

E. Yushenmez* 

Istanbul University Rectorate
İstanbul, 34452, Turkey

*e-mail: emek.usenmez@istanbul.edu.tr

ACCEPTANCE OF THE ISLAM BY TURKS AND THE FIRST TRANSLATIONS OF THE QUR'AN IN TURKIC

Abstract.

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 VI-VII centuries. The adoption of Islam as the official state religion among the Turks corresponds to circa three centuries after the birth of Islam. Suppose some Turkic tribes and small communities are exempted. In that case, 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.

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 common languages of culture in the regions of Samarkand and Bukhara.

Key words: Islam, translations of the Qur'an, the Turkic language, interlinear translation, Qarakhanid Khanate.

Introduction.

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 holiness had to know the language of the Holy Scripture to understand the Qur'an. However, since everyone couldn't 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 language.

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 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.

"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 language".

These translations were generally interlinear translations (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.

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

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".

The most frequent 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. There are six known copies of translations made into the Eastern Turkic such as Qarakhanid Turkic, Kipchak-Oghuz, and Khwarazm Turkic.

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 during the time of the Samanid Empire (the Samanids). Tabari's 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-word 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, Tabari's Qur'an interpretation with forty volumes was brought to the Amir Mansur ibn Nuh. The Samanids' Amir Mansur ibn Nuh who had difficulty reading and understanding the interpretation wanted this Arabic interpretation to be translated into Persian.

Materials and methods of research.

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 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. In the presentation part of this first translation, the intent and the target group(s) of the translation were explained.

In this context, the works of the following authors should be noted, such as Professors Asu Ata and Abdullah Kok. The works of these authors are devoted to the study of ancient Turkic written sources. In this work, methods such as comparative analysis of primary sources, reading, and census of medieval Turkic chronicles were applied.

As it is understood from this explanation, Tiredabari Qur'an interpretation with forty volumes was brought to the Amir Mansur ibn Nuh. The Samanids' Amir Mansur ibn Nuh who

had difficulty reading and understanding the interpretation wanted this Arabic interpretation to be translated into Persian. For this reason, he gathered the ulama (scholars, literally the learned ones) of Transoxiana and received 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 for the subject. They shortened Ṭabarī's Qur'an interpretation as much as possible and translated it into Persian [1]. It is not known today the first Turkic translation of the Qur'an was made by whom, when, and where. Zeki Velidi Togan states that the first Turkic translation was made in the same period as the Persian translation and he evidentially refers to the Turk from Isbicâb in the translation committee. If this viewpoint of Zeki Velidi is taken as a 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 was 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.

The early period of Qur'an translations which were supposed to be probably made in the 10th-13th centuries are as follows.

In this work, methods such as comparative analysis of primary sources, reading, and census of medieval Turkic chronicles were applied.

Results and its discussion.

1. The Copy of Süleymaniye (Mixed-Language Translation-Istanbul-Turkey).

This copy is registered in the Süleymaniye Library, Yazma Bağışlar Bölümü No: 3966.

Firstly, it is Nuri Yüce who introduced Copies of Sulaymaniyah to the science world. Later, under the supervision of Nuri Yüce, Osman Toker did a master's degree on 109b-144a leaves of the manuscript. In 2005-2007, Nuri Yüce distributed the remaining parts of the manuscript to his 4 students as a master's thesis, and thus the entire manuscript was studied. When the order of the Qur'an and its verses is followed, the manuscript, which appears to be missing at the beginning, middle, and end, consists of 222 leaves. At the beginning of the manuscript, there is a story that seems to be related to the chapter (Surah) of Fatah. The chapter, which is lacking in the head part, follows the chapter (Surah) of Hujurat.

The manuscript ends at the end of the third verse of Surah Tebbet.

Arabic text is written in bold and capital letters. Turkic translations, on the other hand, were written in a smaller and slanted text between the lines of the Arabic text.

Although translation is made word for word, sometimes it is seen that Arabic words are given with short explanations.

In addition to the translations, there are hadiths, stories, and tafsirs about the translated verses.

Some page edges have notes written with a different pen. It is not known who, where, and when the manuscript was written because the manuscript is missing from the head and end. But based on the language features, we can guess between which centuries this copy was written.

Work has different accent features. For such works, which have historical Eastern Turkic and Historical Western Turkic features mixed, the term "mixed language" is generally used in Turkology literature.

2. The Copy of England (Rylands-Manchester).

The library registration number of this translation, which is stored in the Arabic, Manuscripts section of the Rylands Library, Manchester, is 25-38.

This translation, which is unknown when and where it was written, was made word to word by interlinear translation. In this bilingual translation, Turkic and Persian equivalents are given to Arabic words.

Arabic words are written with a sulus line, and Persian and Turkic equivalents are written in small and fine nasikh lines. Persian words are at the top and Turkic equivalents are below the Persian words.

This missing or incomplete copy is 1145 leaves and 14 volumes. Janos Eckman prepared the dictionary of the work with its Turkic, Arabic, Persian, and English equivalents [2]. Aysu Ata also published a text and dictionary work on this copy. Apart from this, there are many articles, large and small, about the work [3].

Two foils supposedly belonging to this copy are registered at Dublin Chester Beatty Library numbers 54 and 55 in Ireland. Janos Eckmann provides the following information in this regard:

“During my study trip to England in 1968, I had an opportunity to see the Rylands manuscript in Manchester. From Manchester. I went to Dublin with the primary purpose of looking into the Turkic manuscripts in the Chester Beatty Library. I was especially interested in the two fragments mentioned above because their description given in Arberry’s catalog fits the Rylands manuscript. I wondered whether the fragments belong to this manuscript or stem from the manuscript of another hitherto unknown Qur’an translation. When I examined them, it became immediately clear to me that they are two of the missing folios of the Rylands manuscripts” [4].

3. The Sulaymaniyah (Khwarazm) Copy (Istanbul, Turkey)

It is a complete Turkic Qur’an translation that is stored in the Süleymaniye Library of Istanbul.

This translation, dated 1363, is composed of 583 leaves. It is kept at number 2 in the Hekimoglu Ali Pasha Mosque section of the Istanbul Süleymaniye Library. Gülден Sağol completed her doctoral study on this manuscript and published the work [5]. Janos Eckmann gives the following information about the manuscript:

...Manuscript: Istanbul, Süleymaniye Library, Hekimoglu Ali Pasha No: 951). 588 vols., 9 lines to the page. The Qur’anic text and the interlinear translation end on fol. 583b. This is a complete manuscript. The Turkic words are written with black ink under the Arabic words. The surahs in the Arabic texts are marked with a red line drawn over them. Dated the middle of Rabi’al-ahir, 764/January-February, 1363. The name of the copyist and the place of copying are not given in the manuscript [6].

Previously, the manuscript was stored in the Millet Library, Hekimoglu Ali Pasha section, number 951. Gülден Sağol, who completed her doctorate study on the manuscript, describes the characteristics of the manuscripts as follows:

...The pages 196a and 196b are not translated into Turkic. If the absence of the continuation of the folios 586b and 587b, in which the rules of waqf and ibtida [7]. Written in Persian are not taken into account, the manuscript is a full copy, in addition, the translation part of the manuscript ends in folio 583b, and the whole manuscript ends in folio 587b.

Since the page numbers are not given correctly, the folio size of the manuscript which we renumbered is 220x338 mm, the font size is 175x255 and the thickness is 135 mm. There are 18 lines on each page of the manuscript, 9 lines in Arabic and 9 lines in Turkic.

It is used by Muhammad in Arabic and ta’lik in Turkic... [8].

4. The Anonymous Interpretation (Saint Petersburg-Russia)

The information about its writer, the date, and the writing place is not available, but it is known as Central Asian Interpretation or Anonymous Interpretation [9]. This Qur’an translation

has a complicated structure. It partly shows the features of word-for-word translation and interpretation. Sometimes it is seen stories about surahs are also included. Researchers have suggested different opinions about the period and language of the work [10]. The work was discovered in 1914 by Zeki Velidi Togan. The language of the work is in common with Central Asian Turkic, but it has the impression of Oghuz, Chagatai, Kipchak, and Khwarazm Turkic as well.

Halil İbrahim Usta prepared a master's thesis on the work [11]. Borovkov prepared the dictionary of this translation. This dictionary has been translated into Turkic [12]. Finally, the Uzbek Turcologist Kazakbay Mahmudov did a study on the work and added a facsimile to the work. But the facsimile that Kazakbay Mahmudov added to his work is quite bad. In his 62-page review, Mahmudov states that the language of the work is the Old Uzbek language brings into connection with the Qur'an interpretation of the Uzbek language [13].

5. The Copy of Uzbekistan (Tashkent-Uzbekistan)

This Qur'an translation, which was 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 [14]. The missing copy is a total of 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 color of the leaf.

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

B: Surah Al-Baqarah

A: Surah Al-İmran

N: Surah An-Nisa'

E: Surah Al-An'am

M: Surah Al-Ma'idah

The following leaves appear to be duplicated 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.

Table 1 – 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 Pages	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*
Note: Compiled by the author				

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 world [15]. A.A. Semenov prepared a catalog of the manuscripts of the Institute of Oriental Science called Abu Rayhan al-Birunī at Uzbekistan Academy of Sciences. He characterized this Qur'an translation in the fourth volume of the catalog in question. Eckmann based his knowledge of this copy on Semenov.

6. The TIEM Copy (Türk İslâm Eserleri Müzesi-Turkic-Islamic Arts Museum in Istanbul-Turkey)

This Qur'an translation characterized by the researchers probably as the oldest among the available ones was interlinear and was made by giving Turkic equivalents to the Arabic words. One of the most important features that distinguish this copy from others is that the information about the date of the copy and the scribal are accessible. It was copied by Haji Devletshah's son Muhammed from Shiraz at the beginning of the 14th century (734 Hijri/1333-1334 AD). The place of the copy is also estimated to be Shiraz, but there is not any available information confirming or denying it at present.

This translation consisting of 902 pages is stored in the Istanbul Museum of Turkic and Islamic Arts (MTIA) with several 73. There are 9 lines on each page. From this aspect, it is similar to the copy of Hekimoglu Ali Pasha Mosque. Abdullah Kök and Suat Ünlü conducted a doctoral study on the relevant work under the consultancy of Sema Barutçu. Although Ahmet Topaloğlu said that Ekrem Ural was doing his doctoral work. On the relevant copy, we could not come across any books or similar works published for the time being.

7. Eyüp Sultan Tomb Foundation TIEM / 73

The only manuscript copy of the Quran number 73, TIEM, among the first translations of the Koran in Turkish, is today registered at the Istanbul Museum of Turkic and Islamic Arts at number 73. The manuscript was devoted to Eyüp Sultan Tomb by a charitable and brought to the museum in 1922 [16].

Conclusion.

About Language and Where It Was Written

The language of this copy, which is kept in TIEM number 73, is undoubtedly 10th-century Turkistan Turkish, that is, Khakaniye-Karakhanid Turkic. The thoughts and opinions of those who research the copy are as follows: “Although this only copy, has been written in the 13th century, the linguistic features of the text prove that the original writing can be traced back three hundred years. This work is of great value in terms of the development history of the Turkish language. We see here that the Turks, who were Muslim, closely followed the traditions of their Buddhist ancestors at that time, that is, they did not deviate from the easy way to translate thousands of Arabic words into Turkish, they tried to find a suitable answer to most of the words used in the Quran, even the word Quran translated into Turkish as okıgu (reading book, book to be read)”.

“It was written for them anyway, in the country of the Uyghurs and Uighurs, who ruled Eastern Iran during the Ilkhanians period and accepted Islam first among them. This copy is based on the translation of the Qur'an between the lines in Persian, which was translated by a commission in the time of the Samanids, based on the Tabari interpretation. In any case, the Turkish translation may have been written at the same time as the Persian translation, perhaps by the Turkish members of the same commission. Because in the Samanid period, two scholars who were attributed to the cities of Isbicap and Mebus, whose language we know was Turkish, are also referred to as commission members”.

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ТҮРІКТЕРДІҢ ИСЛАМДЫ ҚАБЫЛДАУЫ ЖӘНЕ ҚҰРАННЫҢ ТҮРКІ ТІЛІНЕ АЛҒАШҚЫ АУДАРМАЛАРЫ

Аңдатпа.

Түріктер исламды ресми мемлекеттік дін ретінде қабылдағаннан кейін Құран толығымен түркі тіліне аударылды. Араб түбегінде ислам дінінің пайда болуы VI-VII ғасырларға жатады. Исламның түріктер арасында ресми мемлекеттік дін ретінде қабылдануы ислам пайда болғаннан кейін шамамен үш ғасырға сәйкес келеді. Егер кейбір түркі тайпалары мен кішігірім қауымдастықтар алынып тасталса, онда исламды ресми мемлекеттік дін ретінде қабылдаған алғашқы тәуелсіз мұсылман түркі мемлекеті – Еділ Болгариясы. Осылайша, Еділ Болгар хандығы, алғашқы тәуелсіз түркі-ислам мемлекеті, ислам елдерінен толығымен алынып тасталды, Болгария территориясы Ислам географиясына осы дінді қабылдаумен қосылды және болгар халқы Аббасидтер халифатының рухани билігін де қабылдады.

Қараханид хандығы, Газнавидтер әулеті және селжұқтар әулеті кейінгі кезеңдерде түркі-ислам мемлекеті ретінде пайда болды. Исламның мемлекеттік дін ретінде қабылдануымен Құранды түркі тіліне аудару жеделдеді. Діннің меценаты мемлекеттік мекеме болғандықтан, аударма қызметі ресми сипатқа ие болды.

Құранның түркі тіліне алғашқы аудармалары көбінесе аударма деп аталатын сөзбе-сөз аударма техникасын қолдану арқылы жасалды. Құранда айтылған әрбір Араб сөзіне түркі баламалары берілді. Интерпретация деп аталатын бұл әдіс Құранның алғашқы аудармаларында кездесетін аударма әдісі болып табылады. Мавераннахр аймағында жасалуы керек Құран аудармаларында билингвизм негіз болды. Басқаша айтқанда, осы аймақта жасалған Құран аудармаларында Араб сөздеріне түркі және парсы баламалары берілді. 10 ғасырда парсы және түркі тілдері Самарқанд пен Бұхара аймақтарында ортақ мәдени тіл болды.

Негізгі сөздер: Ислам, Құран аудармалары, түркі тілі, жол асты аудармасы, Қараханид хандығы.

ПРИНЯТИЕ ИСЛАМА ТУРКАМИ И ПЕРВЫЕ ПЕРЕВОДЫ КОРАНА НА ТЮРКСКИЙ ЯЗЫК

Аннотация.

После принятия ислама турками в качестве официальной государственной религии, Коран был полностью переведен на тюркский язык. Возникновение исламской религии на Аравийском полуострове относится к VI-VII векам. Принятие ислама в качестве официальной государственной религии среди турок соответствует примерно трем столетиям после зарождения ислама. Если исключить некоторые тюркские племена и небольшие общины, то первое независимое мусульманское тюркское государство, принявшее ислам в качестве официальной государственной религии называлось «Идил» (Волга), Волжская Болгария. Таким образом, Волжское болгарское ханство, первое независимое тюрко-исламское государство, было полностью удалено от исламских стран, территория Болгарии присоединилась к исламской географии с принятием этой религии, и болгарский народ также принял духовную власть халифата Аббасидов.

Қараханидское ханство, династия Газневидов и династия Сельджуков возникли как тюрко-исламское государство в более поздние периоды. С принятием ислама в качестве государственной религии ускорился перевод Корана на тюркский язык. Поскольку покровитель религии был, таким образом, государственным учреждением, переводческая деятельность приобрела официальный характер.

Первые переводы Корана на тюркский язык были сделаны с использованием техники дословного перевода, которую часто называют подстрочным переводом. Каждому арабскому слову, упомянутому в Коране, были даны тюркские эквиваленты. Этот метод, называемый подстрочным переводом, является техникой перевода, встречающейся в первых ранних переводах Корана. Двуязычие было взято за основу при переводах Корана, которые, как предполагается, будут сделаны в регионе Мавераннахр. Другими словами, в переводах Корана, сделанных в этом регионе, арабским словам были даны как тюркские, так и персидские эквиваленты. В 10 веке персидский и тюркский языки были общим языком культуры в регионах Самарканда и Бухары.

Ключевые слова: Ислам, переводы Корана, тюркский язык, подстрочный перевод, Қараханидское ханство.

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Information about authors:

Emek Yushenmez - **corresponding author**, researcher at the Department of "Turkish Language" of Istanbul University, PhD, Istanbul, Turkey

E-mail: emek.usenmez@istanbul.edu.tr

ORCID: <https://orcid.org/0000-0003-4729-4491>

Информация об авторах:

Эмек Юшенмез - **основной автор**, научный сотрудник кафедры «Турецкого языка» Стамбульского университета, PhD, Стамбул, Турция

E-mail: emek.usenmez@istanbul.edu.tr

ORCID: <https://orcid.org/0000-0003-4729-4491>

Авторлар туралы ақпарат:

Эмек Юшенмез - **негізгі автор**, Ыстамбұл университетінің ғылыми қызметкері, «Түрік тілі» кафедрасы, PhD, Ыстамбұл, Түркия

E-mail: emek.usenmez@istanbul.edu.tr

ORCID: <https://orcid.org/0000-0003-4729-4491>