

Tawḥīd Ḥākimiyyah Verses In Ibn ‘Āshūr’s Interpretation

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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, Ḥākimiyyah, Ibn ‘Āshūr.*

Abstrak: *Tulisan ini membahas interpretasi Ibn ‘Āshūr tentang ayat-ayat yang menjadi dasar konsep Tawḥīd ḥākimiyyah. Menganggap sebagai pakar hukum Islam, Ibn ‘Āshūr tidak menganggap ayat-ayat Tawḥīd ḥākimiyyah sebagai dasar perlunya menerapkan hukum Syariah di tingkat pemerintahan. Mungkin pemikiran “ḥākimiyyatullāh” belum berkembang di zaman Ibn ‘Āshūr. Alasan lain, Ibn ‘Āshūr menggunakan pendekatan kontekstual linguistik-sosiologis ketika menafsirkan ayat-ayat yang diklaim sebagai dasar konsep Tawḥīd ḥākimiyyah. Dengan pendekatan ini, Ibn ‘Āshūr tidak menggunakan ayat Tawḥīd ḥākimiyyah untuk menilai perilaku umat Islam karena faktanya ayat-ayat ini diturunkan untuk menjelaskan perilaku kaum musyrik yang menentang dakwah Islam.*

Kata Kunci: *Ayat, Tawḥīd, Ḥākimiyyah, Ibn ‘Āshūr.*

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 *Hākimiyyah* 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-ḥākimiyyah al-ilāhiyyah*). Al-Maudūdī used a thematic approach, compiling Qur'anic verses of the infinite power of God. There are two forms of God's power described in the Qur'an. 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'an and Sunnah which underlie the system of Islamic governance-- embody the power of God. The Qur'an 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 *Tafsir fī Zilāl al-*

Qur'ān (under the shadow of the Qur'an), 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 Takfir 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 Abdurrahman--the ideologist of the ISIS-backed terrorist group in Indonesia--is a figure who instilled the *tawḥīd ḥākimiyyah*

¹Iman Fauzi Ghifarie, "Teologi Hakimiyyah: Benih Radikalisme Islam", *Islam Realitas: Journal of Islamic & Social Studies*, Vol. 2, No. 1, 2016.

²Abū al-A'lā al-Maudūdī, *al-Khilāfah wa al-Mulk*, (Kuwait: Dār Al-Qalām, 1978), First Edition, p. 9-26

doctrine in his supporters through a work entitled "*Review of Shirk Law in Tafseer Adlwaul Bayaan*."³ The work is a translation of the work by Abdurrahman ibn 'Abd Al-'Azīz Al-Sudays entitled *al-Ḥākimiyyah fī Tafsīr Adhwā' al-Bayān*.⁴ As stated in the title, this paper was inspired by the discussion of *Tafsīr Adhwā' al-Bayān* by Syekh Amīn al-Shinqīṭī (1907-1973 M.).⁵ Amīn al-Shinqīṭī 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).⁶

In explaining the *ḥākimiyyah* doctrine, al-Shinqīṭī 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-Shinqīṭī's point of view is based on the concept of monotheism.

³ Aman Abdurrahman, *Kupasan Syirik Hukum Dalam Tafseer 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-Ḥākimiyyah Fī Tafsīr Adhwa' 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 Adhwa' al-Bayān fī Tafseer 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-Zirkli, *Al-A'lām*.

The concept of al-Shinqīṭī then used the "new" nomenclature, *tawhīd ḥākimiyyah*. In the concept of al-Maudūdī and Sayyid Quṭb, the nomenclature of *tawhīd ḥākimiyyah* is almost unknown. Since it is based on the concept of monotheism, those who are considered to oppose this concept are regarded as polytheists i.e. those who believe in the existence of more than one God.

In the interpretation of al-Shinqīṭī, there are at least eight verses used as the basis for the *tawhīd ḥākimiyyah* concept: Qs. 12:40, Qs. 12:67, Qs. 42:10, Qs. 40:12, Qs. 28:88, Qs. 28:70, Qs. 5:50, Qs. 6: 114.⁷ The position of al-Shinqīṭī as an influential clerical figure in Saudi Arabia made his work an important reference for the Salafs. The doctrine of Tawhid Uluhiyyah, which is usually used by Salafi groups to legitimize authority that comes from agreement, gets a reinforcing argument with what is called *Tawhīd ḥākimiyyah*. This doctrine is very popular with extremist groups such as Abd al-Raḥmān ibn 'Abd al-'Azīz and Aman Abdurrahman.

Al-Shinqīṭī 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-Shinqīṭī in Saudi Arabia, there was Abu al-'Alā al-Maudūdī (1903-1979 AD) in Pakistan and Sayyid Quṭb (1906-1966 AD) in Egypt.

⁷ Amīn Al-Shinqīṭī, *Adhwa' al-Bayān fī Tafseer al-Qur'ān bi al-Qur'ān*, (Beirut: Dār Al-Fikr, 1995), vol. 3, p. 258.

While Sayyid Qutb uses God's Sovereignty to criticize the social situation, Abu al-A'lā al-Maudūdī translates it in the context of state administration, al-Shinqīṭī 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 theo-social 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 *tawḥīd ḥākimiyyah* 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-Tahrīr wa al-Tanwīr* by al-Ṭahir Ibn 'Āshūr (1879-1973 AD).

Ibn 'Āshūr was a scholar, interpreter, academic 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-Sharī'ah* concept to cover the lack of knowledge of *ushul fiqh* in finding Sharia law. In the book *Nizām al-Ijtimā' al-Islāmī*, Ibn 'Āshūr praised the United States model of democracy. This view was surprising because Ibn 'Āshūr also criticized 'Alī 'Abd al-Razziq who stated that Islam did not carry the state system. In the book *Naqd Uṣūl al-Hukm*, Ibn 'Āshūr criticized 'Alī '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 Salafī 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 (*ḥākimiyyatullah*). 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 *tawḥīd ḥākimiyyah*?

This article will examine Ibn 'Āshūr's views and interpretations of the verses that are made the postulate of the *tawḥīd ḥākimiyyah* by the Salafī group. The object of this research is the interpretation of Ibn 'Āshūr on the eight *tawḥīd ḥākimiyyah* verses in the interpretation of *al-Tahrīr wa al-Tanwīr* 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 Biography of Ibn 'Āshūr

Ibn 'Āshūr's full name was Muḥammad al-Ṭahir Ibn 'Āshūr. 'Āshūr is 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 Muḥammad al-Ṭahir.

Muḥammad al-Ṭahir 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-Ṭahir Ibn 'Āshūr registered at al-Zaytunah College when he was fourteen. Here, he studied Arabic grammar, Arabic literature,

⁸Amīn Al-Shinqīṭī, *Adhwa' al-Bayān fī Tafsīr al-Qur'ān bi al-Qur'ān*, (Beirut: Dār Al-Fikr, 1995), vol. 3, p. 258.

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'il 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-Sāarī'ah.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'ari.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 (*ḥākimiyyatullah*). 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. Ghālī Shukrī saw Ibn 'Āshūr as a reformist Muslim

⁹Ismā'il Ḥassānī, *Naẓariyyah al-Maqāṣid 'Inda al-Imām Muḥammad al-Tāhir Ibn 'Āshūr*, (Herndon: IIT, 1995), 71.

¹⁰Ismā'il Ḥassānī, *Naẓariyyah Al-Maqāṣid 'inda al-Imām Muḥammad al-Tāhir Ibn 'Āshūr*, (Herndon: IIT, 1995), 76.

¹¹Look furtherly in: *Muḥammad al-Tāhir Ibn 'Āshūr, Taḥqīqāt wa Anẓār fī al-Qur'ān wa al-Sunnah*.

¹²*Muḥammad al-Tāhir Ibn 'Āshūr, al-Taḥrīr wa al-Tanwīr*, (Tunisia: Dār Al-Sahnun li Al-Nashr wa al-Tauzī', 1997), vol. 3, 229.

figure.¹³ Whereas according to al-Ajhūrī, Ibn 'Āshūr is actually a conservative scholar.¹⁴

Judging from the problematic position of Ibn 'Āshūr, 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 'Āshūr's view of verses that speak of the sovereignty of God's law if Ibn 'Āshūr issued a fatwa that is contradictory to the law of God as the majority of scholars of his time understood, as in the matter of naturalization (of citizenship), and what was Ibn 'Āshūr'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, tauḥīd means to believe in something singular (*al-ḥukm bi anna al-shai'wahīd*). In a popular use among scholars of theology, tauḥīd means believing in the divine nature of God, recognizing its oneness, and denying a competitor to God in general (*ma'rifatullāh ta'ālā bi al-rubūbiyyah, wa al-iqrār bi al-wahdāniyyah wa nafy al-andād 'anhu jumlah*).¹⁵ Whereas according to mystic-Sufis, tauḥīd means purifying the Essence of God from all perspectives of thought and all forms of emotional imagination (*tajrid al-dzāt al-*

ilāhiyyah 'an kulli mā yataṣawwar fī al-afhām wa yatakhayyal fī al-auhām wa al-adzhān).¹⁶

In the context of the doctrine of Salafism, *tauḥīd* has a specific definition. In their perspective, tauḥīd means believing in three basic concepts of Islam: *rubūbiyyah, ulūhiyyah and asmā 'wa ṣifāt*. *Rubūbiyyah* is believing that Allāh is the only creator and ruler of the universe. *Ulūhiyyah* is purifying worship only to Allāh. Whereas *tawḥīd asmā 'wa ṣifāt* means setting the name and nature of Allāh as Allāh calls and attributes Himself without doing *takwīl* on strange definition. From the concept of *rubūbiyyah* and *uluhiyyah*, 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.¹⁷

Believing in the existence of a ruler other than Allāh is a form of polytheism that is contrary to tauḥīd. This definition is extended to those who follow and apply the rules formulated by human beings such as positive law (*al-qawānīn al-wadh'iyyah*). 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 Tauḥīd ḥākimiyyah doctrine.¹⁸ The state apparatus who carry out the mandate of the law are

¹⁶Al-Jurjānī, *al-Ta'rifāt*, 69.

¹⁷Abu Bashīr Al-turṭūsī, "*Ma'na Tauḥīd al-Ḥākimiyyah*", Source: http://www.ilmway.com/site/maqdis/MS_35604.html. Accessed on 22-02-2018. Abū Muḥammad al-Maqḍīsī, "*Mā al-Farq Baina Tauḥīd Ḥākimiyyah wa Tauḥīd al-Ulūhiyyah*". Source: http://www.ilmway.com/site/maqdis/MS_38168.html. Accessed on 22-02-2018.

¹⁸Abū Muḥammad al-Maqḍīsī, *al-Dīmūqrātiyyah Din*.

¹³Ghālī Shukrī, *al-Tsaqāfah al-'Arabiyyah fī Tūnis: al-Fikr wa al-Mujtama'*, (Tunis: Dār Al-Janūb li al-Nashr, 1998), 78.

¹⁴Muḥammad Ridla al-Ajhūrī, *al-Khalfiyyah al-Islāmiyyah li Majallat al-Aḥwāl al-Shakhshiyyah*, (Tunis: Shirkah al-Tūnisiyyah li al-Nashr wa al-Tanmiyyah, 2012), 133-134.

¹⁵'Alī ibn Muḥammad Al-Jurjānī, *al-Ta'rifāt* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1983), 69.

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. *Tawhīd ḥākimiyyah* tried to combine the theological approach of "*tawhīd*" 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 Egypt²⁰ and al-Shinqīṭī (1907-1973 M.) in Saudi Arabia.²¹

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-Shinqīṭī 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 *tawhīd 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-Shinqīṭī in the Tafsir of Adhwā 'al-Bāyan emphasized the

need for the application of the *tawhīd ḥākimiyyah* in the world of justice. The dissertation resume, entitled *tawhīd 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 *tawhīd 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 *tawhīd 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).

²⁰*Al-Hākimiyyah Zhāhirah al-Ghuluww Fi al-Dīn*, Sumber: <http://www.habous.gov.ma> . Accessed on 22-03-2018.

²¹Amīn Al-Shinqīṭī, *Adhwā' al-Bayān fī Tafsīr al-Qur'ān bi al-Qur'ān*, (Beirut: Dār al-Fikr, 1995), vol. 3, p. 258.

²²<http://jaisyualistisyhadiyah.blogspot.co.id/search/label/Ebook%20Islam>. Accessed on 22-03-2018.

eight verses that are often used as the basis for *tawḥīd ḥākimiyyah*.

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 (*ibṭāl li jamī' al-taṣarrufat al-maz'ūmah li ālihatihim bi annahā lā ḥukma lahā fīmā za'amu annahū min ḥukmihā 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 ikhtalaftum fīhi 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

²⁴ Ibn 'Āshūr, *al-Tahrīr 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-Tahrīr wa al-Tanwīr*, vol. 25, p. 41-42.

²³ Ibn 'Āshūr, *al-Tahrīr wa al-Tanwīr*, jilid 12, hlm. 277.

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'iyā allāh waḥdah kafartum wa in yusyrik bihī tu'minu fa al-ḥukm lillāhi 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*).²⁶ Ibn 'Āshūr did not interpret the law as a decision in the world to solve social problems. This of course negates the assumption that the law in this verse

²⁶In interpreting this verse, Ibn 'Āshūr revealed that the Ḥarūriyyah-Khawārij used Qs. 40: 12 to judge the army of Kufa-'Alī 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'an. 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.

means Qur'anic verses that must be positioned as a source of legal references.

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 wajjah, lahu al-ḥukm wa ilaihi turja'ūn* (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*).²⁷ Ibn 'Āshūr did not speak of law as a rule in a system of government or law in the sense of the Qur'anic text. Ibn 'Āshūr spoke of God's most perfect and indisputable provision (*la yarudduhu radd*). Presumably, Allāh's indisputable provisions are related to the truth of the concept of monotheism taught by the Qur'an. Polytheism will perish and the wrongs will be apparent, while the belief of monotheism will survive (*illā wajjah*). However, the strongest decision belongs to Allāh as will be revealed when humanity is returned to Him. Probably, being returned in this context is in the afterlife as Ibn 'Āshūr's other interpretations that are related to Allāh's absolute decision.

²⁷Ibn 'Āshūr, *Al-Taḥrīr wa al-Tanwīr*, Vol 20, p 196.

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-ḥukm wa ilaihi turja'ūn* (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-ḥukm al-qadhā' wa huwa ta'yīn naf'in au dhurrin li al-ghair* 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-taṣarruf*) and the belief that gods can provide help in the sight of Allāh.²⁸In 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 ḥākimiyyah*" 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-taṣarruf*).

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 ḥukm al-jāhiliyyah yabghun wa man ahsanu minallāhi ḥukman li qaumin yūqinun* (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. Yathrib 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 Yathrib Arabs who did not have a holy book. The punishment of the Arabs of Yathrib 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.²⁹Apparently, 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 abtaghī 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

²⁸Ibn 'Āshūr, *Al-Taḥrīr wa al-Tanwīr*, Vol 20, p. 168.

²⁹Ibn 'Āshūr, *Al-Taḥrīr wa al-Tanwīr*, vol 6, p. 227.

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-Hākim. Allāh is called Al-Hakam but not Al-Hākim. 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' muqtarifun*).³⁰ Qs. 6: 114 in Ibn 'Āshūr's perspective, is understood as Allāh's decision in the hereafter, not in this world.

Of the eight verses that form the basis of *tawhīd ḥākimiyyah*, 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 *tawhīd ḥākimiyyah* 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 *Ḥākimiyyah* 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

Tawhīd ḥākimiyyah 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 *tawhīd ḥākimiyyah* were Abū al-A'lā al-Maudūdī, Sayyid Quṭb and Amīn al-Shinqīṭ. In particular, the nomenclature of *tawhīd ḥākimiyyah* is derived from the formulation of al-Shinqīṭ.

Ibn 'Āshūr who lived before the *tawhīd ḥākimiyyah* thinkers above, despite being an important figure in Islamic law, had a more flexible view of the *tawhīd ḥākimiyyah* verses. He used a contextual-linguistic approach and the social context of the verses. He always related the verses prior to "the *tawhīd ḥākimiyyah* verses", and often, it was generally found that the verses before the *tawhīd ḥākimiyyah* spoke of the behavior of the polytheists who were condemned by the Qur'an. This is different from the method of interpretation of *tawhīd ḥākimiyyah* 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 *ḥākimiyyah* 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 *tawhīd ḥākimiyyah* proponents who presumably put forward more

³⁰Ibn 'Āshūr, *Al-Tahrīr wa al-Tanwīr*, vol. 8, p. 13.

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.

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Texts of the Tafsir *Al-Tahrīr wa al-Tanwīr*

No.	Qs.	Qur’anic text	Tafsir Ibn ‘Āshūr
1.	12: 40	إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ	التحرير والتنوير (277 /12) وَجُمْلَةٌ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ إِبْطَالٌ لِجَمِيعِ التَّصَرُّفَاتِ الْمَزْعُومَةِ لِلَّهِتِهِمْ بِأَنَّهَا لَا حُكْمَ لَهَا فِيمَا زَعَمُوا أَنَّهُ مِنْ حُكْمِهَا وَتَصَرُّفِهَا.
2.	12: 67	إِنَّ الْحُكْمَ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ	التحرير والتنوير (23 /13) وَجُمْلَةٌ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ فِي مَوْضِعِ التَّعْلِيلِ لِمَضْمُونِ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ. وَالْحُكْمُ: هُنَا بِمَعْنَى التَّصَرُّفِ وَالتَّقْدِيرِ، وَمَعْنَى الْحَصْرِ أَنَّهُ لَا يَتِمُّ إِلَّا مَا أَرَادَهُ اللَّهُ، كَمَا قَالَ تَعَالَى: إِنَّ اللَّهَ بِأَلْبَانِ أَمْرِهِ [سُورَةُ الطَّلَاقِ: 3]. وَلَيْسَ لِلْعَبْدِ أَنْ يَنَازِعَ مُرَادَ اللَّهِ فِي نَفْسِ الْأَمْرِ وَلَكِنْ وَاجِبُهُ أَنْ يَتَطَلَّبَ الْأُمُورَ مِنْ أَسْبَابِهَا لِأَنَّ اللَّهَ أَمَرَ بِذَلِكَ، وَقَدْ جَمَعَ هَذَيْنِ الْمَعْنَيْنِ قَوْلُهُ: وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ. وَجُمْلَةٌ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ فِي مَوْضِعِ الْبَيَانِ لِجُمْلَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ لِيُبَيِّنَ لَهُمْ أَنَّ وَصِيَّتَهُ بِأَخْذِ الْأَسْبَابِ مَعَ التَّنْبِيهِ عَلَى الْإِعْتِمَادِ عَلَى اللَّهِ هُوَ مَعْنَى التَّوَكُّلِ الَّذِي يَضِلُّ فِي فَهْمِهِ كَثِيرٌ مِنَ النَّاسِ اقْتِصَارًا وَإِنْكَارًا، وَلِذَلِكَ آتَى بِجُمْلَةٍ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ أَمْرًا لَهُمْ
3.	42: 10	وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ	التحرير والتنوير (41 /25) وَضَمِيرٌ فَحُكْمُهُ عَائِدٌ إِلَى مَا اخْتَلَفْتُمْ عَلَى مَعْنَى: الْحُكْمُ بَيْنَكُمْ فِي شَأْنِهِ إِلَى اللَّهِ. وَالْمَعْنَى: أَنَّهُ يَتَضَحُّ لَهُمْ يَوْمَ الْقِيَامَةِ الْمُحَقُّ مِنَ الْمُبْطَلِ فِيمَا اخْتَلَفُوا فِيهِ حِينَ يَرَوْنَ الثَّوَابَ لِلْمُؤْمِنِينَ وَالْعِقَابَ لِلْمُشْرِكِينَ، فَيَعْلَمُ الْمُشْرِكُونَ أَنَّهُمْ مُبْطَلُونَ فِيمَا كَانُوا يَزْعُمُونَ. التحرير والتنوير (42 /25) وَ (إِلَى اللَّهِ) خَيْرٌ عَنِ (حُكْمِهِ). وَإِلَى لِلانْتِهَاءِ وَهُوَ انْتِهَاءٌ مَجَازِيٌّ تَمَثُّلِيٌّ، مِثْلُ تَأْخِيرِ الْحُكْمِ إِلَى حُلُولِ الْوَقْتِ الْمَعِينِ لَهُ عِنْدَ اللَّهِ تَعَالَى بِسِيرِ السَّائِرِ إِلَى أَحَدٍ يَنْزِلُ عِنْدَهُ. وَلَا عِلَاقَةَ لِهَذِهِ الْآيَةِ بِاخْتِلَافِ عُلَمَاءِ الْأُمَّةِ فِي أُصُولِ الدِّينِ وَفُرُوعِهِ لِأَنَّ ذَلِكَ الْاِخْتِلَافَ حُكْمُهُ مَنْوُطٌ بِالنَّظَرِ فِي الْأَدْلَةِ وَالْأَقْيَسَةِ صِحَّةً وَفَسَادًا فَيُصَدَّرُ الْحُكْمُ بَيْنَ الْمُصِيبِ وَالْمُخْطِئِ فِيهَا يَسِيرٌ إِنْ شَاءَ النَّاسُ التَّدَاوُلَ وَالْإِنْصَافَ. وَبِذَلِكَ تَوْصِلُ أَهْلَ الْحَقِّ إِلَى التَّمْيِيزِ بَيْنَ الْمُصِيبِ وَالْمُخْطِئِ، وَمَرَاتِبُ الْخَطَا فِي ذَلِكَ، عَلَى أَنَّهُ لَا يُنَاسِبُ سِيَاقَ الْآيَاتِ سَابِقِهَا وَتَالِيهَا وَلَا أَغْرَاضَ السُّورَةِ الْمَكِّيَّةِ. وَقَدْ احْتَجَّ

			بِهَذِهِ الْآيَةِ نَفَاةُ الْقِيَاسِ، وَهُوَ احْتِجَاجٌ لَا يَرْتَضِيهِ نَظَاسٌ.
4.	40:12	ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ	التحرير والتنوير (101 / 24) وَجِيءَ فِي الشَّرْطِ الثَّانِي بِحَرْفِ إِذٍ الَّتِي أَصْلُهَا عَدَمُ الْجَزْمِ بِوُقُوعِ شَرْطِهَا، أَوْ أَنَّ شَرْطَهَا أَمْرٌ مَفْرُوضٌ، مَعَ أَنَّ الْإِشْرَاقَ مُحَقَّقٌ تَنْزِيلًا لِلْمُحَقَّقِ مَنْزِلَةً الْمَشْكُوكِ الْمَفْرُوضِ لِلتَّنْبِيهِ عَلَى أَنَّ دَلَالَاتِ بَطْلَانِ الشَّرْكِ وَأَضْحَةٌ بِأَدْنَى تَأْمَلِ وَتَدَبَّرِ فَنَزَلَ إِشْرَاقُهُمُ الْمُحَقَّقِ مَنْزِلَةَ الْمَفْرُوضِ لِأَنَّ الْمَقَامَ مُشْتَمِلٌ عَلَى مَا يَقْلَعُ مَضْمُونُ الشَّرْطِ مِنْ أَصْلِهِ فَلَا يَصْلُحُ إِلَّا لِفَرَضِهِ عَلَى نَحْوِ مَا يَفْرُضُ الْمَعْدُومُ مَوْجُودًا أَوْ الْمَحَالُّ مُمَكَّنًا. وَالْأَلْفُ وَاللَّامُ فِي الْحُكْمِ لِلْجِنْسِ. وَاللَّامُ فِي اللَّهِ لِلْمَلِكِ أَيْ جِنْسِ الْحُكْمِ مَلِكٌ لِلَّهِ، وَهَذَا يُفِيدُ قَصْرَ هَذَا الْجِنْسِ عَلَى الْكَوْنِ لِلَّهِ كَمَا تَقَدَّمَ فِي قَوْلِهِ: الْحَمْدُ لِلَّهِ فِي سُورَةِ الْفَاتِحَةِ [2] وَهُوَ قَصْرٌ حَقِيقِيٌّ إِذْ لَا حُكْمَ يَوْمَ الْقِيَامَةِ لِغَيْرِ اللَّهِ تَعَالَى. وَبِهَذِهِ الْآيَةِ تَمَسَّكَ الْحَرُورِيُّ يَوْمَ حُرُورَاءَ حِينَ تَدَاعَى جَيْشُ الْكُوفَةِ وَجَيْشُ الشَّامِ إِلَى التَّحْكِيمِ فَخَارَتِ الْحَرُورِيُّ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ وَقَالُوا: لَا حُكْمَ إِلَّا لِلَّهِ (جَعَلُوا التَّعْرِيفَ لِلْجِنْسِ وَالصَّيْغَةَ لِلْقَصْرِ) وَحَدِّقُوا إِلَى هَذِهِ الْآيَةِ وَأَغْضُوا عَنْ آيَاتِ جَمَّةٍ، فَقَالَ عَلِيٌّ لَمَّا سَمِعَهَا: «كَلِمَةٌ حَقٌّ أُرِيدُ بِهَا بَاطِلٌ» اضْطَرَبَ النَّاسُ وَلَمْ يَتِمَّ التَّحْكِيمُ.
5.	28: 88	كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ	التحرير والتنوير (196 / 20) هَذَا النَّهْيُ مُوجَّهٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الظَّاهِرِ، وَالْمَقْصُودُ بِهِ إِبْطَالُ الشَّرْكِ وَإِظْهَارُ ضَلَالِ أَهْلِهِ إِذْ يَزْعُمُونَ أَنَّهُمْ مُعْتَرِفُونَ بِإِلَهِيَّةِ اللَّهِ تَعَالَى وَأَنَّهُمْ إِنَّمَا اتَّخَذُوا لَهُ شُرَكَاءَ وَشَفَعَاءَ، فَبَيْنَ لَهُمْ أَنَّ اللَّهَ لَا إِلَهَ غَيْرُهُ، وَأَنَّ انْفِرَادَهُ بِالْإِلَهِيَّةِ فِي نَفْسِ الْأَمْرِ يَقْضِي بِبَطْلَانِ الْإِشْرَاقِ فِي الِاعْتِقَادِ وَلَوْ أَوْضَعَفَ إِشْرَاقٌ، فَجُمْلَةٌ لَا إِلَهَ إِلَّا هُوَ فِي مَعْنَى الْعِلَّةِ لِلنَّهْيِ الَّذِي فِي الْجُمْلَةِ قَبْلُهَا. التحرير والتنوير (197 / 20) وَجُمْلَةٌ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ تَذْيِيلٌ فَلِذَلِكَ كَانَتْ مَفْصُولَةً عَمَّا قَبْلُهَا. وَتَقْدِيمُ الْمَجْرُورِ بِاللَّامِ لِإِفَادَةِ الْحَضَرِ، وَالْمَحْضُورُ فِيهِ هُوَ الْحُكْمُ الْأَتَمُّ، أَيْ الَّذِي لَا يَرُدُّهُ رَادٌّ.
6.	28: 70	لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ	التحرير والتنوير (168 / 20) وَقَوْلُهُ وَلَهُ الْحُكْمُ اللَّامُ فِيهِ أَيْضًا لِلْمَلِكِ. وَالتَّوَقُّفُ لِلِاخْتِصَاصِ أَيْضًا. وَالْحُكْمُ: الْقَضَاءُ وَهُوَ تَعْيِينُ نَفْعٍ أَوْ ضَرٍّ لِغَيْرِهِ. وَحَذْفُ الْمُتَعَلِّقِ بِالْحُكْمِ

			<p>لِدَلَالَةِ قَوْلِهِ فِي الْأُولَى وَالْآخِرَةِ عَلَيْهِ، أَيُّ لَهُ الْحُكْمُ فِي الدَّارَيْنِ. وَالِاخْتِصَاصُ مُسْتَعْمَلٌ فِي حَقِيقَتِهِ وَمَجَازِهِ لِأَنَّ الْحُكْمَ فِي الدُّنْيَا يَثْبُتُ لِغَيْرِ اللَّهِ عَلَى الْمَجَازِ، وَأَمَّا الْحُكْمُ فِي الْآخِرَةِ فَمَقْصُورٌ عَلَى اللَّهِ. وَفِي هَذَا إِبْطَالٌ لِتَصَرُّفِ آلِهَةِ الْمُشْرِكِينَ فِيمَا يَزْعُمُونَهُ مِنْ تَصَرُّفَاتِهَا وَإِبْطَالٌ لِشَفَاعَتِهَا الَّتِي يَزْعُمُونَهَا فِي قَوْلِهِمْ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ [يُونُسُ: 18] أَيُّ فِي الْآخِرَةِ إِنْ كَانَ مَا زَعَمْتُمْ مِنَ الْبَعْثِ.</p>
7.	5: 50	<p>أَفْحَكَمَ الْجَاهِلِيَّةَ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ</p>	<p>التحرير والتنوير (227/6) فَرَعَتْ الْفَاءُ عَلَى مَضْمُونِ قَوْلِهِ: فَإِنْ تَوَلَّوْا فَاعْلَمُوا [الْمَائِدَةُ: 49] إِنْخِ اسْتِفْهَامًا عَنْ مُرَادِهِمْ مِنْ ذَلِكَ التَّوَلَّى، وَالِاسْتِفْهَامُ إِنْكَارِيٌّ، لِأَنَّهُمْ طَلَبُوا حُكْمَ الْجَاهِلِيَّةِ. وَحُكْمُ الْجَاهِلِيَّةِ هُوَ مَا تَقَرَّرَ بَيْنَ الْيَهُودِ مِنْ تَكَابُلِ الدِّمَاءِ الَّذِي سَرَى إِلَيْهِمْ مِنْ أَحْكَامِ أَهْلِ يَثْرِبَ، وَهُمْ أَهْلُ جَاهِلِيَّةٍ، فَإِنَّ بَنِي النَّضِيرِ لَمْ يَرْضُوا بِالتَّسَاوِيِ مَعَ قُرَيْظَةَ كَمَا تَقَدَّمَ وَمَا وَضَعُوهُ مِنَ الْأَحْكَامِ بَيْنَ أَهْلِ الْجَاهِلِيَّةِ، وَهُوَ الْعُدُولُ عَنِ الرَّجْمِ الَّذِي هُوَ حُكْمُ التَّوْرَةِ.</p>
8.	6: 114	<p>أَفَعَيَّرَ اللَّهُ أَبْتِغِي حُكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمْ الْكِتَابَ مُفَصَّلًا</p>	<p>التحرير والتنوير (8-أ/13) اسْتِنْتَفَافٌ بِخَطَابٍ مِنَ اللَّهِ تَعَالَى إِلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِتَقْدِيرِ الْأَمْرِ بِالْقَوْلِ بِقَرِينَةِ السِّيَاقِ كَمَا فِي قَوْلِهِ تَعَالَى: لَا تَفْرُقْ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ [البقرة: 285] أَيُّ يَقُولُونَ. وَقَوْلُهُ الْمَتَقَدِّمُ أَنْفَاءً قَدْ جَاءَكُمْ بِصَافِرٍ مِنْ رَبِّكُمْ [الأنعام: 104] بَعْدَ أَنْ أَخْبِرَهُ عَنْ تَصَارِيفِ عِنَادِ الْمُشْرِكِينَ، وَتَكْذِيبِهِمْ. وَتَعَنَّتْهُمْ فِي طَلَبِ آيَاتِ الْخَوَارِقِ، إِذْ جَعَلُوهَا حُكْمًا بَيْنَهُمْ وَبَيْنَ الرَّسُولِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فِي صَدَقِ دَعْوَتِهِ، وَبَعْدَ أَنْ فَضَحَهُمُ اللَّهُ بَعْدَاوَتِهِمْ لِرَسُولِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، وَافْتَرَأْتَهُمْ عَلَيْهِ، وَأَمَرَ رَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْإِعْرَاضِ عَنْهُمْ وَتَرْكِهِمْ وَمَا يَفْتَرُونَ، وَأَعْلَمَهُ بِأَنَّهُ مَا كَلَفَهُ أَنْ يَكُونَ وَكَيْلًا لِيَمَانِهِمْ، وَبِأَنَّهُمْ سَيَرْجِعُونَ إِلَى رَبِّهِمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ، بَعْدَ ذَلِكَ كَلَّهُ لَقْنِ اللَّهِ رَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُخَاطِبَهُمْ خَطَابًا كَالْحَوَابِ عَنْ أَقْوَالِهِمْ وَتَوَرُّكَاتِهِمْ، فَيَفْرَعُ عَلَيْهَا أَنَّهُ لَا يَطْلُبُ حَاكِمًا بَيْنَهُمْ وَبَيْنَهُمْ غَيْرَ اللَّهِ تَعَالَى، الَّذِي إِلَيْهِ مَرْجِعُهُمْ،</p> <p>التحرير والتنوير (8-أ/14) وَالْحُكْمُ: الْحَاكِمُ الْمُتَخَصِّصُ بِالْحُكْمِ الَّذِي لَا يُنْقَضُ حُكْمُهُ، فَهُوَ أَحْصَى مِنْ الْحَاكِمِ، وَلِذَلِكَ كَانَ مِنْ أَسْمَاءِهِ تَعَالَى: الْحُكْمُ، وَلَمْ يَكُنْ مِنْهَا: الْحَاكِمُ. وَانْتَصَبَ حُكْمًا عَلَى الْحَالِ. وَالْمَعْنَى: لَا أَطْلُبُ حُكْمًا بَيْنِي وَبَيْنَكُمْ غَيْرَ اللَّهِ</p>

			الَّذِي حَكَمَ حُكْمَهُ عَلَيْكُمْ بِأَنَّكُمْ أَعْدَاءُ مُقْتَرِفُونَ.
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