

Yakın Doğu Üniversitesi İlahiyat Fakültesi Dergisi

The Journal of Near East University Faculty of Theology

ISSN: 2148-6026 | e-ISSN: 2687-4121

December / Aralık | 2022/8/2

THE CONCEPTUAL COMPARISON BETWEEN VECDİ AKYÜZ'S WORK TITLED KUR'AN'DA SİYASİ KAVRAMLAR AND MANZoorIDDİN AHMAD'S WORK TITLED ISLAMIC POLITICAL SYSTEM IN THE MODERN AGE: THEORY AND PRACTICE

Vecdi Akyüz'ün Kur'an'da Siyasi Kavramlar İsimli Eseri ve Manzuriddin Ahmed'in Islamic Political System in the Modern Age: Theory and Practice İsimli Eseri'nin Kavramsal Açından Kıyası

AYŞE AYTEKİN

Research Assistant, Gumushane University, Faculty of Theology, Department of Tafsir.
Gümüşhane, Türkiye.

Araştırma Görevlisi, Gümüşhane Üniversitesi, İlahiyat Fakültesi, Tefsir Bilim Dalı.
Gümüşhane, Türkiye.

ayseyaytekin_03@hotmail.com

ORCID ID: 0000-0002-5952-762X

Article Information | Makale Bilgisi

Article Types | Makale Türü: Research Article | Araştırma Makalesi

Received | Geliş Tarihi: 02.09.2022

Accepted | Kabul Tarihi: 08.11.2022

Published | Yayın Tarihi: 25.12.2022

Cite as | Atıf

Aytekin, Ayşe. "The Conceptual Comparison Between Vecdi Akyüz's Work Titled *Kur'an'da Siyasi Kavramlar* and Manzooriddin Ahmad's Work Titled *Islamic Political System in the Modern Age: Theory and Practice*". *The Journal of Near East University Faculty of Theology* 8/2 (December 2022), 179-195.

<https://doi.org/10.32955/neu.ilaf.2022.8.2.02>

Aytekin, Ayşe. "*Vecdi Akyüz'ün Kur'an'da Siyasi Kavramlar İsimli Eseri ve Manzuriddin Ahmed'in Islamic Political System in the Modern Age: Theory and Practice İsimli Eseri'nin Kavramsal Açından Kıyası*". *Yakın Doğu Üniversitesi İlahiyat Fakültesi Dergisi* 8/2 (Aralık 2022), 179-195.

<https://doi.org/10.32955/neu.ilaf.2022.8.2.02>

Plagiarism | İntihal

This article has been reviewed by at least two referees and scanned via plagiarism software.

Bu makale, en az iki hakem tarafından incelendi ve intihal içermediği teyit edildi.

Copyright | Telif Hakkı

Copyright © 2022. Copyright has been transferred to YDUILAF by the author(s). This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/4.0/>).

Copyright © 2022. Telif hakkı yazar(lar) tarafından YDUILAF'a devredilmiştir. Bu makale, Creative Commons Atıf Lisansının (<http://creativecommons.org/licenses/by/4.0/>) hüküm ve koşulları altında dağıtılan açık erişimli bir makedir.



The Conceptual Comparison Between Vecdi Akyüz's Work Titled *Kur'an'da Siyasi Kavramlar* and Manzooriddin Ahmad's Work Titled *Islamic Political System in the Modern Age: Theory and Practice*

Abstract

In understanding and interpreting texts or religious messages with various contents, it is important matter to determine the focal concepts or keywords, the areas with which these words are related, and the characteristics of these areas, which are created with a new analysis style. It can be compensated the difference in understanding and signification between the period of the sacred text and the period of modern man, only in this way. In this manner, it is much more necessary and obligatory to analyze and understand the focal concepts in the process of understanding and making sense of the sacred texts, in which the divine messages that are desired to be conveyed to people are presented in various conceptual patterns, compared to other texts. As a matter of fact, to examine the meaning dimensions of the focal concepts in the Qur'ân correctly, which have connotations, as well as their basic dictionary meanings, and the new meanings they have gained in the context of the Qur'ân, and to explore the adventures of these terms successfully, are very valuable for both understanding and applying the message and in terms of its contribution to the science of tafsîr. Therefore, field and concept analysis is a necessity in the interpretation of the divine messages equipped with the concept weave together with the classical methods developed for the understanding of the Qur'ân during the History of tafsîr process and rich historical and scientific experience. The fact that tafsîr activities have uninterruptedly continued from the first periods to the present day is an indication and reflection of its necessity. Although times, places, periods, conditions, requirements, circumstances, and interpretations have changed during the history of tafsîr activity, the words, ideas, efforts, materials, and products in this activity are extremely necessary and important for the interpretation and needs of contemporary people. In the period following the privatization of tafsîr activities, methods and varieties the research and determination of the issues of the basic areas of life such as politics, culture, and economy's influence on the products in question to what extent, in which phases they are beneficial, and in which phases they cause harm are valuable for a sound analysis the process of tafsîr study because, the basic features, elements, effects, and necessities of life must be examined to reach the divine purpose meticulously, since they are included in the basic guide which is a divine word. Politics, which is one of the fields that should be studied meticulously, is one of the most important and active areas of life and one of the most influential institutions of societies. As a matter of fact, politics has the same care in the Islamic society as in the existence and power periods of other societies. As it has been associated with other institutions and fields in social life, the divine word has also found a place for itself in various issues. Politics is the subject that has been mainly dealt with in the interpretation activities of the Qur'ân both in the conditions of the revelation period and in the post-revelation period. In our study, we have aimed to analyze the concepts and contexts in the Qur'ân and how it has been evaluated in two interrelated works that examine these concepts, together with our opinion that such an important issue should be investigated to lead a happy and peaceful life by obeying divine orders and rules. In this respect, two works that investigate the concepts related to politics in the perspective and plane of the Qur'ân are the subject of our study. These works are Vecdi Akyüz's work titled *Kur'an'da Siyasi Kavramlar* and Manzooriddin Ahmad's work titled *Islamic Political System in the Modern Age: Theory and Practice*. Although the authors of the works were born, had lived, had trained in different times, cultures and geographies, and had specialized in different fields, they had met on common ground in terms of examining and interpreting the concepts with political content in the Qur'ân. In our article, we have the purpose to examine the political terms in question in the context of divine speech and the interpretations of these two authors who have different areas of expertise.

Keywords: Tafsîr, al-Qur'ân al-Karîm, Politics, *Kur'an'da Siyasi Kavramlar*, *Islamic Political System in the Modern Age: Theory and Practice*.

Vecdi Akyüz'ün *Kur'an'da Siyasi Kavramlar* İsimli Eseri ve Manzuriddin Ahmed'in *Islamic Political System in the Modern Age: Theory and Practice* İsimli Eseri'nin Kavramsal Açından Kıyası

Öz

Çeşitli içeriklere sahip metinleri veya dînî mesajları anlama ve yorumlamada -yeni yöntemlere sahip bir inceleme tarzıyla oluşturulan- odak kavramların veya anahtar kelimelerin, bu kelimelerin ilintili olduğu alanların ve bu alanların özelliklerinin tespit edilmesi önemli bir husustur. Kutsal metnin dönemi ve çağdaş insanın dönemi arasındaki anlama ve anlamlandırma farkı ancak bu şekilde telafi edilebilir. Bu minvalde, insanlara aktarılmak istenen ilâhî mesajların

çeşitli kavram kalıpları içerisinde sunulduğu kutsal metinlerin anlamlandırılma sürecinde odak kavramların çözümlenmesi ve anlaşılması diğer metinlere göre çok daha lüzumludur. Nitekim, Kur'an-ı Kerim'de yer alan, temel sözlük anlamlarının yanı sıra yan anlamları haiz odak kavramların mana boyutlarını ve Kur'anî siyapta kazandığı yeni anlam alanlarını doğru şekilde incelemek ve bu terimlerin fehvâ serüvenlerini başarılı bir şekilde keşfetmek, hem mesajın anlaşılması ve uygulanması bakımından hem de Tefsir ilmine sağladığı katkı bakımından oldukça kıymetlidir. Dolayısıyla, Tefsir Tarihi sürecinde Kur'an'ın anlaşılması adına geliştirilen klasik yöntemler ve zengin tarihî ve ilmi tecrübeyle birlikte kavram örgüsü ile donatılmış ilâhî mesajların yorumlanmasında alan ve kavram çözümlenmesi bir zorunluluktur. Tefsir faaliyetlerinin tarih içerisinde ilk dönemlerden itibaren günümüze kadar kesintisiz bir şekilde devam ediyor olması onun gerekliliğinin bir göstergesi ve yansımasıdır. Tefsir faaliyeti yolculuğu içerisinde zamanlar, mekanlar, dönemler, koşullar, gereksinimler ve yorumlar değişmiş olsa da bu faaliyetteki söz, fikir, çaba, malzeme ve ürünler çağdaş insanların yorumu ve ihtiyacı açısından son derece zarurîdir. Söz konusu ürünlere -Tefsir faaliyetlerinin, yöntemlerinin ve çeşitlerinin özelleşmesini takip eden dönemde- siyaset, kültür, ekonomi gibi hayatın içerisindeki temel alanların söz ve yorum kapsamında ne derece etki ettiği, hangi merhalelerde faydalı olduğu, hangi merhalelerde zarara neden olduğu gibi hususların tespiti Tefsir çalışması sürecinde sağlıklı bir analiz açısından değerlidir. Zira, hayatın temel özellikleri, unsurları, etkileri ve gereklilikleri temel kılavuz olan kutsal sözde de yer almaları hasebiyle ilâhî maksada erişebilmek için titizlikle incelenmelidir. Titizlikle incelenmesi gereken alanlardan olan siyaset, hayatın en önemli ve aktif alanlarından, toplumların ise en etkili kurumlarından biridir. Nitekim siyaset, diğer toplumların varoluş ve iktidar dönemlerinde olduğu gibi İslâm toplumu içerisinde de aynı ihtimama sahiptir. Sosyal hayatta diğer kurumlarla ve alanlarla ilişkili olduğu gibi ilâhî sözde de çeşitli meselelerde kendisine yer bulmaktadır. Kur'an'ın hem vahiy dönemi şartlarındaki hem de vahiy sonrası dönemdeki yorum faaliyetlerinde ağırlıklı işlenen konu da siyasettir. Çalışmamızda, bu denli önemli bir meselenin ilâhî emre ve kurallara uyarak mutlu ve huzurlu bir hayat sürdürmek için araştırılması gerektiği kanaatimizle birlikte Kur'an-ı Kerim'de hangi kavram ve bağlamlarda yer aldığını ve bu kavramları inceleyen birbiriyle bağlantılı iki eserde nasıl değerlendirildiğini analiz etmeyi amaçlamaktayız. Bu minvalde, siyasetle ilgili kavramları Kur'an perspektifi ve düzleminde araştıran iki eser çalışmamıza konu olmaktadır. Bu eserler Vecdi Akyüz'ün *Kur'an'da Siyasi Kavramlar* isimli eseri ve Manzuriddin Ahmed'in *Islamic Political System in the Modern Age: Theory and Practice* isimli eseridir. Eserlerin müellifleri farklı zaman, kültür ve coğrafyalarda doğmuş, yaşamış, yetişmiş, farklı alanlarda ihtisas yapmış olsalar da Kur'an'da yer alan siyasi içeriğe sahip kavramları incelemeleri ve yorumlamaları bakımından ortak paydada buluşmaktadırlar. Makalemizde söz konusu siyasi içerikli terimleri ilâhî söz ekseninde ve farklı uzmanlıklara sahip bu iki müellifin yorumları bağlamında incelemeyi hedeflemekteyiz.

Anahtar Kelimeler: Tefsir, Kur'an-ı Kerim, Siyaset, *Kur'an'da Siyasi Kavramlar*, *Islamic Political System in the Modern Age: Theory and Practice*.

Introduction

The issue of understanding and interpreting the Qur'an is one of the main problems of tafsir/the Commentary of the Qur'an that has been discussed by scholars since its revelation. For the solution to this problem, the conditions, methods, and ways required for the reading and interpretation of the Qur'an in a better and more understandable way have been examined, and new sciences have been developed for this purpose. Even the existence of tendencies to find solutions based on needs at the beginning has pointed to the fact that there are some problems in understanding it. Therefore, this situation has proposed an item to the agenda the necessity of solutions to the methodology problem and the necessity of different methods together with new searches for understanding it. These different methods are also exploration-understanding-interpretation activities, so it means that it is the activity of tafsir because of the labor and effort to understand the Qur'an, which is a divine word and encompasses all areas, levels, stages, and elements of life, is nothing but an activity of tafsir.¹

¹ Yusuf Topyay, "Vahiy Geleneğinde "Ruh" Kavramının Artzamanlı (Diachronic) Semantik İncelemesi", *Bayburt Üniversitesi İlahiyat Fakültesi Dergisi* 1/1 (2015), 98-101; Yusuf Topyay, *Kutsal Kitap'ta ve Kur'an-ı Kerim'de "Nefs" ve "Ruh" Sözcüklerinin Artsüremlili (Diachronic) Semantik İncelemesi* (Ankara: Ankara Üniversitesi, Sosyal Bilimler Enstitüsü, Doktora Tezi, 2016), 1-26.

Politics is one of the most important areas of life and one of the most influential institutions of societies like being important topic in the activity of understanding of the Qur'ân.² As a matter of fact, it has the same care and attention in Islamic society too. As it has been associated with other institutions and fields, the divine word also has found a place for itself in various issues. It had played an active role in the formation of Basic Islamic Sciences, although it was the subject of the interpretation activities of the Qur'ân both in the conditions of the revelation period and in the post-revelation period. Therefore, the issue of how this phenomenon has affected the divine word, or rather life, is of great importance in terms of tafsîr. The sectarian commentary products that examine the interpretation of the verses used by the sects to base their views on the stage of history are also examples and indicators of these studies. On the other hand, the political commentary, the political or ideological exegesis -in a similar and parallel framework- is to find foundations according to personal or group opinions from divine words or associations which interpret the Qur'ân's concepts related to organization, institution, administration, and management in society.

Two works that examine the concepts related to politics are the subject of our study. These works are Vecdi Akyüz's work titled *Kur'an'da Siyasi Kavramlar/Political Concepts in the Qur'ân* and Manzooriddin Ahmad's work titled *Islamic Political System in the Modern Age: Theory and Practice* especially the second part of this book. Vecdi Akyüz had affected by Manzooriddin Ahmad's work and he had mentioned that he had used and had got benefited from his work in his book. Although the authors of these works had grown up in different cultures and geographies and had specialized in different fields, they had met on common ground in terms of examining and interpreting the concepts with political content in the Qur'ân.

1. The Relationship Between al-Qur'ân al-Karîm and Politics

God's prophets and messengers, who had come in different periods throughout the tradition of revelation, had tried to convey the same message in different conditions, historical dimensions, and situations. The Prophet David had described God whom he had believed in Him in his holy book which is the Bible more than a millennium before the Prophet Muhammad (peace be upon him), as follows:

*"God is the One who created the heavens and the earth, the sea and everything in it. He is the eternal guardian of truth. He is the One who takes the rights of the oppressed and gives sustenance to the hungry. Your Lord is the One who makes captives free, opens the eyes of the blind with cure, guides those who stray from the straight path, loves the righteous people, protects the weak people, and watches over the orphans and widows. He does not guide the cruels to his right path."*³

The Creator has never blocked the path of revelation or message to ensure that people are happy and peaceful in this world and the hereafter, to protect them from wrong and perverted beliefs and bad behavior, and to ensure that they live morally, well, correctly and beautifully. These messages, which are guidances, to teach and to tell the good, have been tried to be understood, explained, interpreted, and disseminated since the moment they were sent.⁴

Many branches of science have been developed for this purpose. In the context of understanding the Qur'ân, it is necessary to consider the ontological, epistemological, and cultural differences between the first addressee and the contemporary reader. As a matter of fact, the Qur'ân in the minds of the Companions was

² Mabid al-Jarhi, *The Islamic Political System: A Basic Value Approach* (PDF: MPRA Munich Personal RePEc Archive, 2016), 9; Maulana Wahiduddin Khan, *The Political Interpretation of Islam* (India: Goodwords Books, 2015), 10; Abdollah Nazarzadeh, "Political Teachings in the Qur'ân", *Political Science* 4/15 (Autumn 2001), 35-58; Mohammad Kheradmand, "Political Terms in the Qur'ân", *Political Science* 4/15 (Autumn 2001), 59-78; Qader Fazeli, "Political Teachings in the Qur'ân from Iqbal's Viewpoint", *Political Science* 4/15 (Autumn 2001), 271-294; Davood Fayrahi, "Political System and State in Islam (2) (The Sunnite Political System)", *Political Science* 4/15 (Autumn 2001), 141-168.

³ Kitâb-ı Mukaddes (Accessed 10 April 2022), Mezmurlar 146/6-9; cf. Kitâb-ı Mukaddes (Accessed 10 April 2022), Luka 1/49; The Noble Quran (Accessed 10 April 2022), al-An'âm 6/144; The Noble Quran (Accessed 10 April 2022), at-Tawbah 9/60; The Noble Quran (Accessed 10 April 2022), Yûnus 10/25; The Noble Quran (Accessed 10 April 2022), al-Ahkâf 46/3; Mehmet Paçacı, *Kur'an ve Ben Ne Kadar Tarihseliz?* (Ankara: Ankara Okulu Yayınları, 2016), 63.

⁴ Fazlur Rahman, *Ana Konularıyla Kur'an* (Ankara: Ankara Okulu Yayınları, 2012), 32.

related and connected with the facts.⁵ The branches of science that serve to analyze this connection and carry the divine words to daily life are very valuable.

The central point of Islam from which all flows and originates from it with the point of departure can be paraphrased and summarized as follows: the God of Abraham (He is the only God as *Allāh* in Arabic, *Khūda* in Persian, *Tanrı* in Turkish, *Ho Theos* in Greek and *God* in plain English has spoken to humankind and addressed all humanity. This divine and unique word has been seen as the culmination of a long series of sacred communications which had begun with God's creation of the universe and humankind because He is eternally the One who creates and guides.⁶

The Qur'ān, on the other hand, is the last and the complement of all divine messages in the revelation process. It is the reference source of all humanity in general and Muslims in particular, which contains the beliefs, worships, teachings, and laws of Islam, the last and most perfect religion, and teaches manners and boundaries. In other words, the Qur'ān is divine guidance that gives spirit, guides, and gives meaning to human life, the universe, and in short, all creatures. According to God's own words, the Qur'ān, which is knitted with layers of meaning, is the guide of truth and goodness for humanity because the Qur'ān has introduced itself as guidance, advice, mercy, and good news for the believers in its expressions, as follows:

*"O humanity! Indeed, there has come to you a warning from your Lord, a cure for what is in the hearts, a guide, and a mercy for the believers."*⁷

*"Consider, O Prophet! the Day We will call against every faith-community a witness of their own. And We will call you to be a witness against this 'people of yours'. We have revealed to you the Book as an explanation of all things, a guide, mercy, and good news for those who 'fully' submit."*⁸

*"We have certainly brought them a Book which We explained with knowledge-a guide and mercy for those who believe."*⁹

The Qur'ān is a leader for humanity; an eternal light that illuminates the way and dark areas; a spirit that gives vitality and meaning to life; a measure and example that separates right and wrong, good and bad; a science for those who represent the truth, be far from the false and the superstition, and think contemplatively; a cure for spiritual troubles; good news for the world and the hereafter; a clear guide to read, understand, and live; definite evidence; a unique book to be admired and followed. With these purposes, characteristics and qualifications, it had primarily aimed to train people with negative qualities through revelation. Its main goal is to raise responsible, knowledgeable, correct, honest, moral, decent, respectful, good, and fair individuals through divinely-based and supported education.¹⁰

Since the Qur'ān is a guide for humanity, it has touched many areas of life and has contained many elements, items, features, situations, conditions, expressions, rules, recommendations, and warnings about life.¹¹ The divine word, by its nature, has many contents, examples, analyses, and advice that are included in the political, social, economic, cultural, and geographical areas that target, cover, and concern human life. Politics and political concepts, which are one of the most basic areas of life, are also some of the subjects of the Qur'ān.¹² The quality and qualified analysis of these concepts have a very precious status in understanding the divine word.¹³

⁵ Halis Albayrak, *Kur'an'ı Anlamak, Kur'an'ın Ne Olduğunu Anlamak, 1. Kur'an Sempozyumu: Kur'an'ın Aydınlığına Doğru* (Ankara: Fecr Yayınevi, 1995), 167; Esra Gözeler, *Kur'an Ayetlerinin Tarihlendirilmesi* (Istanbul: Kuramer/Istanbul 29 Mayıs Üniversitesi Kur'an Araştırmaları Merkezi Yayınları, 2016), 16.

⁶ John Alden Williams, *The Word of Islam* (Austin: University of Texas Press, 1994), 7.

⁷ The Noble Quran (Accessed 10 April 2022), Yünus 10/57.

⁸ The Noble Quran (Accessed 10 April 2022), an-Nahl 16/89.

⁹ The Noble Quran (Accessed 10 April 2022), al-A'râf 7/52.

¹⁰ Mehmet Paçacı, *Kur'an'a Giriş* (Istanbul: İsam Yayınları, 2006), 35-36.

¹¹ Hasan el-Benna, *İslam ve Siyaset*, trans. Beşir Güneş (Istanbul: Buruc Yayınları, 2020), 23.

¹² Qamaruddin Khan, *Political Concepts in the Qur'ān* (Pakistan: The Institute of Islamic Studies, 1973), 3; Showkat Ahmad Wagay, "The Qur'ān and Politics: A Study of the Key Political Concepts in the Qur'ān", *Aligarh Journal of Quranic Studies* 3/1 (March 2020), 22-37; Souran Mardini, *Fundamental Religio-Political Concepts in the Sources of Islam* (Edinburgh: University of Edinburgh, the Department of Islamic and Middle Eastern Studies, Faculty of Arts, Ph.D Thesis, 1984), 2; Arthur Jeffery, "The Political Importance of Islam", *Journal of Near Eastern Studies* 1/4 (October 1942), 383-395.

¹³ Abdurrahman Altuntaş, *Kur'an'da Siyasi Kavramlar* (Gümüşhane Üniversitesi Yayınları, 2013), 12.

Throughout history, societies have not been far from political thoughts.¹⁴ The Islamic society is not an exception from other societies in this regard.¹⁵ The conflicts on the axis of politics and political thoughts have been included in the historical records. According to this situation, the fact that the Qur'ān plays a role in this focus and the center of conflicts as a cause or a result is an actuality that should also be investigated.¹⁶ In addition, it is useful to remember the following fact in history to see the origin of the Qur'ān and politics as well as the importance of their position in life: The Qur'ān in its present form is the result of a process of collection and redaction. This reshaping of verses, passages, and chapters into the Qur'ānic text, as it is known it has obvious political implications. The initial spread of variant forms of the Qur'ānic text had been perceived and ruled by the rulers as a direct political danger to the unity of the expanding Muslim community. It was thus assumed inevitable that the emerging Muslim liturgy and the whole of revelation should be without major internal differences and contradictions. This aim was important and serious but it had never been completely achieved.¹⁷

While we are talking about politics and political concepts, we have not meant that all of these fields or their forms with current contents are included in the Qur'ān in completely clear, long expressions and detailed manner. Forasmuch, then the Qur'ān has differed from other holy texts in terms of some features. This structure has also exemplified the character of different sacred words. The Qur'ān, which mentions the issues that affect life more in the context of advice, is not a history and politics book or word. While the practices of law and politics, state, nation or societies, and their cultures have naturally changed in the course of life but the essence of Islam has not changed. So, the name for the divine law is sharī'a the prescribed by God and His Messenger who is the Prophet Muhammad (peace be upon him), and the other name for this special term is sharī'a with its connotation of the right way to the water. According to Qatāda b. Di'āma who is an early Muslim authority, the religion is one but the sharī'a is various in life.¹⁸

As it is known, the field of study of tafsīr is the content of the Qur'ān. Tafsīr is the general name of the activity of interpreting the Qur'ān. In this respect, it is quite natural that the main subjects of the Qur'ān are the subject of study in this field. Although this field contains and examines the subjects of the Qur'ān, there are not many studies on the relationship between tafsīr and politics, even though there are studies on many subjects in the contemporary period. Some evaluations, projects, studies on Islam and political thought, research-based on political theories in the Qur'ān, studies on the analysis of the relationship between political theory and practices, and references in the Qur'ān are common, but it can not be said that there are not many academic studies on the relationship between tafsīr and politics in a narrow and deep framework.¹⁹ In the history of tafsīr and the methodology of tafsīr, issues such as deviations in the Qur'ānic commentary, unfair and biased interpretations of the verses, bid'ah, sectarian approaches have taken a place in a detailed or non-objective manner. However, the fact that the opinions and comments expressed are not academic and objective has seriously harmed the usability and quality of these studies.

Investigation of political interpretations in the field of tafsīr or evaluation of the subject of "political commentary/siyasal/siyasi tefsir in the Turkish language" with the suggestion on the term of Professor İsmail Çalıřkan who is still working at Ankara University Faculty of Theology have coincided with the political movements in the Islamic society before all tafsīr movements related to history as a period.²⁰ In detail, the emergence of the Qur'ān, the first political movements after it, the next political evolution, and

¹⁴ Mohd Younus Kumar, "Authority in Islamic Political Thought: A Study of Quranic Verses", *World Journal of Islamic History and Civilization* 7/2 (2017), 30-36.

¹⁵ Ümit Aktaş, *İslam ve Siyaset* (Istanbul: Mana Yayınları, 2019), 92; Ovamir Anjum, *İslam Düşüncesinde Siyaset Fıkıh ve Cemaat İbn Teymiyye Dönemi*. trans. Ammar Kılıç (Istanbul: Pınar Yayınları, 2021), 11; Nagihan Doğan, *Dinin İktidarı İktidarın Dini Hilafet, Siyaset, İslam (750-833)* (Istanbul: İletişim Yayınları, 2021), 23.

¹⁶ Nihat Uzun, *Hicri II. Asırda Siyaset-Tefsir İlişkisi* (Istanbul: Pınar Yayınları, 2011), 13.

¹⁷ Stefan Wild, *Political Interpretation of the Qur'ān* (Cambridge: Cambridge University Press, 2007), 273.

¹⁸ Jamāl al-Dīn Abū l-Faḍl Muḥammad b. Mukarram b. 'Alī b. Aḥmad Ibn Manzūr al-Anṣārī al-Ruwayfī al-İfrīqī al-Miṣrī, *Lisān al-'Arab* (Beirut: Dar Sadr, 1414), Sec. "sh-r-'a ." John Alden Williams, *The Word of Islam*, 66.

¹⁹ İsmail Çalıřkan, *Siyasal Tefsirin Oluşum Süreci* (Ankara: Ankara Okulu Yayınları, 2016), 18.

²⁰ İsmail Çalıřkan, *Siyasal Tefsirin Oluşum Süreci*, 19.

the times when the Qur'ân is tried to be a material and basis for political issues should be analyzed in this context and are important for academic searches.

2. Vecdi Akyüz's Work Titled *Kur'an'da Siyasi Kavramlar*

Vecdi Akyüz's work titled *Kur'an'da Siyasi Kavramlar*²¹ was published in Istanbul in 1998 by Kitabevi Yayınları. The author has examined the concepts in the Qur'ân that have a political content or gain a political meaning later, preferring a periodic and conceptual distinction, in different sections. The work has consisted of ten chapters following the introduction.

These sections are as follows:²²

Under the title "Siyaset, İktidar ve Egemenlikle İlgili Kavramlar/Concepts Related to Politics, Power and Sovereignty", the terms of egemenlik/sovereignty, siyaset/politics, devlet/the state or the government, arş/the Ninth Heaven, kürsi/the throne, emr/order, emanet/trust, mülk/property, hüküm/judgment, velayet/wardship have been covered in the first chapter of the book.

Under the title "Yönetim İlkeleriyle İlgili Kavramlar/Concepts Related to the Principles of Management", the concepts of şûra/council, al-amr bi-l-ma'rûf wa-n-nahy 'ani-l-munkar/enjoining what is right and forbidding what is wrong, and adl, adalet/justice have been dealt with the second chapter of the book.

Under the title "Siyasi Önderlikle İlgili Kavramlar/Concepts Related to Political Leadership", the words of imam/imam and leader, halife/caliph, ulu'l-emr/the owner of order, sultan/leader and headman, melik/owner of the property, sayyid/governor of community, vekil/deputy, vezir/vizier, cebbâr/pressure have been examined in the third chapter of the book.

Under the title of "Sosyal-Siyasi Gruplaşmayla İlgili Kavramlar/Concepts Related to Social-Political Grouping", the terms of âl/adherent and family, ehl/people, owner and religion, benûn, benin/sons, kabile, sha'b/tribe, aşiret/clan, ummah, millet/nation and time, karn/qarn and contemporary, hizib, ahzab/party, Şia/Shî'a, fırka/sekt, tefrika/discord, mele'/repletion, cund, cunûd/communities have been evaluated in the fourth chapter of the book.

Under the title of "Siyasi Davranışla İlgili Kavramlar/Concepts Related to Political Behavior", the concepts of bey'at/agreement on the obedience to someone who in the position of authority, itaat/obedience, takıyye/fear and avoidance, hicret/separation and diverge, istiz'af/disadvantaged groups and losers have been investigated in the fifth chapter of the book.

Under the title "Şiddet ve Başkaldırıyla İlgili Kavramlar/Concepts Related to Violence and Rebellion", the words of zulüm/cruelty, zâlim/cruel, bagy/wish of corruption, isyan/rebellion, istikbar, müstekbir/arrogance and vanity, kıyâm/standing and benefit, tuğyan/transgression in rebellion, and tâğût/people who transgress and idols except God have been questioned in the sixth chapter of the book.

Under the title "Fitne, Bozgunculuk ve Sapkınlıkla İlgili Kavramlar/Concepts Related to Sedition, Corruption and Perversion", the terms of fitne/sedition, fesad, ifsad/corruption, müfsid/someone who acts in a corrupted way, fisk/aberration and corruption, and fâsık/someone who acts in an aberrated way and who is a sinner have been discussed in the seventh chapter.

Under the title "Din'le İlgili Kavramlar/Concepts Related to Religion", the concepts of din/religion, şariat/law, tarikat/cult, hikmet/truth, ruhân, ahbâr, rabbâniyyûn, kissîs/the terms which shows the class of leading man of the religion of Ahl al-Kitâb, âyâtullah/evidence, trace and mark of God, Hâmân/someone

²¹ Vecdi Akyüz, *Kur'an'da Siyasi Kavramlar* (Istanbul: Kitabevi Yayınları, 1998).

²² In the writing of the concepts in the Turkish language and the academic style of writing as the common form, we have tried to write the author's choice as a basis -on the grounds of respect for the trust- not the concepts in accordance with the current spelling rules. On this occasion, we have taken into account the idea and intention that the researchers who obtain the original edition of the book and read our study will not have any difficulties, since there is no difference between the copy and the spelling on the writings about the terms. We have presented it to the information, interest and attention of our readers with respect.

who takes a place in the Qur'ân, especially in the expressions with Pharaoh and Moses have been studied in the eighth chapter of the book.

Under the title "Siyasetin Coğrafi Boyutuyla İlgili Kavramlar/Concepts Related to the Geographical Dimension of Politics", the words ard, arz/deep, ground and wideness, beled/big place for living, and country, karye/city and town, Medîne/the place that people settle down, obedience and place which is governed by rulers and dâr/piece of ground, dust, and place which people live on it have been interpreted in the ninth chapter of the book.

Under the title "Barış, Cihad ve Fetihle İlgili Kavramlar/Concepts Related to Peace, Jihad and Conquest", the terms of sîm, selem/peace and the opposite of war, selâm/trust and well-being, sulh/peace and agreement, islâh/peace, improvement, correction and reform, cihad/war for the way of God and gaining His will and love, fetih/conquest have been evaluated in the tenth chapter of the book.

It has been seen that the author has determined the elements such as word, term, subject, concept, verse context and integrity, religious, political, social, cultural, and economic conditions of the period as separate criteria and he has categorized and subjected the political concepts to a unique classification in this direction. In addition, it has been understood that the author has not made deep semantic research on every concept and verse, but he has made a systematic classification according to the meanings of the words and the subjects of the verses. While the author has presented the meanings of the verses in a list related to the concept and the subject from time to time, he has made conceptual, philological, literary, and sociological evaluations from time to time.

Akyüz has stated that the studies, which are based on certain concepts and fields to better understand the Qur'ân, have increased in recent years, these studies have been mostly called the conceptual tafsîr, and he has dealt with his work with this conceptual approach too.²³ In this work, the author has examined the concepts of Islamic public law and political content in political literature or political discourses, which later gained political content and meaning. Such concepts have been handled within the framework of origin, derivative, meaning, context, and integrity, and have been examined systematically and methodologically according to the content of the term by him. According to the author's own words, this study is not a study of interpretation, but rather a study of legal-political conceptualization. The sources used by the author are the works of *Garîb al-Qur'ân*, *al-Wujûh wa a'n-Nazhâr*, Muhammad Esed's work titled *Kur'an Mesajı ve Meal-Tefsîr*, Manzooriddin Ahmad's work titled *Kur'an'da Anahtar Siyasi Kavramlar*, Bernard Lewis's work titled *İslam'ın Siyasal Dili*, Mawdudi's work titled *Kur'an'a Göre Dört Terim*, Toshihiko Izutsu's work titled *Kur'an'da Allah ve İnsan*, *Kur'an'da Dini ve Ahlaki Kavramlar*, Lütfullah Cebeci's work titled *Kur'an'da Şerh Problemi*, Sadık Kılıç's work titled *Kur'an'da Günah Kavramı*, Erdoğan Pazarbaşı's work titled *Kur'an ve Medeniyet*, Ejder Okumuş's work titled *Kur'an'da Toplumsal Çöküş* and other valuable works. The author has stated that he has written a book that is the beginning of the historical and current aspects of concepts with political content and also he has kept the aim of preparing a conceptualization study independent of the tafsîr index rather than a dictionary study.

3. Manzooriddin Ahmad's Work Titled *Islamic Political System in the Modern Age: Theory and Practice*

Manzooriddin Ahmad's work titled *Islamic Political System in the Modern Age: Theory and Practice*²⁴ were published in Karachi in the year of 1983. The chapter that is the subject of Vecdi Akyüz's book is the second chapter of the work titled "Key Political Concepts in the Qur'ân". This section has been translated into the Turkish language by Mustafa Özel at *D.E.Ü. İlahiyat Fakültesi Dergisi/ D.E.U. Journal of the Faculty of Theology* in İzmir/Turkey with the title of "Kur'an'da Anahtar Siyasi Kavramlar".²⁵

²³ Akyüz, *Kur'an'da Siyasi Kavramlar*, 11-14.

²⁴ Manzooriddin Ahmad, *Islamic Political System in the Modern Age: Theory and Practice* (Karachi: Saad Publications, 1983).

²⁵ Manzooriddin Ahmad, "Kur'an'da Anahtar Siyasi Kavramlar", trans. Mustafa Özel, *D.E.Ü. İlahiyat Fakültesi Dergisi* 25 (2002), 255-284.

Ahmad has presented his article titled *Key Political Concepts in the Qur'an* in the same way with this chapter of his book with its source and edition of Islamic Research Institute, International Islamic University to the benefit of the readers.²⁶ For the researchers who want to compare it with Akyüz's work and also for those who cannot reach the whole of Ahmad's book, it will be sufficient to read the chapter in question.

In this section, the author has examined the concepts of jama'ah/community, qawm/tribe, millah/nation, ummah, sha'b, 'ahd/covenant, akd/agreement, mithâq/pact, amânah/trust, wilâyah/province and guardianship, khilâfah/caliphate, imâmah/imamate, al-Dawlah/state, al-Siyâdah (sovereignty), al-Mulk (kingship). He has aimed to determine and discover the historical evolution of concepts by saying that it is obligatory that the development of concepts with political content and their connection with technical thought must be explored.

The work, which has contained more philosophical, anthropological, and sociological evaluations than a dictionary study, also has followed a historical method. It has dealt with periodic analyzes within the framework of the concepts of Islam-politics-society-religion -in the context of development and change- in the historical process. The author, who has criticized and evaluated the translations, analyses, and works related to these concepts, also provided conceptual and periodic translation recommendations.

4. The Evaluation and the Conceptual Comparison Between Vecdi Akyüz's Work Titled *Kur'an'da Siyasi Kavramlar* and Manzooriddin Ahmad's Work Titled *Islamic Political System in the Modern Age: Theory and Practice*

In this study, we will examine the political content of Manzooriddin Ahmad's work titled *Islamic Political System in the Modern Age: Theory and Practice*'s second chapter as "Key Political Concepts in the Qur'an", which is the subject of Vecdi Akyüz's book titled *Kur'an'da Siyasi Kavramlar* and also we will analyze how the concepts have been handled by these two authors and what methods have been followed in these works.

Common concepts have been examined in both works: "Jama'ah/community, qawm/tribe, millah/nation, ummah, sha'b, 'ahd/covenant, akd/agreement, mithâq/pact, amânah/trust, wilâyah/province and guardianship, khilâfah/caliphate, imâmah/imamate, al-Dawlah/state, al-Siyâdah/sovereignty, al-Mulk/kingship".

4.1. Jama'ah/Community

Since Vecdi Akyüz has dealt with the concepts in the Qur'an, he has not included the concept of jama'ah/community, which gained meaning later, in his work.

Manzooriddin Ahmad, on the other hand, has said that this concept has an encompassing content which can be handled in a broad framework. According to the author, who has tried to examine this concept in the historical process, the term community has started to be used in the more sociological context and in the sense of "society" over time. In contemporary Arabic usage, the term has clear sociological content. Ahmad concludes that the word of jama'ah and its derivatives has not been used in the technical sense in the Qur'an, other classical sources, and the Medieval Islamic Political Theory, but rather in the sense of "society" in the later periods, in the sense that evokes community in an evident way.²⁷

4.2. Qawm/Tribe

Vecdi Akyüz has dealt with this word with the name of "qawm/tribe" under the concepts related to social-political grouping. According to him, this concept is one of the most used concepts in the Qur'an. It has taken in three hundred places approximately. It has three meanings. These meanings are "kinship,

²⁶ Manzooriddin Ahmad, "Key Political Concepts in the Qur'an", *Islamic Studies, Islamic Research Institute, International Islamic University* (1971), 77-102.

²⁷ Ahmad, "Key Political Concepts in the Qur'an", 78-79.

community, and people". This concept has been used in places where the names of tribes have been mentioned -in the example of the tribe of Ad and the tribe of Thamud- in the sense of ancestry/nation, in places where the characteristics of various communities have been mentioned -in the example of the people of Noah, the people of Abraham, the people of Yūnus, the people of Sālih- in the sense of community/group/people, in subjects related to the transfer of positive and negative aspects of people have been used in the sense of people/persons -in the example of the people/qawm yuqīnūn (the believers), the people/qawm yu'minūn (the people who have faith), the people/qawm yazzakkarūn (the thinkers). According to the author, the verses in which this word has been used have consisted of subjects about exemplary people and societies and they have presented the basic principles for the establishment of more civilizations. In this context, it has been emphasized in the verses in question that the societies having civilization have been composed of people who have faith, knowledge, understanding, and use their reason in every situation but the societies that cannot reach the civilized level have been composed of people who do not have faith, understanding and are unconscious, unaware of the depth of events and corrupt.²⁸

Manzooriddin Ahmad, on the other hand, has stated that this word has been mostly used in the meaning of "nation and nationalism" in the modern Arabic language by mentioning the birth of Contemporary Arab nationalism and Pan-Arabism in the example of al-Qawm al-Arabiyya. According to him, the term "qawm" in the contemporary sense has differed from the Medieval Islamic Terminology. He has stated that its basic meaning in the Qur'ān is "people, a community of people, a group of citizens coming together for some purposes" -following a leader- similar to Akyüz but he has stated that the meaning in the verses has not meant a contemporary nation unlike Akyüz's emphasis on civilization. According to him, the theme of a regional society connected by language, culture, tradition, history, and economic and political ties has not been presented in these verses. The concept obtained this meaning by the current usage, which was not intended by the verses. Therefore, the latter meaning of the word has spread after the revelation period.²⁹

4.3. Millah/Nation

Vecdi Akyüz has dealt with this concept within the framework of concepts related to social-political grouping. He has stated that this word has been used in the sense of "religion" in fifteen places in the Qur'ān. He has analyzed the word in the examples of the verse by grouping "the religion of Abraham, the religion of Abraham, Isaac, and Jacob, the religion of the Jews and Christians, the superstitious religion and the religion of the unbelievers".³⁰

Manzooriddin Ahmad has attributed the meanings of "religion/belief and sharī'a/divine law" to this word. He has stated that a definite distinction has been made between nation and religion in the Qur'ān and the focus of this concept is mostly on the prophet from whom divine revelation came for humanity. In addition, he has emphasized that the words of jama'ah and qawm as the meaning of community and people should be separated from the nation with a clear line and he has emphasized the difference between millah word while expressing a typical Semitic notion when the community of people coming together based on divine guidance has met the concept of nation. In addition, he has determined that the terms millah/nation and din/religion should be separated from the word mazhab/sect, and that sect has been used for religion in Urdu and Persian languages, but it is more of a social and traditional concept, away from the Qur'ānic usage. He has given a place to the meaning of "religion" for the concept similar to Akyüz and he has mentioned the meaning changes of this concept with the meaning nuances of "sharī'a and sect" in a different way from Akyüz.³¹

²⁸ Akyüz, *Kur'an'da Siyasi Kavramlar*, 166-168.

²⁹ Ahmad, "Key Political Concepts in the Qur'ān", 79-80.

³⁰ Akyüz, *Kur'an'da Siyasi Kavramlar*, 172-175.

³¹ Ahmad, "Key Political Concepts in the Qur'ān", 80-81.

4.4. Ummah

Vecdi Akyüz has dealt with this concept within the framework of concepts related to social-political grouping. He has explained that this word has been used in the meaning of "community, human and living community, nation, time, leader and religion" in sixty-four places in the Qur'an with examples of verses.³²

Manzooriddin Ahmad, on the other hand, has stated that although this concept is somewhat similar to the word millah, it differs from this term and in fact, its basic meaning includes various meanings and the separation in the meaning such as "shar'ā, sect, religion, tribe generation, guild and animal breed". He has said that the word ummah has gained a similar meaning with the formation of the Islamic religion and civilization in the historical formation process. According to him, this word, which has many meanings in the Meccan chapters, is in parallel with the fact of building a society in the Madani chapters and specifically has referred to the Islamic society.³³

4.5. Sha'b

Vecdi Akyüz has analyzed this word with the meanings of "tribe/sha'b/clan" within the framework of concepts related to social-political grouping. In terms of the method he has followed, he has given a place to the verses containing these meanings. He has referred to the definitions that reflect the dictionary meaning in general terms and the superficial explanations that mention the relationship between the verses.³⁴

Manzooriddin Ahmad, on the other hand, has dealt with this word in terms of its root meaning and the development process of its later meanings. According to him, the dictionary meaning of this word is "top of the head" and in this direction, this concept has been metaphorically used to describe the largest kin group consisting of many tribes. Ahmed has said that this term should be separated from the concept of the ummah because the tribe has a biological notion while referring briefly to the tribe and its characteristics in Arab society. In the light of the verses he has examined, it has been emphasized that moral superiority and the only measure is in piety rather than lineage together with Islam. The author has explained the basic condition of Islamic awakening with national unity and intellectual unity in modern terms by mentioning Ibn Khaldun's two dependent foundations based on ancestry on the one hand and faith on the other. According to the author, the result has shown that this idea of unity has coincided with the universality of Islam in the resolution of the conflicts of today's Muslim nations.

The author has expressed at every opportunity that it is necessary to give a new meaning to such terms in the Qur'an, as well as the problems of modern division. In the light of the author's analysis, although the term "jama'ah/community" in the meaning of "group" has social dimensions, it does not have a clear and distinguished political content, and the word "qawm" in the meaning "people or nation" has no sociological or political value too. However, the term ummah has been used in the Qur'an in both a sociological and political context. It has been understood that this term is closer to the term of modern society and that the transformation of the Islamic understanding into a worldview is in harmony with the conditions necessary for the formation of the society stated by contemporary sociologists. In this context, the author has tried to explain the relationship and development process between tribe, nation, society, unity, and the universality of Islam.³⁵

4.6. 'Ahd/Covenant, 'Aqd/Agreement, Mithāq/Pact

Vecdi Akyüz has not given a place to these words in his work and the list of the terms.

³² Akyüz, *Kur'an'da Siyasi Kavramlar*, 169-172.

³³ Ahmad, "Key Political Concepts in the Qur'an", 81-82.

³⁴ Akyüz, *Kur'an'da Siyasi Kavramlar*, 164-166.

³⁵ Ahmad, "Key Political Concepts in the Qur'an", 82-84.

Manzooriddin Ahmad has talked about the basis of the social contract that determines the obligations of the parties and sides while explaining the political unity of the ummah in light of these concepts. He has said that it is the Medina Document organized by the Prophet Muhammad (pbuh) as an example of this in history. He has analyzed the terms in the Qur'ân related to this contract with the trilogy of "‘ahd, ‘aqd, mithâq". The author has said that this tradition of agreement, rooted in the Semitic tradition, has continued with a political character and this agreement has constituted the nation in the foundation. Accordingly, he has concluded that the concepts of nation, religion, and ummah in the Qur'ân are mainly based on the idea of contract.³⁶

4.7. Amānah/Trust and Wilāyah/Province and Guardianship

Vecdi Akyüz has analyzed these concepts within the framework of concepts related to politics, power, and sovereignty. In this direction, he has stated that the word amānah/trust/entrustment has been mentioned in six places in the Qur'ân and these words have meant "trust and duty/responsibility" when their usage is taken into consideration. He has expressed that this word has fully reflected the dictionary meaning of "trust" and the meaning of "duty and responsibility" can be evaluated as an extension of the meaning of "trust". The author has included the definition of "trust" by Rāghib al-Iṣfahānī to give meaning to the concepts of Kalima-i Tawheed, justice, reason, and will/responsibility and he has found the dimension of meaning "reason and will" which he has underlined as very accurate because this definition has included Kalima-i Tawheed and justice and they have ensured that they are known and applied.³⁷

Akyüz has allocated a very broad and detailed chapter to the word wilāyah/province. He has said that the root v-l-y and the words derived from this root are common words in the Arabic language and the Qur'ân, while wilāyah means "adjacent, juxtaposition and approaching without anything in between". From these meanings, the meanings of "place, intention, religion, friendship, loyalty, closeness, help, and full closeness in terms of faith" had been borrowed. Thus, this term has the meanings of helping (nusrat) and commitment or undertaking (tawallī'l-amr). Akyüz has dealt with the words welī, walī, governor, mawlā, tawallī derived from this root, and the word adawat as the opposite of wilāyah, under separate headings, in the example of the relevant verses. In addition, he has also examined the concepts related to God and the concepts related to people separately. In particular, he has evaluated the words that characterize and attribute God meticulously, as follows: "Allah'la İlgili Velâyet Kavramları/The Concepts of Wilāyah Related to God, Velâyet Allah'ındır/Wilāyah is God's, Velî ancak Allah'tır/Walī is only God, Allah'ın Dost Oldukları/People who are Friends of God, Evliyâullah/Friends of God, Velisizler/People who are not Friend of God, Mevlâ/Mawlâ" and he has analyzed the titles of "Veli ve Mevlâ Sözcükleriyle Dua ve Yakarış/Prayer and Invocation with the Words of Walī and Mawlâ", "İnsanla İlgili Velayet Kavramları, Dostluğu İstenenler ve Yasaklananlar/The Concepts of Wilāyah Regarding Human Beings, Those whose Friendship is Desired and Prohibited", and "Velî ve Mevlâ Sözcüklerinin Günlük ve Hukukî Dildeki Kullanımları/The Uses of the Words of Walī and Mawlâ in Daily and Legal Language" in the context of dictionaries, verse contexts and related words.³⁸

Manzooriddin Ahmad, on the other hand, has stated that these terms have been used to express political authority and he has emphasized that these terms should be investigated with the places in which they are included in the Qur'ân to determine the political content, after these explanations he has given a place to the verse in which the concepts have been mentioned. He has added that the word amānah in al-Ahzâb 33:72 has been interpreted as "responsibility in implementing divine laws and orders", and that these concepts are compatible with the idea of contract, but they will bring along many philosophical and legal problems and questions regarding divine law. Issues such as who are the guardians of divine laws, what

³⁶ Ahmad, "Key Political Concepts in the Qur'ân", 84.

³⁷ Akyüz, *Kur'an'da Siyasi Kavramlar*, 28-30.

³⁸ Akyüz, *Kur'an'da Siyasi Kavramlar*, 63-91.

divine laws are, what are the legislative procedures, the nature of prophecy, the possibility, and immutability of political authority, the emergence and place of political power in the Islamic Community have been given as examples in this chapter. The author has said that the moral and psychological principles of the nation had been built in the first contract and an organized formation had emerged in the later stages by evaluating concepts such as will, consciousness, duty, responsibility, social and individual obligation in terms of the formation and development of the ummah.³⁹

4.8. Khilāfah/Caliphate and Imāmah/Imamate

Vecdi Akyüz has dealt with these terms under the headings of "İmam ve Halife/Imam and Caliph" within the framework of concepts related to political leadership. According to him, imam, which means the person who is defined as a leader, whether the wrong guide or the right guide, has been mentioned in twelve places in the Qur'an. The author has arrived at the meanings of "leader, book, Lawh al-Mahfouz, and path" with a distinction between good and evil leaders by examining these verses. He has concluded that the words khalif, khalifa, and istikhlaf come from the same root and that these words have been used interchangeably by examining the kh-l-f root and its derivatives for the word caliph. He has said that the word istikhlaf has the general meaning of istikhlaf, that all people are the caliphs of the earth, everything on earth has been submitted to his command and benefit, the property has been entrusted to him and he has also taken care of this trust. He has stated that in addition to general istikhlaf, the words in the verses also have a special meaning for special istikhlaf. He has classified this special derivation as the exploitation of states and communities, and the exploitation of individuals belonging to heads of state, as God's granting of domination, will, power and independence to one nation after another.⁴⁰

Manzooriddin Ahmad has stated that this term, with its various derivatives, has frequently taken a place in the Qur'an, hadith books, historical sources, and medieval legal treatises, and has been used as a synonym for imamate while explaining the term caliphate/khilāfah. The author, who has talked about the necessity and obligatory of explaining the elements such as the predecessor, successor, the purpose of the caliphate, and the rights and obligations arising from the caliphate, following the dictionary and term meanings, has tried to explain the theories of the caliphate of God and the Messenger -the identity of the absolute caliph- with arguments, hypotheses, and refutations. He has stated that the issue of the caliphate of man has been confused by the first historians, scholars of the science of hadith, and jurists who have tried to legalize the classical caliphate, and therefore a new understanding has been needed as obligatory and necessary by evaluating the imamate theories of Ahl as-Sunnah and Shī'a separately.⁴¹

4.9. Al-Dawlah/State

Vecdi Akyüz has analyzed the term "al-Dawlah/state" in the first part of his work within the framework of concepts related to politics, power, and sovereignty. The author has mentioned that there are only two words derived from the root d-v-l and these are dūlat and dāvala by stating that such a word has not existed in the Qur'an as it has been defined in modern political science and constitutional law. He has concluded that the word dūlat has the same meaning as state, but the nuance of meaning between them is the state's dimension of meaning is about the property, while dūlat is about war and position and authority. He has stated that this term has been used since the Abbasids, and such a name has not been given to the administration during the time of the Prophet -Rashidūn Caliphate- the Umayyads by talking about the emergence of the term "state" in the history of Islam.⁴²

Manzooriddin Ahmad, on the other hand, has similarly explained that such a word has not existed in the Qur'an. In accordance with his opinion, the effort to discover the meaning in contemporary political

³⁹ Ahmad, "Key Political Concepts in the Qur'an", 84-86.

⁴⁰ Akyüz, *Kur'an'da Siyasi Kavramlar*, 127-135.

⁴¹ Ahmad, "Key Political Concepts in the Qur'an", 86-88.

⁴² Akyüz, *Kur'an'da Siyasi Kavramlar*, 18-20.

science in the context of Qur'ānic terminology is a futile and meaningless action. Unlike Vecdi Akyüz, he has determined that the term “state” in the Qur'ān metaphorically has meant “wealth and goods that are exchanged” and it has developed afterward in a way symbolizing power, government, people, community, and property based on this metaphorical meaning. Although Ahmad has not given as much detail to the historical development as Akyüz, he agrees with the fact that political theory has not existed within the scope of the term state.⁴³

4.10. Al-Siyādah/Sovereignty and al-Mulk/Kingship

Vecdi Akyüz has included the word “sayyid” in the third part of his work, within the scope of concepts related to political leadership. He has mentioned that the word derived from the root of sawād has existed in three places in the Qur'ān, one of which is plural, and that root of sawād has been used as a “populous society” and the word sayyid as a “manager of society”. He has expressed that the word sayyid has carried the meanings of “husband, affable or mild-tempered, gentleman and manager”. The author, who has listed the relevant verses in line with these meanings, has said that the use of the word siyādah in modern Arabic language, in the sense of “sovereignty”, has been produced later -in the title of the ruler- in the context of the meanings of the word sayyid.⁴⁴

Akyüz has evaluated the concept of mulk within the scope of terms related to politics, power, and sovereignty. He has stated that this term has two meanings by stating that one of the most used concepts in the Qur'ān is the concept of mulk. These meanings are as follows:

1. Possession (tamalluk/appropriation) and management (tawalli)
2. Power and strength

According to the author, the m-l-k origin concepts that have been used in the Qur'ān are “property, mulk, meleqūt, owner, mālik, melik, and melik”. While mulk and milk are the infinitives of the root of malaka, the property has meant saving on people, and milk has meant goods and benefits. MulK has been used in a more comprehensive sense than the word milk. The author has explained the concepts of property related to God and the concepts of property related to people in detail. He has also detailed the title of provision within the framework of the meaning of power and strength.⁴⁵

Manzooriddin Ahmad, on the other hand, has stated that this understanding has been conceptualized together with the contemporary Arab terminology with an introduction stating that the approaches to contemporary political theory have been based on the understanding of sovereignty. However, he has specified that the concept of siyādah has not been included in the Qur'ān, similar to Akyüz, although there are references to sayyid, which has been used in the traditional period and most basically in the Qur'ān, in the sense of “manager”. He has emphasized that the term mulk has been frequently used in the Qur'ān, the dictionary meaning is “kingdom, sovereignty, ownership, mastery”, and thematically, the owner and mālik are always God. While explaining that this usage has been formed in accordance with Islamic theology, he has highlighted the foreign origin of the institution of kingship in the pre-Qur'ān period with different dimensions. He has concluded that these terms, which contain the relationship between the government and the governed in all circumstances, have met on the common denominator of God's Absolute Sovereignty in the content of the religion of Islam. While talking about the development processes of political theories in another dimension, the author has remarked that Islamic political theory has differed from the Western political thought and from the perception of sovereignty at the end of the political development period with major breaks such as the Reform Movement and Industrial Revolution, which has the basis of this thought, and this has naturally created different notions in conceptualization. Accordingly, the concept of the modern state is incompatible with the understanding of the Islamic state. As a matter of fact, neither man nor society

⁴³ Ahmad, “Key Political Concepts in the Qur'ān”, 88.

⁴⁴ Akyüz, *Kur'an'da Siyasi Kavramlar*, 145-146.

⁴⁵ Akyüz, *Kur'an'da Siyasi Kavramlar*, 30-41.

can be the only and unchangeable power in Islam. The only and ultimate power is Almighty God who has all the attributes.

Another concept that has been added to the Islamic political theory, such as the concept of the caliphate, was sultan, shūra/the council which has emphasized establishing modern democracy, concepts such as amr, imârah, waliyy al-amr, hukm, khuruch, fitna, corruption, bagha, jihad, which have certain political meanings, are other concepts that have similarly denoted the doctrine of political obligation. The author who has explained the lexical meanings of the concepts and the historical change processes has emphasized that the terms of the Qur'ân have taken a fixed form by gaining different meanings in the construction of an Islamic political theory and these concepts, which have arisen from the basic theological teachings of the Qur'ân, have a great place in the development of Islamic political theory.⁴⁶

Conclusion

The political and ideological way of understanding, which has taken its place in the tafsîr literature as a result of scientific research on Islamic thought and the history of tafsîr and the search for new methods, is a very valuable interpretation activity in terms of understanding the fields and elements of life contained in the Qur'ân. Although the subject of special research and specialization in the field of tafsîr has corresponded to the new era, politics, political interpretation, and content are as old as human history. Because the power, management, organizational desire, and ability of human beings have affected religious, political, social, cultural, and economic life very severely. Principles and recommendations on political issues in the Qur'ân, which is the essence of life and a guide for humanity, political concepts and uses, political structure and thought in the history of Islam, Islam-political theory, religious and political ideas of the sects in the classical age of Islam are the main materials of the form of interpretation.

In this study, in which we have examined the works of Vecdi Akyüz and Manzooriddin Ahmad, which have dealt with the concepts in political content, it has been understood how effective and important politics is in various institutions and organizations of life, even though the expressions, interpretations, and methods have changed.

As a result of our research, the conceptual and methodological results we have reached are as follows:

- Vecdi Akyüz has mostly followed the dictionary study method in his work. So, he has mostly based on the dictionary meaning and even the first meaning of the word. In line with these meanings, he has made a classification according to his subjects. When changes and preferences have been required, he has used cultural examples and meanings in other fields as a basis. Manzooriddin Ahmad, on the other hand, has adopted a very different style as a method compared to Akyüz, although he has referred to the dictionary meanings of the words. He has chosen to make philosophical, anthropological, historical, and sociological evaluations by going beyond his dictionary study.

- Akyüz has touched upon the lexical meanings of the concepts as well as other related words. He has sufficed with conveying these words without too many interpretations and preferences. Ahmad, on the other hand, has analyzed these words with a critical method -in detail- with their similarities and differences.

- While Akyüz has directly listed the verses and their meanings related to the concepts in general terms, almost as a series of verses, Ahmad has made conceptual and contextual analyzes beyond the order of the verses.

- While Akyüz has explained the most superficial meanings of the concepts, Ahmad has aimed to explain the historical journey of these concepts.

⁴⁶ Ahmad, "Key Political Concepts in the Qur'ân", 88-98.

- While Akyüz has made very little analysis of where and how the meaning of the concept has changed, Ahmad has valiantly expressed the semantic adventure with his criticisms, comments, and evaluations.

- While Akyüz has mostly referred to the meanings of words in classical dictionaries, Ahmad has also touched upon their dictionary meanings, their usage in Classical and Modern Arabic, and similarities and differences.

- While Akyüz has mostly made use of Semitic languages and the Arabic language in terms of words' meanings, Ahmad has used Semitic languages, Arabic, Persian and Urdu languages and traditions when the usage was necessary within the framework of semantic context.

As a result, Akyüz's work is more reminiscent of a dictionary word with a focus on concept meaning, and subject, while Ahmad's work is multi-faceted. There is no doubt that both of the works are precious studies for the researchers, the result of long, tiresome, and detailed research, the outcome of labor. In addition to this common and proper evaluation, we have to remark that Ahmad's study, which we have found more valuable academically, is a product of analysis that has a linguistic, historical, cultural, and critical method. Ahmad has also made use of various languages and branches of science. Additionally, he has made philosophical and sociological comments and evaluations, in addition to the fact that the accuracy and proof of the work's inferences are open to discussion.

Declaration

1. Finance: The author declares that no finance/incentive was used in the study.

2. Conflict of Interest: The author declares that there is no conflict of interest in the study.

3. Ethical Statement: The author declares that research and publication ethics are complied with in this article. In addition, Ethics Committee Permission is not required for this research.

References

- Ahmad, Manzooriddin. "Key Political Concepts in the Qur'an". *Islamic Studies, Islamic Research Institute, International Islamic University* (1971), 77-102.
- Ahmad, Manzooriddin. "Kur'an'da Anahtar Siyasi Kavramlar". trans. Mustafa Özel. *D.E.Ü. İlahiyat Fakültesi Dergisi* 25 (2002), 255-284.
- Ahmad, Manzooriddin. *Islamic Political System in the Modern Age: Theory and Practice*. Karachi: Saad Publications, 1983.
- Aktaş, Ümit. *İslam ve Siyaset*. İstanbul: Mana Yayınları, 2019.
- Akyüz, Vecdi. *Kur'an'da Siyasi Kavramlar*. İstanbul: Kitabevi Yayınları, 1998.
- Albayrak, Halis. *Kur'an'ı Anlamak, Kur'an'ın Ne Olduğunu Anlamak, 1. Kur'an Sempozyumu: Kur'an'ın Aydınlığına Doğru*. Ankara: Fecr Yayınevi, 1995.
- Altuntaş, Abdurrahman. *Kur'an'da Siyasi Kavramlar*. Gümüşhane: Gümüşhane Üniversitesi Yayınları, 2013.
- Anjum, Ovamir. *İslam Düşüncesinde Siyaset Fıkıh ve Cemaat İbn Teymiyye Dönemi*. trans. Ammar Kılıç. İstanbul: Pınar Yayınları, 2021.
- Benna, Hasan. *İslam ve Siyaset*. trans. Beşir Güneş. İstanbul: Buruc Yayınları, 2020.
- Çalışkan, İsmail. *Siyasal Tefsirin Oluşum Süreci*. Ankara: Ankara Okulu Yayınları, 2016.
- Doğan, Nagihan. *Dinin İktidarı İktidarın Dini Hilafet, Siyaset, İslam (750-833)*. İstanbul: İletişim Yayınları, 2021.
- Fayrahi, Davood. "Political System and State in Islam (2) (The Sunnite Political System)". *Political Science* 4/15 (Autumn 2001), 141-168.
- Fazeli, Qader. "Political Teachings in the Quran from Iqbal's Viewpoint". *Political Science* 4/15 (Autumn 2001), 271-294.
- Gözeler, Esra. *Kur'an Ayetlerinin Tarihlendirilmesi*. İstanbul: Kuramer/İstanbul 29 Mayıs Üniversitesi Kur'an Araştırmaları Merkezi Yayınları, 2016.
- Ibn Manzūr, Jamāl al-Dīn Abū l-Faḍl Muḥammad b. Mukarram b. 'Alī b. Aḥmad Ibn Manzūr al-Anṣārī al-Ruwayfi'ī al-Ifrīqī al-Miṣrī. *Lisān al-'Arab*. Beirut: Dar Sadr, 1414.
- Jarhi, Mabid. *The Islamic Political System: A Basic Value Approach*. PDF: MPRA Munich Personal RePEc Archive, 2016. Online at <https://mpra.ub.uni-muenchen.de/72702/> MPRA Paper No. 72702, posted 27 July 2016 11:57 UTC
- Jeffery, Arthur. "The Political Importance of Islam". *Journal of Near Eastern Studies* 1/4 (October 1942), 383-395.

- Khan, Maulana Wahiduddin. *The Political Interpretation of Islam*. India: Goodwords Books, 2015.
- Khan, Qamaruddin. *Political Concepts in the Qur'ân*. Pakistan: The Institute of Islamic Studies, 1973.
- Kheradmand, Mohammad. "Political Terms in the Quran". *Political Science* 4/15 (Autumn 2001), 59-78.
- Kitâb-ı Mukaddes. Accessed 10 April 2022. <https://www.kitabimukaddes.com/>
- Kumar, Mohd Younus. "Authority in Islamic Political Thought: A Study of Quranic Verses". *World Journal of Islamic History and Civilization* 7/2 (2017), 30-36.
- Mardini, Souran. *Fundamental Religio-Political Concepts in the Sources of Islam*. Edinburgh: University of Edinburgh, the Department of Islamic and Middle Eastern Studies, Faculty of Arts, Ph.D Thesis, 1984.
- Nazarzadeh, Abdollah. "Political Teachings in the Quran". *Political Science* 4/15 (Autumn 2001), 35-58.
- Paçacı, Mehmet. *Kur'an'a Giriş*. İstanbul: İsam Yayınları, 2006.
- Paçacı, Mehmet. *Kur'an ve Ben Ne Kadar Tarihseliz?*. Ankara: Ankara Okulu Yayınları, 2016.
- Rahman, Fazlur. *Ana Konularıyla Kur'an*. Ankara: Ankara Okulu Yayınları, 2012.
- The Noble Quran. Accessed 10 April 2022. <https://quran.com/>
- Topyay, Yusuf. "Vahiy Geleneğinde "Ruh" Kavramının Artzamanlı (Diachronic) Semantik İncelemesi". *Bayburt Üniversitesi İlahiyat Fakültesi Dergisi* 1/1 (2015), 97-123.
- Topyay, Yusuf. *Kutsal Kitap'ta ve Kur'an-ı Kerim'de "Nefs" ve "Ruh" Sözcüklerinin Artsüremli (Diachronic) Semantik İncelemesi*. Ankara: Ankara Üniversitesi, Sosyal Bilimler Enstitüsü, Doktora Tezi, 2016.
- Uzun, Nihat. *Hicri II. Asırda Siyâset-Tefsir İlişkisi*. İstanbul: Pınar Yayınları, 2011.
- Wagay, Showkat Ahmad. "The Qur'an and Politics: A Study of the Key Political Concepts in the Qur'an". *Aligarh Journal of Quranic Studies* 3/1 (March 2020), 22-37.
- Wild, Stefan. *Political Interpretation of the Qur'ân*. Cambridge: Cambridge University Press, 2007.
- Williams, John Alden. *The Word of Islam*. Austin: University of Texas Press, 1994.