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**The outstanding Azerbaijan linguist of oriental sciences, academician
Vasim Mammedaliyev's contributions in the translation
and commentary of the Holy Kuran**

The article is devoted to the translation history of the Holy Koran since ancient times up to nowadays. By centuries the Koran was translated into many languages including the Azerbaijani language. After the independence the first translation of the Koran was done by the outstanding academician Vasim Mammedaliyev and prof. Ziya Bunyadov in 1991. Since then the Koran has been published in more complicated forms and with commentaries. The author notes academician Vasim Mammedaliyev's irreplaceable contribution in the translation of the Holy Koran into the native language, which has great importance not only for his scientific activity, but also for the whole Azerbaijani theology.

Key words: Islam, translation and commentary of the Holy Koran, literal.

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**Әзирбайжанның көрнекті тілшісі
Васим Маммедалиевтің Қасиетті Құран
аудармасы мен түсініктемесіне қосқан үлесі**

Мақала Қасиетті Құранның көне замандардан бүгінгі күнімізге дейінгі аудармасына арналған. Ғасырлар бойы Құран дүниежүзінің көптеген елдерінің тілдеріне, соның ішінде Әзирбайжан тіліне де аударылды. Әзирбайжан мемлекетінің тәуелсіздігінен кейін ең алғашқы аударманы 1991 жылы көрнекті академик Васим Маммедалиев пен профессор Зия Буниатов жасады. Содан бері Құран күрделірек формада және түсініктемелерімен жарияланды. Автор мақаласында академик Васим Маммедалиевтің Қасиетті Құранды туған тілге аударудағы өлшеусіз еңбегі тек оның өз ғылыми қызметінде ғана емес, жалпы Әзирбайжан теологиясы үшін орасан зор маңызға ие екенін баса айтады.

Түйін сөздер: Ислам, Қасиетті Құранның аудармасы және түсініктемесі, сөзбе-сөз.

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**Вклад выдающего лингвиста Азербайджана
академика Васима Маммедалиева в перевод и комментарии
к Священному Корану**

Статья посвящена истории перевода Священного Корана с древнейших времен до наших дней. Веками Коран был переведен на многие языки, включая азербайджанский язык. После обретения независимости первый перевод Корана был сделан выдающим академиком Васим Маммедалиевым и проф. Зия Буниатовым в 1991 году. С тех пор Коран был опубликован в более сложных формах и с комментариями. Автор отмечает, что незаменимый вклад академика Васима Маммедалиева в переводе Священного Корана на родной язык имеет большое значение не только для его научной деятельности, но и для всей теологии Азербайджана.

Ключевые слова: ислам, перевод и комментарий Священного Корана, дословный.

Towards the middle of the XIX century, one of the main tributaries of the Russian policy was the gradual displacement of local intellectuals grown with great religious grades, and by this way they withdrew from the Islamic cultural heritage, formed by Azerbaijanis centuries ago. In the early XX century the tsarism had already achieved a certain degree, especially created the condition in training a special structure of people hauling religious values to superstition. It was not surprising that, when the enlightenment movement matured in Azerbaijan, every cultural figure from Mirza Fatali to Mirza Jalil had to feel the superstition flame covered the country. In such a time, the perfect work written by well-known religious scholar Akhund Mahammadhasan Movlazzadeh Shakavi was the second great event in the history of Azerbaijan Islamic culture after the commentary written by Mir Mohammad Karim Aga. Later, in the period of Soviet times, the «atheism» marches against the Islam religion and culture were extended, the old intelligentsia «as a class» was subjected to repression, and during the 70 years the attainment of Islamic culture to public life was officially prohibited. The national leader Heydar Aliyev characterizing this period at the international conference «Islamic civilization in the Caucasus» held in Baku on December 9, 1998, pointed that, as a result of the independence our people gain the national-moral and religious values, but also stressed that, during the Soviet Union the different attitudes were focused to different nations. It could be seen also that, the books belonged to the Christian religion were not forbidden to be published in Russian, as well as the Holy Koran was also translated into Russian. But «the Azerbaijanis were forbidden to use the Koran. It is believed that, the Koran was translated into Russian, and served only to learn about Islam by the Christians. If the Koran was translated into Azerbaijani, it would increase the Azerbaijanis' tendency to Islam. The whole point was that. «(1, 3).

As we know, in the 20th centuries the Islamic countries suffered crisis in political, social, economic and religious spheres. The politician of the state against Islamic religion after creation of the Soviet Union we can describe as «Religion elimination in the Soviet society». Azerbaijan also suffered from this policy. After capture of Azerbaijan by the Eleventh Red Army, for achievement of the purposes they began promotion against religion in the country. Mosques, madrasah and waqfs were close. Despite all their efforts, they could not force people to abandon religion and people by any means fulfilling their religious beliefs.

In addition, during this period was significant interpretation and translation. Despite all the influences from the outside, was carried out interpretation and translation of the Holy Koran by prominent theologians. A good example in translation is «Kəşful-Həqiqi» by Mir Mohammad Karim Aga Bakuvi. However, we regret to note that during the invasion of the Red Army in Azerbaijan in 1920, the house Mir Mohammad Karim Aga was crushed. During the repression of 1937, for practicing Islamic activities and promotion against the Soviet regime, Bakuvi was arrested and executed by Soviet power. Nevertheless, the development of religious education outstanding and courageous Azerbaijani scientists have taken positive steps to translate the Holy Koran. One of these scientists is Vasim Mammadaliyev and in this article we will discuss the important role of his translation of the Holy Koran into the native language. Indeed, his work in this area is commendable and irreplaceable. The revival of theology in the situation of independence has exceptional importance in the attainment of society to the Islamic culture, the recovery of development and evolution way passed by it through the century. On this purpose, it is important to study and promote the religious-cultural heritage of the Azerbaijani people in up-to-date requirements. Therefore, the study of the well-known scholar of Oriental studies, academician Vasim Mammadaliyev's life and scientific activity, and his contribution on translation of the Holy Koran into the native language and its commentary has an actual importance.

The different features of the words commentary and translation

The Holy Koran, sent by Almighty Allah for enlightening the mankind, even was revealed in Arabic, has had many unique features differed from all other works written in Arabic. The verses of Koran in most cases consist of simple sentences and word formations in Arabic. The order of them in the sentence, the split of the words, the syntactic relations between the words and word formations, the methods of expression are so bright and colourful that, everyone who reads the Word of Allah, at first glance becomes the witness of the fact that there is no other work has written in the Arabic language like this one.

To translate such a holy book to any language or rather to inform the readers about its content, is a very challenging and crucial work. First of all, it should be noted that, the commentary of the Koran in the Arabic language, in other words, is the annotated translation in the same language. Even these commentaries were perfectly and eloquently writ-

ten, it seems to be very weak in comparison with the text of the Koran. Generally speaking, even if the translation of any work into another language is the most perfect, it won't be as perfect as the original, as far as may be the word of God!

Considering all these the well-known scholar of Oriental studies Vasim Mamedaliyev writes about it: «The commentary of the Holy Koran is considered difficult science. Only the scholar gaining the grade mujtahid was able to write the commentary of the Koran and he had to know the basic 20 science and its sixty branches perfectly and the content of them is eighty sciences. The translation done by the person unknown to all these sciences, will be incomplete and imperfect, and it is a great sin.»(2, 41)

The commentary (Tafseer) was established during the lifetime of the Prophet (s.a.s). All the facts show that, RasulAllah (Akram(s.a.s)) himself was the first commentator of the Koran, and by his personal explanation set the basis of the Commentary science. The hadith «Only Muhammad (s.a.s) could understand the meaning of the Koran» clearly proves it. (9, 9).

Along with the above-mentioned difficulties connected to the translation of the Holy Koran into another language, it was urgent to translate and disseminate the Koran as Prophet Muhammed (s.a.s.) was sent as the prophet of all mankind, and Allah's book became the world's most spectacular monuments of culture. It is a very noble and necessary work. It is no coincidence that, many religious figures of Islam, as well as Imam Bukhari, accepted the Koran translation into another language permissible.

Prophet Muhammed (s.a.s.) himself advised his adherents to learn foreign languages to agitate Allah's revelations. He ordered Zeyd bin Sabith to learn the Hebrew and Syriani languages, in order to explain the Holy Koran to non-sami Arabic people and to disseminate it among them. Salman Farsi, was the first in the history of Islam translating the suraah «Fatiha» with commentaries for the Iranians, who didn't know the Arabic language. It is known that, there were efforts in translation of the Koran from the very early periods of Islam.

Talking about Koran science is meant science that serve or are based on the Holy Koran (ulumi-Koran). There are commentary, reading, writing, ecaz, descend reasons, canceled-canceling verses (nasikh-mansukh), arab and strange words which considered as scientific. There are units of Koran sciences. Siyuti (h. 911 / m. 1506) adds to this number of astronomy, geometry, medicine and other similar

science. For Abu Bakr Ibn Arabi (h.543 / m.1148) the number of such sciences reaches 77.450 (2, 2).

Thus, it becomes clear that the knowledge and commentary the methodological basis for a number of general scientific exegesis divine and secular divided into two parts is organically connect with Koran verses. The first Azerbaijani exegesis author Mir Mohammad Karim Aga wrote about it: «Maybe, first of all, you need to make scientific-religious education. Then as all sciences, they ought to be studying. For example, the history of science, geometry, geography – there is available ayati-bayyinat needed for study this science»(3, I c, Preface).

After the death of The Prophet (s.a.s) Abu Ib Kab, Abdullah Ib Masud, Cabir bn Abdullah, Abu Said Xudri, Abdullah Ibn Zubeyr, Abdullah Ibn Omar, Anas Ibn Malik, Abu Musa Ashari and the most famous Abdullah Ibn Abbas were commentary the Kurani-Karim. Sometimes they were transported the meanings of the verses of the Koran from the words of the Prophet (s.a.s). Prophet (s.a.s) narrated more than 240 the number of them . But most of them are weak (the text has been denied) is considered . Some times when they interpret the verses , verse opinions of the Prophet (s.a.s) and informing the population without belonging . Masters (philosophers) from Sunnah said that those group of people told stories of the Prophet (s.a.s) hadeeth (ie, the Prophet (s.a.s)). Philosophers explained by he fact that the companions have learned the Koran from the Prophet (s.a.s) words and increase new story is wrong idea.

Philosophers have not any credible evidence to substantiate this idea. Except from the narrated historical stories ,this group has stories about Kabul Ahbar and etc. after adopted Islam jewish scientist words. One of the analyst Ibn Abbas to explaining the meaning of the verses was often applied to poetry. According to legend, he was transported to Ibn Abbas, Ibn Azracin Nafea to answering more than 200 questiones he used Arabic poetry. The famous Islamic scholar Jalaladdin Siyuti wrote 190 of these questions in his book «al-Itqan». Despite all this facts,we can not considered narrated stories as «prophetic» (the Prophet (s.a.s) belonging). The companion is the first layer of analyst.

The second layer . There are students of the analyst companions (who is representative of companions,which haven't seen Prophet (s.a.s)). Mujahid (v. hijra 100-103/miladi 722-725), Said Ibn Jubehr (hijra 94-cü ilində (milady 716) are the famous students of analyst Ibn Abbas who were killed by Hajjah), Karam, Zahak, Hasan Basri, Ata

Ibn Abi Riba, Atta ibn Abi Muslim, Abul Aliya, Mahammad ibn Kab Karazi, Gatada, Atiyya, Zeyd ibn Aslam and Tavus Yamani are the analysts of this class.

The third layer. Representatives of this class are students of the second layer analysts. There are Rabi ibn Anas, Abdurrahman ibn Zeyd and Aslam ibn Abu Salih Kalbi. When they commented narrated stories, sometimes interpretation in the form of narrated from the Prophet (s.a.s). But sometimes they were explained the meanings of the verses without belonging to anyone, introduced as a direct themselves thoughts. Last cycle analysts were attributed these narrated stories to Prophet (s.a.s) hadeeth, which called «maugupha». (Maugupha stories are the narrated stories, which is not mentioned narrator). We consider these two layers when qualify ancient analysts (qudhama).

The fourth layer. The commentaries are this class authors. Suphyan ib Uyeynah, Vaki ibn Jarrah, Shobhan ibn Hajjah, Abd ibn Hamid and Ibn Jarir Tabari are representatives of this class.

The method of this class was tell about narrated stories in their commentaries without independent opinion (commentary). In this class just one representative which commented those thoughts in his commentary, it was Jarir Tabari. Philosophers (last cycle) analysts starts from this category.

The fifth layer. Representatives of this class narrated the stories without belonging to whom they are. Some scientists thoughts that confusion (discrepancy) in the commentary history had appearing from this period and assigned to representatives without any facts. As a result, theories of chaos have emerged and are being questioned. If we look at hadeeth and narrated stories in the documents we can see that there are (some extent) changed and added narrated stories. In this case, representatives and companions had conflicting opinions should be quite different from that in the majority of cases are observed.

Even there are many fictional hadeeth too. Also there is present changed and canceled cases of the verses which is not relevant to the content of the cluster. That why Imam Ahmad ibn Hanbal said (who lived before this category): «There is no basis for three things: the heroic legends, battles and commentary hadeeth». The Imam Shafii transported that only 100 narrated stories of Ibn Abbas were evidenced.

The sixth layer. Over time, the formation of various sciences has created a new generation of analysts. They began to commentary of the Korani-

Karim in terms of their science. For example, Alan-Zajaj, Vahidi, Abu Hiyan through grammar, Zamakhshari (v.hijra 538/milady 1160) declared (stylistic) science, specializing in point of eloquence, Fakhraddin Razi (v.hijra 606/miladi 1228) as the theologian in this regard, Abdur Razzaq Kami and Ibn Arabi of sages in terms of their commentary Salkabi (Ahmad ibn Muhammad ibn Ibrahim Salabi v.hijra 426/miladi 1048) as the narrators (who narrated) by their own interpretation of the story, Girtabi (Muhammad ibn Ahmad ibn Abu Bakr Girtabi hijri 668/miladi 1290) as the (Muslim law) experts have interpreted Koran by their own commentary. Also during this period Ruhul-Bayan (Sheikh Ismail Hakki Islambuli v.hijra 1137/miladi 1759), Ruhul-Maani (Shahabuddin Mahmud Alusi Bagdagi v.hijra 1270/miladi 1892) and Nishaburi (Nizamuddin Hasan Gummi Nashaburi v.hijri 727/ miladi 1349) which involves the interpretation of a number of interpretations, as well as written.

One of the services of this class was made science commentary five categories listed above into the stage of research and theories.

A closer look at the research in the field of interpretation of this layer, we see that they are not the verses of the Koran in terms of its content, they were studied on the basis of scientific theories.

The categories mentioned above covers sunnah analysts. These categories since the first day commentary science inception were allocated by uniqueness. Shia commentators interpreted in different style. Shia don't based the Korani-Karim, but based only the Prophet (s) commentary of the verses. For this example, from narrated stories to the Prophet (s) Ahli-Beyt (as) we can present «Sageleyn». That why the shia commentators used just Prophet (s) and Ahli-Beyt (as) narrations.

Shiite commentators are these:

The first layer. Representatives from this category are interpreted legends from the Prophet (s) and his Ahli-Bait (as), were aggregated as the retailer. Some of them are Zurâra, Mahammad ibn Muslim, Maruf, Jarin and etc.

The second layer. This category includes the first commentators. For example, Farat ibn Ibrahim, Abu Hamza Sumali, Ayyashi, Ali ibn Ibrahim Gummi, Numani and etc. The method of interpretation in this layer is similar the fourth layer of sunnah commentators interpreted. They are referring to the hadeeth (from maturation to indicate) celebration of independent thought and were afraid to say.

As we know, Ahli-Bait was represent the Prophet (s) way for about 300 years. Therefore,

these above two layers (categories) were formed the same time. At this time there were not narrated stories without belonging. As an example, we must say about Ayyashi (real name- Mahammad ibn Masud Kufi Samargandi, lived in the second half of the third century). One of the students of Ayyasi referecing on the legend instilled cut and copy,so he becomes popular instead Ayyasi.

The third layer . Composed of representatives of the various sciences. Sayyid Razi in his commentary, Sheikh Tusi in his commentary about the word science, Sadrul Mutaallih Shirazhi in his philosophical commentary, Sayyid Hashim Bahran in his wisdom commentary, Feyz Kashani in «Nurus-Saqaleyn»,»Burhan» and «Safi» comments the Koran in several ways. For example, Sheikh Tabarsi in «Macmul-Bayan» commentary was interpretation such sciences as a vocabulary, grammar, reading, theology and hadeeth and tried to commentary the verses in this direction.

The Koran shows that haven't inconsistency and if have any inconsistency, its possible to overcome this mismatch. If the Koran do not the word of Allah, it would have a lot of controversy.

In general, to commentary the Koran verses used three ways.

1. To commentary the verse scientific and non-scientific means.
2. To commentary the verse by the narrations of the Imams.
3. To commentary the verse by meaning, to compare with another verse,which have similar context of te text and use of the various narrated stories.

The last commentary method is a method which referred to in the Prophet (s.a.s) and Ahli-Bait training. The Prophet (s.a.s) said: «Some of the verses of the Koran approves another verses.» Also, Ali (AS) said about it: «Some of the verses of the Koran is expressing and approving another verses.»

Thining about the verses of the Koran is not subjective interpretation (commentary). Because it is based not on analyst explain, but on the Holy book Koran. The Prophet (s.a.s) said about it: «Who's commentary the Koran by their own subjective mind, he's preparing a place himself in Hell.»

The first way (method) can't be used to commentary the Koran. Because it's essentially (with the exception of the three aspects of the method) based on subjective opinion.

The second way is the way which use analysts in the beginnig of Islam. This commentary method

used for several centuries. At now this method has using by sunni and shiite analysts.

Generally, this method of the commentary is very limited in front of needs. Because the Koran has more than the six thousand verses. And each of this verses has scientific and non-scientific questions. Sunni and Shiite sources the hadeeth which appear by the Prophet (s.a.s) and Ahli-Bait (AS) words should be compared with the Holy book Korani-Karim. If this hadeeth compatible with the Koran we must follow it, if not – we haven't follow.

These narrated stories show that the Koran has an autonomous meaning and proves to everybody.

As we understanding, analysts must carefully review the commentaries of the Prophet (s.a.s) and Ahli-Bait (AS) of the Koran, become familiar with their commentary methods and interpretation the Koran based on the Koran and Sunnahs' methods. At this time he should use the narrations which similar by content wit the verse.

In some parts of the Koran Allah says: «Allah is the Creator of everything.» According to this verse Allah created all things and the creation of the world belong just Him. We must overlook the fact that the verses of the Koran (causes and effects) are approves of the action until it's executed. In other words, as the executor is the owner, the owner of the world is Allah. The 7th verse of the prostrate says: «He created all things beautiful.» This verse is similar above verse. This means that everything that created in the world is beautiful.

We should remember that the Korani-Karim is approved slander opposite good, harm opposite earning, worse opposite better and condemns a lot things. We should note that these incidents not necessarily, there're relatives.

In fact, all these verses were for people to separate beauties by a comparative way and understand overall supplies to people.

After gained to this training we have see the world existences, the discipline, which is present at this existences, the sign of Allah and called His mirrors in hundreds verses. Thinking about meanings of the these two verses we can understand that the world completely imbued with the power of this amazing beauty and observed with signs.

Each member of the world above reflects the infinite processes and doesn't have anything on his own. That why in the verses of Korani-Karim talking about all beauties in the world belongs to Allah. In some verses reads: «Eternal (always alive) just He is. It's not another God besides Him» (Surat al-Mumin, verse-65). «All the power (strenght)

belongs to Allah» (Surat al-Baqarah, verse-165). «No doubt (the glory) the power belongs entirely to Allah» (Surat an-Nisa, verse-139). «He is (full) knowledge, is (of all things) capable» (Surat al-Rumi, verse-54). «He really hearing and seeing (of all things)!» (Surat al-Isra, verse-1). «There is no God except Allah. The most beautiful names belong just to Him» (Surat al-Taha, verse-8).

In other words, beauties of the world relative and limited. Absolute and unrestrained forms of this beauty belong only to Allah.

When human accept the reality of the Koran, he feels yourself in absolute perfection and beauty, even forgotten about yourself which's one of these beauties, purified membrane bathed it with all his heart. Allah says in the Holy Book: «And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah. And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allah and that Allah is severe in punishment.» (Surat al-Baqarah, verse-165).

In other verse to follow the Prophet (s.a.s), the faith from his words and what he had said described: «Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him – it is those who will be the successful.»

The Holy Book is the only book which make people live happy life above all, took him away from all the worse things. So it's assigns people to the world, the world to people and both the world and the people entrust to Allah.

The Holy Koran was translated into the Turkish and Persian languages from the ancient times. The first translation of the Koran in Turkish, known to science was coincided in the XI century. A copy of the translation considered to be in the Chighatay dialect was kept the Library of Saint-Petersburg Institute of Oriental Studies, and the another one in Reelands Library in Manchester. The one incomplete translation of the Koran in Oghuz dialect is in the British Museum, and the another one in the same dialect written in Shiraz for the Elkhanis is in Turkey. At present, there are about a hundred trans-

lations and commentaries of the Koran in the Turkish language.

The great interest had been given to the translation of the Koran in Europe since the Middle Ages, and is still given. The Koran was translated into Latin in 1141, into Italian in 1513, into German in 1616, into French in 1647 and into English in 1648. Nowadays, there nearly 30 translation of the Koran in English.

To the translation of the Koran in Russia was started with the initiative of Peter the Great in the XVIII century. The prominent cultural figure of that century P. Posnikov in 1647, using Dues Riegn's translation in French, translated the Koran into Russian and published it in St. Petersburg in 1716. M.İ. Veryovkin, a Russian writer lived in the second half of the XVIII century also using the same French translation, translated the Koran into Russian in 1790 and published it. The great Russian poet A. S. Pushkin wrote his «Imitative poem to the Koran» according to M.İ. Veryovkin's translation. Two years later after the translation, in 1792 in St. Petersburg A.V. Kolmakov's translation was published. This publish was done into Russian not from the original, but from the translation in English.

In the second half of the XIX century, K. Nikolayevin's translation of the Koran done again not from the original, but from A.B. Bibstein-Kazimirsky's translation in French and it was published a few times in Moscow. The first translation of the Koran into Russian from the original was done in 1871 by General Quran into Russian for the first time, General D.N. Boguslavskiy. But it remained just as the manuscript, and later the famous Russian scholar of Oriental sciences G.S. Sablukov translated and published it in 1878. This translation by G. S. Sablukov, the teacher of the great Russian thinker N. Q. Chernishevskiy at Saratov seminary, was twice translated with its text in the Arabic language in 1894 and 1907. In the foreword of the first edition of the Koran's translation into Russian done by academician I.Y. Krachkovskiy, V. Belyayev and P.I. Gryaznevich showed the merits of each above-mentioned translation and gave their scientific price.

The most perfect translation of the Koran into Russian is considered to be the one by I.Y. Krachkovskiy. The well-known scholar of Oriental sciences had started that noble work since 1921, when had course of the Koran to the students of Petrograd university, and completed in 1930. It seems that, in order to interpret again, I.Y. Krachkovskiy didn't publish the translation in his lifetime. However, this intention wasn't realised for the purpose of scholar's death, and later his wife and

students published it in Moscow in 1963. For the second time the work was published in 1986 *ibid*.

The famous scientist I.Y. Krachkovskiy aimed to the literal translation of the Koran into Russian, and mainly achieved it. However, it should be noted with regret that, over the course of a literal and accurate translation, the meaning of some verses (ayats) remains unclear to the reader, and the intention becomes unknown.

The word translation (terjume) comes from the root of four-lettered (rubai) « terjeme» (4, 215) or three-lettered (sulasi) «rejeme» and has meaning – to translate, to state or to change a word, a state from one language to another (5, 66). There are other meanings of the word «terjume» (translation) except the mentioned ones:

1. «Terjume» comes to the meaning of bab title that is the name of a chapter in a book. A good example of this can be found in «al-Usul minal-kafi» by Kuleyn or in «al-Jamius-Sahih» by Bukhari. Bab names in these books sometimes are given by a translation «babu terjemeti hukkam»(6, 143).

2. «Terjume» also has the meaning of re-telling experinces happen in one person's lifestyle or business life. The word «terjumeysi-hal (autobiography)» in our language is in this meaning.

3. To inform a person unknown with the news is also expressed by the word «terjume».

4. To comment a word in its own language is also «terjume». The word about ibn-Abbas « He is the Koran translation» can be an example to this.

5. One of the meaning of the word « terjume» is to translate a word from one language into another in order to provide a clear understanding of the word (6, 90).

The translation of the word «terjume» as a term is «to express the meaning of a word in another language by the same word»(8, 14). Translation itself divides into two parts- the literal translation and the commentary.

The literal translation is the so-called resemblance to the original composition of the translation. In such type of a text translation is implemented by looking up the words in the vocabulary of another translated language one by one. Generally, such translation is less expressed the meaning of an original text (4, 217). Therefore, the usage of the literal translation in books, and especially in the Koran is very difficult and sometimes impossible. For example: «Without any doubt, we sent down the Koran, and we are also its protectors» (3,Hicr,9) is translated like this. However, there are three particles of insistence «va inna lahu lahafizun» in the above-men-

tioned verse. One of them «inna», another is «lam» and the sentence is given not as a verbal but as a noun sentence. Perhaps, considering the particles of insistence the above-mentioned verse (ayat) can be translated as «Doubtless, absolutely, of course we will protect the Koran». However, this can be the most ridiculous translation (5, 91).

The commentary translation is the re-telling any words with some commentaries and explanations into another language without keeping the content and versification in of the original language. The basis in such type of translation is to express the purposes and objectives of the text in a very brilliant way. The commentary translation isn't seemed as difficult as the literal translation. On this purpose, there is a more tendency to the commentary translation, and most translations are done by this type (4, 217). Here, if the translation of a text is from the Koran, then the commentary translation may be recommended, as many letters, particles and words of the Koran have different meanings. There is also literary art in the Koran. In addition, there are changeable reading pictures and sometimes different meanings sourced from these. It is impossible to re-tell them by the literal translation (5, 91).

The translation and the commentary of the Koran into the Azerbaijani language

The holy book of Muslims, the Koran is the unique work of art in the world literature. For its sphere of influence on social and moral development of the East society, the Koran is the most divine book absorbing the whole world's culture.

The Koran is the basis of Islam. It regulates religious rituals, sets ethical behavior, human rights, customs and traditions, the lifestyle and the most important aspects of lifestyle. Many words and phrases of the Koran, in spite of native language and nations of Muslims are transformed into their spoken language. However, it is impossible to understand the Koran without the translation and the commentary, as it was revealed in Arabic, its words are sometimes polysemantic, and it seems necessary to translate and comment the Koran into the language of the reader. It was appeared as an oral speech, during the lifetime of Prophet Muhammed (s.a.s.) and after his death was learned by heart and written and orally re-telling stuck in memories. The reveal regularly appeared within 23 years, during the lifetime of Prophet Muhammed (s.a.s.) and after his death was written and was learned by heart by Muslims.

The history of the Koran's translation into our native language is ancient. It was known that, the

state and written language in Aghgoyunlu's and Garaqoyunlu's palaces was the Azerbaijani Turkish. That period the importance of native language increased, the idea of its immortality and greatness was spreading. Hurufi scholars started to present the Koran in Arabic along with the translation in the Azerbaijani. The Holy Koran was firstly translated into the Azerbaijani language by the leader of Aghgoyunlu state Uzun Hasan (Hasan the Long).

Though the translation of the Koran into the Azerbaijani language started in the Middle Ages, this translation wasn't published and remained in the manuscript form. The first translation and the commentary of the Koran coming up to nowadays, was the work «Kashful-Haqaiq» written by Mir Muhammed Karim Bakuvi, the confessor of Baki. This work, consisted of three volumes was published in the newspaper «Kaspi» at Bukhariyya print house. In addition, the commentary «Kitabi Bayan fi Tafsiiri Quran» (The commentary of the Koran) by Muhammad Hassan Movlazadeh Shakavi, the sheikhulislam of Muslims of the Caucasus was published in Tiflis (Tbilisi, Georgia) in 1908.

On April 28, 1920, a few days after the establishment of Soviet power all religious privileges were eliminated. The mosques and churches were separated from the state. The society «Ungodliness» was founded. However, the religious activity in some parts of Azerbaijan was albeit hiddenly continued. The propaganda of atheism was decreased during the Second World War. This decline continued after the war for some reasons. The four-volumed «Tafsiri Qurani Azim» (The commentary of the Holy Koran) by Ahmad Hashimzadeh finished in 1962, was coincided to that period. The commentary was written in the Arabic scripts. The manuscript was given to the Institute of Manuscripts of Azerbaijan National Academy of Sciences.

There were many well-known scholars of Oriental sciences in Azerbaijan. Along with the world-famous scholars, there were also brilliant connoisseurs of the Arabic, Persian and Turkish languages, and tireless researchers of magnificent poetic works written in these languages. The great historians, Islamists, writers of Azerbaijan and the whole Islamic region made an indelible mark in this field. At first glance, nowadays the leader of Azerbaijan Oriental Sciences Vasim Mammadaliyev is one of outstanding scholars. The researchers rightly connect his involved problem with the Arabic linguistics, the translation of the Koran and the study of the modern Azerbaijan theology.

Surely, it is a great honor to stand in the same row with the world-famous scholars of Oriental sci-

ences. However, Vasim Mammadaliyev has such a scientific-religious service that, differs him from the other colleagues and it needs for his further evaluation from the status of religious aspect. Particularly, the only feature distinguishing Vasim Mammadaliyev is his repeatedly translation and the publishing of the Holy Koran.

In 1969-1970 years Ali Alakbarov translated nine verses (ayats) of suraahs «Baqara», «Ali Imran» and «Nisa» under the edition of Vasim Mammadaliyev. In 1991, Ziya Bunyadov and Vasim Mammadaliyev published the translation of the Koran in the Cyrillic script. It was the first translation of the Koran after the independence. The translation was published in Latin in 1996.

Academician Vasim Mammadaliyev's great contribution to Islam is the annotated translation of the Koran prepared with Prof. Ziya Bunyadov. Besides, he wrote some books about Islam and served for the establishment of Islamic values in the post-Soviet space. Besides the translation of the Koran Vasim Mammadaliyev together with prof. Ziya Bunyadov at the end of the translation introduced the commentaries of some verses (ayats) for the best understanding (4,651).

As well, prof. Z. Bunyadov in the commentaries added to the translation, benefited from the Torah, the Bible, from the Koran commentaries in different languages, from the Arabic sources, from the works of European scholars, and especially, from the translation and commentary of the Koran in Russian done by I.Y. Krachkovskiy (3, part of the foreword).

As it is known, it is nice to read the Holy Koran in original. However, most people don't know the Arabic language and need its translation and commentary. For this purpose, both authors literary translated the Holy Koran into the Azerbaijani language and sometimes gave its commentary. While the translation of the Koran verses, the translators paid great attention to subtleties of language as they perfectly knew the grammatical features of the native language.

As Vasim Mammadaliyev said «to translate the Koran literally is nothing but the ingratitude against it. However, the annotated translation is the best way to understand the meaning of the Koran well for those, who do not know or understand the Arabic language».

The part commented by prof. Z. Bunyadov consists of 40 pages. These commentaries started from the suraah Baqara and continued to the suraah Nas. As we mentioned above, the author benefited from many sources. The author gave the description of

all the words whether it was geographical locations, the names of the people or the meaning of the word. For example, in ayat 158 of the suraah Baqara «Verily, Safa and Marva is Allah's signs». The word «Safa» is commented as the name of a small hill near Makkah and the rising hill Marva next to it is in the meaning of a hard rock or rocks».

Academician Vasim Mammadaliyev in his foreword of the translation of the Koran written in 1991 gave the explanation of glossary and terminology meanings of the word *Vahy* (revelation) and informed about the vocabulary meaning of the Koran, its written history, and especially about the people who had firstly written it. The scholar wrote about the grammatical composition of the suraahs and verses of the Koran, as well as about the number of suraahs and verses (ayats), even about the approximate number of each verse (ayat). We think that the foreword itself must be evaluated as the first study of theology in Azerbaijan after the collapse of the Soviet empire.

One of the aspects in the foreword attracting the attention is, Vasim Mammadaliyev's attitude to opinions of some European scholars about the suraahs of the Koran. He noted that, European scholars had accepted the suraahs of the Koran to be Makki and Madani and divided the suraahs of Makka into three stages.

The characterization of the Holy Koran as the most magnificent monument of world culture, the consideration of it as the source of legal and moral issues of Muslims, informs about the author's deep faith and attitude to the divine book. The author as well noted that, the reciting of the Koran (reading) is not a simple job, but a very hard and responsible act before Allah. He also wrote a few couplets of poems by classics and informed about the responsibility of the contemporary readers of the Koran.

Vasim Mammadaliyev considered the translation and the commentary of the Koran the most difficult science in the Islamic world. He added that,

only the scholar knowing 80 sciences perfectly and gained the grade of mujtahit was able comment the Koran. He also stated that, the scholar not reaching this grade considered to be incomplete commentator and showed his attitude towards the Koran and especially to Islamic sciences. In the foreword additionally, he noted that the Koran covers three kinds of science, on the first it is the names and faces of Allah, on the second only the science revealed to Prophet Muhammed (s.a.s.), on the third the science taught to people by the Prophet.

In the foreword of the Koran published in 1991, Vasim Mammadaliyev touched the history of the commentary of the Koran, and mentioning the names of commentary works by Tabari, Abu Hayyan, Fakhraddin Razi, Bayzavi, Zamakhshari, Sheykh Tabarisi showed the readers his familiarity with the other works of commentary.

Besides, Vasim Mammadaliyev informed about the histories of the Koran's translations in other languages, as well as in English, French and Russian and it was given in a chronological order. At the end the author showed his modesty and noted about the fact that, the translation had faults and failures, and once again demonstrated his simplicity.

As it is seen, Vasim Mammadaliyev has succeeded to write and publish quite rich scientific works. These works as well shows the personality and professionalism of the author. At the same time, the author's translation of the Holy Koran into the native language has great importance not only for his scientific activity, but also for the whole Azerbaijani theology.

Summarizing the above-mentioned we can say that, it was impossible to make the direct translation of the Koran, the failures of efforts done up to nowadays prove our opinions. The translation or the commentary of the Holy Koran into another language, or of the translation of the commentary of the Koran into another language allows the desired conclusion.

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