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ONE OF THE EARLIEST TRANSLATIONS OF QUR'AN IN TURKIC: THE COPY OF UZBEKISTAN (WITH THE TURKIC-PERSIAN INTERLINEAR TRANSLATION)

Türkçe İlk Kur'an Tercümelelerinden Özbekistan Nüshası (Satır Arası Türkçe-Farsça Tercümesi)

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ABSTRACT

Islam as the official state religion of the Turks, after they accept the Qur'an as a whole has been translated into Turkic. The emergence of Islam in the Arabian Peninsula, M. 6-7. Centuries have come across. The official state religion of Islam among the Turks as the nearly three centuries after the birth of Islam corresponds to. Exception of some Turkic tribes and small communities would be held if the official state religion of Islam as an independent state, the first Muslim Turkic Idil (Volga) is a Bulgarian state. Indeed, the first independent Turkic-Islamic state, Idil (Volga), the Bulgarian Khanate, Islamic countries, completely away from the years and this religion is adopted Bulgarian territory Islamic geography that is joined to the Bulgarian nation, the Abbasid Caliphate's moral authority had adopted. Later Qarakhanids, Ghaznavids and Seljuks Turkic-Islamic state, has emerged as. With Islam as the state religion of the Qur'an translated into Turkic, was to accelerate the work. With Islam as the state religion of the Qur'an translated into Turkic, was to accelerate the work. In this way, the protector of religion as a state institution for the translation work has also gained a formal qualification.

The first translation of the Qur'an into Turkic is often the so-called line-search technique using the vocabulary words were translated. Arabic words in Qur'an to each is given in Turkic. This method, called line-cross early in the first translation of the Qur'an is the common translation techniques. Qur'an translation in Transoxiana in default on the translation is based on bilingualism. In other words, this region has been a translation of the Qur'an in the Arabic word for money is given to both Turkic and Persian. X. century Persian and Turkic, Samarkand, Bukhara region was located in the common language of culture used. In this region today is the question of Persian domination.

This paper aims to trace the presentation, characterisation, language and importance in our cultural life of the copy of Uzbekistan which is one of the oldest Turkic Qur'an translations. This work, on which we have been conducting a doctoral study, is also important in terms of the first time to be discussed and examined.

Keywords: The Earliest Translations of Qur'an in Turkic, With the Turkic-Persian Interlinear Translation, The Qarakhanid Turkic, The Uzbekistan Copy of old Turkic Qur'an, Persian Language, Turkic Language

ÖZET

Türkler'in İslamiyeti resmî devlet dini olarak kabul etmelerinden sonra Kur'an bir bütün olarak Türkçeye tercüme edilmeye başlanmıştır. İslam dininin Arap yarımadasında ortaya çıkışı miladî 6-7. yüzyıllara rast gelmektedir. İslam dininin Türkler arasında resmî devlet dini olarak kabulü ise İslam'ın doğuşundan yaklaşık üç asır sonrasına tekabül etmektedir. Bazı Türk boyları ve küçük topluluklar istisna tutulacak olursa İslamiyeti resmi devlet dini olarak kabul eden bağımsız ilk Müslüman Türk devleti İdil (Volga) Bulgar devletidir. Nitekim ilk bağımsız Türk-İslam devleti İdil (Volga) Bulgar Hanlığı, İslam ülkelerinin tamamen uzağında idi ve bu dinin kabulüyle Bulgar toprakları İslam coğrafyasına katılmış, Bulgar milleti de Abbasi Hilafeti'nin manevî otoritesini kabul etmişti. Daha sonraki dönemlerde Karahanlılar, Gazneliler ve Selçuklular Türk-İslam devleti olarak ortaya çıkmıştır. İslam'ın devlet dini olarak kabulüyle Kur'an'ın Türkçeye tercüme işi hız kazanmıştır. Bu şekilde dinin hamisi bir devlet kurumu olduğu için tercüme işleri de resmî bir nitelik kazanmıştır.

Kur'an'ın Türkçeye ilk tercümeleleri genellikle satırarası diye tabir edilen kelime kelime tercüme tekniği kullanılarak yapılmıştır. Kur'an'da geçen her bir Arapça kelimeye Türkçe karşılıklar verilmiştir. Satır-arası adı verilen bu yöntem erken dönem ilk Kur'an tercümelelerinde görülen çeviri tekniğidir. Maveraünnehir bölgesinde yapıldığı varsayılan Kur'an tercümelelerinde çevirilerde iki dillilik

esas alınmıştır. Bir başka ifadeyle bu bölgede yapılmış Kur'an tercümelerinde Arapça kelimelere hem Türkçe hem de Farsça karşılıklar verilmiştir. X. yüzyılda Farsça ve Türkçe Semerkant, Buhara bölgelerinde ortaklaşa kullanılan bir kültür dili konumundaydı. Bugün için de bu coğrafyada Farsçanın tahakkümü söz konusudur denilebilir.

Bu yazıda Türkçe en eski Kur'an tercümelerinden Özbekistan Nüshasının tanıtımı, tavsifi, dili ve kültür hayatımızdaki önemi üzerinde durulacaktır. Üzerinde doktora çalışması yaptığımız bu eser ilk defa ele alınıp incelenmesi bakımından ayrıca önem arz etmektedir.

Anahtar Kelimeler: Türkçe İlk Kur'an Tercümeleeri, Türkçe-Farsça Satırarası Tercümeleer, Karahanlı Türkçesi, Özbekistan Nüshası Kur'an Tercümesi, Farsça, Türkçe

1. INTRODUCTION

After Turks had accepted Islam as the official state religion, the Qur'an was translated into Turkic as a whole. The emergence of the Islamic religion in the Arabian Peninsula dates back to the 6th and 7th centuries. The adoption of Islam as the official state religion among the Turks corresponds to circa three centuries after the birth of Islam. If some Turkic tribes and small communities are exempted, Idil (Volga), the first independent Muslim Turkic state accepting Islam as the official state religion, is the state of Volga (Idyll) Bulgaria. Thus, Volga (Idyll) Bulgarian Khanate, the first independent Turkic-Islamic state, was completely far from Islamic countries, Bulgarian territory joined the Islamic geography with the acceptance of this religion, and the Bulgarian nation also accepted the spiritual authority of the Abbasid Caliphate.i

The Qarakhanid Khanate, the Ghaznavid dynasty and the Seljuq dynasty emerged as the Turkic-Islamic state in later periods. With the acceptance of Islam as the state religion, the translation of the Qur'an into Turkic accelerated. As the patron of the religion was a state institution in this way, translation activities gained an official quality.

The first translations of the Qur'an into Turkic were made using the word-for-word translation technique, which is often referred to as interlinear translation. Turkic equivalents were given to each Arabic word mentioned in the Qur'an. This method called *interlinear translation* is the translation technique seen in the first early Qur'an translations. Bilingualism was taken as the basis in the translations of the Qur'an, which are supposed to be made in the region of Transoxiana. In other words, both Turkic and Persian equivalents were given to Arabic words in the Qur'an translations made in this region. In the 10th century, Persian and Turkic were a common language of culture in the regions of Samarkand and Bukhara. Today, Persian domination is discussed in this geography.

Turks made a transition to the religion of Islam in masses during the period of the Qarakhanid Khanate, during the period of Satuq Bughra Khan. This transition was a turning point in Turkic language and literature. Just as the Uyghurs' religious conversion had affected their language and literature, this change was equally effective. The Turkic nation caring about the holiness had to know the language of the Holy Scripture in order to understand the Qur'an. However, since it was not possible for everyone to learn Arabic, the language of the Qur'an, it might be said that the translation was applied.

After Turks had accepted the religion of Islam, the translation activities of various books of principles of Islamic jurisprudence into Turkic was an obligation for them to learn the rules of the new religion in their own language.ii

The official acceptance of Islam as a state religion took place in the period of the Qarakhanid Khanate in the 10th century. It is surely beyond doubt that soon after the Turks had collectively accepted Islam, they needed a Turkic translation of the Qur'an in order to be able to understand it, penetrate its meaning and learn its bases properly.

Translation activities of the Holy Scripture into other languages began in the first years of Islam. The translation activity has gained speed over time and it is known that the Qur'an translated into different world languages has been translated into more than a hundred languages.iii

“It is surely beyond doubt that after the Turks had collectively accepted Islam in the middle of the 10th century, they needed to learn the instructions and bases of the new religion, and consequently they wanted to translate the Qur’an -the main source- into their own language.”^{iv}

These translations were generally interlinear translation (word-for-word) and one-to-one word equivalents were given. As it is known, the first Qur’an translation was into Persian. Rumour has it that, this translation activity continued till the time of the Prophet (Ata, 2004: IX).

Fuat Köprülü states that the first Turkic translation of the Qur’an was made in the first half of the 11th century.^v

It is unfortunately not known that the first Turkic translation of the Qur’an was made by whom, when and where. Although some scientists say that the first Turkic translation was also made in the period of Persian translation, these statements have not become definite yet. “The translations of the Qur’an into Anatolian Turkic began in the period of principalities (*beyliks*) founded after the distribution of the Seljuk Empire. These first translations were written in interpretation rather than interlinear translation (word-for-word). These are generally interpretations of some short surahs.”^{vi}

The most frequently method used in the Qur’an translations is interlinear translation. Turkic equivalents were given to each Arabic word with this method. Responding to each word is a good method to lexicalize Turkic words and activate affixes, but it disrupts the syntax structure of Turkic.

Translations made through the method of interlinear translation coincide with the late 14th century and the beginning of the 15th century.^{vii} There are six known copies of translations made into the Eastern Turkic such as Qarakhanid Turkic, Kipchak-Oghuz, and Khwarazm Turkic^{viii}.

It is known that the first translation of the Qur’an into Persian was made in Bukhara during the reign of the Amir Abu Salih Mansur ibn Nuh I (961-976)^{ix} within the time of the Samanid Empire (the Samanids). Tabarī’s^x Qur’an interpretation was taken as the basis in this translation made by the order of the Amir. This translation has the feature of word-for-for translation (interlinear translation) without any explanation or comment. It is explained in this Persian translation why such a study was needed. As it is understood from this explanation, Tabarī’s Qur’an interpretation with forty volumes was brought to the Amir Mansur ibn Nuh. The Samanids’ Amir Mansur ibn Nuh who had difficulty in reading and understanding the interpretation wanted this Arabic interpretation be translated into Persian.^{xi}

2. ABOUT THE FIRST QUR’AN TRANSLATIONS INTO TURKIC

Turks who accepted the religion of Islam in masses needed to translate the book of the new religion into their own language -*Turkic*-. Today, it is not known that the first Turkic translation of the Qur’an was made by whom, when and where. There are different opinions on this subject in the sources.

According to the information provided by the available historical sources, the first Qur’an translation was into Persian. Tabarī’s Qur’an interpretation was taken as an example in this interlinear Qur’an translation into Persian made by the order of The Samanids’ Amir Mansur ibn Nuh (961-976). In the presentation part of this first translation, the intent and the target group(s) of the translation were explained^{xii}.

As it is understood from this explanation, Tabarī’s Qur’an interpretation with forty volumes was brought to the Amir Mansur ibn Nuh. The Samanids’ Amir Mansur ibn Nuh who had difficulty in reading and understanding the interpretation wanted this Arabic interpretation be translated into Persian. For this reason, he gathered the ulama (*scholars, literally the learned ones*) of Transoxiana and received an approval from them on the subject. The ulama also stated that it was appropriate to read and write Qur’an interpretation in Persian for those who did not know Arabic. With the command of the Amir, the ulama from Bukhara, Balkh, Samarkand, Isbicâb and Fergana thereupon undertook the mission of translation. Later, the Amir asked the ulama to choose the best ones among them who

were most qualified to the subject. They shortened Ṭabarī's Qur'an interpretation as much as possible and translated it into Persian^{xiii}.

It is not known today the first Turkic translation of the Qur'an was made by whom, when and where. Zeki Velidi Togan states^{xiv} that the first Turkic translation was made in the same period as the Persian translation and he evidentially refers the Turk from Isbicâb in the translation committee. If this viewpoint of Zeki Velidi is taken as basis, it should be said that the first Turkic translation of the Qur'an was made in the 10th century.

Fuat Köprülü and Abdülkadir İnan state that the first Turkic translation of the Qur'an was made in the first half of the 11th century.

The method used in the early period of Qur'an translations is interlinear translation. Turkic and/or Persian equivalents were given to each Arabic word with this method. Responding to each word is a good method to lexicalize Turkic words and activate affixes, but it disrupts the syntax structure of Turkic.

3. THE COPY OF UZBEKISTAN (TASHKENT-UZBEKISTAN)

This Qur'an translation, which is registered in the number of 2008 in the Institute of Oriental Science called Abu Rayhan al-Birunī at Uzbekistan Academy of Sciences, includes an interlinear Turkic-Persian translation.^{xv} The missing copy is totally 273 leaves. We did not make any replacement of the leaves throughout our study. We enumerated the leaves in the original form. The volume of the copy has been repaired many times. This can be easily understood from the paper type and colour of the leaf.

The surahs and their abbreviations in the translation text are shown as follows:

B: Surah Al-Baqarah

A: Surah Al-i Imran

N: Surah An-Nisa'

E: Surah Al-An'am

M: Surah Al-Ma'idah

The following leaves appears to be duplicate in the Copy of Uzbekistan: 3b-4a, 4b-5a, 5b-6a, 42a-141b, 171a-170b, 184a-183b, 231a-230b, 249a-248b, 261a-260b, 262a-261b. It is seen that there are some faint and illegible parts, including Arabic text in some of the relevant repeating leaves.

It is not known that the Copy of Uzbekistan was written by whom, when and why. The work was donated by the education committee of Uzbekistan assembly to the Institute of Oriental Science called Abu Rayhan al-Birunī at Uzbekistan Academy of Sciences. What was said about the copy could not go beyond assumptions.

There is a total of five surahs in the Copy of Uzbekistan. The distribution of surahs in the translation is as follows:

The Name of Surah	The Number of Surah	The Number of Verse	The Number of Translation Page	The Verses in Translation
Al-Bakarah	Q.2	286	4a1-90b1; 269a1-270b1	*23-75, *100-282*, *285; *85-89*
Surah Al-i Imran	Q.3	200	91a1-143b1	1-200
Surah An-Nisa'	Q.4	176	143b1-196b1; 261a1-267b1	1-157*; *157-176
Surah Al-Ma'idah	Q.5	120	197a1-206b1 207a1-222b1 247a1-254b1 255a1-260b1 267b1-268b1	*60-91*; *17-60* *2-17* *91-108* 1-2*

Surah Al-An'am	Q.6	165	223a1-238b1 239a1-246b1	*96-145* *72-96*
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The 2nd surah (with some deficiencies), the 3rd surah and the 4th surah are complete, the 5th surah consists of 1-117 verses and the 6th surah consists of 71-136 in this Qur'an Translation. The translation is an interlinear translation, and Turkic and Persian equivalents were given to the Arabic words. Pages numbered 1-3 and 19-22 were later added and only Arabic text was included in these pages.

It is A. A. Semenov who first introduced the Qur'an translation to the science worldxvi. A. A. Semenov prepared a catalogue of the manuscripts of the Institute of Oriental Science called Abu Rayhan al-Biruni at Uzbekistan Academy of Sciences. He characterized this Qur'an translation in the fourth volume of the catalogue in question. Eckmann based his knowledge of this copy on Semenovxvii.

Another interlinear Qur'an translation which has both Turkic and Persian equivalents is the copy of Great Britain (Rylands) as recalled. The Persian word was at the top and the Turkic word was at the bottom as an interlinear technique in the copy of Great Britain. A different method was followed in the copy of Tashkent: The translation text was horizontally written; The Persian interlinear translation was from top to bottom and the Turkic interlinear translation was from bottom to top. The Persian equivalent was given as the Arabic word with the extension from right to left bottom, and the Turkic equivalent was written with the extension from the right bottom to the left top in other words from the part where the Persian equivalent ended and sometimes where it crossed the Persian equivalent from the bottom to the top. It seems that the Turkic and Persian words are holding hands in the text or they resemble successive mountain ranges.

There are 5 lines on each page of this missing translation of the Qur'an. Although the leaf of 267b which is the beginning of surah (Al-Ma'idah) of 5 lines, there is only one-word-translation in the 2nd line. The leaf of 200b consists normally of 5 lines, but the 6th line and its translation were written on the left side of leaf through an ascending order. Similarly, the 6th line was placed on the right side of the leaf of 212a with its translations.

Arabic verses were written in bold and a sulus script (a script variety of Islamic calligraphy); the Turkic and Persian equivalents were written in a very fine line compared to the Arabic words. The main pages of the manuscript were not in order, the pages between 1 and 3 and between 19 and 22 pages were added later, and only Arabic text was given there. Al-Fatihah is missing at the beginning of the translation. The first page (1a-6 lines) of the Qur'an translation was added later. As it was said before, only the text of the Qur'an in Arabic appears in this leaf starting with surah Al-Baqarah. The person who made this adding wrote the name of the surah and the number of the verse in red ink. (1b-7 lines), (2a-7 lines), two lines were added to the left side. Total 9 lines.), (2b and 3a, 7 lines) (3b-7 lines). The section up to this part was added later and it only contains the Arabic text. The untranslated part with the Arabic text starting with the beginning of surah Al-Baqarah ends with the line 7 of (3b) verse and 24th verse of surah Al-Baqarah امنوا و عملوا الصالحات ان لهم جنات تجري

With the verse of (4a), it was switched to the main text and the Qur'an translation. The translation begins with the end of the 23rd verse of surah Al-Baqarah:

شهداءكم من دون الله ان كنتم صادقين

There are some similar additions in the middle and various parts of the translation. The verses such as 19a, 19b-20a, 20b-21a, 21b-22a, 22b also involve Arabic texts that were added to the translation later. There are not any translations in the adding. Even the three verses added from the beginning were so worn that they were filled with fine pores. It is seen that these adding were repaired and patches of other kinds of paper were put on them.

Parts of the main Arabic text that were deleted or falsified in various places of the manuscript were intervened later through another style of writing, but the Turkic and Persian equivalents of the related

word were not given. In some leaves, difficulties in reading might occur in the translated parts of the text as a result of ink scattering. Most especially the leaf of 261a was extremely faint and illegible. Since even the Arabic verse was unreadable, the illegible parts of the verse were rewritten.

In the first line, the Persian translations (inclined) from top to bottom and the Turkic translations (inclined) from bottom to top follow each other in series. There was a mistake in the positions of the Persian and Turkic words in some places. Therefore, it is necessary to be careful with this order while transferring both Turkic and Persian translation into the text. Otherwise, Turkic and Persian words can be confused.

A light straw-coloured manila paper of the translated text changed in some places. Light yellow, bright, straw-coloured surface was sometimes replaced by a chickpea-coloured paper. The outer cover of the manuscript is a light brown leather. There are different geometrical ornaments on this leather. This work which is stored among rare manuscripts in the library named al-Birunī is kept in a special velvet in red.

There are many ornaments on this 29x36xviii cm sized manuscript reflecting the ornamental art of the region of Transoxiana. The right and left sides of each leaf are decorated with two different ornaments. The beginning of the manuscript and the end of the surahs are decorated with gold and colour. There are golden colors, ornaments and titles in the text and ruler.

The information (that) Semenov gave about the translation is as follows:

Описываемая рукопись Корана включает в себе фрагмент, охватывающий арабский текст 2-главы (с несколькими пропусками), 3-главы (целиком), 4-главы (целиком), 5-главы (1-117 стих) и 6-главы (71-136 стих).

Листы основного состава рукописи перепутаны при переплете. Лл. 1-3 и 19-22 более позднего происхождения, содержат лишь арабский текст. На листах основного состава рукописи, написанной крупным красивым четким почерком сулс, арабский текст сопровождается подстрочным, слово за слово, переводом на персидский и узбекский (тюркский) языки.

По характеру толстой лощеной бумаги, по почерку и пунктуации букв рукопись следует отнести к XIII в. За это говорят и встречающиеся в персидском тексте слова, не употребляющиеся в более позднем литературном языке, и характер тюркского перевода, язык которого приходится признавать, по принятой в настоящее время терминологии, караханидско-кипчакским. Памятник чрезвычайно интересен и важен для истории старозубекского языка. Другой экземпляр того же тюркского перевода Корана (полностью арабский текст с одним только тюркским переводом) обнаружен летом 1936 г. в одной стамбульской рукописи.

“The leaves from 1 to 3 and from 19 to 22 is just the Arabic text. The Arabic text with a sulus script (a script variety of Islamic calligraphy) written in a beautiful handwriting, the Persian and Uzbek (Turkic language) text is coordinated with Arabic on the main text page.

When analysed the thick-coated paper, handwriting and punctuation marks and the quality of the writing, the work should be attributed to the 13th century. Considering the Persian text and Turkic translation, we should include the work in the area of Qarakhanid-Kipchak. The most interesting and important part of the work is for the history of the ancient Uzbek language”.

4. THE AREA AND LANGUAGE OF THE COPY OF UZBEKISTAN

Common Central Asian Turkic has a special place and importance in the historical periods of the Turkic language. The lack of historical texts which are also known as Qarakhanid Turkic or Khakaniye Turkic period and language features of this period leads us to unable to determine the period and language features.

If partial differences are not taken into account, Orkhon Turkic language (also Gokturk), the Uyghur (Uighur language), Qarakhanid Turkic and Khwarezmian are the continuation of each other. The fact that the Turks spread over a wide geographical area in Turan (the Land of Turan historical region in Central Asia), in Turkestan, caused their languages to show different characteristics. Mahmūd al-Kāshgarī (1005 CE- 1102 CE) Mahmud ibn Hussayn ibn Muhammed al-Kashgari discussed this situation widely in his famous workxxx.

It is understood from the information given by Mahmūd al-Kāshgarī and the works written in that period that there are various phonetic and morphological differences among the Turkic tribes. For this reason, we chose to name the period of Turkic language covering the 10th-13th centuries with the phrase “Common Central Asian (Common Turkestan) Turkic” instead of Qarakhanid Turkic.

Since the information about the work in many of early period of Qur’an translations is not available, it is difficult to express an opinion about the area and language of the relevant work. A similar situation exists for the current Qur’an translation of the copy of Uzbekistan. We can mention the region of Transoxiana as the writing place of the copy of Uzbekistan in general and Bukhara in particular. The Samanids prevailed in Bukhara for a long time, the capital city of the Samanids. As it is known, the official language of the Samanids was Persian, but the vast majority of the Samanid Empire was Turkic, and this Turkic population grew over time. Because most of the Turks belonging to Oghuz, Karluk and Kipchak migrated to the lands of Samanids in the 10th century. The Samanids also made Islam a prerequisite for accepting these Turks. Turkic population in the regions of Samarkand and especially Bukhara increased over time due to the economic, political and similar reasons. Turks who had joined to the community of Sogdia and Iran created a common cultural area in Bukhara and Samarkand. Persian and Turkic became two important spoken languages in this region and this situation naturally reflected in the language of writing.

Mahmūd al-Kashgarī states that the tribes of Sogdak, Kenchek and Argu spoke two languages and their accents were bad because they joined to Iranians. The presence of an Argu Turk in the committee of first Persian translation might be the clear evidence of his knowledge of Persian as well as Turkic. For this reason, the first Turkic translation should also be recent with the Persian translation. Because the Argu Turk who knew both Turkic and Persian fluently might have made the Turkic translation inspired by the Persian translation. The first Persian translation was already made for the people of Transoxiana, whose people were bilingual (Turkic-Persian).

Today, Persian still has a noticeable effect and use in Samarkand and Bukhara which are located within the administrative borders of the Republic of Uzbekistan. It is known that Persian and Tajik are spoken by a great majority of the people in Zeravshan, Navoiy, Samarkand and Bukhara and some of the villages under the authority of these regions. The copy of Uzbekistan is an interlinear Turkic and Persian translation and this fact shows that this work was written in Bukhara or its vicinity.

Tajiki, called Tajiki Persian, was actually literary language (Persian) of the Sasanian Empire and was less affected by foreign languagesxxi.

This language which was developed with the patronage and support of the Samanids, who accepted Persian as the official language of correspondence and education, became a Persian language written in Arabic letters, based on the Middle Persian of pre-Islamic periods and enriched with the vast vocabulary of Arabicxxii.

It would be beneficial to look briefly at the history of the Samanids due to the fact that the first Qur’an translation into Persian was carried out in the Samanid Empire in Bukhara, many Turks converted to Islam in the time of the Samanids, the copy of Uzbekistan included the Persian translation in addition to the Turkic translation and so on.

The Samanid Empire (875-999) was a dynasty founded in Central Asia and eastern Iran, named after its founder Saman Khuda. It was the first indigenous administration in Iran after the Islamic armies seized Iran and the Saffarid dynasty was defeated.

The time of the Samanids is considered the beginning of the Tajik nation. The Samanid Empire whose sovereignty lasted 102 years encompassed Khorasan, Tabaristan Kirman, Gorgan, Ray and Transoxiana during its existence. The empire pretended to be the continuation of the Sassanids to impose its sovereignty. Bukhara, Samarkand and Herat were the Samanid capitals.

The Samanids did not only revive the Old Iranian culture and made great efforts to spread Islam. They spread all the effects of Persian-Iranian culture to Central Asia. They made progress with throwing pottery in art and rendered works with ornamental writings. Many communities within their land began to convert to Islam. According to the historians, approximately 200.000 Turks entered Islam with the efforts of the Samanids at that time. Turks' access to Islam prepared an environment for the Ghaznavid dynasty (Ghaznavids) to strengthen rapidly, which would dominate the region in the future. The Samanids were destroyed in 999 by the Qarakhanidsxxiii.

The Persian spoken in the time of the Samanids was period of the Middle Persian and this period was called by different names. Some called this period Derī Persian which meant "aulic-belonging to the palace" and/or called the period of Samanids Persian and Ghaznavid Persian (Khorasan Accent) due to their low number of Arabic power phrases and expressions, being influenced by Turkic and similar reasonsxxiv. Derī Persian is the continuation of the language of Khorasan and Eshkhanī. So Islamic Persian literature was born and developed in Khorasan. As a matter of fact, it was the region where Khorasan Eshkhanīs ruled. Because the Khorasan Accent was clear, plain and harmonious, the Sāsānids rulers accepted this accent as the official language of their palaces. After the Saffarid dynasty had been destroyed, the Samanid dynasty was founded in Bukhara. Derī Persian which could not show much development until the foundation of the Samanids revived and strengthened in the time of the Samanidsxxv. Ali Fuat Bilkan says that the Samanids started using the Islamic script by giving up Derī Persian and Pahlavixxvi (or Pahlavi)xxvii. In this new period, the Samanids did not get over the effects of Pahlavi and Derī Persian at once, but the impacts of these languages showed themselves for many years. The Samanids created a new Persian culture and literature within the border of Islam. The Samanids who developed Persian as a language of speech, poetry and science translated many Arabic works into Persian. Indeed, Rudaki (Abū 'Abd Allāh Ja'far ibn Muḥammad al-Rūdhakī) and Daqiqi (Abu Mansur Daqiqi), one of the most powerful poets of Persian literature, grew up in this periodxxviii. Just as with the transition of the Qarakhanids to Islam, a new Islamic-Turkic literature and culture emerged, a new Islamic-Persian literature emerged with the acceptance of Islam. G. S. Hodgson calls this language circuit *Muslim Persian* which differs slightly from Pahlavi and Derī Persian before Islamxxix. The characteristics of Persian of that period, which is considered the beginning of today's Tajik language, were manifested in the copy of Uzbekistan. The Persian words and phrases used in the translation were *Khorasan Persian*, which was the Persian of the late 10th and early 11th centuries, in which the Arabic words were not much, as the people could understand. Many words of this language circuit of Persian are from Old Persian, Pahlavi and Avesta.

Various language features of Karluk, Oghuz and Kipchak Turks living in the region of Transoxiana were also reflected in the copy of Uzbekistan. For this reason, we can say that the language of the copy of Uzbekistan is Common Turkic, which is a mixture of Karluk, Oghuz and Kipchak Turkic based on Common Turkic. We can include the work in the late 12th and early 13th centuries as a period.

A. A. Semenov who compiled the library catalogue of the copy of Uzbekistan stated that the work belonged to the 13th century. To support these ideas he put forward, he said the language of Persian translations was Classic Persian, and the language of this translation might be Qarakhanid-Kipchak Turkic, based on the words in the Turkic translationxxx.

It is very difficult to talk about the existence and influence of Qarakhanids especially in West Turkestan in the late 12th and early 13th centuries. Indeed, the Qarakhanid Khanate is the East Turkestan state founded in Kashgar. The area of existence and influence is rather around the Kashgar and Fergana Valley - in other words, Ulugh is the east side of Turkestan. The language of the Qarakhanids is not the Oghuz-Kipchak Turkic dialects but the classical Common Turkic based on the Karluk Turkic dialect, and today's Uzbek and Uyghur Turkic are its successor. Since Oghuz and Kipchaks were Turkic tribes living under the administration of Qarakhanids and did not have an independent state, they could not produce works that reflect the language features of their dialects. Being in the state of the tribe due to the Qarakhanids prevented producing works. Thus, the fact that the Seljuks came under the rule of the Samanids whose official language was Persian caused them to remain in serious Persian influence and to produce Persian works. If we give a simpler example, what was the free language that holds the power in an independent country, was the official and literary language. In the time of Qarakhanids, Oghuz-Kipchak Turkic dialects were not used as literary language. However, as a result of the weakening of the Qarakhanids, Oghuz and Kipchaks who lived in West Turkestan began to sprinkle words and shapes from their own dialects into the common Turkestan Turkic based on Karluk (Southeastern Common Turkic languages), which is the continuation of Gokturk-Uyghur and Qarakhanid Turkic. This is clearly seen in the works written in Khwarezmian-Kipchak Turkic. We need to pay attention to such features while determining the language of the Qur'an translation with the interlinear Turkic and Persian translation we have. First of all, it should be stated that the language and oldness of work should not be the criteria on the basis of the Kutadgu Bilig. Rather, the area and period in which the work was written should be taken as basis. The Kutadgu Bilig is a work written in Fergana region in East Turkestan and it is written on the basis of Karluk (Khaqaniye) Turkic language. It reflects the language characteristics of the Kashgar neighborhood. The language of this work is sometimes referred to as "Kashgar Tili, Satuq Bughra Khan Tili". The writing area of the copy of Uzbekistan was West Turkestan. The fact that the work also includes the interlinear Persian translation is the biggest proof of this. This bilingualism had a great influence on determining the language of the work. Besides dear Prof. Dr. Mustafa Çiçekler, one of the scientists of Persian Language and Literature at Istanbul University, many academicians from Iran, Tajikistan and Uzbekistan who were very competent on the topic had the opportunity to examine the Persian part of the work during my studies. The common opinion of these Persian experts was that Persian in the Qur'an translation was 12th-13th century Persian. If this situation is accepted as the first step for determining the language and writing area of the work, the second step is that the Oghuz-Kipchak elements in the work are dominant compared to other Qarakhanid works. Based on the language features both in the Persian and Turkic translations, we can determine the language of the copy of Uzbekistan as common Turkestan Turkic (common central Asian Turkic) used in West Turkestan in the late 12th and early 13th centuries. These periods were actually the years when political instability emerged in Turkestan. As a matter of fact, the Samanid Empire (875-999), the Great Seljuq Empire (1038-1157), the Ghaznavid dynasty (961-1187), the Qarakhanid Khanate (840-1212), the Khwarazmian dynasty (1077-1231) went out of existence and subsequently the region was under the Mongolian invasion. After the Mongol invasion, the people of the Chagatai Khanate (1227-1370) founded in West Turkestan ruled a mass of mostly Turk, Tajik and most importantly Muslim. This situation caused some difficulties in statecraft. The harsh attitudes of the rulers especially against Islam changed over time and finally Mubarak Shah, one of the Chagatai Khans, converted to Islam. Considering all these conditions, it can be assumed that the copy of Uzbekistan was written in the regions of Samarkand and Bukhara to appeal to Muslims whose people were Tajik and genius Turks speaking Persian language.

When we look at the words in the Persian translation in the copy of Uzbekistan, we see that the vast majority of them are Pahlavi origin in Persian dictionariesxxx. Zeki Velidi Togan stated that the first Turkic Qur'an translation might be made at the same time as the Persian translation. The first Persian translation was made at the time of the seventh Amir of the Samanids, *Abu Salih Mansur ibn Nuh I*

(961-976) in the late 10th century. Considering the statements of *Zeki Velidi Togan*, we can say that *the copy of Uzbekistan* was written in the late 12th and early 13th centuries.

When the copy of Uzbekistan is compared with the other early period of Turkic Qur'an translations, it has many similarities with the copy numbered 73 stored at the Turkic and Islamic Arts Museum (TIEM-Türk İslâm Eserleri Müzesi) and with the copy of Hekimoglu Ali Paşa written in the area of Khwarezmian. This is a natural situation because the relevant text is the holy book Qur'an. Therefore, there can be no big differences in the Qur'an translations. Instead of the comparison of surah by surah or leaf by leaf if all Qur'an translations are taken as a whole and compared, a valid result would be obtained. During this comparison, as long as the language features of the Turkic dialects and accents of Mahmūd al-Kashgarī are taken as a basis, the worth of the dialect and accent in these translations will also be revealed.

5. CONCLUSION

We have already mentioned that this Qur'an translation, which is registered in the number of 2008 of Rare Books in the Institute of Oriental Science called Abu Rayhan al-Birunī at Uzbekistan Academy of Sciences, is an incomplete copy. Surah Al-Fatihah at the beginning and the first 23 verses of surah Al-Baqarah are missing. The first 25 verses of surah Al-Baqarah were added only as the Arabic text. Surah Al-Fatihah has neither an Arabic text nor its translation added later. The translation starts with the end of the 23rd verse of surah Al-Baqarah. Considering this situation, 30 verses at the beginning were not translated. The first 7 verses in other words surah Al-Fatihah are not included in the text of the Qur'an. There are incomplete verses in various parts of the translation, and these parts were added later without any translation, provided that only Arabic texts were written.

It is not known that the copy of Uzbekistan was written by whom, when and why. What was said about the copy did not go beyond assumptions. The work was donated by the education committee of Uzbekistan assembly to the Institute of Oriental Science called Abu Rayhan al-Birunī at Uzbekistan Academy of Sciences.

The Arabic and Persian words in the copy of Uzbekistan almost constitute an integrity with other works of the period. A remarkable feature of the copy of Uzbekistan is that the Persian words were used more than the Arabic words. As we have already mentioned, the most important reason for this is the geography in which the work was written and the presence of the Samanids who ruled in this geography.

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language. However, as a result of the weakening of the Qarakhanids, Oghuz and Kipchaks who lived in West Turkestan began to sprinkle words and shapes from their own dialects into the common Turkestan Turkic based on Karluk (classical Eastern Turkic), which is the continuation of Gokturk-Uyghur and Qarakhanid Turkic. This is clearly seen in the works written in Khwarezmian-Kipchak Turkic. We need to pay attention to such features while determining the language of the Qur'an translation with the interlinear Turkic and Persian translation we have. First of all, it should be stated that the language and oldness of a work should not be the criteria on the basis of the Kutadgu Bilig (Qutadgu Bilig). Rather, the area and period in which the work was written should be taken as basis. The Kutadgu Bilig is a work written in Fergana region in East Turkestan and it is written on the basis of Karluk (Khaqaniye) Turkic language. It reflects the language characteristics of the Kashgar neighbourhood. The language of this work is sometimes referred to as "Kashgar Tili, Satuq Bughra Khan Tili". The writing area of the copy of Uzbekistan was West Turkestan. The fact that the work also includes the interlinear Persian translation is the biggest proof of this. This bilingualism had a great influence on determining the language of the work. Besides dear Prof. Dr. Mustafa Çiçekler, one of the scientists of Persian Language and Literature at Istanbul University, many academicians from Iran, Tajikistan and Uzbekistan who were very competent on the topic had the opportunity to examine the Persian part of the work during my studies. The common opinion of these Persian experts was that Persian in the Qur'an translation was 12th-13th century Persian. If this situation is accepted as the first step for determining the language and writing area of the work, the second step is that the Oghuz-Kipchak elements in the work are dominant compared to other Qarakhanid works. Based on the language features both in the Persian and Turkic translations, we can determine the language of the copy of Uzbekistan as common Turkestan Turkic (common central Asian Turkic) used in West Turkestan in the late 12th and early 13th centuries. These periods were actually the years when political instability emerged in Turkestan. As a matter of fact, the Samanid Empire (875-999), the Great Seljuq Empire (1038-1157), the Ghaznavid dynasty (961-1187), the Qarakhanid Khanate (840-1212), the Khwarazmian dynasty (1077-1231) went out of existence and subsequently the region was under the Mongolian invasion. After the Mongol invasion, the people of the Chagatai Khanate (1227-1370) founded in West Turkestan ruled a mass of mostly Turk, Tajik and most importantly Muslim. This situation caused some difficulties in statecraft. The harsh attitudes of the rulers especially against Islam changed over time and finally, Mubarak Shah, one of the Chagatai Khans, converted to Islam. Considering all these conditions, it can be assumed that the copy of Uzbekistan was written in the regions of Samarkand and Bukhara to appeal to Muslims whose people were Tajik and genius Turks speaking Persian language.

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This Qur'an translation which reflects the characteristics of the area of Qarakhanids- Khwarazm is undoubtedly very important in the preparation of the historical dictionary of the Turkic language, just like other early Qur'an translations in Common Turkic.

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Appendix

A Text Sample from the Uzbekistan Copy [91a¹-92b³]xxxiii

Surah Āl-i Īmran

[91a1] Tangrı atı birle başlayur men, üküş rahmetlig, rahmeti lāzım.

Q.3:1. انا الله اعلم xxxiv

Q.3:2 (2) Tangrı, yoq Tangrı meger Ol, tirig; peyveste örelig qılğan.

Q.3:3 İndürdi (3) sening üze kitābnı, haq birle rāstlağan ol nersege kim ileyinde (4) turur. Taqı indürdi tevrāt' nı taqı incıl' ni.

Q.3:4 [91b1] Aşnudın köndürügli kişilerni. Taqı indürdi ayırt kemişgenni. (2) Haqıqat üze anlar kim küfr ketürdiler Tangrıning açuq hüçcetlerine, anlarğa qın bar (3) qatıg. Taqı Tangrı yingen, öç eyesi erür.

Q.3:5 (4) Haqıqat üze Tangrı, örtülmes aning üze nerse yer içinde taqı (5) kök içinde ol.

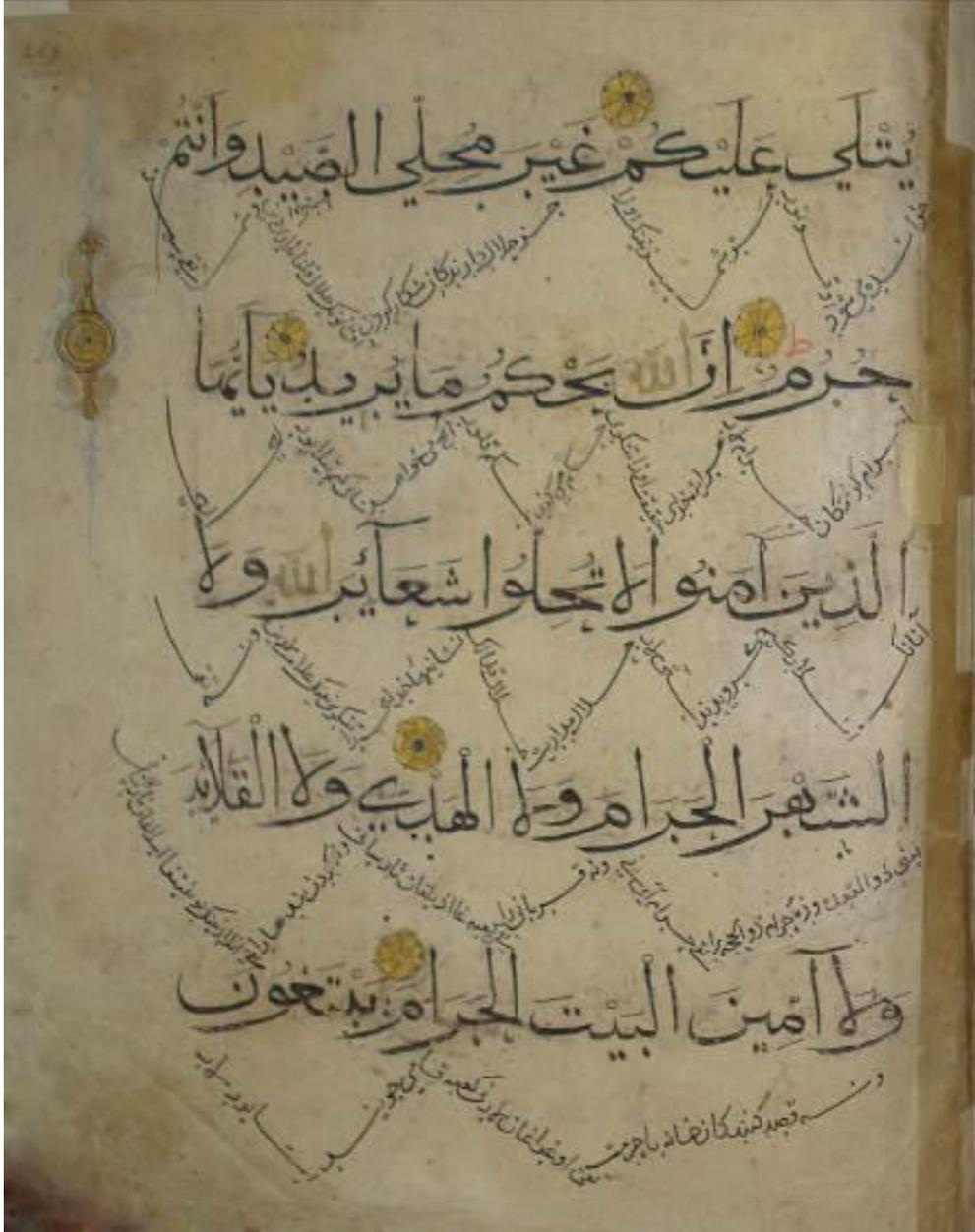
Q.3:6 Ol kim şüret qılır sizni rahmler içinde [92a1] neteg tilese. Yoq İdi meger Ol hikmet birle iş qılğan, Ol Ol kim yingen.

Q.3:7 (2) İndürdi sening üze kitābnı. Andın āyetler berkitilmiş, (3) ol āyetler kitābung aşlı. Taqı önginler, oħşaşganlar. (4) Anlar kim köngülleri içinde qışmaq bar, uyarlar (5) ol nersege kim oħşaştı andın fitne isteyü taqı [92b1] te'vīlin isteyü. Taqı bilmes te'vīlini meger Tangrı. Taqı tölengenler (2) 'ilm içinde ayurlar; bittük anga qamuğ idimiz (3) qatındın. Taqı saqınmas meger 'aqlar eyeleri.

Two Images of the Manuscript



Folio: 267bxxxv



Folio: 268a

i Yazıcı, *İlk Türk-İslam Devletleri Tarihi*, p. 41.

ii Karasoy, *Satırlı Tercüme Bir Fıkah Kitabı*, p. 13.

iii Hamidullah, *Kur'an-ı Kerim Tarihi ve Türkçe Tefsirler Bibliyografyası*, pp. 64-68.

iv Topaloğlu, *Muhammed bin Hamza, XV. Yüzyıl Başlarında Yapılmış Kur'an Tercümesi*, vol I, p. 1.

v Köprülü, *Türk Edebiyatı Tarihi*, p. 188.

vi Topaloğlu, *Ibid.*, vol I, p. 2.

vii Topaloğlu, *Ibid.*, vol I, p. 3.

viii The Rylands Copy. (Manchester-UK), the TIEM Copy (Istanbul, Turkey), the Uzbekistan Copy (Tashkent, Uzbekistan), the Petersburg Copy (Petersburg, Russia), the Süleymaniye Copy (Istanbul, Turkey), the Hekimoğlu Ali Paşa Copy (Istanbul, Turkey).

ix Amir of the Samanids (961–976). He was the son of Nuh I. His reign was characterized by weak rule and perpetual financial troubles. (t.n.)

x Abū Ja'far Muḥammad ibn Jarīr ibn Yazīd al-Ṭabarī (224–310 AH; 839–923 AD). (t.n.)

xi Ya'mā, *Ibid.*, 1961.

xii J. Eckmann, "Eastern Turkic Translations of the Koran", pp. 149-157. Translation: Ekrem Ural, "Kur'an'ın Doğu Türkçesine Tercümeleri" *Istanbul University, Türk Dili ve Edebiyatı Dergisi XXI*, 1973, pp.15-22.

xiii Ya'mā (editor), *Terceme-i Tefsir-i Tabarī I*, p. 5-6.

xiv Togan, "Londra ve Tahrân'daki İslâmî Yazmalardan Bazılarına Dair", p. 135.

xv Üşenmez, "Özbekistan Yazma Eserler Kütüphanesi", p. 686.

xvi A.A. Semenov, *Sobranie vostochnuk rukopisey, Akademi Nauk Uzbekskoy*, IV, pp.45-46.

xvii Eckmann, *Middle Turkic Glosses of the Rylands Interlinear Koran Translation*, p. 17.

xviii This size is 29.5x34 in Semenov.

xix Semenov, *Ibid.*, pp. 45-46.

xx Kâşgarlı Mahmud, *Divanü Lugâti't-Türk*, 1985.

- xxi Kanar, *Kanar Farsça-Türkçe Sözlük*, p. III.
xxii Canfield, "Türk-İran Geleneği", p.21.
xxiii <http://tr.wikipedia.org/wiki/Sâmânîler>. Ibn Athir, volume 8, p. 396.
xxiv İsti'lâmî, *Bugünkü İran Edebiyatı Hakkında Bir İnceleme* p. 15.
xxv İsti'lâmî, *Ibid.*, pp. 10-11.
xxvi A particular, exclusively written form of various Middle Iranian languages (t.n).
xxvii Ali Fuat Bilkan, "Türk-Fars Kültür Coğrafyası", pp.10-13.
xxviii Bilkan, *Ibid.*, p. 11.
xxix Hudgson, *İslâm 'ın Serüveni*, 1993.
xxx Semenov, *Ibid.*, pp. 45-46.
xxxi Kanar, *Ibid.*,
xxxii Semenov, *Ibid.*, pp. 45-46.
xxxiii Üşenmez, *Türkçe İlk Kuran Tercümelelerinden Özbekistan Nüshası-Metin*, 2013.
xxxiv An Arabic expression that means "Only God knows it".
xxxv These images were taken from the work of Emek Üşenmez: Üşenmez, *Türkçe İlk Kuran Tercümelelerinden Özbekistan Nüshası-Tıpkıbasım*, 2013.