**Abstract:** This paper discusses Ibn ‘Āshūr’s interpretation of the verses which serve as the basis of the Tawḥīd ḥākimiyyah concept. Despite being an expert in Islamic law, Ibn ‘Āshūr did not perceive the Tawḥīd ḥākimiyyah verses as a basis for the necessity to apply Shari‘a law at the level of government. Perhaps the thought of “ḥākimiyyatullāh” had not developed in the time of Ibn ‘Āshūr. Another reason, Ibn ‘Āshūr used a linguistic-sociological contextual approach when interpreting the verses claimed to be the basis of the Tawḥīd ḥākimiyyah concept. With this approach, Ibn ‘Āshūr did not use the Tawḥīd ḥākimiyyah verse to judge the behavior of the Muslims because in fact these verses were revealed to explain the behavior of the polytheists who opposed Islamic da‘wah.

**Keywords:** Verse, Tawḥīd, Ḥākimiyah, Ibn ‘Āshūr.

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**Introduction**

The extremist groups often voice the discourse of God’s sovereignty in social, political and legal sphere. According to them, only God has the right to make law. Making, implementing, and following the laws set by man is a form of polytheism. Based on the concept of the sovereignty of God, they judge in general Muslims in Muslim-majority countries have committed shirk. They also stated that Muslims have opposed the tawḥīd ḥākimiyyah principle, namely the theological conception which recognizes there is only single authority entitled to make the rule or law, that is God.

Based on this belief, they regard Muslims who not apply the law of God as being infidels. Their political wings strive to realize the formal implementation of Sharia law in the state constitutional dictum and the legislation system. Failure in democratic struggle has encouraged them to use violent means such as terror attacks. This is where terrorist groups base their political ideology.
Here, the Ḥākimiyyah theology serves as the seed for radicalism among Muslims.\(^1\)

The concept of God’s sovereignty (ḥākimiyyatullāh) first appeared in the historical stage of the modern Islamic world in the thought of Abū al-A’lā al-Maudūdī, a Muslim thinker of Pakistan. In the book al-Khilafah wa Al-Mulk, al-Maudūdī formulated the basics of the Islamic political system based on the concept which he called the government of God (al-ḥakimiyyah al-ilāhiyyah). Al-Maudūdī used a thematic approach, compiling Qur’ānic verses of the infinite power of God. There are two forms of God’s power described in the Qur’ān. First, the power to regulate the universe through strong natural laws. Second, power that governs man’s life through the laws that He has revealed through the oracles of His prophets. These laws of revelation –as reflected in the Qur’ān and Sunnah which underlie the system of Islamic governance– embody the power of God. The Qur’ān and Sunnah are two texts of the constitution of the Islamic State according to al-Maudūdī.\(^2\) Al-Maudūdī succeeded in formulating an interesting concept of an Islamic State, so that it was influential not only in the country of birth, but also in Arab countries such as Egypt and Saudi Arabia. This is mainly due to the assistance of its assisted organization, Jamā’ah Islāmiyyah.

In Egypt, al-Maudūdī’s thoughts on God’s sovereignty were adopted by the Ikhwān al-Muslimūn (IM) figure, Sayyid Quṭb. His book, entitled Ma’ālim fī al-Ṭarīq (guidance for the path of struggle) and Tafsīr fī Ẓilāl al-Qur'ān (under the shadow of the Qur’ān), serves as guidelines for the movement of IM followers. Repressive government makes IM more radical, coupled with the idea of Modern Jahiliyyah, which has been interpreted textually by some IM followers. The extreme group in the IM body then formed the Takfīr wa al-Hijrah wing under the command of Syukrī Muṣṭafā and his friends. This wing then turned into Jamā’ah Islāmiyyah, under control of one of them, Nājiḥ Ibrāhīm. Both IM and its splinter groups maintain the idea of an Islamic State, the ideology of God’s sovereignty and its supporting instruments. When IM was suppressed in Egypt, many activists fled to Saudi Arabia. This is where IM encountered the theology of Wahhabism. The encounter between IM political ideas and Wahhabism theology gave birth to a hybrid generation that has a puritanical theological view and a critical attitude toward the regime. This hybrid generation is represented by the group al-Ṣaḥwah al-Islāmiyyah. In the case of the Soviet-Afghanistan war, young boys of IM-Wahhabism joined the local fighters. And after the end of the war, they consolidated themselves into an international mujahideen network, al-Qaeda, under the control of Osama bin Laden. Al-Qaeda is a faction in the body of political Islam that is critical of the rulers of the Arab countries and does not hesitate to use violence. The idea of God’s sovereignty is not lost in the spirit of this jihadist movement, even when the movement is divided into many factions. Their struggle is always accompanied by claims of upholding the Islamic State, applying Sharia law and carrying out jihad.

In studies of jihadism in Indonesia, Aman Abdurrrahman—the ideologist of the ISIS-backed terrorist group in Indonesia—is a figure who instilled the tawḥīd ḥākimiyyah

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doctrine in his supporters through a work entitled "Review of Shirk Law in Tafsīr Adlwaul Bayaan. The work is a translation of the work by Abdurrahman ibn 'Abd Al-'Azīz Al-Sudays entitled al-Ḥākimiyah fī Tafsīr Adhwā’ al-Bayān. As stated in the title, this paper was inspired by the discussion of Tafsīr Adhwā’ al-Bayān by Syekh Amīn al-Shinqīṭ (1907-1973 M.). Amīn al-Shinqīṭ is a Mauritanian-born Saudi textual interpreter. The textual tendency is seen in the interpretation work which tries to interpret the Qur’an with strict Qur’anic texts. Its textuality can also be seen in his work entitled Man’ Jawāz al-Majāz (Argument of the Majaz Concept Rejection).

In explaining the ħākimiyah doctrine, al-Shinqīṭ used a number of Qur’anic verses which textually show that only Allāh has the right to make laws or rules. The limitation of authority to make law in al-Shinqīṭ’s point of view is based on the concept of monotheism. The concept of al-Shinqīṭ then used the "new" nomenclature, tawḥīd ḥākimiyah. In the concept of al-Maudūdī and Sayyid Quṭb, the nomenclature of tawḥīd ḥākimiyah is almost unknown. Since it is based on the concept of monotheism, those who are considered to oppose this concept are regarded as polytheists.e. those who believe in the existence of more than one God.

In the interpretation of al-Shinqīṭ, there are at least eight verses used as the basis for the tawḥīd ḥākimiyah concept: Qs. 12:40, Qs. 12:67, Qs. 42:10, Qs. 40:12, Qs. 28:88, Qs. 28:70, Qs. 5:50, Qs. 6: 114. The position of al-Shinqīṭ as an influential clerical figure in Saudi Arabia made his work an important reference for the Salafs. The doctrine of Tawhid Ulahiyyah, which is usually used by Salafi groups to legitimize authority that comes from agreement, gets a reinforcing argument with what is called Tawḥīd ḥākimiyah. This doctrine is very popular with extremist groups such as Abd al-Raḥmān ibn 'Abd al-'Azīz and Aman Abdurrahman.

Al-Shinqīṭ and his interpretation represent a new situation in the world of the Quranic Exegesis. He was born in the context of the modern world that knows the concept of the nation state, the constitution and the legislative system. From his point of view, the legal system in the context of modern statehood must be based on the law of God to affirm the sovereignty of God in the world of law (ḥākimiyyatullah). The concept of God's Sovereignty is emerging in the modern Muslim world. In this era, besides al-Shinqīṭ in Saudi Arabia, there was Abu al-A'lā al-Maudūdī (1903-1979 AD) in Pakistan and Sayyid Quṭb (1906-1966 AD) in Egypt.

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3 Aman Abdurrahman, Kupasan Syirik Hukum Dalam Tafsir Adlwaul Bayaan, published by the Community of Tawhid and Jihad, without year. Aman Abdurrahman was a preacher involved in a number of terrorism cases. Inside the terror group, Aman and his group were dubbed takfiri because they were known to be hard in applying the principles of labeling others as disbelievers.

4 Abdurrahman ibn 'Abd Al-'Azīz Al-Sudays, Al-Ḥākimiyah Fī Tafsīr Adhwā’ Al-Bayān, published in on the site minbar al-tauhid wal al-jihad. An Imam at Masjid Al-Furqan, Mecca, and a lecturer at Ummul Qura University, Mecca.

5 A Saudi cleric from Mauritania who had a career as a lecturer at the Islamic University of Madinah. Among his famous books are Tafsīr Adhwā’ al-Bayān fī Tafsīr al-Qurān bi al-Qurān. An intertextual pattern of interpretation that interprets the Qur’an with the Qur’an. Another famous book is Man’ Jawāz Al-Majāz. Like Ibn Taymiyah, this book presents an argument why Muslims need to reject the concept of majaz as is known in classical Arabic literature studies. At first, he was a follower of the Maliki school. When he moved to Saudi Arabia, he became acquainted with the Hanbali school and manhaj salaf. Since then, his manhaj salaf tendency became stronger.

6 Al-Zirkī, Al-A’lām.
While Sayyid Qutb uses God's Sovereignty to criticize the social situation, Abu al-Ala al-Maududi translates it in the context of state administration, al-Shinqti translates in the context of the world of law / justice. All three offer the concept of God's Sovereignty in response to the modern world of Muslims. The Discourse of God's Sovereignty is only one of the many proposals of theocratic concepts present in the Islamic world. This is evidenced by the diversity of interpretations of the verses that are claimed to be the basis of the tawhid hakimiyyah which arise together with the birth of the discourse of God's Sovereignty. Among the scholarly interpretations of the Qur'an in the modern Muslim world which has a traditional-compromise-progressive style is tafsir al-Tahrir wa al-Tanwir by al-Ṭahir Ibn 'Āshūr (1879-1973 AD).

Ibn 'Āshūr was a scholar, interpreter, acedemic who represented traditional currents because he was known to the school of Malik. He became Chief Justice of the Malik School, in Tunisia. A compromising scholar because he accepts modern ideas such as citizenship (jinsiyyah), democracy, etc. His progressive thought was shown by his attention to the development of the Maqasid al-Shari'ah concept to cover the lack of knowledge of ushul fiqh in finding Sharia law. In the book Niẓām al-Ijtima’ ‘al-Islāmi, Ibn ‘Āshūr praised the United States model of democracy. This view was surprising because Ibn ‘Āshūr also criticized ‘Ali ‘Abd al-Razziq who stated that Islam did not carry the state system. In the book Naqd Uṣūl al-Ḥukm, Ibn ‘Āshūr criticized ‘Ali ‘Abd al-Razziq who criticized the caliphate system. However, as mentioned earlier, Ibn ‘Āshūr precisely idealized a democratic country he thought to be in accordance with Islamic values.

Democracy, in the current of conservative Salafi thought, is considered to contain elements of disbelief such as the placement of humans as the center of authority that is contrary to the sovereignty of God (ḥakimiyatullah). However, democracy in the thought of Ibn ‘Āshūr serves a means of cultivating Islamic values. The question arises, how did Ibn ‘Āshūr interpret the verses that explained tawhid hakimiyyah?

This article will examine Ibn ‘Āshūr's views and interpretations of the verses that are made the postulate of the tawhid hakimiyyah by the Salafi group. The object of this research is the interpretation of Ibn ‘Āshūr on the eight tawhid hakimiyyah verses in the interpretation of al-Tahrir wa al-Tanwir namely: Qs. 12:40, Qs. 12:67, Qs. 42:10, Qs. 40:12, Qs. 28:88, Qs. 28:70, Qs. 5:50, Qs. 6:114.8

Brief Biographyof Ibn ‘Āshūr

Ibn ‘Āshūr’s full name was Muḥammad al-Ṭāhir Ibn ‘Āshūr. ‘Āshūris a family name that refers to the name of his great-grandfather, a cleric who migrated from Andalusia to Tunisia after the fall of the Islamic empire there. ‘Āshūr later became an important cleric figure in Tunisia. Many of his descendants became great scholars. Among them is Muhammad al-Ṭāhir.

Muḥammad al-Ṭāhir was born in 1879 in the city of Mursi, Tunisia. He began his education at the Sayyidi Abi Ḥadīd Mosque. He studied the Qur'an, Arabic grammar, and the basic fiqh of the Maliki School. In 1893, al-Ṭāhir Ibn ‘Āshūr registered at al-Zaytunah College when he was fourteen. Here, he studied Arabic grammar, Arabic literature,

logic, Islamic law, the philosophy of Islamic law, hadith, the history of the Prophet, and history in general. Ibn ‘Āshūr completed his education by obtaining a formal diploma from the campus and a scholarly certificate from his teachers.9

According to Ismā‘īl Ḥassānī, Ibn ‘Āshūr’s thought was influenced by three important social movements in his time. First, the reform of al-Zaytunah’s education system. Al-Zaytunah in Ibn ‘Āshūr’s time was not only a university that developed traditional Islamic scholarship, but it also developed ideas of reform. The al-Hadira magazine and scientific journals became the main characteristics of reform-oriented scientific development. The university was supported by Muslim activists who were reform-oriented and were compromised toward the colonial government. Second, reform of Tunisian nationalists, Khair al-Dīn al-Tūnisī. He was a politician who encouraged progress in Tunisia. Among his important contributions is the development of printing techniques. Third, reform of Jamāl al-Dīn Afghānī and Muḥammad ‘Abduh. Ibn ‘Āshūr was very enthusiastic about the reform campaign of the two modernist figures. Thanks to ‘Abduh, Ibn ‘Āshūr knew the book al-Muwāfaqāt by Al-Shāṭibī which contained the study of Maqāṣid al-Sāarīyah.10

Ibn ‘Āshūr built his career starting with al-Zaytunah, then became the Supreme Judge of the Maliki School in Tunisia. In the competition between Islamic schools of thought in the era of reform, this prestigious position placed him in the position of traditionalist groups that were still loyal to the Islamic school system in religious practice. In this context, Ibn ‘Āshūr practiced the Maliki school accompanied by the theology that followed the Ash‘arī.11 As the Supreme Judge of the Maliki School, it is important to know his views on the verses understood by some as the basis for God’s sovereignty (ḥākimiyyatullāh). Ibn ‘Āshūr had controversial attitudes while serving as Chief Justice of the Maliki School. Among other things, his acceptance of naturalization policy by the French Protectorate government. When most scholars forbade and believed that it might cause disbelief, Ibn ‘Āshūr declared it is allowed to follow the policy. When the Barguiba regime enacted a law on the prohibition of polygamy, Ibn ‘Āshūr seemed to be unmoving, without protesting despite his position as the Supreme Judge whose opinion was awaited. It’s a little different if we look at Ibn ‘Āshūr’s attitude in the matter of interfaith relations that tend to be conservative. For example, in the interpretation of Qs. Al-Maidah: 51, Ibn ‘Āshūr tended to view that forbids the election of non-Muslims as leaders. In fact, Ibn ‘Āshūr stated that Muslims should not be leaders for non-Muslims. Muslims who violate this law will be sentenced to apostasy.12

This Ibn ‘Āshūr controversy gave birth to a different assessment from scholars. Ghāfī Shukrī saw Ibn ‘Āshūr as a reformist Muslim

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figure.\textsuperscript{13} Whereas according to al-Ajhūrī, Ibn ʿĀshūr is actually a conservative scholar.\textsuperscript{14}

Judging from the problematic position of Ibn ʿĀshūr, on the one hand there is an impression of himself as an open-minded reformer, but on the other hand a conservative cleric that is completely closed-minded, however the one agreed upon is his position as Supreme Judge of the Maliki school. What was Ibn ʿĀshūr's view of verses that speak of the sovereignty of God's law if Ibn ʿĀshūr issued a fatwa that is contradictory to the law of Godas the majority of scholars of his time understood, in the matter of naturalization (of citizenship), and what was Ibn' ʿĀshūr's view of the verses of the ḥākimiyyah? Did he not feel that it is against God's law?

Tawḥīd Ḥākimiyyah

In a linguistic perspective, tawḥīd ḥākimiyyah is taken from two words; "tawḥīd" and "ḥākimiyyah". Linguistically, tawḥīd means to believe in something singular (al-ḥukm bi anna al-shaiʿwaḥīdī). In a popular use among scholars of theology, tawḥīd means believing in the divine nature of God, recognizing its oneness, and denying a competitor to God i

Whereas according to mystic-Sufis, tawḥīd means purifying the Essence of God from all perspectives of thought and all forms of emotional imagination (tajrīd al-dzāt al-ilāhiyyah 'an kullī mā yataṣawwār fī al-ahlām wa yatakhayyāl fī al-aḥām wa al-adzhān).\textsuperscript{16}

In the context of the doctrine of Salafism, tawḥīd has a specific definition. In their perspective, tawḥīd means believing in three basic concepts of Islam: rubūbiyyah, ulūhiyyah and asmāʿ wa šifāt. Rubūbiyyah is believing that Allāh is the only creator and ruler of the universe. Ulūhiyyah is purifying worship only to Allāh. Whereas tawḥīd asmāʿ wa šifāt means setting the name and nature of Allāh as Allāhcalls and attributes Himself without doing takwīl on strange definition. From the concept of rubūbiyyah and ulūhiyyah, there appeared the concept of derivation called tawḥīd ḥākimiyyah. That is the belief that only Allāh has the right to make rules and Whose rules should be followed.\textsuperscript{17}

Believing in the existence of a ruler other than Allāh is a form of polytheism that is contrary to tawḥīd. This definition is extended to those who follow and apply the rules formulated by human beings such as positive law (al-qawānīn al-wadhīyyah). Based on this concept, a country that does not apply the law of God is a polytheist state (dawlah al-syirk) such as a democratic country which is considered to be contrary to the Tawḥīd ḥākimiyyah doctrine.\textsuperscript{18} The state apparatus who carry out the mandate of the law are


\textsuperscript{15} 'Alī ibn Muḥammad Al-Jurjānī, al-Taʿrifāt (Beirut: Dār al-Kutub al-'Ilmiyyah, 1983), 69.

\textsuperscript{16}Al-Jurjānī, al-Taʿrifāt, 69.


\textsuperscript{18}Abū Muḥammad al-Maqdisī, al-Dīmūqrātīyyah Din.
polytheists and so is the civil society that supports democracy and all its products.19

Historically, the concept of ḥākimiyyah appeared in the modern era, or it could be regarded as a new concept (muwallad). It emerged at the same time as the emergence of an Islamist movement that wanted a constitutional system based on Islamic law. Tawḥīd ḥākimiyyah tried to combine the theological approach of "tawḥīd" and "ḥākimiyyah" government in a formulation of the political system of power. Among the figures who came up with the ḥākimiyyah idea was Abū al-A'lā al-Maudūdī (1903-1979 M.) in Pakistan dan Sayyid Quṭb (1906-1966 M.) in Egypt andal-Shinqīṭ (1907-1973 M.) in Saudi Arabia.20

While Sayyid Quṭb used the Sovereignty of God to criticize the social situation, Abū al-A'lā al-Maudūdī interpreted it in the context of state administration, and al-Shinqīṭ interpreted in the context of the sphere of law / justice. The three of them offered the concept of God's Sovereignty as a response to the development of the national state in the modern world of Muslims. Social, political and legal affairs became the dimensions of life that should be under the authority of God.

Although it emerged from the thoughts of the three figures above, by nomenclature, the term tawḥīd ḥākimiyyah only appeared in the hands of a Saudi Arabian scholar, ‘Abd al-Raḥmān bin Abd al-Azīz al-Sudais. His dissertation on the view of Amīn al-Shinqīṭ in the Tafsīr of Adhwā' al-Bāyan emphasized the need for the application of the tawḥīd ḥākimiyyah in the world of justice. The dissertation resume, entitled tawḥīd ḥākimiyyah, seems more famous than the full version of his dissertation. Al-Sudais was a radical figure in Saudi Arabia. He was arrested and imprisoned because of his harsh attitude. His dissertation was highly appreciated by jihadist groups. it was translated into Indonesian by the Indonesian Salafi-Jihadi figure, Aman Abdurrahman, founder of the Tauhid Wal Jihad group.22

The tawḥīd ḥākimiyyah concept is widely used by political Islamic groups, both violent and non-violent. The Muslim Brotherhood reflects non-violent political Islamist groups while Salafi-Jihadi represents violent groups. For this group, a violation of the tawḥīd ḥākimiyyah concept implies the denial of the faith of a Muslim. Offenders are considered apostates and polytheists. It is no longer a form of disobedience.

Ibn ‘Āshūr's Interpretation

Ibn ‘Āshūr had an interpretive method characterized by a strong language approach. Despite the background of Ash'ari theology and Maliki fiqh, Ibn “Āshūr also supported the rationalist ideas of modern Islamic reform. But the bond to the Maliki School was very strong compared to support for reform without its school. Ibn ‘Āshūr was very strongly influenced by Arabic literary theories (stylistics), inter-verse cohesion (munāsabah baina al-āyāt) and the socio-historical context of a verse. Ibn ‘Āshūr rarely used a thematic approach by removing a text from the context of the sentence or its socio-historical context. Here are Ibn ‘Āshūr's interpretation of the

19Aman Abdurrahman, series of the material of Tauhid for The Greatest Happiness (Tt: Tauhid and Jihad, 2015),
eight verses that are often used as the basis for tawḥīd hākimiyah.

1. Judgment rests with Allāh alone, worshipping Allāh (Qs. 12: 40)

In interpreting Qs. 12: 40, in al-ḥukm illā lillāh amara an lā ta’budu illā iyyāh (legislation is not but for Allāh. He has commanded that you worship not except Him), Ibn ‘Āshūr said the word al-ḥukm means taṣarruf (the power of creating).

Taking into account the context of the previous verse, Ibn ‘Āshūr related it to the previous verse about the belief of the polytheists who believe in the idols of their offerings to be of benefit to themselves. Ibn ‘Āshūr said Qs. 12: 40 is a form of negation of the beliefs of the polytheists (iḥtāl li jamī’ al-ṭarrufat al-maz’ūmah li ālihatihim bi annahā lā ḥukma lahā fīmā za’amu annahū min hukmihā wa taṣarrufihā).23 This statement shows that Ibn ‘Āshūr understood the law more theologically, namely the power of creating (taṣarruf). The diction of “ḥukm” in Qs. 12:40, in Ibn ‘Āshūr’s perspective, does not mean legislation (al-Qānūn al-Wadl’iyyah).

2. Judgment rests with Allāh alone, Surrender to Allāh (Qs. 12: 64)

Similar interpretation patterns are found in Qs. 12: 64, in al-ḥukm illā lillāh ‘alaihi tawakkaltu (legislation is not but for Allāh, only to Him I surrender). Ibn ‘Āshūr said “wa al-ḥukm huna bi ma’na al-taṣarruf wa al-taqdīr” (legislation in this verse means the power to create and determine). The meaning of legislation is not but for Allāh is that only with Allāh’s will is what will happen. In essence, a human being cannot oppose Allāh’s will. Humans are only obliged to make things that are the cause of the case they want. Allāh commands it.24 Here, legislation is not a statutory law applicable within a country but the power and destiny of Allāh which applies to all of His creatures.

3. Ruling is to be referred to Allāh (Qs. 42: 10)

In Qs. 42: 10, wa mā ikhtaltafum fihi min shai’in fa ḥukmuhū ila allāh (And in anything over which you disagree - its ruling is [to be referred] to Allāh), Ibn ‘Āshūr interpreted this verse in the context of disputes between Muslims and polytheists. The ruling in this verse means Allāh’s decision on the Day of Judgment that the faithful who are in the truth will get a reward, and the polytheists who are in evil will get punishment. Clearly, Qs. 42:10 speaks of a delay in legal decisions until the end of the world; when God gives all decisions (ta’khīr al-ḥukm ila ḥulūl al-waqt al-mu’ayyan lahū ‘inda allāh).25 Here, Ibn ‘Āshūr stated that the reference of the ruling to Allāh occurs only in the Hereafter, not in this world. Thus, according to Ibn ‘Āshūr, Qs. 42: 10 does not talk about the application of

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23 Ibn ‘Āshūr, al-Taḥrīr wa al-Tanwīr, jilid 12, hlm. 277.

24 Ibn ‘Āshūr, al-Taḥrīr wa al-Tanwīr, jilid 13, hlm. 23.

25 Ibn ‘Āshūr rejection the differences of opinion among Muslims regarding this verse. According to him, the differences of opinion among the Muslims in the matter of theology (uṣūl al-dīn) and Islamic law (furū’ al-dīn), will be settled on the Day of Judgment later. According to Ibn ‘Āshūr, there are three reasons why Qs. 42: 10 cannot be applied to assess differences of opinion among Muslims. First, all Muslims agree to use shar’i propositions. It’s just that there is a difference in the choice of argument and the method of interpretation. All ikhtilaf can still be tolerated. Second, the context of the verses before and after Qs. 42: 10 which speak of the differences between believers and polytheists. Third, Qs. 42: 10 is a Makkiyah verse that has not spoken of the law. According to Ibn ‘Āshūr, Qs. 42: 10 is not appropriate to use the Qiyas method. Ibn ‘Āshūr, Al-Taḥrīr wa al-Tanwīr, vol. 25, p. 41-42.
Sharia law as positive law (al-qānūn al-wadh‘i).

4. Judgment rests with Allāh, the Most High (Qs. 40: 12)

In Qs. 40: 12, there is the word of God that reads, dzālikum bi annahū idzā du‘iya allāh wahdah kafartum wa in yusyrik bihī tu‘minu fa al-ḥukm illa bi al-‘aliyyi al-kabīr (That is because, when Allāh was called upon alone, you disbelieved; but if others were associated with Him, you believed. So the judgment is with Allāh, the Most High, the Grand). Ibn ‘Āshūr interpreted the word "al-ḥukm" in Qs. 40: 12 above by saying that the "al" prefix in the word "al-ḥukm" serves as li al-jins (generalize to anything classified as law or decision). The purpose of decision generalization is the expansion of the object being punished. That is the decision for all creatures inhabiting the universe. All decisions about the inhabitants of the universe are in the power of Allāh. According to Ibn ‘Āshūr, Allāh will only make decisions to the inhabitants of the universe on the Day of Resurrection (lā ḥukma yaum al-qiyāmah li ghairi Allāh ta’ālā).

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terpreting this verse, Ibn ‘Āshūr revealed that the Ḥarūriyyah-Khawārij used Qs. 40: 12 to judge the army of Kufa-'Ali and Shām-Mu'āwiyyah who were making an agreement to conduct arbitration (mediation). The Khawrij invited 'Alī bin Abī Ṭālib only used the law of Allah in the meaning of the Qur'ān. They interpreted sharply, but ignored many other verses that differ from the definition they understood. Because their interpretation, 'Alī bin Abī Ṭālib then said, "kalimat al-haqq urīda biha al-bāṭil" (right words, misguided meaning). The protest of the Kharijrij disturbed the mediation process. Here, Ibn ‘Āshūr did not seem to approve the application of Qs. 40: 12 to judge disputes among fellow Muslims in the world. Ibn ‘Āshūr, Al-Taḥrīr wa al-Tanwīr, vol 24, p. 101.

5. Judgment rests with Allāh, and to Him you will be returned (Qs. 28: 88)

In Qs. 28: 88, there is a verse that reads, wa lā tad‘u ma‘a allāh ilāhan ākhara lā ilāha illā huwakullu syai‘in hālikun illā wajhah, lahu al-ḥukm wa ilaihi turja‘īn (And do not invoke with Allāh another deity. There is no deity except Him. Everything will be destroyed except Allāh. His is the judgment, and to Him you will be returned). Ibn ‘Āshūr interpreted Qs. 28: 88 above in the context of criticism of polytheism and prove the guilt of the polytheists where they acknowledge the deity of Allāh and at the same time they recognize another god who is believed to be able to give help (syurakā ‘wa syufa‘ā’). Al-ḥukm in Qs. 28: 88 means the most perfect decision in the sense that no one can reject it (al-ḥukm al-atamm alladzī la yarudduhū radd). Ibn ‘Āshūr did not speak of law as a rule in a system of government or law in the sense of the Qur'ānic text. Ibn ‘Āshūr spoke of God's most perfect and indisputable provision (la yarudduhū radd). Presumably, Allāh's indisputable provisions are related to the truth of the concept of monotheism taught by the Qur'ānic text. Ibn ‘Āshūr spoke of God's most perfect and indisputable provision (la yarudduhū radd). Presumably, Allāh's indisputable provisions are related to the truth of the concept of monotheism taught by the Qur'ānic text. Ibn ‘Āshūr spoke of God's most perfect and indisputable provision (la yarudduhū radd). Presumably, Allāh's indisputable provisions are related to the truth of the concept of monotheism taught by the Qur'ānic text.
6. Final decision is with Allāh (Qs. 28: 70)

In Qs. 28: 70, there is a verse that reads, lahu al-ḥamd fī al-ūlā wa al-ākhirah, wa lahu al-ḥum wa ilaihi turja’īn (To Him is due all praise in the first life and the Hereafter. And His is the final decision, and to Him you will be returned). Ibn ‘Āshūr argued that al-ḥum which means law is a decision that give benefits or put a danger on others. This notion aims to refute the claims of the polytheists who believe that their gods have the power to create (al-tasarruf) and the belief that gods can provide help in the sight of Allāh.  

In Ibn ‘Āshūr's view, Qs. 28: 70 is addressed to the polytheists who believe in a god other than Allāh. God is believed to have the power to create or have special privileges in the sight of Allāh. Qs. 28: 70 says that belief is wrong because only Allāh has the power to create and determine to give intercessions or not in the hereafter. Ibn ‘Āshūr, as in the other "tawḥīd hākimīyyah" verses, did not interpret the verse in the context of the worldly positive law. But it refers more to the divine power to create and organize the universe (al-tasarruf).

7. Is it the judgment of the ignorant you desire? (Qs. 5: 50)

In Qs. 5: 50, there is a verse that reads, a fa ḥum al-ţāhirīyyah yahghun wa man ahsanu minallāhi ḥumman li qaumin ūqinun (Then is it the judgment of [the time of] ignorance they desire? But who is better than Allāh in judgment for a people who are certain in faith). Ibn ‘Āshūr stated that the judgment of the ignorant was the punishment used among the Jewish tribes which originated from the punishment of Yathrib. Yastrib inhabitants belong to the ignorant people. Banu Nadhir, one of the Arab-Jewish tribes, did not accept being equated with the Quraizhah tribe and did not accept the provisions they made using the punishment from the Yastrib Arabs who did not have a holy book. The punishment of the Arabs of Yastrib against adulterers was not by stoning the perpetrators as stated in the Torah. The judgment of the ignorant in this context was "punishment" or a form of "sanction" that applies to pre-Islamic Arabs.  

Ibn ‘Āshūr interpreted "jāhiliyyah" as a condition of society without the guidance of scripture (ahl al-kitāb). The form of punishment that comes from the traditions of the pagan Arab nation is called "the judgment of the ignorant", while the form of punishment contained in the scriptures is called "the judgment of Allāh". Here, the judgment is a form of sanction not a holy book that is positioned as a legislation.

8. Is it other than Allāh I should seek as judge?(Qs. 6: 114)

In another verse, i.e. Qs. 6: 114, there is a sentence that reads, a faghaira allāh abtāghī hakaman wa huwa alladzi anzala ilaikum al-kitāb mufaṣṣalā (Then is it other than Allāh I should seek as judge while it is He who has revealed to you the Book explained in detail?). Ibn ‘Āshūr put this verse in reference to the previous verse which describes the opposition, lies, and the attempts of the polytheists to ask for proof of the truth of the Holy Prophet’s the teachings. Allāh commanded Prophet Muhammad to answer their doubt and refusal by stating that we make Allāh the decision-maker (ḥakam) of


the truth of the teachings he preaches. Everyone will die and will get a judgment in the afterlife before Allāh. Allāh's decision in the hereafter will not be able to be refuted. Al-Hakam means party who gives irrefutable decisions. The word al-Ḥakam is deeper in its meaning than al-Ḥākim. Allāh is called Al-Hakam but not Al-Ḥākim. Ibn ‘Āshūr stated that the meaning of Qs. 6: 114 is that Prophet Muhammad would not seek a judge for his dispute with the idolaters who rejected his preaching except to Allāh, the God whose decision is irrefutable. Allāh will surely decide that they are the enemies and the sinners (a'da' muqtarīfūn). Qs. 6: 114 in Ibn ‘Āshūr's perspective, is understood as Allāh's decision in the afterlife, not in this world.

Of the eight verses that form the basis of tawḥīd ḥākimiyah, Ibn ‘Āshūr did not interpret them as Qur'anic texts used as references in legal decision making like positive laws (al-qānun al-wadhī). Nor did he interpret them as bearing the concept of tawḥīd ḥākimiyah which presupposes the Qur'an as the corpus of the "law of God" which humanity must apply. Ibn 'Āshūr also did not view the eight verses as the law of God which if anyone rejects them, can have consequences of disbelief or polytheism. The word judgment in Ibn 'Āshūr's interpretation of Ḥākimiyah verses is often interpreted as Allāh's decision in the afterlife, the power of creation (al-taṣarruf), and the form of punishment contained in the scriptures.

Conclusion

Tawḥīd ḥākimiyah is a theological-political-ideological concept formulated by Muslim political thinkers. This concept leads to the revitalization of God's position in the Muslim socio-political life. The thinkers based it on a number of Qur'anic verses which textually mean the affirmation of the power of God in the socio-political system. The 'dissidents' before this theological-political concept, were categorized as polytheists equivalent to those who believe in the doctrine of polytheism. Among the proponents of the tawḥīd ḥākimiyah were Abū al-A'lā al-Maudūdī, Sayyid Quṭb and Amīn al-Shinqīṭ. In particular, the nomenclature of tawḥīd ḥākimiyah is derived from the formulation of al-Shinqīṭ.

Ibn ‘Āshūr who lived before the tawḥīd ḥākimiyah thinkers above, despite being an important figure in Islamic law, had a more flexible view of the tawḥīd ḥākimiyah verses. He used a contextual-linguistic approach and the social context of the verses. He always related the verses prior to "the tawḥīd ḥākimiyah verses", and often, it was generally found that the verses before the tawḥīd ḥākimiyah spoke of the behavior of the polytheists who were condemned by the Qur’an. This is different from the method of interpretation of tawḥīd ḥākimiyah proponents who often take out a verse, then with a thematic approach combine it with similar verses. Ibn ‘Āshūr did not use the descending verses to explain the polytheists to judge the behavior of Muslims in contrast to al-Shinqīṭ who interpreted these verses to assess the socio-political conditions of Muslims, especially those applying positive laws.

Then, Ibn ‘Āshūr viewed the socio-political context when the ḥākimiyah verses were revealed. The context is the polytheists who opposed the preaching of Prophet Muhammad. This is in contrast to the pattern developed by the tawḥīd ḥākimiyah proponents who presumably put forward more
rigorous attitudes. They ignored the difference in context between the time when the verse was revealed and the context when the verse was interpreted. This neglect was allegedly because they made an analogy between the behavior of polytheists and that of Muslims who do not apply sharia law at the level of legislation.

Bibliography

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<th>No.</th>
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<th>Qur'anic text</th>
<th>Tafsir Ibn ‘Ashūr</th>
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| 1.  | 12: 40 | إن الحكم الا لله أمرنا | التحرير والتنوير (12/ 277)  
وجملة إن الحكم الا لله إلى جعل لجميع التصرفات المزعومة لله تفهم بأنها لا حكم لها فيما زعموا الله من حكمها وصرفها. |
| 2.  | 12: 67 | إن الحكم الا لله عليه تولك | التحرير والتنوير (13/ 23)  
وجملة إن الحكم الا لله في موضع العمل لبضمون ما أعني عنكم من الله من شيء، والحكم: ها معي النصر والتقدير، ومعنى الحصر أن لا يتم إلا ما أراد الله، كما قال تعالى: إن الله بالغ أمره (سورة الطلاق: 3).  
وقيض أن تبايع مراد الله في نفس الأمر، ولكن وجهة أن يتطلب الأمر من أسابيع لله أمر ذلك، وقد جمع هذين المعاني فيهما: وادخلوا من أبواب مفتوحة وما أعني عنكم من الله من شيء. |
| 3.  | 42: 10 | وما اختلفتم فيه من شيء؟ فحكمه إلى الله | التحرير والتنوير (25/ 41)  
وضيوع فحكمه عائد إلى ما اختلفتم عنه: الحكم يبتكر في شأنه إلى الله. والمعنى: إنه يضيع لهم يوم القيامة المحكم من الباطل فيما اختلفوا فيه ويتون الثواب للمؤمنين والعقاب للمشركين، فيعلم المشركون أنهم مبتكرون فيما كانوا يزعمون. |
|     | 42/ 42 | وَإِلَى اللَّهِ خَLRLRLLC النَّطَابِ (حكمه) | التحرير والتنوير (25/ 42)  
وإلى الله خبر عن حكمة. وإلى اللاتيناء هو إنهاء محترم تملي،  
ملأ تأخير الحكم إلى حول الوقت المبين لله عند الله تعالى يسير السائر  
إلى أخذ بشر عند الله.  
والا علاقته لهذه الآية باختلاف علامة النطاب في أصول الدين وفرطون لأن ذلك:  
الاختلاف حكمة نوطة بالنظر في الأدلة والألفية صحة وفائدة وإصدار  
الحكم بين المصب والمحتوى فيها يسير إن شاء الناس التناول والإنصاف  
وبذلك يوصل أهل الحق إلى التمرير بين المصب والمحتوى، ومراتب الحقيقة في ذلك على أنها لا يناسب سياق الآيات سابقا وغالبا ولا أعراض السؤال المسمي، وقد احتج... |
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كل شيء هائل إذا وجهه الله الحكم وإليه ترجعون 

هذا النهي موجه إلى النبي صلى الله عليه وسلم في ظاهر، والمعضود به إبطال الشرك وإظهار ضلال آهله إذ يعرضون أنهم معروفون بالله تعالى، وأنهم إنما اتخذوا له شركاء وشفعاء، فين لهم أن الله لا إله غيره، وأن الفرادة بالألوهية في نفس الأمر يقضي ببطلان الإشرك في الاعتقاد، وليو أضعف إشرك، فحملة لا إله إلا هو في معتن العلامة للتهيى الذي في المحالة قبلها.

28: 158

وحلمة له الحكم وإليه ترجعون نذللك كانت مفصلة وماقبلها. وتقديم المحرومو بالله إفادة الحصر، والمحصورة فيه هو الحكم الأم، أي الذي لا يرد رداً

28: 70

نح الحمد في الأوّل والأخيرة وله الحكم وإليه ترجعون وقوله ولن الحكم الأم فيه أيضاً للملك والمنه بنعلاة في حالة العالم وحضانت الباحثين.
Saifuddin Herlambang, *Taũḥid Ḥakīmiyyah verses In Ibn ‘Āshūr’s Interpretation* 73

7. 5: 50

अहक्कः जाहलीयः येयून
वै अपूर्वं सन्नः हुकमः
त्यति येयून तखोः चेति
लद्दाहः कः बन ‘अरं’ दारिनः।

लद्दाहः कः बन ‘अरं’ दारिनः।
लद्दाहः कः बन ‘अरं’ दारिनः।
लद्दाहः कः बन ‘अरं’ दारिनः।
लद्दाहः कः बन ‘अरं’ दारिनः।

8. 6: 114

अफीरः हुकमः आङ्कः और
एवें आङ्कः आङ्कः और
एवें आङ्कः आङ्कः और
एवें आङ्कः आङ्कः और
الذي حكم حكمه عليك بالحكم أعذاء متفرعون.