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THE DIYANET QUR'ĀN COMMENTARY *KUR'AN YOLU* (PATH OF THE QUR'ĀN): METHODOLOGY AND FEATURES

Hakan Çoruh*

Abstract: Various Muslim commentators have contributed to Qur'ānic exegesis (*tafsīr*) from the Eastern to the Western regions of the Muslim world. Besides the Middle East, other regions were also influential in the literature and scholarship of *tafsīr*, such as Khorasan and Transoxiana. Another example is Istanbul, the libraries of which hold examples of most of the surviving *tafsīr* works and super-commentaries. We do not have an extensive body of scholarship on *tafsīr* knowledge/production in other parts of the Muslim world in English as such studies are of particular significance for the full history of *tafsīr*. For this reason, this article focuses on *tafsīr* production in modern Turkey with reference to the Diyanet (the Turkish Presidency for Religious Affairs) Qur'ān commentary *Kur'an Yolu* (Path of the Qur'ān). First, the article provides a brief overview of *tafsīr* production and culture in the Ottoman period (1299–1922) and in the period of the Republic of Turkey (since 1923) to contextualise the Diyanet commentary. Then, it analyses the Diyanet Qur'ān commentary *Kur'an Yolu* as official/institutional *tafsīr*, its major characteristics and methodology. A particular focus is devoted to the commentary's *Introduction* (pp. 13-51). The article holds the view that, while the Qur'ān commentary *Kur'an Yolu* follows the classical mainstream Sunni framework and paradigm, it includes innovative perspectives, selections of alternative options along with critical engagement with the classical *tafsīr* and Islamic scholarship.

Keywords: *tafsīr*, Ottoman, Republic of Turkey, Diyanet, *Kur'an Yolu* (Path of the Qur'ān)

INTRODUCTION

Qur'ānic exegesis (*tafsīr*) has developed as one of the Islamic disciplines in the early period of Islam. Qur'ān scholar Zarkashī (d. 1392) defines *tafsīr* as “a field of knowledge through which God's book is understood, the explanation of its meanings...”¹ While the

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¹ Al-Suyūṭī, *Al-Itqān Fi 'Ulūm Al-Qur'ān* [The Perfect Guide to the Sciences of the Qur'ān] (Saudi Arabia: Mucamma' Al Malik Fahd Li Tibae Al Mushaf Al Shareef, n.d.), vol. VI, 2265.

primary aim of the *tafsīr* genre is to uncover and ascertain the meaning of the Qur'ān² or offer access to its true meaning,³ various Muslim commentators have interpreted the Qur'ān from the Eastern to the Western regions of the Muslim world (from Spain to Samarqand). In Islamic history, certain major regions such as Hijāz, Bilād al-Shām, Iran and Khorasan, Transoxiana and India became centres of Islamic knowledge. However, little is known about the non-Arabic exegetical production, including the centuries of Ottoman *tafsīr* literature⁴ in other parts of the Islamic world though scholarly studies have been recently growing in the English language.⁵ As Samuel J. Ross suggests, one of the ways to resolve the dearth of European and Arabic language scholarship of Ottoman *tafsīr* (including *tafsīr* in modern Turkey) is to engage deeply in Turkish language scholarship.⁶ Here, a brief overview of *tafsīr* production and culture in the Ottoman period and in the period of the Republic of Turkey will be provided to contextualise the Diyanet⁷ Qur'ān commentary, which is the main focus of this article.

In Ottoman seminaries, *tafsīr* was studied in the final period of the curriculum after the mastery of the instrumental propaedeutic sciences [*'ulūm āliyya*⁸ (علوم الآلية), such as Arabic language], Islamic theology (*'aqāid* and *kalām*), Islamic jurisprudence and its methodology (*fiqh* and *usūl al-fiqh*). The reason for this is that interpretation of the Qur'ān necessitates the mastery of such disciplines and the nature of *tafsīr* was seen as a totality of the Islamic disciplines. Moreover, al-Zamakhsharī's (d. 1144) *al-Kashshāf* and al-Bayḍāwī's (d. 1315-6) *tafsīr* were studied while in certain periods Molla Gürānī's (d. 1488) *Ghāyatu'l-Amānī*, Abū al-Su'ūd's (d. 1574) *Irshād al-'aql al-salīm* (Guiding the Sound Mind) along with some super-commentaries (*shurūḥ*) on al-Zamakhsharī and al-Bayḍāwī were used as supplementary textbooks in study circles.⁹ M. Taha Boyalık states the reason for the great importance of al-Zamakhsharī's *al-Kashshāf* in the Ottoman *tafsīr* culture is that al-

² Karen Bauer, ed., *Aims, Methods and Contexts of Qur'anic Exegesis (2nd/8th–9th/15th C.)* (Oxford: Oxford University Press, 2013), 1.

³ Johanna Pink, "Tafsīr as Discourse. Institutions, Norms, and Authority," in *Deconstructing Islamic Studies*, ed. Majid Daneshgar and Aaron W. Hughes (Cambridge, US: Ilex Foundation, 2020), 53.

⁴ *Ibid.*, 71.

⁵ See, for example, Majid Daneshgar, Peter G. Riddell and Andrew Rippin, eds., *The Qur'ān in the Malay–Indonesian World Context and Interpretation* (London and New York: Routledge, 2016); Travis Zadeh, *The Vernacular Qur'an: Translation and the Rise of Persian Exegesis* (Oxford: Oxford University Press, 2012); Talha Boyalık and Harun Abacı, eds., *Osmanlı'da İlm-i Tefsir* [The Field of *Tafsīr* in the Ottoman] (Istanbul: ISAR, 2019).

⁶ Samuel J. Ross, "The Importance of Ottoman *Tafsīr*," in *Osmanlı'da İlm-i Tefsir* [The Field of *Tafsīr* in the Ottoman], ed. Talha Boyalık and Harun Abacı (Istanbul: ISAR, 2019), 529.

⁷ The Turkish Presidency for Religious Affairs; see <https://diyanet.gov.tr/en-US/#>.

⁸ In literature of the classification of Islamic sciences, scholars classified sciences taught in the seminaries. Within this framework, sciences of Arabic language and logic are considered the instrumental sciences (*'ulūm āliyya*, علوم الآلية) along with "religious transmitted sciences" (*al-'ulūm al-naqliyya*) and rational sciences (*al-'ulūm al-'aqliyya*). The instrumental propaedeutic sciences used to be studied before high religious studies such as Islamic theology and jurisprudence. See for example, Ibn Khaldūn, *Kitāb Tārīkh Ibn Khaldūn* [The Book of History of Ibn Khaldūn], <https://al-maktaba.org/book/12320/737#p1>.

⁹ Mustafa Öztürk, "Osmanlı Tefsir Kültürüne Panoramik Bir Bakış" [A Panoramic View of Ottoman *Tafsīr* Culture], in *Osmanlı Toplumunda Kur'an Kültürü ve Tefsir Çalışmaları -I-* [Culture of the Qur'ān and *Tafsīr* Studies in the Ottoman Society], ed. Bilal Gökçir, Necdet Yılmaz, Necmettin Gökçir, Ömer Kara, Muhammed Abay and Mustafa Karagöz (Istanbul: İlim Yayma Vakfı Kur'an ve Tefsir Akademisi, 2011), 157-8.

Zamakhsharī applied the science of *balagha* (rhetoric), established by ‘Abd al-Qahir al-Jurjānī (d. 1078), to the whole Qur’ān, and *al-Kashshāf* summarised the previous linguistic knowledge in a concise manner.¹⁰ Another reason why *al-Kashshāf* and more particularly al-Bayḍāwī were studied in the Ottoman seminaries could be also related to both commentaries’ highest level of multi-disciplinary nature (theology/law, etc.) and their heavy emphasis on Arabic language and rhetoric as such qualities of these commentaries were compatible with seminary students’ curriculum. Furthermore, Ottoman Qur’ānic exegetes mostly benefitted from Fakhr al-Dīn al-Rāzī’s (d. 1210) commentary, al-Zamakhsharī and al-Bayḍāwī while other tradition and reason-based Qur’ān commentaries such as Wahidi (d. 1076) and Baghawi (d. 1122) were also consulted.¹¹

In addition, another aspect of the Ottoman *tafsīr* is that it relies on tradition and reason-based Qur’ān commentaries, which are the product of the *bayānī* knowledge system and *ishārī/taṣawwufī* Qur’ān commentaries, which are the product of the ‘*irfānī*’ knowledge system. Many Ottoman ‘*ulama* combined a syncretic style in *tafsīr* by combining the *bayānī* and ‘*irfānī*’ knowledge systems as a manifestation of unity of *madrasah* (traditional Islamic seminary) and dervish lodge (*takka*).¹² As two major traditions: that of Ibn [al-]‘Arabī (d. 1240) and his followers and that of Najm al-Dīn Kubrā (d. 1221) and the Kubrawī school of Sufism dominated the later stage in sufi exegesis,¹³ Ottoman exegetes cited certain Sufi Qur’ān commentaries such as Qushayri’s (d. 1072) and Najm al Din Daya’s (d. 1256) *tafsīrs* and often benefitted from Ibn al-‘Arabī and his follower Ṣadr al-Dīn al-Qūnawī’s (d. 1274) works.¹⁴

Another significant characteristic of Ottoman exegesis is that Ottoman exegetes focused more on works of *sharḥ* (super-commentary) and the glosses (*ḥāshiyah*) on the authoritative Qur’ān commentaries rather than producing full independent *tafsīr*. While criticism is made of this type of literature such as non-originality, this could be related to the dominant ‘*ilm*’ mentality of that period.¹⁵ As most of the Ottoman works in the top 25 most longitudinally popular commentaries take the form of super-commentaries,¹⁶ more work on *ḥāshiyah* literature needs to be done. Finally, most of the Ottoman *tafsīr* were produced in Arabic as the language of ‘*ilm*’ was Arabic.¹⁷

¹⁰ Fatma Nur Şener, “Osmanlı’da İlm-i Tefsir: Âlimler, Eserler ve Meseleler,” *Darulfunun İlahiyat* 30, no. 1 (2018), accessed March 20, 2022, https://www.researchgate.net/publication/334200656_Osmanli'da_Ilmi_Tefsir_Alimler_Eserler_ve_Meseleler_14-15_Aralik_2018.

¹¹ Öztürk, “Osmanlı Tefsir Kültürüne,” 158.

¹² Ibid., 158-9.

¹³ Alexander Knysh, “Sufi Commentary: Formative and Later Periods,” in *The Oxford Handbook of Qur’anic Studies*, ed. Muhammad Abdel Haleem and Mustafa Shah (Oxford: Oxford University Press, 2020), 12, <https://doi.org/10.1093/oxfordhb/9780199698646.013.4>.

¹⁴ Öztürk, “Osmanlı Tefsir Kültürüne,” 158.

¹⁵ Ibid., 159.

¹⁶ Ross, “The Importance of Ottoman *Tafsīr*,” 535.

¹⁷ Öztürk, “Osmanlı Tefsir Kültürüne,” 160. For detailed literature, see M. Suat Mertoğlu, “Osmanlı ve Cumhuriyet Dönemi Kur’an ve Tefsir Literatürüne Toplu Bir Bakış -Birincil Eserler ve Onlara Dair İncelemeler” [A General Overview of the Qur’ān and Tafsīr Literature in the Periods of the Ottoman and the Turkish Republic -Primary Works and Relevant Studies], *Türkiye Araştırmaları Literatür Dergisi* 9, no. 18 (2011).

In the period of the Republic of Turkey, the first comprehensive Qur'ān commentary is *Hak Dini Kur'an Dili* (The Religion of the Truth, the Language of the Qur'ān) in Ottoman Turkish,¹⁸ produced by Elmalılı Muhammed Hamdi Yazır (d. 1942). The Parliament of the new Turkish Republic invited Elmalılı to write a Qur'ānic exegesis that took social affairs into consideration and addressed the people of today. Elmalılı's Qur'ān commentary is considered a product of and response to the religious, intellectual, political and social trends of the period.¹⁹ As a scholar, intellectual and philosopher, Elmalılı discusses numerous creedal, practical, scientific and philosophical topics in relation to interpretation of Qur'ānic verses and provides original thoughts and solutions while using modern philosophical knowledge and methodology. While doing this, he keeps the post-classical period framework by stressing hierarchy among the disciplines and knowledge then providing connections among the areas of knowledge.²⁰ Elmalılı's *tafsîr* has become very popular throughout modern Turkey.

According to Öztürk, around 30 Qur'ān commentaries have been produced from the 1930s to today for various interests, tendencies and purposes in modern Turkey. As full Qur'ān commentaries from beginning to end, three works were produced up to the 1946-1950 period: Konyalı Mehmed Vehbi Efendi's (d. 1949) *Hülasatü'l-Beyân*, Elmalılı's Qur'ān commentary and Ömer Rıza Doğrul's (d. 1952) *Tanrı Buyruğu, Kur'an-ı Kerim'in Tercüme ve Tefsîr-i Şerîfi* (first edition was published in 1934). From the 1950s to 2000s, works include: Hasan Basri Çantay's (d. 1964) translation-commentary *Kur'an-ı Hakîm ve Meâl-i Kerîm*, Ömer Nasuhi Bilmen's (d. 1971) *Kur'an-ı Kerim'in Türkçe Meal-i Âlisi ve Tefsiri*, Ali Arslan's *Büyük Kur'an Tefsiri: Hülasatü't-Tefâsîr*, Süleyman Ateş's *Yüce Kur'an'ın Çağdaş Tefsiri* (Modern Commentary of the Sublime Qur'ān), Bayraktar Bayraklı's *Yeni Bir Anlayışın Işığında Kur'an Tefsiri* (Qur'ānic Exegesis in the Light of New Understanding).²¹ There are also thematic *tafsîr* works such as Konyalı Mehmed Vehbi's *Ahkâm-ı Kur'âniyye* (Qur'ānic Rulings) and Bediuzzaman Said Nursî's (d. 1960) *Risale-i Nur*.²²

In 1998, the Turkish Presidency for Religious Affairs (Diyanet) commissioned four authors from Marmara University to write a new Qur'ān commentary. The authors produced a Qur'ān commentary, titled *Kur'an Yolu Türkçe Meâl ve Tefsir* (Path of the Qur'ān Turkish Translation and Commentary), in five volumes. Diyanet published the first edition in 2003-4

¹⁸ The most recent edition is available at http://ekitap.yek.gov.tr/urun/hak-dini-kur-an-dili--1-cilt-_743.aspx?CatId=279.

¹⁹ Susan Gunasti, "Approaches to Islam in the Thought of Elmalılı Muhammed Hamdi Yazır (1878-1942)" (PhD diss., Princeton University, 2011), 268-9; Susan Gunasti, *The Qur'an between the Ottoman Empire and the Turkish Republic An Exegetical Tradition* (London and New York: Routledge, 2019); İsmail Albayrak, "Turkish Exegeses of the Twentieth Century: Hak Dini Kur'an Dili," *Islamic Studies* 43, no. 3 (2004).

²⁰ Elmalılı Muhammed Hamdi Yazır, *Hak Dini Kur'an Dili* [The Religion of the Truth, the Language of the Qur'ān], ed. Asım Cüneyd Köksal and Murat Kaya (Istanbul: Türkiye Yazma Eserler Kurumu Başkanlığı), 69, accessed April 4, 2022, http://ekitap.yek.gov.tr/urun/hak-dini-kur-an-dili--1-cilt-_743.aspx?CatId=279.

²¹ Mustafa Öztürk, "Cumhuriyet Dönemi Telif Tefsirler" [*Tafsîr* Works of the Turkish Republic Period], *Türkiye Araştırmaları Literatür Dergisi* 10, no. 19-20 (2012).

²² For a detailed study, see Hakan Çoruh, *Modern Interpretation of the Qur'an: The Contribution of Bediuzzaman Said Nursi* (Cham, Switzerland: Palgrave, 2019). For a detailed overview of *tafsîr*, see Öztürk, "Cumhuriyet Dönemi" and Mertoglu, "Osmanlı ve Cumhuriyet Dönemi."

and the second in 2006. While the individual authors' contributions are not identified in the work, it has been available as an e-book since 2008.²³ The Diyanet commentary *Kur'an Yolu* is the last chain of the official *tafsir*²⁴ tradition in the Republic of Turkey. While producing a *tafsir* by multiple scholars under an official state institution to respond to contemporary needs is of particular importance, there is not much research on it. Therefore, this article analyses *Kur'an Yolu*, its major characteristics and methodology. It investigates if it could represent new directions in *tafsir* or a continuation of previous *tafsir* literature and where it sits in terms of Ottoman and Turkish Qur'an commentaries. A particular focus will be on the commentary's *Introduction* (pp. 13-51). The article argues, while the authors of *Kur'an Yolu* follow the classical mainstream Sunni framework and paradigm, innovative perspectives, selections of alternative options and critical engagement with classical *tafsir* and Islamic scholarship can be recognised throughout the volumes.

THE DIYANET QUR'ĀN COMMENTARY *KUR'AN YOLU* AND ITS MAJOR FEATURES

In the forward part of *Kur'an Yolu*, after a brief overview of the Qur'an, *tafsir* and the history of Turkish translation/commentary, Diyanet provides a brief history of *tafsir* production made under the guidance of Diyanet institution since the establishment of the Republic of Turkey (since 1923). In this context, Diyanet indicates its appointment of Elmalılı to write a new Turkish *tafsir* that would discuss social issues and address contemporary people in 1925. Then, Diyanet provides a context for the *Kur'an Yolu tafsir*. While there are other rich commentaries and sources, Turkish society was in need of a Diyanet-approved new Qur'an commentary which responds to contemporary needs.. Also, with the aim of benefitting from the existing scholarship of *Ilahiyat* faculties, Diyanet published *Kur'an Yolu: Türkçe Meâl ve Tefsir* (Path of the Qur'an: Turkish Translation and Commentary), prepared by a committee of scholars consisting of Prof. Dr. Hayreddin Karaman (b. 1934), Prof. Dr. İbrahim Kâfi Dönmez (b. 1951), Prof. Dr. Sadrettin Gümüş (b. 1945), and Prof. Dr. Mustafa Çağrı (b. 1950). However, the Diyanet was reluctant to assume full responsibility for its respective project, indicating the nature of *tafsir* is subjective, just "interpretation," and any commentators' intellectual views and expertise affect the *tafsir*.²⁵ Nevertheless, the Diyanet highlights "this *tafsir* is a valuable work, takes the needs of contemporary Muslims into consideration, relying on classical *tafsir* scholarship and knowledge. It is prepared by a committee of scholars who are competent in their

²³ Johanna Pink, "Tradition, Authority and Innovation in Contemporary Sunnī Tafsīr: Towards a Typology of Qur'an Commentaries from the Arab World, Indonesia and Turkey," *Journal of Qur'anic Studies* 12, (2010): 60.

²⁴ Pink considers *Kur'an Yolu* under *Institutional Commentaries*. Pink, "Tradition, Authority," 61.

²⁵ Hayrettin Karaman et al., *Kur'an Yolu Türkçe Meâl ve Tefsir* [Path of the Qur'an Turkish Translation and Commentary], revised ed. (Ankara: Diyanet İşleri Başkanlığı Yayınları, 2020), 9-10; Pink, "Tradition, Authority," 61.

expertise.”²⁶ What can be derived is that the Diyanet supports the *tafsīr*, but it highlights the individual authors’ preferences and interpretations belong to them.

It would be good to provide some information about the authors of the *Kur’an Yolu*. The authors have different expertise and scholarship interests. This can be considered an opportunity to provide multiple perspectives from several areas of knowledge such as Islamic jurisprudence, legal theories and Sufism. Prof. Karaman has been one of the influential *fiqh* (Islamic jurisprudence) scholars and academics at the Istanbul Institute of Higher Islamic Studies (Marmara University İlahiyat Faculty) for decades.²⁷ Prof. Çağrıcı has worked on Islamic philosophy and ethics in his academic scholarship. Prof. Dönmez’s specialty has been Islamic law and legal theories (*uṣūl al-fiqh*) throughout his academic career and Prof. Gümüş’s expertise is *tafsīr* and Arabic language from the same university (Marmara University İlahiyat Faculty).

In the preface, the authors point out they had previously worked together on a project of the translation of the Qur’ān (called *ma’āl* in Turkish scholarship). With this *tafsīr*, they aim to make a humble contribution to the Turkish people’s understanding of the Qur’ān. Moreover, while their different expertise (*tafsīr*, Islamic jurisprudence and methodology, Islamic philosophy and ethics) provided them important opportunities in terms of the necessities of Qur’ān interpretation, they decided the primary essential resources, principles and methodology in advance, cross-checking each other’s writings during the process, then collective discussions, criticism and revisions to remove the difficulties of a joint project. Furthermore, educated people at different levels were decided as a target audience. Also, they planned, instead of a large voluminous reference work, this *tafsīr* should be medium sized (five volumes), which can be read from beginning to end multiple times and contemplated, and makes a practical contribution to faith, thought and life. While they provided detailed information on some subjects in suitable places, they also referred to relevant resources.²⁸

THE MAJOR METHODOLOGY AND FEATURES OF *KUR’AN YOLU*

The authors describe their commentary as “a reason-based *tafsīr* made in accordance with the existing order of the Qur’ān.”²⁹ In response to a question about why there is need for a new commentary despite many existing commentaries, the committee, speaking in the first person, lists the major objectives and characteristics of their *tafsīr*:

1. The target audience is not the scholars who are researching Islam in expertise level; but is people who seek to understand the Qur’ān, make the Qur’ān a guidance in their life, having a cultural educational background in various levels.
2. Meaning and interpretations we [the authors] seek and aim to reach are in line with the major objective and contents of the Qur’ān that we provided information in the

²⁶ Karaman et al., *Kur’an Yolu*, 10.

²⁷ Hayrettin Karaman Hakkında [About Hayrettin Karaman], accessed April 21, 2022, www.hayrettin-karaman.net/kimdir.htm.

²⁸ Karaman et al., *Kur’an Yolu*, 11.

²⁹ *Ibid.*, 47.

Introduction.³⁰ In this context, we included in this *tafsīr* any knowledge and interpretations in existing *tafsīr* literature which satisfy us. We witnessed that any understanding and interpretation which satisfy us or we consider it appropriate for the target audience most of the time is available in more than one Qur’ān commentary. However, sometimes we have also witnessed that an understanding/interpretation we prefer is not available in any *tafsīr* source. In such cases, we attempted to provide our own interpretation (opinion) in accordance with the spirit of the Qur’ān, the general Islamic virtues, the necessities of *‘ilm*, and needs of this age.

3. We examined carefully the major sources of this *tafsīr* during the process of writing. We consulted with numerous Qur’ān commentaries and works in other fields either to seek knowledge or to test our opinions. Topics are discussed with books and among ourselves. We attempted to summarise the classical *tafsīr* literature and finally preferred and made an interpretation which seems to convince us and compatible with the main objective.
4. We have attempted to provide essence of knowledge and interpretations in the *tafsīr* literature. We have aimed to narrate fundamental knowledge and interpretations in the classical and even modern *tafsīr*, which are a treasure of Islamic culture though include lots of repetitions and some explanations not addressing a contemporary reader, by selecting and extracting them, thereby reporting understandably and in a proper way. We thought that this is of a particular significance and needed, it should not be described as “a simple narration”. However, such a practice did not prevent us (the authors) to express a new view and interpretation which our research and focus on the topic led to. On the other hand, increasing level of education and culture and interest in understanding of the Qur’ān caused us to provide more technical details on topics or referring to the relevant reliable resources such as *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (Turkish Diyanet’s Encyclopedia of Islam)³¹ and *İslâm’da İnanç İbadet ve Günlük Yaşayış Ansiklopedisi* (Encyclopedia of Faith, Worship, Daily Life in Islam, İFAV Encyclopedia).
5. In the translation and interpretation of Qur’ānic verses, first of all we attempt to ascertain the meanings during the revelation of the Qur’ān, what did the first society, which is addressed by the Qur’ān, understand the Divine messages or what the Divine messages aimed to express them. To achieve this; language of that society, its culture, beliefs and viewpoints, worldview, and social structure and relations are taken into consideration as much as possible. Besides, since all the knowledge, elucidations, criticisms, warnings, regulations which the Qur’ān provided to its first addressees also contain universal meaning, virtue and purposes; interpretations which manifest such understanding are made accordingly as much as possible.

³⁰ In the introduction, regarding the main objective and content of the Qur’ān, the authors cite from Shāh Waliyyullāh’s (d. 1762) work *al-Fawz al-Kabīr*. See Shāh Waliyyullāh, *al-Fawz al-Kabīr* [The Great Victory], accessed April 21, 2022, <https://al-maktaba.org/book/9964/4>. The next section will discuss this part of *Kur’an Yolu* in detail.

³¹ Available at <https://islamansiklopedisi.org.tr/>.

6. Abstaining from repetitions on the same topics in different parts of the Qur'ān, we made references before or forward where necessary. We made references limited in order to not distract readers and availability of *index*.
7. We provided greater discussions and knowledge on some significant concepts and terms in their main parts of the Qur'ān.
8. With regard to the chronological order of the Qur'ānic chapters, we relied on the Caliph 'Uthman's list.
9. We also cited from the Bible in the context of the previous religions, prophets, and nations to allow a comparison and to give additional information which is compatible with the Islamic beliefs and principles.
10. Besides Qur'ān commentaries and Qur'ānic sciences, we consulted with the Qur'ānic usages, studies on the relevant topics, authentic *ḥadiths*, general history, works on the time and life of the Prophet, and the history of religions.
11. In Islamic tradition, there have been various systematic books focusing on various aspects of Islam such as Islamic theology (*kalām*), jurisprudence, *akhlaq* (ethics), *taṣawwuf* (sufism), history of prophets and *sīra* genre (Biography of the Prophet Muhammad) along with sciences discussing human and his environment. Readers of this *tafsīr* should expect and seek guidance of the Qur'ān; knowledge, faith, conscience, ethics and education that the Qur'ān aims to instruct humanity rather than knowledge cited from books which are written in different fields mentioned above.
12. Choices in the translation part (*ma'āl*) is a product of this *tafsīr* work effort. Meanings which are not reflected in the translation and considered worthy are indicated in the *tafsīr* part. Different context requires different meanings for the same word expression. But, even if the context is the same or similar, providing diversity of translations for the words within the possible boundaries of the meaning -with the condition of not changing the original meaning- is considered richness.
13. Chapters of the Qur'ān were shared in accordance with work-balance, field expertise of the authors and the themes in the chapters. Other authors read and checked each author's translation and *tafsīr* in the light of the major sources; revisions and proposals such as changes, additions, or reduction were presented. Finally, different works that emerged were discussed among the authors and made one-single text after reaching reconciliation.³²

Based on the characteristics of this *tafsīr*, some experts provided their analytic points on *Kur'an Yolu*. For example, in his classification and analysis of the *tafsīr* literature in modern Turkey, Mustafa Öztürk puts *Kur'an Yolu* under *eclectic tendency*. However, he claims this eclecticism does not look coherent and consistent throughout the *tafsīr*. While the authors most of the time maintain a universal message could be derived from each verse of the Qur'ān, sometimes they provided opinions that are in line with the historicist approach such as some verses related to social order and law. Also, the authors sometimes look hesitant and cautious regarding *ta'wīl* (interpretation) and they are in the Salafī line; nevertheless,

³² Karaman et al., *Kur'an Yolu*, 48-51.

sometimes they produced some interpretations that overlap with the Mu'tazilī allegorical interpretation (*majāz*-based *ta'wīl*).³³ Johanna Pink categorises *Kur'an Yolu* under the “modernist” group. Providing intellectual context and a brief history of Islamic studies in modern Turkey, Pink highlights

it is hardly surprising that Indonesian and Turkish Qur'ān commentaries produced in an academic setting should prove more innovative, more open to other academic disciplines, more modernist in orientation, and more aware of reformist traditions within Islam than their Arab counterparts.³⁴

Taking into consideration the above, it could be concluded that Öztürk has a more critical approach to Diyanet's commentary. Pink's description and categorisation of *Kur'an Yolu* as “modernist” though the authors are from the Marmara *Ilahiyat* faculty looks interesting because a common description in Turkey is that Marmara University's *Ilahiyat* Faculty is more traditionalist and Ankara University's *Ilahiyat* Faculty is more modernist.

Some criticisms are made against *Kur'an Yolu* such as some typological errors, minor changes in approaches between the first and second editions, its didactic style and language, and the overall contents and contributions to contemporary issues.³⁵

MAJOR SOURCES OF THE QUR'ĀN COMMENTARY *KUR'AN YOLU*

The authors list frequently referenced *tafsīr* works in the introduction:

- Ibn Jarīr al-Ṭabarī (d. 922), *Jāmi' al-bayān*
- Abū Bakr al-Rāzī al-Jaṣṣāṣ (d. 980), *Aḥkām al-Qur'ān*
- Maḥmūd b. 'Umar al-Zamakhsharī (d. 1143), *al-Kashshāf*
- Abū Bakr Ibn al-'Arabī (d. 1148), *Aḥkām al-Qur'ān*
- 'Abdulḥak b. Ghālib b. 'Atiyya (d. 1151), *al-Muḥarrar al-wajīz*
- Fakhr Al-Dīn al-Rāzī (d. 1209), *Mafātīḥ al-ghayb*
- Ibn Kathīr (d. 1372), *Tafsīr al-Qur'ān al-'azīm*
- Abu'l-Barakāt al-Nasafī (d. 1310), *Madārik al-tanzīl*
- Muḥammad b. Aḥmad al-Anṣārī al-Qurtubī (d. 1214), *al-Jāmi' li-aḥkām al-Qur'ān*
- Muḥammad b. 'Ali al-Shawkānī (d. 1832), *Fath al-qadīr*
- Maḥmūd al-Ālūsī (d. 1854), *Rūḥ al-ma'ānī*
- Muḥammad Ṭāhir b. 'Āshūr (d. 1973), *al-Taḥrīr wa al-Tanwīr*
- Muḥammad Ḥamdi Yazır (d. 1942), *Hak Dini Kur'an Dili*
- Muḥammad Izzat Darwaza (d. 1984), *al-Tafsīr al-Ḥadīth*
- Süleyman Ateş, *Yüce Kur'an'ın Çağdaş Tefsiri*
- Muḥammad Asad (d. 1992), *Kur'an Mesajı* (Turkish translation)

³³ Öztürk, “Cumhuriyet Dönemi,” 50.

³⁴ Pink, “Tradition, Authority,” 76, 74.

³⁵ See Mustafa Öztürk, *Meâl Kültürümüz* [Our Translation Culture] (Ankara: Ankara Okulu Yay., 2008), 173, 176; Öztürk, “Cumhuriyet Dönemi,” 17-8.

These major *tafsīrs* the authors consulted show a wide type of works used from the classical to modern periods such as tradition-based and reason-based *tafsīr*, *tafsīr* of jurists, linguistic *tafsīr*, theological *tafsīr* and modern/modernist *tafsīr*. Among the above commentaries, al-Râzî's *tafsīr* is the most used source and the second most consulted work is al-Ṭabarî's Qur'ân commentary, though sometimes the authors criticised both commentators. Moreover, Ibn 'Âshûr's *tafsīr* is one of the major sources for *Kur'an Yolu* and this commentary is taken into consideration from the beginning to end. On many topics, the authors preferred Ibn 'Âshûr's opinions.³⁶ Furthermore, Zamakhsharî's and Ibn 'Atiyya's commentaries are also important sources for this project. In addition, Al-Shawkânî's commentary is another primary source of *Kur'an Yolu* and the authors also consulted Elmalili's commentary in many places. Finally, the authors highly used Asad's short commentary as well as criticised him sometimes. They quoted Rashid Ridha's (d. 1935) *Tafsīr al-Manār* and Mawdūdî's (d. 1979) *Tafhīm al-Qur'ân* in some places, but they did not include these two commentaries under their frequently referenced *tafsīr* list.³⁷ As indicated in the Introduction of *Kur'an Yolu*,³⁸ besides *tafsīr* works, many other sources from various fields are also used, such as authentic *ḥadīth* sources like Bukhârî's and Muslim's *Ṣaḥīḥs*, history works such as Ibn Sâ'd's (d. 845) *Ṭabaqât al-Kubrâ* and Muhammad Hamidullah's (d. 2002) works, dictionaries and Qur'ânic lexicography such as Râghib al-İsfahânî's (d. first quarter 11th century) *al-Mufradât*, and encyclopedias such as Turkish Diyanet's *Encyclopedia of Islam*.³⁹

QUR'ĀNIC SCIENCES IN THE INTRODUCTION OF *KUR'AN YOLU*

In the Introduction of *Kur'an Yolu*, the first main section is titled "The Noble Qur'ân" (*Kur'an-i Kerīm*) and the authors discuss the definition of the Qur'ân and its major characteristics, the seven letters (*aḥruf al-sab'ah*), the main objective of the Qur'ân and its contents, form (*shakl*) and style (*uslûb*) of the Qur'ân, inimitability of the Qur'ân (*i'jâz*), abrogation (*naskh*) and Qur'ânic sciences (*'ulûm al-Qur'ân*).⁴⁰ The authors provide general major approaches to these topics in the classical-modern Islamic scholarship while critically evaluating them and sometimes making their own preferences. Due to the scope of this article, this section will analyse the authors' approaches to the main objective of the Qur'ân and its contents, and the notion of abrogation (*naskh*).

The Main Objective of the Qur'ân and its Contents

The authors of the *tafsīr* highlight that the Qur'ân was sent is to correct people's beliefs; to improve their morality; to put their lives in order – a worldly life compatible with Divine

³⁶ Yusuf Ağkuş, "Kuran Yolu" Adlı Tefsirin Tefsir İlmi Açısından Değerlendirilmesi" [Evaluation of the Qur'an Commentary "Kur'an Yolu" in Terms of the Discipline of *Tafsīr*] (Master's diss., Selçuk University, 2008), 27-29.

³⁷ Ibid., 29-33.

³⁸ Karaman et al., *Kur'an Yolu*, 48-51.

³⁹ Ağkuş, "Kuran Yolu," 34-36.

⁴⁰ Karaman et al., *Kur'an Yolu*, 13-36.

will, pleasure and order; and to earn their eternal bliss. To achieve these objectives, the following is needed: commands and prohibitions, their applications depend on the knowledge that the source of these is God, promise of reward and punishment is needed to support this faith, knowledge and consciousness. In the authors' view, all contents of the Qur'ān related to knowledge, guidance and instructions can be divided into two categories: "what needs to be known and believed in" and "what needs to be done."⁴¹ After this, they cite from Shāh Waliyyullāh's work about the purpose and the contents of the Qur'ān:

The meanings which the Qur'ān contains never go beyond the (following) five categories of knowledge: 1. The science of judgements (*aḥkām*): those which are obligatory, recommended, permitted, detested, and forbidden, whether acts of worship, ordinary transactions, domestic management or civil polity. The detailed study of this field is entrusted to the care of the jurist. 2. The science of polemic...The clarification of this field of science is entrusted to the care of the scholar of rational theology. 3. The science of reminding others of the favours of Allah by clarifying the creation of the heavens and the earth, and inspiring the slaves of Allah with what they need, and making clear the perfect attributes of Allah. 4. The science of reminder of the Days of Allah. This is the description of the occurrences that Allah has caused to take place such as favouring the obedient and punishing criminals. 5. The science of reminding about death and what comes after it, such as the Rising from the dead, the Gathering, the Reckoning, the Scales, the Garden and the Fire.⁴²

The committee follows five categories of knowledge advocated by Shāh Waliyyullāh and criticises the view of some classical Qur'ān commentators that all information that human beings obtained and will receive before and after the Qur'ān is included in it. According to them, the truth is that the contents of the Qur'ān are those areas of knowledge. The information mentioned in various *sūrah*s, examples and analogies are provided to elucidate the contents of the Qur'ān and establish them in minds and hearts.⁴³ It is clear from the above that *Kur'an Yolu* has a critical approach to some Muslim scholars and classical literature, which maintain the Qur'ān includes all previous and future knowledge.

The committee follows Shāh Waliyyullāh regarding the style of the Qur'ān in expressing the five areas of knowledge, the logic behind the repetition of these five fields and the lack of order in explaining them.⁴⁴ This shows the committee's engagement with a large variety of resources from the classical to modern periods.

Abrogation (Naskh)

The literal meaning of *naskh* is to annul, supersede, obliterate, efface or cancel. Technically, it is defined as abrogation of one ruling by a subsequent ruling. The basis of this

⁴¹ Ibid., 26.

⁴² Shāh Waliyyullāh, *Al-Fawz al-Kabīr fī Uṣūl at-Taḥqīq: The Great Victory on Qur'ānic Hermeneutics of Shāh Waliyyullāh*, trans. Ṭāhir Maḥmūd Kīānī (London: Ta-Ha Publishers, 2014), 9-11; Waliyyullāh, *al-Fawz al-Kabīr*.

⁴³ Karaman et al., *Kur'an Yolu*, 26-27.

⁴⁴ Waliyyullāh, *Al-Fawz al-Kabīr*, 10-11, 156-8; Karaman et al., *Kur'an Yolu*, 29, 31-2.

notion is found in several Qur'ānic verses, with Q. 2:106⁴⁵ being the most important verse. Muslim scholars in general maintain, as this verse points out, certain Qur'ānic rulings or verses could be, and in fact were, abrogated. They were replaced by similar or better rulings or verses. Though most scholars accept there is abrogation within the Qur'ān, they differ regarding the number of abrogated verses. In the early period, some scholars argue for 235 instances of abrogation within the Qur'ān. In later periods, Suyūṭī (d. 1505) decreased the number to 20 by analysing and harmonising the so-called abrogated verses and Shāh Waliyyullāh reduced it further to only five instances.⁴⁶ It should be noted that broader usage of this concept in the early period, such as specification and its different understandings, resulted in different numbers.

The authors of *Kur'an Yolu* indicate the difference of understanding the concept of *naskh* between the earliest period and later period after the formation of the methodology of Islamic jurisprudence (*uṣūl al-fiqh*) and its recording. *Naskh* linguistically means “to change and remove,” and it is used in the absolute sense of these meanings in the first periods of Islam. However, after the formation of *uṣūl al-fiqh*, it is defined as “abrogation of the ruling of a previous verse by a subsequent verse while these verses are contradictory and opposite to a degree that they cannot be together.”⁴⁷ Moreover, the authors underline, due to these differences of understanding, the number of abrogating (*nāsikh*) and abrogated (*mansūkh*) verses was demonstrated differently. The first period interpreters considered changes that restrict the scope of previous rulings and bring specification (*qayd*) and limit them as abrogation. However, the number of abrogated (*mansūkh*) verses was reduced in the definition of the later jurists (*uṣūlī*). Furthermore, they emphasised the law of change, stating that among the laws that God has made dominion over human and nature, there is also the law of change. Divine religions (religious rulings) are compatible with this law because God sends religion and establishes the laws of nature. Due to a long period of time between two religions, it is natural that some rulings may change (except for universal unchangeable teachings such as the oneness of God). The committee continues its analysis by posing a question: In the first years of the preaching and application of a religion, is it permissible to present changeable rulings one after the other in order to familiarise addressees with new rulings and practices? As understood in the period of the companions of the Prophet, *‘ulama* generally accepted such changes like a specific ruling’s particularisation of a general ruling, limitation of the absolute expression, explaining a condition or qualification is not binding, declaring the meaning understood at first glance is not meant. Also, the majority of Sunni *‘ulama* accept that in cases of abrogation in the meaning of two rulings that are opposite to each other in every way, the latter repeals the previous ruling though some scholars argue “It is theoretically permissible, but there is no such example.”⁴⁸

⁴⁵ “Any revelation We cause to be superseded or forgotten, We replace with something better or similar. Do you [Prophet] not know that God has power over everything?” Abdel Haleem’s translation of the Qur’ān is used in this article. M.A.S. Abdel Haleem, *The Qur’ān* (New York: Oxford University Press, 2004).

⁴⁶ Abdullah Saeed, *Interpreting the Qur’ān* (London: Taylor & Francis e-Library, 2005), 77-8.

⁴⁷ Karaman et al., *Kur’an Yolu*, 34.

⁴⁸ *Ibid.*, 34-5.

After, the authors of *Kur'an Yolu* analyse the number of abrogated (*mansūkh*) verses in the Qur'ān by providing the classical and contemporary scholarly approaches and their own view. They remark, while some of those arguing the abrogation took place greatly increased the number, scholars such as Abu Bakr Ibn al-'Arabi (d. 1148) and Suyūfī brought down the number to 20 verses, modern Moroccan scholar Hājawi to 12 and Shāh Waliyyullāh⁴⁹ of India reduced it to five cases. Then the authors provided their critical analysis on the five abrogated verses, advocated by Shāh Waliyyullāh. In their view, three out of five verses are related to Prophet Muhammad. The first is a marriage specific to him; the second is the night prayer (*tahajjud*), which is also specifically binding on him; and the third asks those who want to speak to the Prophet in secret to give alms to the poor beforehand (Q. 58:12). Even if it is accepted these three verses are abrogated – which is also open to discussion – they are related to the life of the Prophet and the period in which he was alive. They are not relevant to the reason of setting the rules of religion by accustoming the Muslim community (*ummah*). The authors critically evaluate the remaining two verses, which are considered as abrogated by Shāh Waliyyullāh, and they reconcile the so-called contradictory verses:

1. There is a view that the inheritance verse (Q. 4:11-12) abrogated Q. 2:180, which asks to bequeath the property to parents and relatives reasonably. However, the authors highlight it is possible to interpret and reconcile these verses by thinking the inheritance verse just narrows the scope of Q. 2:180 and puts it in effect.
2. Regarding Q. 8:65-66, there are some who maintain an abrogation between the verses. But the authors disagree with this view and harmonise them.⁵⁰

Taking this into account, it could be concluded the authors of *Kur'an Yolu* attempted to go further on Shāh Waliyyullāh's five cases of abrogation by reconciling the verses. Seeking to reconcile so-called abrogated (*mansūkh*) verses can be considered a good development as the aim considers applicability and relevance of any verse in different times and places.

METHOD OF *TAFSĪR* IN THE INTRODUCTION OF *KUR'AN YOLU*

In the Introduction of the Qur'ān commentary *Kur'an Yolu*, the second main section is titled “TEFSĪR” (Qur'ānic Exegesis), and the authors examine definitions of *tafsīr* (exegesis) and *ta'wīl* (interpretation), the need for interpretation, method for understanding the Qur'ān, types of *tafsīr*, the major characteristics of the *Kur'an Yolu* and its *tafsīr* sources (which is discussed in the previous sections). This section will just investigate the authors' approaches to methods for understanding the Qur'ān.

The authors hold the fact that an enormous endeavour and activity has been put forward since the early periods of Islam to understand the Qur'ān properly; as a result, a rich literature has been established. They provide Imam Shāfi'ī's (d. 820) *al-Risāla* as an example from the formative period. Imam Shāfi'ī posed the question “How does he explain?” instead of “How to understand?” At the beginning of his book, he attempted to determine “How does God

⁴⁹ Waliyyullāh, *Al-Fawz al-Kabīr*, 83-93.

⁵⁰ Karaman et al., *Kur'an Yolu*, 35.

clarify his own judgment and through which words and concepts.”⁵¹ Then the authors focus on the problem of “understanding the will of God from the divine speech heard from the Prophet” in Ghazzalī’s (d. 1111) *al-Mustasfā*.⁵² After providing Ghazzalī’s discussions on the necessity of knowledge of the language used to understand the Qur’ān, the wording and its clear or ambiguous indications to meaning, they further elaborate words and their indications to meanings and textual implications via Al-Shawkānī’s *Irshād al-Fuḥūl*, a work on Islamic legal theories (*uṣūl al-fiqh*).⁵³

Moreover, the authors provide a summary of the classical *uṣūlī* approach to the method of understanding the Qur’ān and compare this with modern hermeneutical discussions and methods. They point out that classical *uṣūlī* scholars considered the textual implications (*dalāla*, characteristics of the expression) of the Arabic language since the age when the Qur’ān was revealed; they acted through the word (*lafẓ*) and they believed the meanings of verses and *hadīth* and their rulings are valid for all times and places. Within this framework, they sought to understand and interpret the Qur’ān. *Uṣūl* scholars evaluated the main objectives (*maqāṣid*), they deduced from the whole of Qur’ān and the *hadīth*, as the wisdom of verses and *hadīth* one by one and provided explanations on this basis. If meaning of a certain verse or *hadīth* at first glance contradicts with reason, the main objectives (*maqāṣid*) or stronger evidence such as *nuṣūṣ* (Qur’ānic or prophetic texts or passages) whose meanings are clear and certain, they made *ta’wīl* (interpretation) of the weaker on the basis of the stronger one.⁵⁴ It is clear from the above that the authors of *Kur’an Yolu* analyse the method of understanding/interpreting the Qur’ān in the light of classical *uṣūl al-fiqh* literature. This approach is of particular significance as *uṣūl al-fiqh* is considered a major methodological discipline not just for Islamic jurisprudence but also for the religion of Islam in general.

Furthermore, the committee of the commentary *Kur’an Yolu* underline, in the classical *tafsīr* method, the effort to understand the Qur’ānic text is mainly based on not harming the independence of the Qur’ān. However, in recent times, besides the classical method, the idea of assigning the Qur’ān a determinative function during life by carrying the Qur’ān to the conditions of the time, in which it is lived, has become more focus of discussions with regard to the method of *tafsīr*. According to some contemporary Islamic scholars and intellectuals, from Imam Shāfi‘ī, the classical *uṣūl al-fiqh* and particularly members of the people of *hadīth* (*ahl al-hadīth*) stressed the concern of preserving the independence of the Qur’ānic text against the subjectivity of the interpreter. Over time, the exaggeration of this concern gradually caused the subject (*faqīh*, jurist; *mutakallim*, theologian) of the understanding of the text to stay away from the conditions of the period and society in which they lived. This has damaged the transmission of the Qur’ān to the present age and its determinative function. The committee notes the basic suggestion shared by some contemporary scholars is: “the

⁵¹ Ibid., 39.

⁵² A famous book on Islamic legal theories (*uṣūl al-fiqh*) and it is considered one of primary sources according to the theologians’ method. See Abu Hamid Ghazzālī, *al-Mustasfā fī ‘ilmi’l-uṣūl* [The Quintessence in Principles of Jurisprudence] (Bulak, 1324), I-II.

⁵³ Karaman et al., *Kur’an Yolu*, 39-41.

⁵⁴ Ibid., 41.

extraction of the universal messages of the Qur'ān and its basic principles and purposes from the text via certain methods and their application to various historical situations.”⁵⁵ Thus, integrating the Qur'ān with life today, as it was in its early days, and producing solutions from the Qur'ān to address the problems of Muslims and humanity in general will be possible.⁵⁶ After, the authors of *Kur'an Yolu* critically evaluate the classical and modern hermeneutics and make some critical comments. In their view, new views on understanding the Qur'ān also have some problems as the proponents have not yet reached unity of method. In addition, the criticism of those who argue for the necessity of the classical interpretative method on such new method suggestions are still among the topics discussed by the relevant scientific circles. There is also a strong community who believes it is necessary to continue the classical interpretative method, opposing the new proposals. Finally, the authors make some concluding remarks, highlighting that

Hopeful discussions have been taking place with regard to understanding and interpreting the Qur'ān in today's Islamic world; all these developments have contributed to making significant progress towards the correct understanding of the Qur'ān and to revealing serious studies in the field of Qur'ānic studies.⁵⁷

It is interesting to note here at the end of the discussions, the authors refer to Prof. Mehmet Paçacı's entry for Turkish Diyanet's *Encyclopedia of Islam*.⁵⁸ As can be seen, the authors summarise the classical method and new methods objectively, comparing and contrasting their arguments and reasonings while also making some critical comments.

CONCLUSION

This article has provided a brief overview of *tafsīr* production and culture in the Ottoman period and in the period of the Republic of Turkey. Then, the Diyanet Qur'ān commentary *Kur'an Yolu* as an official/institutional *tafsīr*, its major characteristics and methodology are analysed. The article has investigated its main characteristics thereby placing it among the traditional and modern *tafsīr* scholarship. A particular focus was made on the commentary's Introduction (pp. 13-51) as it provides the major objectives and characteristics of this *tafsīr*, its major sources, approaches to the Qur'ān and certain Qur'ānic sciences, principles of *tafsīr*, hermeneutical discussions and method for understanding the Qur'ān. Moreover, the article has engaged with some existing studies (in Turkish and English) about this *tafsīr*. The article argues, while the authors of *Kur'an Yolu* follow the classical mainstream Sunni framework and paradigm, they have innovative perspectives, selections of alternative options, and critical engagement with the classical *tafsīr* and Islamic scholarship. While little is known about the non-Arabic exegetical production in other parts of the Islamic world, scholarly

⁵⁵ Ibid., 42; See Fazlur Rahman's "double movement theory," Saeed, *Interpreting the Qur'an*, 4, 128.

⁵⁶ Karaman et al., *Kur'an Yolu*, 42.

⁵⁷ Ibid.

⁵⁸ Mehmet Paçacı, "Kur'an," VII. Açıklanması ve Yorumlanması ["Qur'ān," VII. Its Explanation and Interpretation], in *DİA (Diyanet Encyclopedia of Islam)*, vol. XXVI, ed. Diyanet (Istanbul: TDV İslâm Araştırmaları Merkezi, 2002), accessed April 21, 2022, <https://islamansiklopedisi.org.tr/kuran#5-aciklanmasi-ve-yorumlanmasi>.

studies have been recently growing in the English language. More studies on the Diyanet Qur'ān commentary, produced by a committee, would open new perspectives and understandings in our existing field of Qur'ānic and *tafsīr* studies.

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