical Results of <i>Taghyir khalqillah</i> . |
| (iii) Purpose of <i>Taghyir khalqillah</i> ,      |   |

**Table 8: Collection of Basic Concept of *Taghyir Khalqillah***

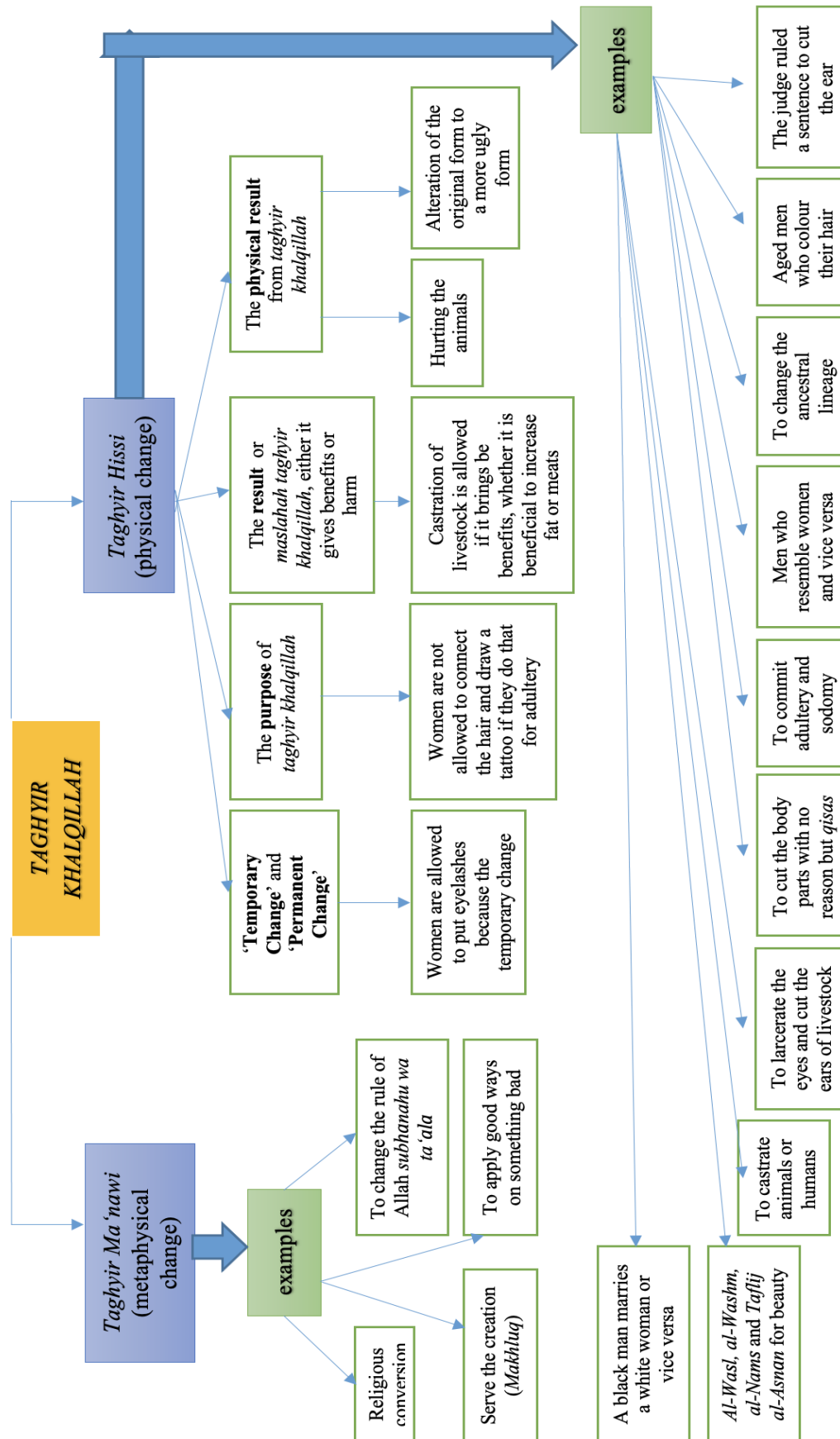
No.	Basic Concept	Scholar	Translation of Text
1.	Categorising <i>taghyir khalqillah</i> to physical change ( <i>taghyir hissi</i> ) and metaphysical change ( <i>taghyir ma'nawi</i> )	Muhamm ad 'Abduh (1910)	A small fraction of <i>mufassirin</i> believes the meaning of <i>taghyir</i> is to change religion. Other <i>mufassirin</i> opined that it means <b><i>al-Taghyir al-Hissi, al-Taghyir al-Ma'nawi</i></b> and a combination of both.
		Rashid Rida (1910)	Changing the creation of Allah <i>subhanahu wa ta'ala</i> is divided into: (i) <b>Metaphysical change (<i>al-taghyir al-ma'nawi</i>)</b> , for example: a. Changing the religion of Allah <i>subhanahu wa ta'ala</i> as narrated by Ibn 'Abbas <i>radiya-Allahu 'anhu</i> based on the verse "Allah's fitrah on mankind". (ii) <b>Physical change (<i>al-taghyir al-hissi</i>)</b> , for example: a. Infertile as what has been interpreted by Ibn 'Abbas, Anas bin Malik and others <i>radiya-Allahu 'anhum</i> . Tattooing, spacing of teeth and any change with beauty purposes based on the <i>hadith</i> of the Prophet <i>sal-Allahu 'alaihi wa sallam</i> : "Allah the Almighty curses the tattooist and the person who requested a tattoo".
2.	Categorising <i>taghyir khalqillah</i> to 'Temporary change' and 'Permanent change'	Al-Qurtubi (2006)	According to them again, this forbiddance is on permanent change, then only it is categorised as <i>taghyir khalqillah</i> . For temporary changes such as women's jewelry and eyelashes, the scholars allow it for women.
3.	Observe the purpose of <i>taghyir khalqillah</i>	Al-Razi (1981)	Al-Hasan said: The meaning of <i>taghyir</i> is to connect the hair and draw a tattoo based on the <i>hadith</i> : "Allah <i>subhanahu wa ta'ala</i> curses the woman who connected her hair and draw a tattoo". This is because they <b>do that for adultery</b> .
4.	Observe the result or <i>maslahah taghyir</i>	Ibn 'Atiyyah (2001)	According to them, castrating farm animals is prohibited, but some parties allow castration of

	<i>khalqillah</i> , either it gives benefits or harm		livestock if it brings benefits, whether it is beneficial to increase fat or meats. The interpretation of this paragraph is that any harmful alterations are prohibited and any useful alterations are allowed.
5.	Observe the physical result from <i>taghyir khalqillah</i>	Ibn al-'Arabi (2007)	All these acts hurt the animal and it is forbidden, allowing evil and acts without any justification and validation.
		Rashid Rida (1910)	Therefore, the prohibited change is the alteration of the original form ( <i>al-taghyir al-suri</i> ) to an uglier form. For example, circumcision, colouring of fingernails and nail clipping are considered as <i>sunnah</i> .

Table 8 shows the details of the basic concept of *taghyir khalqillah*. The first principle looks at the perspective of the division of *taghyir khalqillah* to *taghyir hissi* and *taghyir ma'nawi*. However, Ibn 'Atiyah distinguishes both *taghyir* and *tabdil*. This can be seen in his statement: "*Tabdil* in the verse is used at the place of *taghyir*, although the concept of *taghyir* is more common than *tabdil*". Ibn 'Atiyah's division only looks at language differences because there is no significant variance between these two words. In fact, if referred to the language discussion between the two words, both words signify a similar meaning and can be used to describe one another. Thus, we chose the first basis as distribution of *taghyir khalqillah* compared to the division of Ibn 'Atiyah. On this basis, the fourteen meanings of the *taghyir khalqillah* can be categorised under this principle.

The second to fifth concept see *taghyir* in some bases. The second to fifth basis are the substitute to *taghyir hissi* because *taghyir ma'nawi* is not suitable to be divided into these two divisions. Finally, the concept of *taghyir khalqillah* according to the view of *mufassirin* based on these five bases is compiled in diagram 2.

Diagram 2: The concept of *Taghyir Khalqillah* According to *Mufasssirin*





## Conclusion

In the advancement era of science and technology of today, many novel developments, especially in medicine, have led to the transformation of Allah's creation. There are abundant of treatment procedures offered in the market to alter the physical appearance of human beings to their desired form. Thus, the introduction of the concept of *taghyir khalqillah* according to *mufassirin* can be a starting point for related parties to assess their actions on which basis are they on as stated in diagram 2. However, further research on this concept requires advanced continuation of study and in particular, from the perspectives of *muhaddithin* and *fuqaha'*. The combination of these three perspectives will make the concept more refined and become reference for related parties.

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