



2980-2806

Dorlion Journal

Academic Social Studies / Akademik Sosyal Arařtırmalar
Vol./Cilt: 2 / Issue/Sayı: 2, December/Aralık 2024, pp./ss. 388-407.

The Concept of Khalifah within the Context of Belief in Tawhîd

Tevhîd İnancı Bağlamında Halife Kavramı

DOI: <https://doi.org/10.5281/zenodo.14284521>

Arařtırma Makalesi /
Research Article

Makale Geliř Tarihi /
Article Arrival Date
08.11.2024

Makale Kabul Tarihi /
Article Accepted Date
06.12.2024

Makale Yayın Tarihi /
Article Publication Date
31.12.2024

Dorlion Journal

Dr. Öğr. Üyesi İsmail ÖZTÜRK
Tokat Gaziosmanpařa Üniversitesi,
İslami İlimler Fakültesi, Tokat, TÜRKİYE.

ismail.ozturk@gop.edu.tr

ORCID ID

<https://orcid.org/0000-0001-8652-7417>



Abstract

According to the Qur'an and Sunnah, İslâm is concerned with social life. The importance given by Allah and the Prophet to the social structure of this religion cannot be denied. After the Prophet's death, Abu Bakr became his khalifah to run the affairs of the state. However, even if this is the case for human beings, it is impossible to say such a thing for Allah (swt), the Creator of everything, either intellectually or by tradition. Although Adam and his progeny were inevitably khalifah on earth, it is impossible to say whose caliph they were with certainty. However, Allah does not need a caliph/proxy independent of the world. The expression 'caliph of Allah' is not found in any verse or authentic hadith. The perception of Allah as a representable being may be an idea belonging to the Christians who regard Jesus as the most carnal form (son of Allah). Man can only be a representative/Khalifah to man or the jinn, who are voluntary beings like him, who ruled on earth before him. There is never a standard system of proxy between Allah and human beings who do not have equality in terms of ontological balance. Therefore, it is impossible to speak of Allah's appointment of a deputy/ khalifah, neither by reason nor reason. The highest authority for man, a caliph on earth, is to be a servant of Allah, who created him out of nothing. How can his ummah be Allah's caliph when the last prophet, Muhammad, was not Allah's caliph but His servant and messenger? Moreover, man, who is seen as the representative of Allah, can neither have free will nor be questioned for what he does. Because what he does is in the name of Allah, representing Allah! This is not an acceptable situation.

Keywords: Tafsîr, Qur'an, Tawhîd, Khalifah, Khalifahate, Responsibility.

Öz

Kur'an ve Sünnet'e göre İslâm, sosyal hayatla ilgili bir dindir. Allah'ın ve Peygamber'in bu dinin sosyal yapısına verdiđi önem inkâr edilemez. Peygamber'in vefatından sonra Ebû Bekir, devlet işlerini yürütmek üzere onun halifesi olmuştur. Ancak insanlar için durum böyle olsa da her şeyin yaratıcısı olan Allah (c.c.) için böyle bir şey söylemek ne aklen ne de naklen mümkün değildir. Âdem ve soyunun yeryüzünde halife olduđu kesin olmakla beraber kimin halifesi olduğunu kesin olarak söylemek mümkün görünmemektedir. Ancak âlemlerden müstağni olan Allah'ın halifeye/vekile ihtiyacı yoktur. Allah'ın halifesi şeklinde bir ifadeye ne bir ayet ne de sahih herhangi bir hadiste rastlanmaktadır. Allah'ın temsil edilebilir bir varlık olarak algılanması Hz. İsa'yı en karne olmuş (Allah'ın ođlu) biçimi olarak gören Hristiyanlara ait bir görüş olabilir. İnsan ancak insana veya kendisinden önce yeryü zünde hüküm süren yine kendisi gibi iradi varlık olan cinlere temsilci/halife olabilir. Ontolojik

Citation Information/Kaynakça Bilgisi

Öztürk, İsmail. "The Concept of Khalifah within the Context of Belief in Tawhîd". *Uluslararası Dorlion Akademik Sosyal Arařtırmalar Dergisi (DASAD)* 2/2 (December 2024), 388-407
<https://doi.org/10.5281/zenodo.14284521>

CC BY-NC 4.0 DEED

denge açısından eşitliğe sahip olmayan insanla Allah arasında müşterek bir vekâlet sistemi asla yoktur. O halde Allah'ın vekil/halife edinmesinden söz etmek ne naklen ne de aklen asla mümkün değildir. Yeryüzünde halife olan insan için en yüksek makam kendisini yoktan var eden Allah'a kul olmaktır. Son peygamber Hz. Muhammed Allah'ın halifesi değil kulu ve elçisi iken nasıl olur da onun ümmeti Allah'ın halifesi olabilir. Ayrıca Allah'ın temsilcisi olarak görülen insan, ne özgür bir iradeye sahip olabilir ne de yapıp ettiklerinden dolayı sorgulanabilir. Çünkü yapıp ettikleri Allah adına, Allah'ı temsilendir! Bu ise kabul edilebilir bir durum değildir.

Anahtar Kelimeler: Tefsîr, Kur'ân, Tevhîd, Halife, Hilâfet, Sorumluluk.

1. INTRODUCTION

The Holy Qur'ân, which brings together Islâm's principles of belief, worship, and morality in general principles, is an indispensable element of religious life. Understanding, explaining, and living this holy book, which is a guide to the way of truth, is also essential to being a good Muslim. The fact that the acceptance that man is the caliph of Allah, expressed by many commentators, academicians¹, and the public, poses problems regarding tawhîd belief has led us to examine the concept of the khalîfah in the context of tawhîd belief.

Although most of the studies on the concept of khalîfah in the Qur'an are related to the caliphate, those on the caliph do not address the problems arising from accepting man as the caliph of Allah in the context of the belief in tawhîd.

This study will examine the meanings encompassed by the word khalîfah, the concept of trust required by the khalîfahate, and both general and specific aspects of the khalîfahate. Focusing on the characteristics of responsible beings such as angels, jinn, and humans, the reasons and wisdom behind the appointment of humans, not angels and jinn as khalîfahs, will be explained. The evidence of those who claim that humans are the khalîfahs of Allah and the responses to them be presented and based on tanzîh, which is the foundation of monotheistic belief. We have explained the arguments of those who say that man is the khalîfah of Allah and the answers that can be given to them by referring to the sources of tafsir, hadith, 'aqidah, fiqh, and history, as well as different independent studies on our subject. In conclusion, we have stated that in terms of the belief in tawhîd, man is not the khalîfah of Allah but his servant.

¹ Hüseyin Atay, Allah'ın Halifesi: İnsan, *Ankara Üniversitesi İlahiyat Fakültesi Dergisi*, 1970, 18/71-80.

Crone, Patricia- Martin Hinds, Halifetullah, çeviren Mehmet Azimli, Ali Akay, *Dicle Üniversitesi İlahiyat Fakültesi Dergisi*, 2007, sayı: 2, 9/167-188; Muammer Esen, İnsanın Halifeliği Meselesi, *Ankara Üniversitesi İlahiyat Fakültesi Dergisi*, 2004, sayı: 1, 45/15-38; Mehmet Nuri Güler, Kur'ân-ı Kerim'e Göre Halife Kavramı, *Harran Üniversitesi İlahiyat Fakültesi Dergisi*, 1995, sayı: 1, 159-185; Veysel Güllüce, İnsan Allah'ın Halifesi midir?, *Atatürk Üniversitesi İlahiyat Fakültesi Dergisi*, 2001, sayı: 15, 169-214; Hayrettin Yücesoy, Allah'ın Halifesi ve Dünyanın Kadısı: Bir Dünya İmparatorluğu Olarak Hilafet, *Dîvân: İlmî Araştırmalar*, 2007/1, sayı: 22, 12/87-106; Celal Kırca, İnsanın Allah'ın Halifesi Olduğu Düşüncesine Sufi Bir Yorum (N. Daye Örneği), *Kutlu Doğum Haftası "Hz. Peygamber ve İnsan Onuru Sempozyumu"*, 19-21 Nisan 2013, Konya, 2014, 417-429; Yakup Bıyıkoglu, Kur'an'da Olumsuz Özellikleri Anlatılan İnsan ile Halife Oluşu Arasındaki Diyalektik İlişkisi, *Uluslararası İslâm ve Model İnsan Sempozyumu*, 26-28 Nisan 2018-Kahramanmaraş = *International Symposium on Islam and Model Human*, 2018, 3/240-255; Orhan İşler, *Kur'an-ı Kerim'de insanın halifeliği*, (Ankara Üniversitesi / Sosyal Bilimler Enstitüsü / Temel İslam Bilimleri Ana Bilim Dalı, yüksek Lisans, 1994).

Ethical Declaration: I declare that this study is a translation, that it is among the studies that do not require ethics committee permission, and that I have all the necessary permissions to publish the translation.

2. THE CONCEPT OF KHALĪFAH

In whose place was the artificial khalīfah on Earth? To reach the answer to the question, first of all, it is essential to explain the concepts of khalīfah and khalīfahate. The word khalīfah means representative in the fa'īl meter, derived from the root of the word successor. According to most commentators, the letter at the end is an exaggeration.² Its plural is khulafāa and khalāif.³ A khalīfah is someone who takes the place of another and rules on his behalf.⁴ The verb successor past implies that it was behind/successor, followed one after the other, took its place, and was found behind it.⁵ It is the opposite of first came/happened and found initially.⁶ Derived from the same root, khalfun means the next generation that takes the place of the predecessor, as in the expression successor-predecessor in Turkish. However, it implies the meaning of the lousy successor.⁷ On the reverse side of the khilāf, derived from the same root, ikhlāf (derived from akhlafa) means crossing over and turning from a valley.⁸ When used in the taf'īl section, it means to appoint a khalīfah; when used in the if'āl area, it means leaving a generation behind, replacing oneself, bringing one's hand to its sheath, and striking when one sees the enemy.⁹ It is also possible that the khalīfah means the one left as a successor.¹⁰ According to another view, khalīfah means the next generation, one after the other, century after century.¹¹ It has also been said that those who deputize for his office in the absence of the original will also be honored with the honor of the original owner of the office.¹² In a recitation, with the letter qāf, khalīqatūn is also read as a creature.¹³ It has been said that what is meant by the term khalīfah is not only Ādam¹⁴ but also

² Muhammed Hamdi Yazır, *Hak Dîni Kur'ân Dili* (İstanbul: Zehraveyn Yayınları, 1939), 1/130.

³ Abū al-Kāsim Ḥusayn b. Muḥammad b. al-Mufaḍḍal al-Rāghib al-Iṣfahānī, *al-Mufradāt fī gharīb al-Qur'ān* (Dimeşk: Dār al-Sāmiyya, 1412), 293-294.

⁴ Abū al-Faḍl Camāluddīn Muḥammad b. Mukarram b. 'Alī b. Aḥmad al-Anṣārī al-Ruvayfi'ī (Ibn Manzūr), *Liṣān al-'Arab* (Beirut: Dār al-Ṣadr, 1414/1994), 9/82-85.

⁵ Ibn Manzūr, *Liṣān al-'Arab*, 9/82.

⁶ Iṣfahānī, *al-Mufradāt fī gharīb al-Qur'ān*, 155.

⁷ Ibn Manzūr, *Liṣān al-'Arab*, 9/82.

⁸ Abū al-Fayz Muḥammad al-Murtaḍā b. Muḥammad b. Muḥammad b. 'Abdirrazzāk al-Bilgrāmī al-Ḥusaynī al-Zabidī, *Tāj al-'arūs min javāhir al-qāmūs*, Critical ed. Macmū'atun min al-muḥaqqiqīn (b.y.: Dār al-Hidāya, n.d.), 23/246.

⁹ Ibn Manzūr, *Liṣān al-'Arab*, 9/82-83; Iṣfahānī, *al-Mufradāt fī gharīb al-Qur'ān*, 155.

¹⁰ Abū 'Abdillāh Muḥammad b. Aḥmad b. Abī Bakr b. Farḥ al-Qurtubī, *al-Jāmi' li aḥkām al-Qur'ān*, Critical ed. Aḥmad al-Bardūnī-İbrāhīm 'Itfayyīṣ (Cairo: Dār al-Kutub al-Miṣriyya, 1384/1964), 1/263.

¹¹ Ebū al-Fidā' İmāmuddīn İsmā'īl b. Shihābiddīn 'Omar b. Kathīr b. Dav' b. Kathīr al-Qaysī al-Qurashī al-Buṣrāvi al-Dimashqi al-Shāfi'ī, *Tafsīr al-Qur'ān al-'azīm*, Critical ed. Muḥammad Ḥusayn Shamsuddīn (Beirut: Dār al-Kutub al-'Ilmiyya, 1419/1999), 1/124.

¹² Tahsin Emiroğlu, *Esbâb-ı nüzü'l* (Konya: Uysal Kitapevi, 1980), 15/15.

¹³ Abū 'Abdillāh (Abū al-Faḍl) Fahruddīn Muḥammad b. 'Omar b. Husayn al-Rāzī al-Ṭabaristānī, *Mafātih al-ghāyb* (Beirut: Dāru İhyā al-Turās al-'Arabī, 1420/1999), 2/389.

¹⁴ Rāzī, *Mafātih al-ghāyb*, 1/381; Abū Maṣū' Muḥammad b. Muḥammad b. Maḥmūd al-Māturidī al-Samarqandī, *Tafsīr al-Māturidī- Ta'vilātu ahl al-sunna*, Critical ed. Majdī Baslūm (Beirut: Dār al-Kutub al-'Ilmiyya, 1426/2005), 1/417.

Ādam's offspring in his person.¹⁵ The qualities such as making mischief and shedding blood were not manifested in the person of Ādam but in those who came after him.¹⁶

The word khalīfahate, which is the infinitive of the past verb khalafa, means to protect the religion that the Prophet conveyed after the death of the Prophet, who said the message of revelation from Allah to his ummah and to put the world affairs in order.¹⁷ The person who has the power to save on behalf of the believers due to the bay'āt and who ensures the implementation of the rules is also called the khalīfah.¹⁸

The words derived from the root of khalafa are mentioned in one hundred and twenty-seven verses of the Qur'ān. The khalīfah, which is directly related to our subject, is mentioned in two verses;¹⁹ the plural of the khalīfah is in four verses,²⁰ and khulafā is in three verses.²¹ It is seen that the word istikhlāf is mentioned in four verses,²² and the phrase khalīf, which is indirectly related to the subject, takes place in two verses.²³

In the Qur'ān, the words khalīfah and istikhlāf are used in two general and specific meanings. In general, istikhlāf means that all people are the khalīfahs of the earth, everything on earth is submitted to their orders and benefits, and property is entrusted to them. They own the world by managing and reforming it.²⁴ The issue of the khalīfah created on earth, whose successor and whose representative, has been much debated. In this regard, it has been claimed that the representatives are of angels, jinn, or Allah, and it has also been put forward that human generations are interchangeable and that humans are the rulers of the Earth. However, the word khalīfah is not attributed to Allah in any verse of the Qur'ān; the term khalīfah of Allah is not mentioned in the Qur'ān. Allah states that He created everything on earth for man.²⁵ In that case, man must dominate and govern the world. Thus, man has been given a wide, but not unlimited, dominion.²⁶ Hūd was sent as a prophet to the people of 'Ād, and Šālīh was sent as a prophet to Thamūd. They called for their people to know Allah and

¹⁵ Abū al-Kāsim Maḥmūd b. 'Omar b. Muḥammad al-Khārizmī al-Zamaḥsharī, *al-Kashshāf 'an ḥaqāiqi ghavāmiz al-tanzil va uyūn al-aqāwīl fi vujūh al-ta'vīl* (Beirut: Dāru Iḥyā al-Turās al-'Arabī, 1417/1997), 1/61.

¹⁶ Abū Ja'far Muḥammad b. Jarīr b. Yazīd al-Āmulī al-Ṭabarī al-Baghdādī, *Tārīh al-umam va al-mulūk* (Beirut: Dār al-Kutub al-'Ilmiyya, 1407/1987), 1/88.

¹⁷ Ebū Zayd Valiyyuddīn 'Abdurrahmān b. Muḥammad b. Muḥammad b. Muḥammad b. Ḥasan al-Khadramī al-Maghribī al-Tūnisī (Ibn Khaldun), *Muqaddimatu ibn Khaldun*, trans. Zakir Kadiri Ugan (İstanbul: Millî Eđitim Bakanlıđı Yayınları, 1416/1996), 191.

¹⁸ Işfahānī, *al-Mufredāt fi gharibi'l-Qur'ān*, 105-106.

¹⁹ al-Baqara 1/30; Šād 38/26.

²⁰ al-An'ām 6/165; Yūnus 10/14-73; Fāṭir 35/39.

²¹ al-A'rāf 7/69-74; al-Naml 27/62.

²² al-An'ām 6/133; al-A'rāf 7/129; Hud 11/57; al-Nūr 24/55.

²³ al-A'rāf 7/169; Maryam 19/59.

²⁴ al-Baqara 2/30.

²⁵ al-Baqara 2/29.

²⁶ Yūnus 10/73; al-A'rāf 7/59-64.

serve Him.²⁷ But because they did not listen to these warnings, their disastrous end came, and new generations were brought as successors in their place.²⁸

On the other hand, using individuals as a khalīfah was used only for Dāvūd with political content.²⁹ After this brief explanation, which consists of the dictionary and terminology meanings of the concepts of khalīfah and khalīfahate, a short description will be made about the living beings (angel-jinn-Iblis-devil-man-human) who can become khalīfahs. For the subject to be brief, explanations of concepts related to management, such as amīr, imām, malik, sultān, etc., will be excluded.³⁰

2. LIVING CREATURES

Living beings in the universe are not only humans, animals, and plants. There are also beings invisible to the naked eye, such as angels and jinn. To explain the khalīfa, it is necessary to recognize human beings, angels, and jinns, the most important representatives of the world of existence. This will be possible by knowing their characteristics.

Angels are the first creatures to come to mind regarding the invisible realm. Malak is derived from malk, which means power. The plural of an angel, which means strong, is malāike.³¹ The belief in angels exists in all true religions. By determining their duties, we can only define beings such as angels, whose mana and nature cannot be fully explained. Angels were created before humans and are free from human characteristics such as eating, drinking, masculinity, femininity, getting tired, and sleeping. They do not rebel against Allah; they do not go out of their command; they do what they were created for. They constantly engage in worship and obedience to Allah, glorifying Him. They were made with swift, strong wings and could instantly travel the heavens and earth. They cannot know the unseen but only know that much if Allah has told them about it.³² With the permission of Allah, they can take various forms and be seen by the prophets in their original condition. Even if they go out of their original state and enter another material form, it is also possible for them to be seen by other people.³³ According to some philosophers, angels are beings of the mind type in humans.³⁴ It is said that the angels learned from the Lawḥ al-Maḥfūz how they knew how

²⁷ al-A'rāf 7/65-69-72; Hūd 11/56-57-58-61.

²⁸ al-A'rāf 7/75-79.

²⁹ al-Baqara 2/246-250; Şād 38/26.

³⁰ see. Ömer Aslan, "Halife Sözcüğü Bağlamında Kur'an'da Hilafet – Muhalefet Münasebeti", *Kahramanmaraş Sütçü İmam Üniversitesi İlahiyat Fakültesi Dergisi*, 29/29 (2017), 1-26.

³¹ Abū Ḥayyān Muḥammad b. Yūşuf b. 'Alī b. Yūşuf b. Ḥayyān al-Andalūsī, *Tafsīr al-baḥr al-muḥīṭ* (Beirut: Dār al-Kutub al-'Ilmiyya, 1993), 1/14.

³² al-Baqara 2/30-31-33; al-An'ām 6/59; al-A'rāf 7/206; Hūd 11/69-70; al-Naḥl 16/50; Maryam 19/16-17; al-Anbiyā' 21/19-20-26-28; Fāṭir 35/1; al-Şāffāt 37/149; al-Zumar 39/75; al-Zukhruf 43/19; al-Taḥrīm 66/6; al-Ḥāqqa 69/17; al-Ma'ārij 70/4.

³³ Abū 'Abdillāh Muḥammad b. Ismā'il b. İbrāhīm el-ju'fī al-Bukhārī, *al-Jāmi' al-şāḥih*, Critical ed. Muḥammad Zuhayr b. Naşr (b.y.: Dāru Tavq al-Nejāt, 1422/2001), "Bābu Bad' al-Vahy", 1/6-7-19.

³⁴ Rāzī, *Mafātih al-ghāyb*, 2/160-161.

Ādam would cause mischief on earth and shed blood by looking at similar beings created and sent to the planet before and comparing them to jinn or wild animals.³⁵

Jinn is one of the invisible beings. The root of the word jinn means to hide and cover something from the senses. While the only individual of the jinn is called jinnī, it is seen that the word, which means snake³⁶ and madness,³⁷ can be used for the ancestors of this society in the Qur'ān. The word Ma'ārij,³⁸ which denotes the nature of the jinn, has been interpreted as a great, immaterial, smokeless fire that can penetrate everything, containing a mixture of red, yellow, and green colored pure flame.³⁹ Nār al-samūm⁴⁰ also means hot, burning, deadly wind blowing like a fire flame.⁴¹ Jinn was created from fire, and their creation predates the creation of humans. Some jinn are Muslim, some have not reached that level, and most are unbelievers. They do not know about ghāyb and are obliged to do specific jobs like people. They are responsible beings just like humans, to whom prophets were sent. Like humans, they eat, drink, marry and reproduce, have masculinity and femininity, and are born, raised, and die.⁴² It is known that Iblīs, which means despairing of goodness and regret, is one of the jinn groups who rebelled against Allah first.⁴³ He was given the name Iblīs because he first rejected the command of the supreme creator, inflicted wrath, and fell into insolvency.⁴⁴ The devil, which means to get away, burn with anger, and go crazy with rage, is rebellious of jinn, humans, and animals.⁴⁵ Throughout human history, the human-devil struggle has always been up-to-date. According to this, there is the devil under everything that harms humanity. For example, opposing servitude that causes trouble in this world and the hereafter, encouraging harams, exploiting women, interest and magic, provoking, giving delusions, lying and deceiving, making sins seem fancy, making them forget, cheating by magic,⁴⁶ etc. Negativities are the actions desired by satanism and are important diseases of the youth who grew up away from Islām. It can affect those who have sickness, doubt, and strife in their heart.⁴⁷ It is impossible to eliminate the influence of Satanism without faith. On the other hand, to be

³⁵ Zemakhsharī, *al-Kashshāf*, 1/209; Abū Ja'fer Muḥammad b. Jarīr b. Yazīd al-Āmulī al-Ṭabarī al-Baghdādī, *Jāmi' al-bayān fī ta'vīl al-Qur'ān*, Critical ed. Aḥmad Muḥammad Shākir (b.y.: Muassasatū al-Risāle, 1420/2000), 1/455-472; Ali Özek et al., *Kur'ān Yolu Meālī* (Ankara: Diyanet İşleri Başkanlığı Yayınları, 2017), 1/41-45.

³⁶ al-Naml 27/10; al-Qaṣaṣ 28/31.

³⁷ al-A'rāf 7/184; Sabā' 34/4-46.

³⁸ al-Raḥmān 55/15.

³⁹ Ṭabarī, *Cāmi' al-beyān*, 27/126-127; Qurtubī, *al-Cāmi' li ahkāmī'l-Qur'ān*, 17/167.

⁴⁰ al-Ḥijr 15/27.

⁴¹ Ṭabarī, *Cāmi' al-beyān*, 14/30-31; Zamakhsharī, *al-Kashshāf*, 2/313.

⁴² al-An'ām 6/130; al-Ḥijr 15/26-27; Sabā' 34/14; al-Şāffāt 37/158; al-Aḥqāf 46/29-32; al-Dhāriyāt 51/56; al-Raḥmān 55/31; al-Jinn 72/11-15; Abū al-Husayn Muslim b. al-Ḥajjāj b. Muslim el-Qushayrī, *Şaḥīḥu Muslim*, Critical ed. Muḥammad Fuād 'Abdulbāqī (Beirut: Dāru lhyā al-Turās al-ʿArabī, n.d.), "Kitābu's-şalāt", 31/290.

⁴³ Yazır, *Hak Dîni Kur'ân Dili*, 1/320.

⁴⁴ Ibn Kathīr, *Tafsīr al-Qur'ān al-azīm*, 3/88 etc.

⁴⁵ Ibn Manzūr, *Lisān al-ʿArab*, 13/237; al-Baqara 2/14-102, al-An'am 6/55-112; Sad 38/37-38; an-Nas 112/4-6.

⁴⁶ al-Baqara 2/102-169-275; al-Nisā' 4/76; al-Mā'idā 5/90-91; al-A'rāf 7/116-200; al-Anfāl 8/48; al-Mu'minūn 23/97-98; Luqmān 31/21; al-Mujādala 58/19.

⁴⁷ Süleyman Ateş, *Kur'ân Ansiklopedisi* (İstanbul: Kur'an Bilimleri Araştırma Vakfı, 1997), 10/88-91.

protected from the invisible devil, it is necessary to take shelter in Allah, who sees everything and has the power to neutralize it.

In this section, where we examined the concepts of angels and jinn, we saw that even though there are many differences between angels and humans, there are similarities between jinn and humans. Despite such differences between angels and humans, it is seen that angels aspire to the khalifahate on earth, and Iblīs, the leader of the jinn, competes for greatness rather than demanding the khalifahate.

Ādam, Abū al-Bashar, is the first human being and prophet. The issue of the origin of the word Ādam has preoccupied Islāmic scholars.⁴⁸ The phrase, mentioned seventeen times in the form of Ādam, seven times in the form of Banī Ādam, and once in the form of Ibnay-Ādam,⁴⁹ has a unique name connotation, especially in the verses in which it is mentioned alone. It is not a very remote possibility that the word has been used in various verses in the sense of the human species or human existence with its characteristics.⁵⁰ The word Ādam is a common name used for the human species in Hebrew, and it is used in this sense in more than five hundred places in The Old Testament (‘Ahd-i ‘Atīq), rarely as a proper name for the first man.⁵¹ The Prophet said, “O People! You are all children of Ādam. Ādam, on the other hand, was created from soil.”⁵² In the twentieth century, Darwin brought the theory of evolution, that the first ancestor of man was the ape, and insulted all human beings, especially Ādam. Those who believe in Darwin's theory despise this characteristic of human beings. Those with dignity and honor made it forbidden (ḥaram) and denied the one who commissioned them because they rejected prophets and books.⁵³ According to Bāṭinī-İsmā‘ilī authors who include many gnostic elements in their religious-philosophical thought systems and some scholars of the Imāmiyya Shī‘a, Ādam mentioned in the Qur’ān was not the first person on earth, and many Ādams passed away before him.⁵⁴ Ibn ‘Arabī said, “While circumambulating the Kā’ba, I witnessed a group circumambulating the Bayt Allah and saying the following during circumambulation: ‘As you circumambulate, we have circumambulated this Bayt in this way for many years!’ Hearing their words, I approached them. One of them turned to me; I asked, ‘How many years had passed since his death.’ ‘More than forty thousand years!’ he replied. I

⁴⁸ Ṭaberī, *Cāmi’ al-beyān*, 1/307-308; Qurtubī, *al-Cāmi’ li ahkāmī’l-Qur’ān*, 1/279; Abū al-ṭhanā Shihābuddīn Maḥmūd b. ‘Abdillāh b. Maḥmūd al-Husaynī al-Ālūsī, *Rūḥ al-ma‘ānī fī tafsīr al-Qur’ān al-‘azīm ve al-sab ‘al-mathānī* (Beirut: Dāru İhyā al-Tūrās al-‘Arabī, n.d.), 1 /356; Zamakhsharī, *al-Kashshāf*, 1/129; Mehmed Vehbi Efendi, *Khulāṣatu al-bayān fī tafsīr al-Kur’ān* (İstanbul: Üçdal Neşriyat, 1966), 1/364; Süleyman Hayri Bolay, “Ādem”, *Türkiye Diyanet Vakfı İslām Ansiklopedisi* (İstanbul: Türkiye Diyanet Vakfı Yayınları, 1988), 1/358.

⁴⁹ Muḥammad Fuād b. ‘Abdilbākī b. Şāliḥ al-Mıṣrī, *al-Mu’jam al-mufahras li alfāz al-Qur’ān al-Karīm* (Qāhira: Dār al-Ḥadīth, 1408/1988), 31-32.

⁵⁰ al-Ḥijr 15/28; al-Furqān 25/54.

⁵¹ Bolay, “Ādem”, 1/358.

⁵² Abū al-Ḥasen Nūruddīn ‘Alī b. Sultān Muḥammad al-Qārī al-Haravī, *Sharḥ al-shifā* (Beirut: Dār al-Kutub al-‘İlmiyya, 1412/1992), 2/515.

⁵³ Hujja al-Islām Abū Ḥāmid Muḥammad b. Muḥammad b. Muḥammad b. Aḥmad al-Ghazzālī al-Tūşī, *Fayṣalatu al-tafriqa bayn al-islām va’z-zindīqa* (Beirut: Dār al-Minhāc li al-Nashri va al-Tavzī’, 1438/2017), 56.

⁵⁴ Süleyman Ateş, *Yüce Kur’ân’ın Çağdaş Tefsiri* (İstanbul: Yeni ufuklar, 1988), 1/142-143.

was amazed and said, ‘How? It was not even seven thousand years from our father Ādam to our Prophet (pbuh).’ He said, ‘Which Ādam are you talking about? The Ādam you are talking about is the Ādam who came at the beginning of the last seven thousand years!’ he said. The hadith of our Prophet, ‘There is no doubt that Allah created a hundred thousand Ādams before Ādam’ came to my mind.”

This narration was conveyed in a dream. The hadīth he narrated is not included in the reliable hadīth sources. It is possible that this narration, similar to the news in Shī-ī sources, does not belong to Ibn ‘Arabī. It is also possible that Ibn ‘Arabī, the defender of a particular school in Sūfism, was misunderstood and thus passed on to the sources. Because in other parts of Futūhāt, there are opinions that do not comply with the ideas attributed to Ibn ‘Arabī, although most are mystical.⁵⁵ In addition to all these possibilities, Ibn ‘Arabī, in his book Fuṣūṣ, accepts the Islāmīc thought exactly, taking Ādam as the only soul from which the human species derived.⁵⁶

On the other hand, the word human is derived from the root Ins, meaning human, human community. It refers to a social being with reason, ideas, and communication by talking.⁵⁷ In the Qur’ān, the plural form of human takes place in sixty-five areas, ins in eighteen regions, Insī and Anāsī in one place, and Nās in two hundred and thirty verses. In the Qur’ān, human beings are discussed in various aspects; how they were created, their nature, and the purpose of creation are explained as a whole.⁵⁸ Every human being can believe in and serve a superior being and also have features such as mischief, cruelty, ingratitude, ignorance, turning to prayer when one is hurt, despair when one receives mercy, being prosperous when blessings are given, being greedy, whining and stingy, being hasty, having a weak disposition, being combative, being wicked and bloodshed,⁵⁹ etc.⁶⁰ God created people on a single nature consisting of body, organs on the material plane,⁶¹ and spirit, intelligence, reason, instincts, psychological states, etc., on the spiritual plane.⁶² This nature is complete, sound, divine, and suitable for going toward the truth; there is no crookedness or defect.⁶³ Man is capable of both good and evil. This ability is present in his structure. A person who chooses faith becomes a believer, while a person who determines disbelief and denial becomes an unbeliever and a

⁵⁵ Muḥyiddin Muḥammad b. ‘Alī b. Muḥammad al-‘Arabī al-Tāī al-Khātīmī, *Futūhāt-ı Makkīyya*, trans. Ekrem Demirli (İstanbul: Litera Yayıncılık, 1427/2007), 13/117-14/282.

⁵⁶ Muḥyiddin Muḥammad b. ‘Alī b. Muḥammad al-‘Arabī al-Tāī al-Khātīmī, *Fuṣūṣ al-ḥikam tercüme ve şerhi*, trans. Ahmet Avni Konuk (İstanbul: Türkiye Yazma Eserler Kurumu Başkanlığı Yayınları: 82, 1438/2017), 1/119-120.

⁵⁷ İṣfahānī, *al-Mufredāt fi gharibi'l-Qur’ān*, "Ins" md. 1.

⁵⁸ al-Nisā’ 4/1; al-Ḥajj 22/5; al-Mu’minūn 23/12-15; al-Qiyāma 75/37.

⁵⁹ al-Baqara 2/30; al-Anfāl 8/66; al-Tawba 9/47; Hūd 11/9-10; al-Isrā’ 17/37; al-Kahf 18/ 54-56; al-Anbiyā’ 21/37; Luqmān 31/13; al-Aḥzāb 33/72; al-Ṭalāq 65/1; al-Ma’ārij 70/19-21; al-‘Ādiyāt 100/6.

⁶⁰ see. Aslan Ömer, “Kur’ân’a Göre İnsan Beşer Farkı”, *Bakü Devlet Üniversitesi İlahiyat Fakültesinin Elmi Mecmuesi*, 6/6 (2006), 49-64.

⁶¹ al-Ḥijr 15/26.

⁶² al-Rūm 30/30.

⁶³ al-Ḥijr 15/29.

denier.⁶⁴ Allah took the covenant from Ādam and all his descendants. In a sense, this is a contract between Allah and the people.⁶⁵ A person created as a khalīfah and sent to the world can preserve this feature only if he does what is necessary for the khalīfahate. The necessity of the khalīfahate is undoubtedly to carry the trust that the mountains, the earth, and the sky are afraid to take. Confidence is peace of mind, removing fear, and feeling secure. Amān, on the other hand, means to be safe and to give assurance. When the verb Amān from the root of Īmān is transitive, it gives him confidence; if it is intransitive, it means he has confidence. Faith, which means to trust and believe, is also used as a name for religion.⁶⁶ The entrust that comes from the root of trust and belief is what is left with someone. The testament (‘Ahd) is a promise to do something.⁶⁷ Various interpretations have been made in the tafsīr about what this trust is: the obligatory, obedience, honor, khalīfahate, the word of Lā ilāha illallāh, limbs, knowing Allah, performing prayers, paying alms (Zakāt), fasting in Ramaḍān, pilgrimage, telling the truth, paying the debt, measuring and weighing precisely, and most essential things entrusted to the person. These are the things that are imposed and, in short, all the orders and prohibitions that man is responsible for.⁶⁸ Allah, the Exalted, warns those who do not fulfill this obligation to appoint others as khalīfahs in their place. Accordingly, only those who meet the duties required by this position can remain part of the khalīfahate. Throughout history, societies in this sense have replaced each other, and they have realized the khalīfahate.

3. IS MAN THE KHALĪFAH OF ALLAH?

It is known that religions significantly influence social order and systems. The social order's needs, aims, and objectives are reflected in some functions in the religious dimension and the structures created to fulfill these functions.⁶⁹ Many Islāmic scholars have expressed that man can be the khalīfah of Allah. Those who hold this opinion have put forward some evidence. According to them, Ādam is the first man. Allah created him out of nothing, ordered the angels to prostrate to him, taught him the names of things, and appointed him as the first prophet to implement Allah's decree on earth. These features are sufficient reasons for Ādam to be accepted as the khalīfah of Allah.⁷⁰ However, it is never possible for any being, including human beings, to represent Allah and act in his place. The khalīfahate of Ādam and his descendants consists of living by His will on earth, which is the property of Allah, and disposing of by His instructions. The verse stating that humans were created to be servants of

⁶⁴ al-Baqara 2/88; al-Isrā’ 17/15; al-Insān 76/2-3; al-Balad 90/8-10; al-Shams 91/7-10.

⁶⁵ al-A’raf 7/172-173.

⁶⁶ al-Ḥadid 112/8.

⁶⁷ see. Aslan Ömer, “Kur’ân’daki Emanet Kavramına Farklı Bir Bakış”, *Bakü Dövlət Üniversitesi İlahiyat fakültesinin Elmi Mecmuesi* 7/7 (2007), 31-40.

⁶⁸ Rāzī, *Mafātih al-ghāyb*, 25/235.

⁶⁹ Arı, Yılmaz. “Social Change and Religion,” trans. Faris Hocoğlu. *Uluslararası Dorlion Akademik Sosyal Araştırmalar Dergisi* 2/1 (Haziran 2024), 76-95. <https://doi.org/10.5281/zenodo.11491788>

⁷⁰ Ebū Ja’far Muḥammad b. al-Ḥasan b. ‘Alī al-Tūsī, *al-Tibyān fī tafsīr al-Qur’ān* (Beirut: Dāru ihyā al-Turās al-‘Arabī, n.d.), 1/209; Zamakhsharī, *Kashshāf*, 1/61.

Allah⁷¹ and the verses stating that they were made as khalifahs tell the same truth. Man will know that the opportunities and blessings given to him are the property of Allah, that they are entrusted to him depending on a purpose and condition, and that he is obliged to dispose of them by the will and consent of the owner and will act with this consciousness. The fact that Allah the Almighty sent revelations starting from Ādam, the first human being, shows that he did not leave humans alone and that prophets appealed to people's eyes and hearts. It must also prove that man cannot be the khalifah of Allah but can only be a servant.

We want to express that the idea that God breathed into a man with his soul and, therefore, man has become the khalifah of God, a common belief among Muslims, does not comply with Islāmic belief and creed. In Arabic, the word soul is derived from the word *rīh*, which means to enter something.⁷² As a term, it has been used in various meanings such as The Qur'ān, Gabriel, revelation, Jesus (a.s.), a great angel other than Jibrīl, strength, animal spirit, human spirit,⁷³ a species created like a human being who eats and drinks called spirit, a class of angels that eats and drinks, life, heart, breath, blood, one of the qualities of the body and a part of the body. Islāmic scholars have made many interpretations not about the truth and nature of the soul,⁷⁴ which is impossible for humans to know,⁷⁵ but about the qualities of the soul that humans can know and the signs of its presence or absence.⁷⁶ According to the good view, there is no religious obstacle to researching certain things related to the soul.⁷⁷ All the prophets said that spirits were created. The Creator is Allah alone. Allah's attributes, such as knowledge, power, life, will, hearing, and seeing, are among the content of Allah's name. The adjectives, which are the content of this name, are eternal, like the essence of Allah. Everything other than this name has been created. Allah is the Lord of us and of our ancestors before us.⁷⁸ The fact that Allah is Lord is not only for our body but also for our body and soul integrity. Because it is these two that makeup man. If Allah were not the Lord of the soul, our body would be created, and our soul would be the creator, which is false. The hadīth and verses say that angels were created. Angels are bodiless but embodied abstract souls. When an angel (who will breathe a soul into a man) is created, the human spirit that his blowing will form will also be created. As for the soul complying with Allah, in phrases such as *ʿilmullāh*

⁷¹ al-Dhāriyyāt 51/56)

⁷² Abū al-Ḥusayn Aḥmad b. Fārīs b. Zakariyyā b. Muḥammad al-Rāzī al-Qazvīnī al-Hamadānī, *Mu'camu Maqāyīs al-lughā* (Cairo: Maṭba'atu Muṣtafā al-Bābī al-Ḥalabī, 1400/1980), 2/454; Abū al-Abbās Khaṭīb al-Dahsha Aḥmad b. Muḥammad b. ʿAlī al-Fayyūmī al-Hamavī, *el-Miṣbāḥ al-munīr fī gharīb al-sharḥ al-kabīr* (Cairo: Dār al-Ma'ārif, n.d.), 245.

⁷³ al-Nisā' 4/171; al-Shu'arā' 26/193-194; al-Sajda 32/9; al-Mu'min 40/15; al-Shūrā 42/52; al-Mujādala 58/22; al-Qadr 97/4.

⁷⁴ Abū al-Faḥr Shihābuddīn Aḥmad b. ʿAlī b. Muḥammad al-ʿAsqalānī, *Feth al-bārī sharḥu ṣaḥīḥ al-Bukhārī* (Beirut: Dār al-Ma'ārif, 1379/1960), 8/402-403; al-Qurṭubī, *al-Cāmi' li ahkām al-Qur'ān*, 10/323.

⁷⁵ al-Qurṭubī, *al-Cāmi' li Ahkām al-Qur'ān*, 10/324; al-Feyyūmī, *al-Misbāḥ al-munīr*, 245.

⁷⁶ Feyyūmī, *al-Misbāḥ al-munīr*, 245; Ibn Kathīr, *Tafsīr*, 3/61; Abū ʿAbdillāh Shamsüddīn Muḥammad b. Abī Bakr b. Ayyūb al-Zūraʿī al-Dimashqī al-Ḥanbalī (Ibn Qayyim), *al-Rūḥ* (Amman: Dār al-Fikr, 1405/1985) 65-249; Abū Bekr Aḥmad b. al-Ḥusayn b. ʿAlī al-Bayhaqī, *Isbātü ʿadhāb al-qabr* (Amman: Dār al-Furqān, 1403/1983), 38.

⁷⁷ al-ʿAsqalānī, *Feth al-bārī*, 8/404; Ibn Qayyim, *er-Rūḥ*, 212; Sâim Kılavuz, *Ana Hatlariyla İslam Akâidi ve Kelâm'a Giriş* (İstanbul: Ensar neşriyat, 1413/1993), 236.

⁷⁸ al-Şāffāt 37/126.

(knowledge of Allah), Quđratullāh (power of Allah), and Kalāmullāh (word of Allah), knowledge, power, and speech are the attributes that are included in the content of the name of Allah. Phrases such as Baytullāh (God's house), Nākatullāh (God's camel), and Mālullāh (God's property) refer to the house, camel, and property that God created and are unique to him.⁷⁹ Here, the house or the camel need not be eternal. So are Rūhullāh (spirit of Allah) and ʿAbdullāh (servant of Allah). It means the soul and servant belong to Allah under His rule. These discourses do not mean the soul or the servant is eternal, like Allah. In verse, nafakhtu means blowing on a hollow object suitable for breathing and inflating with the mouth or a tool. Here, on the matter of which is capable of life, there is a representation of something that disrupts life. Therefore, there is no real nafkh (blowing), only a representational (symbolic) expression.⁸⁰ Christians believe Jesus is the soul; “then he is His son”, they say, whereas they do not understand the expression, “and he blew into the man his spirit.” This expression of the verse means “from his spirit, which is his property”, just like someone says, “My home, my slave...” Allah Almighty did not say that He gives to man through his body.⁸¹ The soul's attribution (connection) to God indicates man's greatness and value.⁸² The first Şūfis were unanimous in their belief that the soul was created. But later, some claimed the seniority of the soul. The (Unity of body) Vahdat-i Vucud view divided the soul into God's and Ādam's spirits. God's spirit is eternal. But this spirit is created when it is blown from Allah to Ādam. According to this view, the soul belongs to Allah and is passed to Ādam by being inspired by Him. They said that although Ādam's spirit was created due to this revelation, the spirit is not a creature. We do not agree with these views of the (Unity of body) Vahdat-i Vucud. We abstain from attributing souls to Allah. According to the scholars of Ahl al-Sunnah, angels, jinn, and human spirits were created. Only Allah is pre-eternal and free from form. Angels and demons are spirits, but they are embodied spirits.⁸³ The soul does not pass from one body to another; the soul has no separate existence from the body. All souls are created. There is no relationship between Allah and souls. The soul is from the command realm of Allah. If this soul does not have a unique name, like Gabriel, but a general soul, then the soul, from the command of the Lord, is the being that gives life to creatures. This command of the Lord, which is the dynamism of creation, is directed from heaven to earth. Creation began from Soul to matter. Bodily matter beings were created by the soul gaining density and taking shape. The Soul, which appears in shapes by gaining density, has a purpose: to rise to Allah again by wandering around the beings. It takes a long time for the soul to descend into objects, appear in various forms, reach human perfection, and finally ascend to Allah. This period may last fifty thousand years⁸⁴ or more. Only Allah knows this. We cannot measure this

⁷⁹ Celal Yıldırım, *Bilimin Işığında Asrın Kur'an Tefsiri* (İzmir: Anadolu Yayınları, 1985), 9/4790.

⁸⁰ Ālūsī, *Rūh al-Meʿānī*, 14/37.

⁸¹ Râzī, *Mafātih al-Ghâyb*, 18/201.

⁸² Râzī, *Mafātih al-Ghâyb*, 14/94–95.

⁸³ Yazır, *Hak Dîni Kur'ân Dili*, 8/5980.

⁸⁴ al-Maʿârij 70/4.

time on our account. As it is seen, the definitions of Ahl al-Sunnah about the soul do not refer to its truth or go beyond explaining some of its qualities, duties, and effects. In any case, scholars agree that perception, voluntary movements, hearing, seeing, and feeling indicate the soul's presence in the corpse, and their absence indicates the absence of the soul in the corpse.⁸⁵

Those who say that man is the khalifah of God, the fact that believers are the khalifahs of Allah on earth is to value them, just as the word khalifah has nothing to do with the word's lexical meaning, in verse expressing Karramnā shows that human beings are valued⁸⁶. Also, when Abū Bakr assumed the khalifahate, he was called "O khalifah of Allah! and he said, I am not the khalifah of Allah, I am only the khalifah of the Messenger of Allah (pbuh), and that is enough for me."⁸⁷ When he was offered to be addressed as the khalifah of Allah, 'Omar also refused to be discussed in that way. If Allah's khalifah's purpose had been to carry out His orders, neither Abū Bakr nor 'Omar would have opposed it. Their goal was to implement Allah's orders and to be exemplary servants.

As for the claim that angels aspire to the khalifahate because the earthly khalifahate means the khalifahate of Allah⁸⁸, if Allah had told that He would create a khalifah for Him in verse, the first thing that came to mind of angels would not have been to shed blood and cause mischief, for Allah is free from shedding blood and committing misconduct.

As for the claim of those who say that since Almighty Allah taught Ādam the names and allowed him to acquire knowledge, he and his descendants are the khalifahs of Allah. The fact that Ādam was taught the words and was given the ability to acquire knowledge is an issue that elevates man's position among other beings. However, this has nothing to do with being the khalifah of Allah. If such a thing had happened, creatures superior to humans in one way or another would also have become the vicegerents of Allah. Human knowledge, which has nothing to do with Allah's knowledge, can never represent Allah's knowledge.

Based on the hadith "God created Ādam in his image"⁸⁹ in Bukhari, those who claim that man is the khalifah of God explain the hadith with the text⁹⁰ in the Torah.⁹¹ However, this hadith has nothing to do with what is described in the Torah. In great detail, Ibn Fūrak (d. 406/1016) commented on the hadiths on this subject. The conclusion we draw from this commentary is that Allah is in the same form as the slave of the man who beat his slave. A

⁸⁵ Ibn Qayyim, *er-Rūh*, 249; Abū al-Ḥasan 'Alāuddīn 'Alī b. Sulaymān b. Aḥmad al-Mardāvī, *al-Inṣāf fi ma'rifa al-rājiḥ min al-khilāf 'alā mazhab al-imām Aḥmad b. Ḥanbal* (Cairo: Matba'a al-Sunna al-Muḥammadiyya, 1376/1957) 7/331-9/452.

⁸⁶ al-Isrā' 17/70.

⁸⁷ Abū 'Abdillāh Aḥmad b. Muḥammad b. Ḥanbal al-Shaybānī al-Marvazī, *al-Musnad* (İstanbul: Çağrı Yayınları, 1412/1992), 1/10-11.

⁸⁸ al-Baqara 2/30.

⁸⁹ el-Bukhārī, el-Cāmi' al-sahih, "Istizan", 8/50.

⁹⁰ And God said, Let us make man in our image, after our likeness, and let him dominate the fish of the sea, the birds of the air, the cattle, and all the earth and all that creep on the planet. And God created man in his image.

⁹¹ The Bible, *Genesis, The First Book of Moses* (İstanbul: The Bible Company, 1436/2015), 1/26-27.

man who beats his slave by slapping him in the face is insulting his ancestor Ādam and, therefore, all the prophets. Here, the ugliness of enslaving and beating human beings, whom God created in the most beautiful form, is expressed. Otherwise, it is not that man was created in the image of Allah, God forbid. 92

When it comes to the claim that man is the only creature that carries the names and attributes of God in himself and that man is the khalīfah of God, the claim that man is the only creature with God's words and features is also untrue. Almighty Allah is unique in His Names and Attributes as He is in Himself, and His Attributes are unlimited. He has sight but not like our seeing, hearing but not our hearing, etc. In addition, Allah has such attributes that we do not have. Man is one of many to be mentioned regarding the wanted adjectives. If a man has a vision, all living things have a vision. Some creatures even see better than humans. This is the case with other adjectives. Even if a man were superior to other living things with all his qualities, this would not mean that he was the vicegerent of Allah because the khalīfahate is a matter arising from the absence of the person who is the khalīfah or his inability to carry out his affairs. In short, khalīfah means to take over authority.

Taking over command and taking orders are two different things. Man does not inherit the power of Allah so that he becomes His khalīfah. Man's position in front of Allah is to take orders, which means servitude.⁹³ Ibn Taymiyya, Zarkashī, Ibn Hajar, Şuyūtī, and other scholars said the hadīth “I was an unknown treasure, but I wished to be known, I created a creature and introduced myself to him, and he recognized me”⁹⁴ do not belong to our Prophet.

Those whom Allah has promised⁹⁵ to make khalīfahs and make them rulers on earth have made his religion dominant on earth and continue the war to save people from the tyranny of the tyrants. Whether in a general or specific sense, the khalīfahate has the essence of making the religion of Allah dominant. This essence can also be felt in the social sphere of the khalīfahate and gains a political appearance with its realization and organization. Allah informed David that he had made him the khalīfah on earth and ordered him to judge between people with the truth.⁹⁶ When Abraham received the news from Allah that he was made an Imām for people, he wanted his descendants to be promoted to this position. Allah stated that this covenant would not be in question⁹⁷ for the oppressors.⁹⁸ Khalīfahate means the manifestation of Allah's sovereignty with clarity in every field. All people are responsible for it. The society that wants to rise to such a rank, or rather, does not want to fall from this

⁹² Ebū Bakr Muḥammad b. al-Ḥasan b. Fūrak al-İşfahānī al-Niṣābūrī, *Kitābu mūshkil al-ḥadīth va bayānuh* (Beirut: Dār al-Kutub al-İlmiyya, 1441/2020), 31-35.

⁹³ M. Sait Şimşek, *Günümüz Tefsir Problemleri* (İstanbul: Kitap Dünyası Yayınları, 2016), 561.

⁹⁴ İsmā‘il b. Muḥammad b. ‘Abdulhādī al-Jarrāḥ al-‘Ajlūnī al-Shāfi‘ī, *Kashf al-khafā va mudhil al-ilbās* (Labanon: Dār al-Qutub al-İlmiyya, 1417/1997), 2/121.

⁹⁵ al-Nūr 24/55.

⁹⁶ Şād 38/26.

⁹⁷ al-Baqara 2/214.

⁹⁸ Rāzī, *Mafātih al-ghāyb*, 25/235.

rank, has to act accordingly. The highest representative of this type of society is the khalifah, elected by the khalifahs on earth of their own free will. The khalifah must be able to bear this trust. Because trusting competent people is the order of the Quran.⁹⁹ In this sense, all prophets are khalifahs. They are the prophets' successors in carrying the most sacred burden entrusted to them, applying Allah's decrees, and telling them to their ummah. All the people who listened to the prophets listened to the divine invitation, lived according to the standards set by Allah, and became khalifahs instead of each other from generation to generation in carrying this blessed burden. All those who live in the name of Allah, rule by what Allah has sent down, and use their power and authority to make the name of Allah be exalted are also worthy of this title of the khalifahate. Man is the khalifah of the earth, and this khalifahate is to rule the earth. In this way, human societies replace each other from generation to generation, becoming successors. When a community betrays the trust, Allah replaces it with another community and makes them the successors of the earth. In that case, using the khalifah only as a substitute for someone would mean narrowing the content of the concept to a great extent.¹⁰⁰ What is required of people is to fulfill the requirements of the khalifahate. This is possible by staying within limits set by Allah. In this sense, all people are people whom Allah has appointed as vicegerents on earth. We call the general khalifahate that all people have been appointed this way. This includes all descendants of Ādam. Man is obliged to fulfill the requirements of the trust he has taken as a result of his khalifahate. The entity to be responsible must have certain characteristics. At the forefront of these features are natural features. In other words, the features of understanding, interpreting, choosing, and being able to do what he wants, human beings have all these features. On the other hand, angels who do not have these characteristics are not suitable for being khalifahs in terms of their nature. Therefore, we can say that human beings cannot be successors to angels. Before humans, jinns were volitional beings able to take responsibility, live on earth, make mischief, and shed blood. It can be said that Allah the Exalted punished them and made humanity the vicegerent in their place on earth, or that human beings continued their lineage from generation to generation and succeeded each other. For now, we cannot say the opposite. However, one more possibility has been mentioned about who the khalifah of man is, which is the matter of being the khalifah of Allah, which damages the belief of tawhīd. The principle of tawhīd, which constitutes the essence of Islām, categorically rejects the belief that the king, the extreme point of the culture of theocracy, has a divine element, holiness.¹⁰¹ It is by no means possible to verify the view that all powers,¹⁰² which Christian theology confirms, stem from the will of God, either directly or indirectly, in terms of the Qur'ān. The view that bases power on the will of Allah in Muslim theologies has entered as an extension of the belief in destiny and was especially supported by tyrannical rulers who transformed the

⁹⁹ al-Nisā' 4/58.

¹⁰⁰ Ali Ünal, *Kur'an'da Temel Kavramlar* (İzmir: Nil Yayınları, 1999), 522.

¹⁰¹ Alaeddin Şenel, *Siyasal Düşünceler Tarihi* (Ankara: Bilim ve Sanat Yayınevi, 1998), 103.

¹⁰² st. Paul, *Letter to Romans*, 13/1-2; *First Letter of Peter*, 2/13-18, Proverbs 24/21.

administration into property. Considering both the dissatisfied attitude towards the administration and the acceptance together in the time of the Umayyads, fate played a calming role for the masses. It became the point of legitimacy for the architects of politics. The Umayyads tended to understand the khalifahate as the vicegerent of Allah. The Abbasids claimed that Allah's will was embodied through the khalifahs, with titles containing coercion¹⁰³ such as Şultānullāh, Amīnullāh, al-Imām al-Muştaşfā, and Zıllullāh. It is clear that such a doctrine, which tries to justify the legitimacy of the Şultān with the theory of divine right, will see opposition as unnecessary and even as an act that can be interpreted as opposing the divine will. It is impossible to reconcile the idea that all power derives from God and is responsible only to Him with Islām, which regards individuals as equal, free, and responsible. The statement of Abū Bakr in his speech after he was elected khalifah, "I became your ruler, and I am not the best of you,"¹⁰⁴ means that contrary to the theory of divine right, the khalifah is not the deputy of Allah. Still, a fallible ordinary individual, but the highest public official appointed by the allegiance contract is doing. Despite the sloppy statements that the khalifah is the deputy of Allah, the necessity of appointing a khalifah has also been a matter of debate. al-Aşamm and Khārijites from the Mu'tazila claimed that the appointment of an Imām is not obligatory as long as people perform hajj (pilgrimage) and jihād, act reasonably and fulfill each other's rights and legal requirements. The Shī'a's understanding of imamate appears as a different version of the theory of divine right. According to them, Imāmate occurs openly or secretly by means and by Allah's appointment. In their eyes, the Imāmate is a continuation of the prophethood, and the imam needs to know the religious rules. They said that Imāmate is more necessary than prophethood. However, unlike Shī'a, most Ahl al-Sunnah, Mu'tazila, Murjia, and Khārijites agreed that the source and basis of imāmate is only the vote, election, and alliance of the ummah. Therefore, the relationship between the rulers and the ruled is a regulatory relationship to be determined by applying the law with its norms and principles. In addition, political power is not only responsible to God but also legally to society. The responsibility of the ruler means the right of the people to question. An essential way of doing this is the criticism and opposition between the political parties in the House of Representatives and the non-governmental organizations.¹⁰⁵

CONCLUSION, DISCUSSION AND RECOMMENDATIONS

Allah, independent of the world, does not need a khalifah/deputy. There is neither a verse nor any authentic hadith that refers to the khalifah of Allah. The perception of God as a representable being may be a Christian notion that sees Jesus as his most carnal (son of God) form. Man can be a representative/khalifah only to man or to jinn, who is also a volitional entity like himself, who ruled the earth before him. No standard mandate system exists

¹⁰³ İlhami Güler, *Politik Teoloji Yazıları* (Ankara: Kitabiyat Yayınları, 2002), 70.

¹⁰⁴ Abū Muḥammad ʿAbdullāh b. Muslim Ibn Qutayba al-Dīnavarī, *Kitāb al-umāma va al-siyāsa*, Critical ed. Khalil al-Manşūr (Beirut: Dār al-Kutub al-ʿIlmiyya, 1418/1997), 1/19.

¹⁰⁵ Recep Ardoğan, "Teorik Temeller ve Tarihsel Gerilimler Arasında İslam Kültüründe Siyasal Muhalefet", *Sivas Cumhuriyet Üniversitesi İlahiyat Fakültesi Dergisi*, 8/2, (2004), 171-189.

between God and man, and neither has equality regarding ontological balance. In that case, it is never possible to talk about Allah's appointing a deputy/khalifah. A person fulfills the requirement of the trust that he takes responsibility for. He can maintain his khalifahate on earth if he meets the necessities of worshipping Allah. Otherwise, he will be dismissed from the position of the khalifahate. The highest rank for a person who is the khalifah on earth is to be a servant to Allah, who created him out of nothing. How can his ummah be the khalifah of Allah when the last prophet, Muḥammad, is not the khalifah of Allah but his servant and Messenger? It is not possible for a human being to be the khalifah of Allah, neither verbally nor mentally. Man is being tested on how to act. However, we cannot talk about the free will of someone seen as the representative of Allah. It is out of the question for someone with such a status to be questioned for their actions. Because what they do is in the name of Allah! This is not a good situation. Seeking a place for human beings by shifting them to an undeserved status in the universe instead of the position determined by Allah means reversing the existing balance in things. In the Qur'ān, although expressions such as the khalifah of Allah were not mentioned even for Him in the Qur'ān, adjectives such as the khalifah of the Messenger of Allah, the leader of the believers, and the khalifah of the Muslims were not sufficient for the so-called khalifahs from the Umayyads. To use Islām as a tool of religion for politics, they saw the attributes of Allah's khalifah and Allah's shadow on earth as suitable titles for them. These independent leaders, who are the declared representatives of God on earth, interpret religion according to the politics/practice they put forward by pretending not to be the servant of God but to be his deputy and cover their oppression so they will easily continue their exploitative system in which they have immunity. Still, they will never be criticized because of their Şultān's act by the will of Allah!

Throughout history, human beings have possessed qualities they do not deserve, contrary to divine justice. Among those who display this negative attitude are Jews and Christians, and even illiterate Qurayshis, who were exposed to revelation but did not appreciate and distort it. Jews and Christians defended the view that they are the race chosen by Allah, saying, "We are the sons and lovers of Allah."¹⁰⁶ Attributing the outcome of the elephant incident to their superiority, the Quraysh claimed they were more worthy of Masjid al-Ḥaram¹⁰⁷ and tried to make all tribes repay the Quraysh with a privilege they did not deserve.¹⁰⁸ As can be seen, the oppressors tried to influence and empower the oppressed, claiming that they acted in the name of Allah by using the tendency to believe in Allah, an indispensable phenomenon in human nature, to guarantee their legitimacy. According to their claims, the ignorant mentality was closer to Allah before the Prophethood.¹⁰⁹ After the Prophethood, he was the khalifah of Allah in the Umayyad period. In the later periods of history, when Islāmic thought changed, it was Zillullāh, the shadow of God. Now, if the Şultān

¹⁰⁶ al-Mā'idā 5/18.

¹⁰⁷ al-Anfāl 8/34.

¹⁰⁸ al-Tawba 9/19.

¹⁰⁹ al-Anfāl 8/34; al-Tawba 9/19.

is asked to give up his cruelty, there is only one thing to do: sit and pray! Because rebelling against the Şultān, the shadow of Allah on earth in every way, is the greatest sin!

Authorship Contribution

A single author carried out the translation work, and there is no conflict of interest with any person, institution, or organization.

Ethics Committee Declaration

The study is a translation captive and does not require ethics committee approval as it is not based on human or animal research in terms of its nature and content.

İTHAF / DEDICATION / إهداء¹¹⁰

Bu makale, İsrail'in Gazze'deki üniversitelere, okullara, hastanelere, mülteci kamplarına, evlere, camilere ve kiliselere düzenlediği vahşi, barbar, insanlık ve hukuk dışı saldırıları nedeniyle hayatını kaybeden bilim insanları, öğrenciler, sağlık çalışanları, din adamları, gazeteciler, bebekler, çocuklar ve masum sivillere ithaf edilmiştir. İsrail'in iki milyondan fazla Gazzeliyi evlerinden ve topraklarından sürgün etmek istemesi insanlık dışıdır. İsrail'in uluslararası hukuka, insan hak ve hürriyetlerine aykırılık içeren tüm işgal ve saldırıları suçtur ve bu nedenle yargılanması gerekmektedir.

This article is dedicated to the scientists, students, health workers, religious officials, journalists, babies, children, and innocent civilians who lost their lives as a result of Israel's brutal, barbaric, inhumane, and illegal attacks on universities, schools, hospitals, refugee camps, homes, mosques and churches in Gaza. Israel's attempt to expel more than two million Gazans from their homes and lands is inhumane. All Israeli occupations and attacks that violate international law, human rights, and freedoms are crimes, and therefore, Israel must be prosecuted.

هذه المقالة موجهة إلى العلماء والطلاب وعاملين في مجال الصحة ورجال الدين والصحفيين والرضع والأطفال والمدنيين الأبرياء الذين فقدوا حياتهم بسبب الهجمات الوحشية واللاإنسانية وغير القانونية التي شنتها إسرائيل على الجامعات والمدارس والمستشفيات ومخيمات اللاجئين والمنازل والجوامع والكنائس الموجودة في غزة. فما تريده إسرائيل من نفي وتهجير أكثر من مليوني فلسطيني من أراضيهم ومنازلهم هو أمر غير إنساني. إن كافة ما فعله إسرائيل من هجمات تتنافى مع حقوق الإنسان والحريات والقانون الدولي هي جرائم ولهذا السبب يجب محاكماته

¹¹⁰ Bu metnin alındığı makale için bakınız: Yılmaz Arı, "A Crime against Humanity and the Tragedy of Genocide: An Evaluation That Israel Should Be Sued for State Terrorism against Palestinians", çev. Mustafa Turan, *Uluslararası Dorlion Akademik Sosyal Araştırmalar Dergisi (DASAD)* 1/2 (Dec. 2023), 445-465; Türkçesini okumak için bakınız: Yılmaz Arı, "Bir İnsanlık Suçu Ve Soykırım Trajedisi: İsrail'in Filistinlilere Uyguladığı Devlet Terörü Nedeniyle Yargılanması Gerekliğine Dair Bir Değerlendirme". *Darulhadis İslami Araştırmalar Dergisi* 5 (Aralık 2023), 22-44.

REFERENCES / KAYNAKÇA

- ‘Abdilbākī, Muḥammad Fuād b. ‘Abdilbākī b. Şālîḥ al-Mıṣrî. *al-Mu’jam al-mufahras li alfāz al-Qur’ân al-Karîm*. Qāhira: Dār al-Ḥadîth, 1408/1988.
- ‘Aclūnî, İsmâ‘îl b. Muḥammad b. ‘Abdulhādî al-Jarrāḥ al-‘Ajlūnî al-Shāfi‘î. *Kashf al-khafâ va mudhîl al-İlbâs*. Labanon: Dār al-Qutub al-‘İlmiyya, 1417/1997.
- Âlūsî, Abū al-thenâ Shihâbuddîn Maḥmūd b. ‘Abdillâh b. Maḥmūd al-Husaynî. *Rûḥ al-me‘ânî fî tafsîr al-Qur’ân al-‘azîm ve al-seb ‘al-mathânî*. Beirut: Dâru İhyâ al-Türâs al-‘Arabî, n.d.
- Andalūsî, Abū Ḥayyân Muḥammad b. Yûşuf b. ‘Alî b. Yûşuf b. Ḥayyân. *Tafsîr al-baḥr al-muḥîṭ*. Beirut: Dâr al-Kutub al-‘İlmiyya, 1413/1993.
- Ardoğan, Recep. “Teorik Temeller ve Tarihsel Gerilimler Arasında İslam Kültüründe Siyasal Muhalefet”, *Sivas Cumhuriyet Üniversitesi İlahiyat Fakültesi Dergisi*. 8/2, (2004), 171-189.
- Arı, Yılmaz. “Social Change and Religion”, trans. Faris Hocaoglu. *Uluslararası Dorlion Akademik Sosyal Araştırmalar Dergisi*. 2/1 (Haziran 2024), 76-95. <https://doi.org/10.5281/zenodo.11491788>
- Arı, Yılmaz. “A Crime against Humanity and the Tragedy of Genocide: An Evaluation That Israel Should Be Sued for State Terrorism against Palestinians”, çev. Mustafa Turan, *Uluslararası Dorlion Akademik Sosyal Araştırmalar Dergisi* (DASAD) 1/2 (Dec. 2023), 445-465;
- Arı, Yılmaz. “Bir İnsanlık Suçu ve Soykırım Trajedisi: İsrail’in Filistinlilere Uyguladığı Devlet Terörü Nedeniyle Yargılanması Gerektiğine Dair Bir Değerlendirme”. *Darulhadis İslami Araştırmalar Dergisi* 5 (Aralık 2023), 22-44.
- Aslan, Ömer. “Kur’ân’a göre insan beşer farkı”, *Bakü Devlet Üniversitesi İlahiyat Fakültesinin Elmi Mecmuesi*. 6/6 (2006), 49-64.
- Aslan, Ömer. “Halife sözcüğü bağlamında Kur’an’da hilafet- muhalefet münasebeti”. *Kahramanmaraş Sütçü İmam Üniversitesi İlahiyat Fakültesi Dergisi*. 29/29 (2017), 1-26.
- Aslan, Ömer. “Kur’ân’daki emanet kavramına farklı bir bakış”. *Bakü Devlet Üniversitesi İlahiyat fakültesinin Elmi Mecmuesi*. 7/7 (2007), 31-40.
- ‘Asqalânî, Abū al-Fazl Shihâbuddîn Aḥmad b. ‘Alî b. Muḥammad. *Feth al-bārî sharḥu şaḥîḥ al-Bukhārî*. Beirut: Dâr al-Ma‘rifa, 1379/1960.
- Atay, Hüseyin. Allah’ın Halifesi: İnsan, *Ankara Üniversitesi İlahiyat Fakültesi Dergisi*, (1970), 18/71-80.
- Ateş, Süleyman. *Kur’an ansiklopedisi*. İstanbul: Kur’an Bilimleri Araştırma Vakfı, 1997.
- Ateş, Süleyman. *Yüce Kur’ân’ın çağdaş tefsiri*. İstanbul: Yeni ufuklar, 1988.
- Bayhaqî. Abū Bekr Aḥmad b. al-Ḥusayn b. ‘Alî. *İsbâtü ‘adhâb al-qabr*. Amman: Dâr al-Furqân, 1403/1983.
- Bıyıkoglu, Yakup. Kur’ân’da Olumsuz Özellikleri Anlatılan İnsan ile Halife Oluşu Arasındaki Diyalektik ilişki, *Uluslararası İslâm ve Model İnsan Sempozyumu*, 26-28 Nisan 2018-Kahramanmaraş = *International Symposium on Islam and Model Human*, 2018, 3/240-255.
- Bolay, Süleyman Hayri. “Âdem”. *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. İstanbul: Türkiye Diyanet Vakfı Yayınları, 1988.
- Bukhârî, Abū ‘Abdillâh Muḥammad b. İsmâ‘îl b. İbrâhîm el-ju‘fî. *al-Jâmi ‘al-şâḥîḥ*. Critical ed. Muḥammad Zuhayr b. Naşr. b.y.: Dâru Tavq al-Nejât, 1422/2001.
- Dînavarî, Abū Muḥammad ‘Abdillâh b. Muslim İbn Kutayba. *Kitâb al-İmâma va al-siyâsa*. Critical ed. Khalîl al-Manşûr. Beirut: Dâr al-Kutub al-‘İlmiyya, 1418/1997.
- Efendi, Mehmed Vehbi. *Khulâşatu al-bayân fî tafsîr al-Kur’ân*. İstanbul: Üçdal Neşriyat, 1966.
- Emiroglu, Tahsin. *Esbâb-ı nüzûl*. Konya: Uysal Kitapevi, 1980.

- Esen, Muammer. İnsanın Halifelîği Meselesi, *Ankara Üniversitesi İlahiyat Fakültesi Dergisi*, 2004, sayı: 1, 45/15-38.
- Fayyūmī, Abū al-‘Abbās Khaṭīb al-dahsha Aḥmad b. Muḥammad b. ‘Alī al-Fayyūmī al-Hamavī. *el-Mıṣbāḥ al-munīr fī gharīb al-sharḥ al-kabīr*. Cairo: Dār al-Ma‘ārif, n.d..
- Ghazzālī, Hujja al-Islām Abū Ḥāmid Muḥammad b. Muḥammad b. Muḥammad b. Aḥmad al-Ghazzālī al-Tūṣī. *Fayṣalatu al-tafriqa bayn al-islām va'z-zindīqa*. Beirut: Dār al-Minhāc li al-Neshri ve al-Tevzī’, 1438/2017.
- Güler, İlhami. Politik teoloji yazıları. Ankara: Kitabiyat Yayınları, 2002.
- Güler, Mehmet Nuri. Kur’ân-ı Kerim’e Göre Halife Kavramı, *Harran Üniversitesi İlahiyat Fakültesi Dergisi*, 1995, sayı: 1, 159-185.
- Güllüce, Veysel. İnsan Allah’ın Halifesi midir?, *Atatürk Üniversitesi İlahiyat Fakültesi Dergisi*, 2001, sayı: 15, 169-214.
- Haravī, Abū al-Ḥasen Nūruddīn ‘Alī b. Sultān Muḥammad al-Qārī. Sharḥ al-shifā. Beirut: Dār al-Kutub al-‘Ilmiyya, 1412/1992.
- Hayrettin Yücesoy, Allah’ın Halifesi ve Dünyanın Kadısı: Bir Dünya İmparatorluğu Olarak Hilafet, *Dîvân: İlmî Araştırmalar*, 2007/1, sayı: 22, 12/87-106.
- İbn ‘Arabī, Muḥyiddīn Muḥammad b. ‘Alī b. Muḥammad al-‘Arabī al-Tāī al-Khātīmī. *Futūḥāt-ı makkiyya*. Trans. Ekrem Demirli. İstanbul: Litera Yayıncılık, 1427/2007.
- İbn ‘Arabī, Muḥyiddīn Muḥammad b. ‘Alī b. Muḥammad al-‘Arabī al-Tāī al-Khātīmī. *Fuṣūṣ al-ḥikam tercüme ve şerhi*, trans. Ahmet Aveni Konuk. İstanbul: Türkiye Yazma Eserler Kurumu Başkanlığı Yayınları: 82, 1438/2017.
- İbn Ḥanbal, Abū ‘Abdillāh Aḥmad b. Muḥammad b. Ḥanbal al-Shaybānī al-Marvazī. *al-Musnad*. İstanbul: Çağrı Yayınları, 1412/1992.
- İbn Manzūr, Abū al-Faḍl Camāluddīn Muḥammad b. Mukarram b. ‘Alī b. Aḥmad al-Anṣārī al-Ruvayfī. *Liṣān al-‘Arab*. Beirut: Dār al-Şadr, 1414/1994.
- İbn Fārīs, Abū al-Ḥusayn Aḥmad b. Fārīs b. Zakariyyā b. Muḥammad al-Rāzī al-Qazvīnī al-Hamadānī. *Mu‘camu Maqāyīs al-lughā*. Cairo: Maṭba‘atu Muṣtafā al-Bābī al-Ḥalabī, 1400/1980.
- İbn Fūrak, Ebū Bakr Muḥammad b. al-Ḥasan b. Fūrak al-İşfahānī al-Nīşābūrī. *Kitābu müshkil al-ḥadīth va bayānuh*. Beirut: Dār al-Kutub al-‘Ilmiyya, 1441/2020.
- İbn Khaldun. Ebū Zayd Valiyyuddīn ‘Abdurrahmān b. Muḥammad b. Muḥammad b. Muḥammad b. Ḥasan al-Khadramī al-Maghribī al-Tūnisī. *Muqaddimatu ibn Khaldun*. trans. Zakir Kadiri Ugan. İstanbul: Millî Eğitim Bakanlığı Yayınları, 1416/1996.
- İbn Kathīr, Ebū al- Fidā’ Imāmuddīn İsmā‘īl b. Shihābiddīn ‘Omar b. Kathīr b. Dav’ b. Kathīr al-Qaysī al-Qurashī al-Buṣrāvī al-Dīmaşqī al-Shāfī. *Tafsīr al-Qur’ān al-‘azīm*. Critical ed. Muḥammad Ḥusayn Shamsuddīn, Beirut: Dār al-Kutub al-‘Ilmiyya, 1419/1999.
- İbn Qayyim, Abū ‘Abdillāh Shamsuddīn Muḥammad b. Abī Bakr b. Ayyūb al-Zūra‘ī al-Dīmaşqī al-Ḥanbalī. *al-Rūḥ*. Amman: Dār al-Fikr, 1405/1985.
- İşfahānī, Abū al-Kāsim Ḥusayn b. Muḥammad b. al-Mufaḍḍal al-Rāghīb, al-Mufradāt fī gharīb al-Qur’ān. Dīmeşk: Dār al-Şāmiyya, 1412.
- İşler, Orhan. *Kur’an-ı Kerim’de insanın halifelîği*, (Ankara Üniversitesi / Sosyal Bilimler Enstitüsü / Temel İslam Bilimleri Ana Bilim Dalı, yüksek Lisans, 1994).
- Kılavuz, Sâim. *Ana hatlarıyla islam akâidi ve kelâm’a giriş*. İstanbul: Ensar neşriyat, 1993.

- Kırca, Celal. İnsanın Allah'ın Halifesi Olduğu Düşüncesine Sufi Bir Yorum (N. Daye Örneği), *Kutlu Doğum Haftası "Hz. Peygamber ve İnsan Onuru Sempozyumu"*, 19-21 Nisan 2013, Konya, 2014, 417-429.
- Qurtubî, Abû 'Abdillâh Muḥammad b. Aḥmad b. Abî Bakr b. Farḥ. *al-Jāmi' li aḥkâm al-Qur'ân*. Critical ed. Aḥmad al-Bardûnî-İbrâhîm Atfayyîş. Cairo: Dâr al-Kutub al-Mısriyya, 1384/1964.
- Mardāvî, Abû al-Ḥasan 'Alâuddîn 'Alî b. Sulaymân b. Aḥmad. *al-Inşâf fi ma'rifa al-râjih min al-khilâf 'alâ mazhab al-imâm Aḥmad b. Ḥanbel*. Cairo: Matba'a al-Sunna al-Muḥammadiyya, 1376/1957.
- Mâturidî, Abû Manşûr Muḥammad b. Muḥammad b. Maḥmûd al-Mâturidî al-Samarqandî. *Tafsîr al-mâturidî- Ta'vilâtu ahl al-sunna*, Critical ed. Majdî Baslûm, Beirut: Dâr al-Kutub al-'Ilmiyya, 1426/2005.
- Muslim, Abû al-Husayn Muslim b. al-Ḥajjâj b. Muslim el-Quşayrî. *Şaḥîḥu Muslim*. Critical ed. Muḥammad Fuad 'Abdulbâqî. Beirut: Dâru İhya al-Turâs al-'Arabî, n.d..
- Özek, Ali. Karaman, Hayrettin. Dönmez, İbrâhîm Kâfi, Çağrıçı, Mustafa. Gümüş, Sadrettin. Turgut, Ali. *Kur'ân yolu meâli*. Ankara: Diyanet İşleri Başkanlığı Yayınları, 2017.
- Patricia, Crone- Hinds, Martin. Halifetullah, trans. Mehmet Azimli, Ali Akay, Dicle Üniversitesi İlahiyat Fakültesi Dergisi, (2007/2), 9/167-188.
- Râzî, Abû 'Abdillâh (Abû al-Faḍl) Fahrudîn Muḥammad b. 'Omar b. Husayn al-Râzî al-Ṭabaristânî. *Mafâtiḥ al-ghâyb*. Beirut: Dâru İhya al-Turâs al-'Arabî, 1420/1999.
- Şimşek, M. Sait. *Günümüz tefsir problemleri*. İstanbul: Kitap Dünyası Yayınları, 2016.
- Şenel, Alaeddin. Siyasal düşünceler tarihi. Ankara: Bilim ve Sanat Yayınevi, 1998.
- Ṭabarî, Abû Ja'fer Muḥammad b. Jarîr b. Yazîd al-Âmulî al-Ṭabarî al-Baghdâdî. *Jâmi 'al-bayân fi ta'vil al-Qur'ân*. Critical ed. Aḥmad Muḥammad Shâkir. b.y.: Muassasatü al-Risâle, 1420/2000.
- Ṭabarî, Abû Ja'far Muḥammad b. Jarîr b. Yazîd al-Âmulî al-Ṭabarî el-Baghdâdî. *Târiḥ al-umam va al-mulûk*. Beirut: Dâr al-Kutub al-'Ilmiyya, 1407/1987.
- Tûsî, Ebû Ja'far Muḥammad b. al-Ḥasan b. 'Alî. *al-Tibyân fi tafsîr al-Qur'ân*. Beirut: Dâru İhyâ al-Turâs al-'Arabî, n.d..
- Ünal, Ali. *Kur'an'da temel kavramlar*. İzmir: Nil Yayınları, 1999.
- Yazır, Muhammed Hamdi. *Hak Dîni Kur'ân Dili*. İstanbul: Zehraveyn Yayınları, 1935.
- Yıldırım, Celal. *Bilimin Işığında Asrın Kur'an Tefsiri*. İzmir: Anadolu Yayınları, 1985.
- Zamaḥsharî, Abû al-Kâsım Maḥmûd b. 'Omar b. Muḥammad al-Khârizmî. al-Kashshâf 'an ḥaqâiqi ḡhavâmir al-tanzîl va uyûn al-aqâvîl fi vujûh al-ta'vil. Beirut: Dâru İhyâ al-Turâs al-'Arabî, 1417/1997.
- Zebidî, Abû al-Fayz Muḥammad al-Murtaḍâ b. Muḥammad b. Muḥammad b. 'Abdirrazzâk al-Bilgrâmî al-Ḥusayn. *Tâj al-'arûs min javâhir al-qâmûş*. Critical ed. Macmû'atun min al-muhaqqiqîn (b.y.: Dâr al-Hidâya, n.d.).