

## POPULAR COMMENTARIES AND TRANSLATIONS OF THE QURAN IN AZERBAIJAN

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### ABSTRACT

Turks, following the first period of their conversion to Islam, began to translate the source of their religion, the Quran into their native language and Azerbaijani scholars participated in this effort. Before the Russian conquest of Azerbaijan, Azerbaijani scholars used to follow Ottoman commentators' style in their translations and commentaries. After Russian invasion, because of difficult living conditions and oppression, they were not able to produce any valuable work. Meantime, rich Russian sources, which cannot be described as objective, were the only sources from which to learn their religion. As a result of this, one can find only translations of the Quran into Russian from western languages, especially French, bearing no reference to the original text. They were not reliable translations. Among the Russian translations only two were made directly from the Quran in its Arabic form and can be considered as trustworthy. One of them was the translation of the famous Russian orientalist G. S. Sablukov, and the second was that of I. Y. Krackowski. Two commentaries of two Azerbaijani authors written in their native languages before the invasion of Russia exist. These two works were published and are important in showing the degree of progress in their times. They are: Mir Muhammed Kerim Aga's Kesfu'l-Hakâyik an Nuketi'l-Ayati ve'd-Dekayik, and Muhammed Hasan Mevlâzâde Sekevi's, Kitabu'l-Beyan fi Tefsiri'l-Kur'an. After Azerbaijan's independence, some efforts were made to translate the Quran into Azerbaijani language. We can mention Ziya Bunyadow and Vasim Memmedaliyev's joint work as an example. This was published in 1992 in Baku and in 1997 in Ankara and filled a gap in the field. More works are expected.

### Key Words

Azerbaijan, Quran, Tafsir, Translation, Commentary

## **KUR'AN'IN AZERBAYCAN'DA YAYGIN TEFSİR VE TERCÜMELERİ**

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### **ÖZET**

Türkler, Müslüman oluşlarını izleyen erken dönemlerde inandıkları dinin temel kaynağı olan Kur'anıkerim'i kendi dillerine tercüme etmeye başlamışlar ve Azerbaycanlı âlimler de bu çalışmaların içinde yerlerini almışlardır. Azerbaycan, Sovyet Rusya çatısı altına girilmeden önce Kur'an'ın tercüme ve tefsir edilmesi konusunda Azerî din bilginleri, Osmanlı müfessirlerinin oluşturduğu tefsir geleneğini izlemişlerdir. Bağımsızlıklarını yitirdikten sonra ise, bağımlı buldukları devletin dinî ve kültürel baskılarının doruk noktasına çıktığı yıllarda çok kısıtlı ve zor koşullar altında kalmışlar ve gün yüzüne çıkabilecek bir çalışma ortaya koyamamışlardır. Bu süreler içinde dinî bilgilenmeler, İslam hakkında objektifliğini yitirmiş olan oldukça zengin Rusça literatür kanalıyla olmuştur. Bu dönemdeki Kur'an tercümelerinin çoğunluğu da, orijinal metne hiç bakılmadan Batı dillerindeki, özellikle de Fransızca çevirilerden Rusça'ya aktararak yapılan yanlışlarla dolu tercümelerdir. Rusça tercümeler içinde Kur'an'ın Arapça metninin asıl olarak alındığı, öncekilere göre daha başarılı sayabileceğimiz iki tercüme Azerbaycan'da yaygındır. Bunlardan birisi tanınmış Rus oryantalist G. S. Sablukov'un, ikincisi de İ. Y. Kraçkovski'nin Kur'an tercümeleridir. Azerbaycanlı iki Kur'an müfessirinin kendi dilinde Rus istilasını öncesinde hazırladığı tefsirler dikkati çekmektedir. Bunlardan biri Mir Muhammed Kerim Ağa'nın Keşfu'l-Hakâyık an Nüketi'l-Ayâti ve'd-Dekâyık, diğeri ise Muhammed Hasan Mevlâzâde Şekevî'nin, Kitâbu'l-Beyân fî Tefsîri'l-Kur'an adlı eserleridir. Bağımsızlık sonrasında Azerbaycan'da Kur'an'ı Azerbaycan Türkçesine tercüme girişimleri yoğunlaşmıştır. Bunlar arasında Ziya Bünyadov ve Vasım Memmedaliyev'in birlikte hazırladıkları, 1992 yılında Bakü'de ve 1997'de Ankara'da yayımlanan Kur'an tercümesi, önemli bir boşluğu başarıyla doldurmuştur. Bu konudaki çalışmalar artarak devam etmektedir.

### **Anahtar Sözcükler**

Azerbaycan, Kur'an, Tefsir, Tercüme.

## **Introduction**

Translations of the Quran into Azerbaijani Turkish have been in existence since the beginning of Turkish conversion to Islam. The framework of this study is limited to the period between Soviet sovereignty and Azerbaijan's independence. During Soviet domination, there was pressure on religious and cultural studies, so religious studies either didn't exist or didn't come to the light for a long time. In such circumstances, the only sources for Azerbaijani people to learn the meaning of the Quran were Russian translations. Even though these works were not that reliable, people turned towards them in order to learn their religion.

In this work, I will give some brief information about Russian and Azerbaijani translations. The Russian translations that will be given as examples are those of Sablučov and Krachcovsky. After independence, a big interest in Quranic studies began. Consequently, some Azerbaijani translations were made such as those of Zeeya Bunyadow and Vasim Mammadaliyew. These two works are very well known in today's Azerbaijan. In addition to these translations, commentaries also began to emerge. Two commentators are famous: Meer Muhammad Kareem Agha and Muhammad Hasan Mawlazadah Shakawî.

## **A: Russian Translations of the Quran in Azerbaijan**

European orientalists began to translate the Quran from the twelfth century onwards and published many translations up until now. Their works tended to improve each time. *Robertus Reinensis'* translation of the Quran into Latin in 1143 is known as the first translation in the West. *André Arrivabane* translated this work into Italian in 1543. *Solomen Schwigger* translated the Italian version into German by in 1616 and into Dutch in 1641. André Du Ryer made the first French translation of the Quran from Arabic in 1647. The first edition of this work, *al-Coran de Mahomet* was published in Paris in 1647 and in a short period of time a couple of editions were published. Although many authors have used this work as a source, there are some untranslated passages, mistakes and additions. Ryer's work has been translated into English, Dutch and German. The first to translate the Quran into English was *Alexander Ross* in 1648. He translated it from Du Ryer's French translation (*Blachère, 1977: 266-274*).

The first publication of an Arabic edition of the Quran in Russia was made on the orders of *Catherine the Second* in 1787 and until 1798 it was republished five times. The reason for this was to arouse the sympathy of

Russian Muslims against the Ottomans. Her name was written on these copies of the Quran in an attempt to sever any bond Muslim citizens fight feel towards the Ottomans. In this way she hoped they would forget each other and there would be no threat to Russian authority from the Muslims.

Translations of the Quran in Russia started with the efforts of *Peter the Great* during the eighteenth century. A famous contemporary author *P. Posnikov* translated *André Du Ryer's* French translation into Russian in 1647 and published it in Petersburg in 1716. Since he didn't compare the French translation with the original Arabic text in his translation, the mistakes of both translations, from Arabic to French and French to Russian, accumulated. Therefore, the accuracy of th's work is dubious.

A famous Russian writer of the eighteenth century, *M. I. Veryovkin*, also translated the Quran from the same French source in 1790. Veryovkin's translation provided the basis for the Russian poet *A. S. Pushkin's* work *A Resemble of Quran*. Two years after this translation, in 1792, a translation made by *A. V. Kolmakov* was published St. Peterburg. This either was not translated directly from the Arabic text. Its source was *George Sale's* translation into English (*Aydar, 1966: 155*). Sale was known for his prejudice against Islam and the Quran. Therefore his translation has been taken cautiously.

In the second half of the nineteenth century, *K. Nikolayev* translated *A. B. Biberstein's* and *Kazimirski's* French translations into Russian. He did not compare it with the Arabic text either. However, this translation was more successful and was published five times in Moscow.

In 1871, the first translation of the Quran from Arabic to Russian was made by *General D. N. Boguslavsky* who was an officer in the Russian consular in Istanbul and also studied Islam. However he couldn't find a chance to publish it immediately, because the Russian Orthodox Church didn't allow him to do so. This work stayed as a hand-written script for a long time. Boguslavsky, in creating this work, used commentaries that existed during the nineteenth century Ottoman period. This quality made this work different from its predecessors.

The well-known Russian orientalist and missionary *G. S. Sablucov* translated the Quran from Arabic into Russian and published it in 1878. This translation was republished twice, in 1894 and 1907, with Arabic text and in a short time it became popular among scholars. *I. Y. Krachcovsy* made another translation of the Quran into Russian and published it in 1963 in Moscow. In this work's introduction, *V. Belyayev* and *P. Gryaznevich*

mentioned these translations and compared them. I took this reference to limit my study (*Krachcovsky, 1991: I-III; Memmedaliyev vd, 1992: xxvi-xxvii*).

Among these translations, only the last two works are worthy of attention. The others did not study the authentic text and their sources were western translations. On the other hand, these translators were not well-known for their scientific research or orientalist studies. In other words, Islam and Muslims were not their specialties. However, people in Azerbaijan respect Sablučov's and Krachcovsky's works even today.

### **G. S. Sablučov, *Koran***

The famous Russian orientalist G. S. Sablučov translated the Quran from Arabic into Russian and published it in Kazan, in 1878 and as mentioned above, it was republished twice. As a result, this work became very popular among the Caucasian Muslims. Sablučov's work is one of the best translations of the Quran into Russian. At one time in Russia, it was prohibited to have this work at home and if one had it, one could be sentenced to life imprisonment.

Scholars in the Islamic Research Center, Cairo, inspected this translation. There were Russian linguists among them. This committee worked for more than six months to discover mistakes in the original manuscript and in the translation itself. At first, they found more than thirty errors. However, the closer they looked, the more mistakes they found. Their results can be summarized as follows:

- a. In that manuscript, instead of the orthography of *Rasm al-Othmanî*, that of ordinary Russian is used.
- b. In some examples, *Rasm al-Othmanî* was regarded but not with care, and this caused some errors. For instance, the word "Isrâîl" was written as "Isrâîl" which is not right. There are these kind of mistakes in that copy.
- c. In that copy, there are not appropriate signs for correct recitation.
- d. Verse numbers are mixed.
- e. The index is written in a very complex manner and is also full of errors.

Ahmed Raef wrote an introduction to Sablučov's copy and its translation into Russian, and said in summary: The committee thought that the numbering and grouping in this translation was not correct. For

example, though Chapter of Nisâ has 176, Chapter of Tawbah has 129 verses, in the Russian translation the first one has 175 and the second one has 130 verses. Also the translator did not translate the seventh verse of the Chapter of Yunus (*Sablucov, 1993: I-IV*).

It is interesting that the committee spent such a long time finding errors in that translation but did not try to correct it. The Asian Muslim Committee was not concerned with the issue either. With all its shortcomings, however, this translation played a very important role in introducing the Quran to the people in Soviet Russia.

Belyayev and Gryaznevich wrote an introduction to Krachcovsky's translation published in Moscow in 1963 and mentioned this translation's peculiarities and shortcomings. In brief they said:

As orientalism in Russia grew, errors in Sablucov's translation became evident. An Arabic expert in particular can easily notice mistakes in his work. For non-speakers of Arabic, this translation is hard to understand. The problem in Sablucov's, Boguslavsky's and other European translations' made between the nineteenth and twentieth centuries was that they frequently took information from Muslim commentators' works. This caused many errors in their translations, as it did in Sablucov's work. Sablucov took ideas that were widespread among the Tatar Muslims. Besides, in his translation there are some quotations from Christian literature as well as the Bible and Russian Gospels. For these reasons, I. Y. Krachcovsky thought to start a new project to produce a new and correct translation to replace it with Sablucov's work. He eventually started his project in 1921 and completed in 1930 and published it. After the *Bolshevik Revolution*, the Quran was not translated into Russian for a long time and the first translation was made by Krachcovsky in 1963 (*Krachcovsky, 1991:1-3; Hayit, 1986:183*).

### **Ignatij Yulionovich Krachcovsky, *Koran***

Krachcovsky's is known as the best translation of the Quran in Russian. He began to study the Quran between 1915-16. He also wrote an article on the word "en-najm" which has not been correctly understood by European translators (*Krachcovsky, 1991: 3*). He started the translation when he was teaching Quranic issues in Leningrad University in 1921 and finished the task in 1930. He was not able to publish it during his life though. His wife and students prepared his manuscript for publication and it

was published in 1963 in Moscow and in a short while republished there again.

In his translation, Krachcovsky preferred the *exact/harfee translation* method and accomplished it for the most part. However he was so strict in this method that many verses were not sufficiently explained to readers (*Memmedaliyev and others, 1992: xxvii*). Though European and Russian translators were under the influence of Muslim Commentators (for example: F. Louis Maracci's Latin translation, other European translations and Sablukov's work), Krachcovsky's work was not mentioned under this category: his translation was produced in a new manner (Blachère, 1977: 268). Krachcovsky saw the Quran as the biggest Arabic literary work and sought out its literary peculiarities. His aim was to translate the Quran in a more exact way, to reflect the original meaning that prevailed during Muhammad's time, to get help from contemporary developments and to save the Quran from traditional approaches. This new approach distinguished his translation from others in Russia and Western Europe.

Even though Krachcovsky's translation was not complete or perfect, it has importance scientifically and is better than Sablukov's. During the publication process, it was checked and compared with the original Arabic text and minor errors were corrected. Generally the manuscript remained as the author wrote it, though the abbreviations that he used were written in full forms. As a supplement, this info was added:

- a. The names of manuscripts of Quranic translations between 1921 and 1930 were listed chronologically.
- b. The list of materials that were used in the translation.
- c. The courses that Krachcovsky gave between 1915-1949.
- d. The syllabuses of the courses that were given at the University.
- e. The order of the Quranic Chapters in Krachcovsky's work.

These addendums show that Krachcovsky saw the Quran as a literary monument. The manuscript of the translation and attachments were made by Krachcovsky and Gryaznevich (*Krachcovsky, 1991: 5*).

## **B: Azerbaijani Translations of The Quran**

Far back in history, there were Turkish translations of the Quran. Studies of Turkish history show that the Turks translated or had someone to translate the Quran into their language from the beginning of their Islamization. They were not satisfied just reading it in Arabic, they also

wanted to understand its meaning. However it took them a whole century to have a full translation (*Koprulu, 1981: 38-39*).

The first Turkish translation of the Quran was produced in the eleventh century. There is a copy of it in the Russian Academy of Sciences, Eastern Studies Institute, in Leningrad, which is believed to be written in Chagatay's dialect. This copy is undated and the compiler of the manuscript is not known (*Togan, 1971: 20*). Another copy is in the Rylands Library, Manchester. An old translation in the Oghooz dialect is in the British Museum; another translation written in Shiraz, in the same dialect, is in the Turkish and Islamic Works Museum, record number 73. Its compiler was al-Hajj Devletshah, of Shiraz (*Memmedaliyev and the others, 1992: xxv*).

In addition to Turkish translations, Azerbaijani authors focused on the matter, especially after their independence, and translated the Quran from the original Arabic into Azerbaijani Turkish.

#### **Zeeya Bunyadov, Vaseem Memmedaliyev, *Kur'an***

This work, which was published in the Cyrillic alphabet, is a contemporary publication of a Quranic translation in Azerbaijani Turkish. The authors' attempt to translate it in a satisfactory manner can be seen in the work. The introduction of the work was written by Memmedaliyev and the annotations and explanations made by Bunyadov. Its editor was the Azerbaijani Shayh al-Islam Hajee Allahshukur Pashazade. This book was republished in Ankara in 1997.

In the introduction, Memmedaliyev mentions his way of translation, with some knowledge about the History of Quran, its commentaries and translations. He says that the Quran is full of poetic expressions and it is very hard to keep the effects of these expressions in its translations. Neither its meaning nor rhymes can be shown in a translation. If translators focus especially on one of them, then the other element suffers. For this reason, instead of the term *tercumah* (exact translation, word by word), scholars have used the term *ta'weel* (expressions of the meaning) to describe their translation of the Quran. Memmedaliyev also followed the second style and gave some explanations in parenthesis when they were needed. In addition, he paid particular attention to follow these steps in his work:

a. Where there are the repetitions in the Quran, he tried to keep them in the translation.



b. If the Quranic expression is too short, he gave some explanations in parenthesis and for that he used well-known Arabic commentaries.

c. Sometimes a verse's meaning continues and completes with the following verses. In such cases, he did not gather the verses but put necessary links in order to help readers understand better.

d. In some verses' meaning, there might some debate among commentators. In such situations, he mentioned one of them and put the others in parenthesis.

e. For the sake of style, he used synonymous words.

f. In some instances, he used the conjunction "and", though it is not in the Quran.

g. He used abbreviations for praise when mentioning Prophet Muhammad's name, e.g. Muhammad (*pbuh*).

h. Some detailed explanations about geographical and historical expressions were given at the end instead of in the text.

i. The names of the *Chapters* were given in Arabic first, and then in Azerbaijani. For example: en-Nasr (Komek), Leheb (Alev Atasi).

j. He did not divide the translation into *hizip*'s (five pages) and *juzz*'s (twenty pages), because translations cannot substitute the original text.

k. This translation was made from the Arabic text and the following commentaries and translations were used:

*Tabaree, Abu Hayyan, Razee, Ibn Kaseer, Baydawe, Zemahsharee, Tafseer al-Jalalayn, Tabersee's Majmau al-Bayan, M. Ali Sabuneel's Safvah at-Tafaseer, Abu Taleeb al-Maccee's Mushkil al-I'rab al-Quran, Ismail Ferruh Afandee's al-Mavakeeb (Turkish), Omar Nasuhee Belman's Kur'ani Kerim'in Turkce Meali Alisi, Ismaeel Hakki Izmirlee's Meanee al-Quran, Mir Muhammad Kareem Akha's Kashf al-Haqayeeq an-Nukat al-Ayat vad-Dakayeeq, Muhammad Hasan Mevlazadah's Kitab al-Bayan fi Tafseer al-Quran.*

l. When the words Cannah (paradise) and Cahannam (hell) are used as nouns, then he wrote them in capitals.

Bunyadov also took quotations from the Old and New Testament, from non-Arabic Quranic commentaries, from European authors' works and especially from Krachcovsky's translation. In addition, he put the late Ali Fehmee Elekberov's translation (made between 1969-1970) of Baqara, Al

Imran and Nisa Chapters into his translation with some minor modifications in respect to his precious memory. (*Memmedaliyev and the others, 1992: xxviii-xxxii*).

Besides these translations, *Neriman Kasimzade's* translation is known. She was not a theologian, that's why this work was a cumulative study of various translations. As far as I noticed, among the other works, Memmedaliyev and Bunyadov's collective translation is the most appreciated one in Azerbaijan.

### **C: Commentaries of the Quran in Azerbaijani**

Meer Muhammad Kareem Agha, *Kashf al-Haqayeeq an Nukat al-Ayat ve al-Daqayeeq*

The first commentary and translation of the Quran in Azerbaijan was Baku's Judge Meer Muhammad Kareem Agha's (1853-1939) *Kashf al-Haqayeeq an Nukat al-Ayat ve al-Daqayeeq*. This work was published in Buhariya Press of the Kaspian Newspaper and consisted of three volumes. The first two volumes were published in 1904 and the third one in 1906 (*Memmedaliyev, 1992: xxvii; Bunyadov and the others, 1994: 53-54*). The manuscript of this publication can be seen in the *Azerbaijan Academy of Sciences Institutes of Manuscripts and Turkish Historical Society's* library (*Dolunay, 2000: I, xix*).

*Kashf al-Haqayeeq* is a highly valued work and since it was the only published translation and commentary of the Quran, its author was also well-known among Turks. It was appreciated in Turkey, Uzbekistan, Georgia and among Muslims in Soviet Russia. He thought that it was easier for one to learn the meaning of the Quran from the sources written in one's own language. For this reason, he wrote this commentary (*Dolunay, 2000: I, vii-viii*).

The sources of this work were: Zamahsharee (d: 538/1143) *Kashshaf*; Tabrassee (d: 548/1153), *Majma al-Bayan*; Fahruddeen Razei (d: 606/1209), *al-Tafseer al-Kabeer*; Baydawee (d: 685/1286), *Anwar at-Tanzeel*; Nasafee (d: 710/1310), *Madareek*; Hazeen (d: 741/1341), *Lubab at-Te'weel*; Ebussuud (d: 982/1574), *Irshad al-Akl al-Saleem*; Bursawee (d: 1137/1724), *Ruh al-Bayan*.

As seen, he used all the references that were popular among Ottoman commentators except Tabrassee's. Though he was a member of Shiite branch of Islam, he did not insist on his sect's arguments and preferred a

more tolerant way. I think, in his approach, the sources that were written according to Sunni arguments made a big effect.

His work was edited and published by Ahmet Dolunay as: *Gercegin Dogusu, Alevi Kur'an Tefsiri* into Turkish. The expression in the title: *Alevi Kur'an Tefsiri* (Shiite Commentary of the Quran) is not mentioned in the original text and I hope this editor's modification will not cause any misinterpretation sociologically.

The work was written in Arabic letters. For this reason, this study was not understood by people who could only read the Cyrillic alphabet (*Memmedaliyev and the others, 1992: xxvii*).

Muhammad Hasan Mevlazadah Shakawee, *Kitab al-Bayan fi Tafseer al-Quran*

The South Caucasian, Azerbaijani, Georgian and Armanian Muslims' Shayh al-Islam Muhammad hasan Mevlazadah Shakawee's book: *Kitab al-Bayan fi Tafseer al-Quran*, was published first in Gayrah Press of Teflees in the Arabic alphabet as two volumes in 1908. This work included both a translation and commentary of the Quran: translations of the verses were in parenthesis, and commentaries were put in the ordinary text. Shakawee's work was appreciated not only by pious of the South Caucasus, but also by those of North Azerbaijan. For this reason, the work was republished in Iran in 1399 H.

The author mentioned some sources that he had in his private library and used in writing the work: "*Mecma al-Bayan, Saafee, Fahr Raze, Kady Baydawee, Calalayn, Abussuud and others.*" (*Sakawee, 1989: I, 1*). According to him, the translations made by non-Muslims were not to be trusted. On the other hand, since the Quran is in Arabic, there should be translations of it into Turkish in order for people to understand it (*Sakawee, 1989: I, 2*).

*Technical features in the work:*

- a. Name of *Chapters* and their numbers are given at the top of pages.
- b. After the *basmalah*, the number of verses of that *Chapter* is given.
- c. Pages are divided into two parts: at the top, verses and their numbers; at the bottom, their commentaries.
- d. Translations of the verses are given in parenthesis and the commentaries are given in brief outside the parenthesis.

e. At the ends of the *Chapters*, translations of *hadiths* dealing with the virtues of the *Chapters* are given.

f. There are some special letters at the beginning of some *Chapters*. He sometimes interpreted those letters. For example: “Aleef-Laam-Meem” at the beginning of the Chapter Baqarah was translated as “I am Allah who knows and sees” (*Shakawee, 1989: I, 5*).

#### **D: Quranic Studies on Specific Topics**

Translations of the Quran were very useful in helping people concentrate on Islamic researches. I will mention here another genre that was active in Azerbaijan: Quranic studies on specific topics. One example is Ahmadagha Ahmadov’s *Nukat al-Quran*. It was published in Baku in 1994. The work was divided into two books: *Nukat al-Quran* and *Asrar al-Quran*. In the first book there are two chapters. The first chapter includes the rules of good manners, and the second chapter deals with morality, laws, advice and admonitions. The second book contains commentaries of some verses that are about scientific topics. He called this *Mysteries of the Quran (Asrar al-Quran)*. In this work verses in Arabic script were not included.

Ahmadov thinks that in order to have a happy society, belief of Allah and the Hereafter should be placed in people’s hearts. For the sake of this belief, he wrote this book. (*Ahmadov, 1994: I, 3-5*).

#### **Conclusion**

The first translation of the Quran into Azerbaijani Turkish was in the time that the Turks converted to Islam. The historical process of its translation and interpretation can be spotted from written materials. Usually they are divided into products of pre-independence and independence periods.

Under the Soviet rule, Quranic studies did not flourish, and some works were not able to be published for a long time. There were some Russian translations that helped people to learn about Islam, though they were not generally trusted ones. Among them, Sablucov’s and Krachcovsky’s translations were the most popular works.

After Soviet rule, Quranic studies improved very fast. In a short time, many translations not only from European translations but also from

the Arabic text were made. Vasim Memmedaliyev's and Zeeya Bunyadov's translations were the most read ones.

Besides the translations, some commentaries were composed. The most well-known works were Meer Muhammad Kareem Agha's and Muhammad Hasan Mevlazadah Shakawee's commentaries. The influence of Ottoman commentaries can easily be seen on them. Today, there is another genre in Quranic commentaries: instead of interpreting the whole of the Quran, a commentator might take a topic and in this topical approach interpret the relevant verses.

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