İSLÂM TETKİKLERİ ENSTİTÜSÜ
DERGİSİ

REVIEW OF THE INSTITUTE OF ISLAMIC STUDIES

Müdürü—Editor
Ord. Prof. Dr. ZEKİ VELİDİ TOGAN

CİLD—VOLUME IV.
CÜZ — PARTS 1 - 2
1964
The Earliest Translation of the Qur'an into Turkish

ZEKİ VELİDİ TOGAN

An old Turkish translation of the last 1/7th of the Qur'an, discovered by me in 1914, preserved now in the Oriental Institute of Leningrad (= <A>), was made later an object of studies by W. Barthold, A. Borovkov and Abdulkadir İnan. İnan established an important fact that the Ms. of an interlinear East-Turkish translation of the Qur'an in the Islam-Türk Museum at Istanbul N. 73 (= <B>), copied in Shiraz in 734 H./1338 in the reign of the Ilkhan Abu Sa'id is the same translation as <A>, but fortunately it is a complete translation of the whole Qur'an, and also an older copy. There is another Ms. of Eastern Turkish Qur'an translation in Istanbul under N. 951 in the Hakimoglu Ali Pasha Library (= <C>), copied 30 years later than <B>, i.e. in the year 764 H./1362. Judging by the paper and the script we may say with certainty that it was written in


Golden Horde (including Khorezm), thus we can design the <B as-
<Qu'ran of Ilkhanids> and the <C as that of the Golden Horde.

The fourth old Eastern Turkish Qur'an translation is to be found
in the John Ryland's Library, Manchester, (==<M>)<sup>3</sup>. According to the
paper and script it was copied in the same time, also in the 14th
century in Central Asia.

In addition to these we have some copies of an old Oguz trans-
lation of the Qura'an in two versions: The first is the Ms. Or 9515 in
the British Museum (==<O1>). G. Meredith Owen has described it and
thought that it was an old Osmani translation<sup>1</sup>, whereas it cannot be
later than 13-14th century. The nasal N is written sometimes, like
some old Azeri-Turk MSS with ن (n) and گور (g), sometimes with
کگور (cg) but generally the palatal Ñ with Ñ (ç) in his Taf-
did, Fatih Ms. 3386, p. 27) and one can affirm that this is an eastern Oguz
script with the influences of the Khorezmian-Turkish. The second old
Oguz version (==<O2>) has been established in three MSS scrutinized
by me in Istanbul: The oldest is the Ms. N. 247 Koguslar in Top-
kapisaray Museum, designed in the handlist as Tefsir'in Çağatay',
undated, but, according to the paper and script not later than 14th
century. The script and the use of diacritical marks for vocals is the
same as in the Khilafiyat translation of Ibrahim Malfiduni (Brit.
Museum, Or. 6850) from 731 H/1331.<sup>6</sup> This Ms (==<O2a>) presents
doubtless the western Oguz dialects. Another O2 Ms is to be
found under N. 267 in the same Koguslar of Topkapisaray, designed
in the handlist as Tefsir in Azeri incomplete interlinear translation
(==<O2b>), likewise undated but going back to the 15th, perhaps even
to the 14th century, and had some signs of having been written by
an Azeri-Turk. The third Ms is to be found in Islam-Turk Art Museum
under N. 74 (==<O2c>) copied by Hafiz Yar Muhammad al-Khuttalani,

---

<sup>3</sup> A. Mingana, *Catalogue of the Arabic Manuscripts in the John Rylands Library*
Manchester, 1994, p. 27-80.

<sup>4</sup> Meredith Owens, *Notes on an old Ottoman translation of Qur'an* Oriens X,

<sup>5</sup> On *Xilâfiyat translation* of Ibrahim al-Malqidünî comp. V. D. Smirnov, in Zap.
Vost. Otd. Russk. Archeol. Obsç. XXII, p. 107-128, and my article in Islam Araştırmalar-
an inhabitant of Khuttal, now the province Kulab, where a part of Oguza (Hi-su or Hu-su) was visited in the 7th century by the Buddhist pilgrim Hiuen-Tsiang. In the 11th century they had rebelled, together with other Oguzas against the Seljuks. They are nowadays living as the Turkmens of Jildi-Köl in the region of Kulab. The manuscript is written in 990 H/1582 at the time of Özbek rule in Khutalan. The Khuttalan-Turkmen copist did not understand some West-Oguz words, e.g. ٛیٛ (certainly), ٝٛ (verily) he had written always without points as in عٜٛ.

We know some already studied early Persian translations of the Qur’an. There is one by Surabādi, recently been edited by Yahya Mahdewi and Mahdi Bayani in Teheran. Another translation is an anonymous Tarāqīm al-a‘āqīm (different from the book of Baqqali, Storey, Pl. vol. I, 35, 1215), of which the vol. VI (from chap. 34 to 48) copied in 483 H/1090 has been preserved to us in a very good Ms of the Zeytinoğlu-Library in Tavshani. The above mentioned Turkish translations have nothing to do with both of these.

In two of my articles 6 I ascertained that the East-Turkish Qur’an of A and B Ms. depende on the Persian Taberi interlinear translation (=PT) prepared by a committee under the Samanid sovereign Mansur ibn Nuh (961-977) on the basis of the Arabic commentary of al-Ṭabarī. This is to be assured by the comparison of interlinear Persian translations (=PTO1) in O1 British Museum Or 9515 and the same (=PTM) in the Manchester Ms <M>. In both of Mss is the Persian interlinear translation given together with the Turkish translation. These PTO1 and PTM have to be compared with other PT Mss. The oldest copy of PT, written by Omar ibn Abī’al-Qāsim al-Khaṭṭāṭ in the year 588 H/1192 in Isfahan is preserved under No. 108 in the Islam-Turk Art Museum (=PTa). The other copy written in the same century is preserved under N. 131 in the Hazinesi Library in Bursa (only chap. 1-18 =PTb). The third (=PTb) undated, perhaps from 15th century is to be found in Ayasofya N. 87. The fourth (=PTd) was written in Shirvan perhaps in the 14th century in N. 567 of Emanet Hazinesi Topkapı sarayı Habib Yagma is publishing PT after the Ms of the Kutupkhana-i Saltanati in Teheran (=PTs) written in 606 H/1209 in seven volumns; but hitherto appeared only the first volume.

Z. V. TOGAN

The PT came to us in many copies, some of them like PTb, PTc, PT’h and PT’s in an interlinear translation and commentary. But the greater part of them (e.g. PTO1, PTM, PTa, also the excellent Ms of Topkapısaıray Hazine N 2490 written in 700 H/1300, the Mss of Ayasofya Hüsüs Hayrat Kismi N. 2 from the year 817 H/1414 (= PTc), Mss of Topkapısaıray Emanet Hazinesi 65, 136, 146, 193, Koğuştur N. N. 33, 153, 156, 204 273, Revan Köşkü N. 60, 64) contain only the interlinear translation without commentary. The Turkish-Tabari came to us in the same way: The Leningrad Ms A represents, apart of a Turkish parallel to the large version of PT, also interlinear translation together with commentary; B, C, M, Ol, 02 a, 02 b and 02 c contain only the interlinear translation. W. Barthold quoted (Asia Major II, 127) from commentary in A, f. 9 a a passage which —according to him— may give us some knowledge about the author of this Eastern Turkish Qur’an,

But the same passage we read also in the Persian edition of the book. In the PT’d f. 350 a we read:

و وحشان شنیده ام که نام آن سک تظاهر حدث و وحشان کونیک می‌کرده بود...
I give here some examples from above mentioned Mss, namely the verses 114-127 of the Ch. XX. (Tâhâ) for clearing up the relations between the Persian and Turkish Taberi translations:

<table>
<thead>
<tr>
<th>PTa, b</th>
<th>PM</th>
<th>PO1</th>
</tr>
</thead>
<tbody>
<tr>
<td>ای ایلام</td>
<td>ای ایلام</td>
<td>ای ایلام</td>
</tr>
<tr>
<td>داش</td>
<td>داش</td>
<td>دانی</td>
</tr>
<tr>
<td>رمزدیسک</td>
<td>خداوند</td>
<td>پیشوا سرا</td>
</tr>
<tr>
<td>و گذری</td>
<td>تلاش</td>
<td>و گذری</td>
</tr>
<tr>
<td>و نه آنیه پدر</td>
<td>واکنش</td>
<td>و در سی</td>
</tr>
<tr>
<td>ظهور</td>
<td>زمینه</td>
<td>ظهور</td>
</tr>
</tbody>
</table>

* Mahmut Kasgarî III 932: bitlînîk.
<table>
<thead>
<tr>
<th></th>
<th>O2_a</th>
<th>b</th>
<th>O1</th>
<th>C</th>
<th>M</th>
<th>A</th>
<th>PTC</th>
<th>PMI</th>
<th>PO1</th>
<th>C</th>
<th>B</th>
<th>O2_a</th>
<th>b</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Mahmoud Kandjani P 107 (زمردی الیزه) (ا)***

*** the caption in Khojakhund did not understand the old Eastern Turkish
دستورالعمل

در بنابراین، تحقیقات باید به صورت دقیق و کامل انجام شوند تا اینکه بتواند کارکرد یا کیفیت عملکرد را بهبود ببخشی.

برای اینکه بتواند اثرات مثبتی داشته باشند، تحقیقات باید به صورت شفاف و در دسترس همه باشند.

در ضمن، باید تاکید کرد که انجام تحقیقات به صورت محترم و ناپدید می‌شود.

از طرف دیگر، باید تأکید کرد که تحقیقات باید به صورت دقیق و کامل انجام شوند تا اینکه بتواند کارکرد یا کیفیت عملکرد را بهبود ببخشی.

در ضمن، باید تاکید کرد که انجام تحقیقات به صورت محترم و ناپدید می‌شود.

از طرف دیگر، باید تأکید کرد که تحقیقات باید به صورت دقیق و کامل انجام شوند تا اینکه بتواند کارکرد یا کیفیت عملکرد را بهبود ببخشی.

در ضمن، باید تاکید کرد که انجام تحقیقات به صورت محترم و ناپدید می‌شود.

از طرف دیگر، باید تأکید کرد که تحقیقات باید به صورت دقیق و کامل انجام شوند تا اینکه بتواند کارکرد یا کیفیت عملکرد را بهبود ببخشی.

در ضمن، باید تاکید کرد که انجام تحقیقات به صورت محترم و ناپدید می‌شود.

از طرف دیگر، باید تأکید کرد که تحقیقات باید به صورت دقیق و کامل انجام شوند تا اینکه بتواند کارکرد یا کیفیت عملکرد را بهبود ببخشی.

در ضمن، باید تاکید کرد که انجام تحقیقات به صورت محترم و ناپدید می‌شود.

از طرف دیگر، باید تأکید کرد که تحقیقات باید به صورت دقیق و کامل انجام شوند تا اینکه بتواند کارکرد یا کیفیت عملکرد را بهبود ببخشی.

در ضمن، باید تاکید کرد که انجام تحقیقات به صورت محترم و ناپدید می‌شود.

از طرف دیگر، باید تأکید کرد که تحقیقات باید به صورت دقیق و کامل انجام شوند تا اینکه بتواند کارکرد یا کیفیت عملکرد را بهبود ببخشی.
TURKISH QUR'AN TRANSLATIONS

A

PT a, b

B

PO1

C

O2 a:

PT c

D

O2 bc

C

O2 a:

PT c

A

B

PT a, b

** Old Turkish words copied without understanding of their meanings

** A genuine Kipekhakish ediprisan.

*** in the original text three points on  ت
Türkçe QUR'AN TARİHÇESİ

B

C

O2a

O2 b, c

PT a, b

PT b, c

A

B

C

O1

O2

PT a, b

PT b, c

A

B

* In the original text three points on

** Sin, suphah
The «A» is the youngest (copied perhaps at the time of the Temu-
rids) and simultaneously the most archaistic among the mentioned
Turkish Mss. W. Barthold and C. Salemann established in it words and
forms of the Orkhun inscriptions and accepted it for "an early mono-
ument of the Muslim Turkish literature - language from the time of
spreading of Islam". Later on Barthold determined the time of the
composition of the book more exactly as «earlier than the XI th centu-
ry», accepting it for a monument of the time of the Samanids.
But he said nothing about the «Mansuri paper» mentioned in «A».
In my above mentioned articles I had expressed the suspicion that this
translation was prepared perhaps also by the same committee of
Mansur ibn Nuh, because among the members of it is mentioned one
scholar from the Turkish speaking town Isbīgāb (in the Argu lan-
ge: Urung - kents, now Sayram). I tried to explain the Oguz forms in
«A», «B» and «C» by existence of Oguz elements in the Arğū dialect
of Mahmud Kashgari, «Arğu - Talas the heart of the Turks» and
«Altun Arğu» in Turkish Manichaica, the language of Organum used
by Nestorians to perform their services and to write books in those
letters of William of Rubruck. In the country Arğū there lived
together with settled Chigils, Turgish and Tukhsī, in villages and
towns designed by Ibn Khurdadbeh plainly as «Turks» also Qaruqs,
Khalaj's and other Turkmens. The Khalajs the oldest «frontiersmen of
the Turks against the Iran on Oxus lived besides the Indian fronti-
ers and Quhistan (according to Persian version of I斯塔khri) also in a
large from Kasrabad near Evliya - ata (Jambul) and western ranges
of Talas - Alatau as wintering and the region of Temirtau (in Ibn

7 W. Barthold; in Asia Major II, 1-2; also C. Salemann had given a report about the
«Central Asiatic Tafsir» in the «Radiolof Kruglo» in winter 1913.
8 W. Barthold: Istoriya kulturnoy Ižin Turkestana, 1928 p. 72.
9 A. Le-Coq: Turkish Manichaica I, 20
10a Travells of William of Rubruk, ed. by Rockhill, p. 140—41.
Khurdatbdeh Demirtâkh) as summer-places in the north. The Qarluqs lived besides the Yetisu (Semirechye) Pamir, Tukharistan, and Indian and Kashmir frontiers, in Northern and eastern Tibet also very numerous in the regions of Bukhara and Samarkand. Ibn al-Faqih mentioned them as the nobels of the Turks ('itâq al-turk) in the time of the Samanids around Samarkand, in the period of the Karakhanids they lived even there and mostly in the region of Bukhara. In the year 532 H/1138 during the rebellion against the Karakhanids 30 or 40 thousand riders of them lived the country for Khashgar to be adjoined with their allies the Karakhitays. In our time

---

10 An addition the the notes in ibn Khurdatbdehs epitom (comp. Minorsky in BSOS, X, 428) about the Khalaj winterings near Kasrabashi (near AqChulaq, 40 kil. north of Evliya-ata (new Jambul) and Kii-abub (near Malibayeva of Russian maps), brings Sharif Idrisi (from the large edition of the same ibn Khurdatbdeh) the note about the camps of the Khalaj near Demirtakh (Nuzhat al-Mushtaq, clim. VI, division 8). i.e. Temir-tav near Qaragandi, NW of the Bokhassa Sea

11 The Qarluqs were divided in three groups; each consist of three tribes: 1) the northern group consists: Yabaq-Qarluqs, Yuxi Qarluqs, and the settled Qarluqs on the Chu-valley (Kümbirken). Marvazi: Küberkin Kök-Kenik near Urdu the residence of the 'King of Türkmen', 2) three tribes of 'Cigil-Qarluqs' (the Qarluqs of Zorfasan-valley, 3) three tribes of Haftal-Qarluqs of Tokharistan (Marvazi in the Minorsky-edition: Kök-Kenik but in Auff's quotations from the same Marvazi given Kök-Kenik). Gawhari's and Khwarezm's notes to Karakh and Kanji-the remainders of the Ephthalites in Tokharistan s. my comparison of various MSS of both sources in my 'Türk tarhi 1927-28 derzleri, Istanbul, 1929 p. 100-101. Iba Hawqal's note about the 'lands of al-Khâlka' in the region of Kaboul and Wakhaa (Pamir) in the Topkapisaray Ms. 3346, f. 11b (Krämers edition, P. 429) to be explained by ibn Rusta's 'balad al-turk al-khârâlikhiya' about the Shugan and 'Idrisi's quotations (perhaps from Cayhanl) about invasions of 'Karakhlu Turks' in Kashmir

(India and the neighbouring territoraries as described by Idrisi, edited by S.Maqbul Ahmad, Aligarh, 1954. P. 65), and about 'Karakhlu Turks on the sources of Yellow River (Nahr Kalb). M3 Köprüli. N. 955, 133 a). Al-Biruni and Çahir Íbni Hayyan mention the upper Jarkend Darya the name 'Karakhlu-River'. The Qarluq groups in Tokharistan and in the Zorfasan-valley were at the time of the Samanids already Muslims (Oriens III. 202) The Qarluq groups in Tokharistan and in the Zorfasan-valley were at the time of the Samanids already Muslims (Muqaddasi, 274): Al-Biruni designs the provinces Balcan and Dand as 'lands of Oguz', Sîtkend and Sabran on Sirdarya as 'lands of Türkmen' these were also Muslims (Z. V. Togan, Biruni's Picture of the World, 48, 51).

in the Russian «Two versts» military map there are registered 32 villages in the region of Bukhara under the name of «Khalluk» (Qarluq). Together with Qarluq there lived in the region of Samarqand other Turks, like Chigil (mentioned by Hūan Chang as Chie - kie; (in the MSS. of Ibn Nadim this name is written often مكتوب вместо مكتوب) and Turkish (الترفيه the Arabs). Among the Chigil and Turkish of Samarqand arise some scholars of Islamic tradition (Hadith). Thus the «early Muslim Turks» in the Zarafshan basin of the Samanid time were a blend of Eastern Turks and Turkmens, not only in Arguland, but also in the valley of Zarafshan. Gayhani's words about the Turks in the army of the Samanids in a Persian excarpet from his Geography (recently discovered by Prof. Sa'id Nafisi in Kabul) in the 'Chapter on the Turks', about 40000 nobles of Transoxanian at the time of Nasr ibn Ahmad are to be connected with informations of the Qadi Rashid ibn Al - Zubayr (of the 5 th H/XI cent.) in his in Afyon Ka' rahisar newly discovered and in 1959 in Kuwait published work on «Treasures and Gifts» of the Muslim rulers about the ceremonies organized by Nasr ibn Ahmed in Bukhara on the occasion of the arrival of a delegation of the emperor of China in the year 327H/939. He says that in the parades in Bukhara there were file forty regiments of forty chamberlains of Nasr, each of them consisting of thousand of Turks in their uniforms in qaftans and otter or sable head dresses (خاطئ din dibag wa qalānis sammūr).

All these notes about numerosness of Turkish guard of Samanids agree with the data about the influence of this guard on the daily life and even on the religious life of the empire. We know from some sources that Nasr ibn Ahmad was sympathizing with Ismailits and Qarмаği. Nizam al - Mulk relates about the heresy activities more, explaining the abdication of Nasr in the year 942 in favour of his son Nuh as result of a plot of the Turks under the guidance of their chieftain Tulun Ügā provoked by the acceptance of the Qarмаği heresy by Nasr and his son. Being orthodox Sunnis they proclaimed openly

that they were not willing to have an infidel as their king, but wanted
to change the dynasty, proclaiming the great sepahsalar (i.e. probably
Aytash, the great Hağib) as king; only the intervenence of the crown
prince Nuh, whom they liked, saved the dynasty, for he compelled his
father to abdicate. The title ÌUgäs Ì shows that the Turks in Bukhara had
had the same zangs of the nobility of birth that they had at this time
at the Uyghurs at T'ien-shan and Kan su. The Samanids must have
had means of propaganda for the Islam among the so great military
power of their country. These were the books in Turkish. The Qur'an
translation was written perhaps not only in Arabic script but also in Uy-
gurian and in Kök-Turkish script. In any case the Turkish Qur'an was
translated not directly from Arabic but from the Persian Tabari. Some
of the Persian influenced translations in A, B, and M Mss are correc-
ted, i.e. turkizised in C. The word مکرم‌ن‌داد‌رای translated in PT:
مکرم‌ن‌داد‌رای in C corrected as مکرم‌ن‌داد‌رای. The sentence
is translated in PT: توبه‌ردن مکرم‌ن‌داد‌رای in M: توبه‌ردن مکرم‌ن‌داد‌رای
in 02a: توبه‌ردن مکرم‌ن‌داد‌رای. The word مکرم‌ن‌داد‌رای in the same chapter
Taha is translated, in PT: مکرم‌ن‌داد‌رای in C and M: مکرم‌ن‌داد‌رای. The Mss
of the Persian and Turkish Tabari reflect in their lexicographical and
gthroughghatrical peculiarities the historical evolution of Persian and
Turkish of various times and countries. Thus these texts offer one of
the most important sources for the study of the history of various
Persian and Turkish dialects in the early Islam periods. In C the ver-
bal suffixes of میز, میز and یور changed according to the Qipshaq
dialect to ديق, ديک and گان. In (a) there are made, especially after
the chapt. LV (al - Rahmân), additions to the commentaries of PT;
although the interlinear translation remains the same, i.e. the common
of other Mss. the language of these additions to the Tabari com-
mentaries is new, and there are mentioned also some late authors. The
Oguz version are made not from the Persian, but from the East - Turkish
versions. 02a and 02b reflect the Western Oguz dialects, the 02c East-
ern Oguz of Khuettleu, the 01 reflects in my opinion the Oguz dialects
neighbouring Khwarezm and Sirderya bassinin. These Oguz versions may
have been prepared not much later than the Eastern Turkish one. The
Eastern Turkish literature language had perhaps not satisfied the Oguzs
in Khorasan even in the time of the outbreak of the Muslim Turkish

10 Nizam al-mulk, سیاسه‌نامه, edited by Iqbal, Teheran, p. 268-273. Barthold:
Turkestan down to the Mongol Invasio, P. 243-4 did not mention the name of Tulun Ùga.
literature in the epoch of the last Samanid. - Tāmir, is always in Ouguz versions too, written with ٣ as ٤ in the original East Turkic translation next to trepple dotted ٥ as ٦ for W (سُ والسَّادَتِ). was used for guttural ٧ the trepple dotted ٨ as ٩ In the Eastern Turkic Mss this guttural ٧ is very seldom preserved. In B, f. 450a, 455b the translation of the word ١٠ ١١ لَأَمَّا لَبِّ بَعِيدَةَ ١١ لَأَمَّا لَبِّ بَعِيدَةَ لَأَمَّا لَبِّ بَعِيدَةَ لَأَمَّا لَبِّ بَعِيدَةَ لَأَمَّا لَبِّ بَعِيدَةَ لَأَمَّا لَبِّ بَعِيدَةَ لَأَمَّا لَبِّ بَعِيدَةَ لَأَمَّا لَبِّ بَعِيدَةَ لَأَمَّا لَبِّ بَعِيدَةَ لَأَمَّا لَبِّ بَعِيدَةَ Lōmā Qīr Bīrā, with trepple dotted ١٠ like the Ol. After al-Biruni we see the usage of ٧ for guttural ٧ also in some Mss of Maqdisim al-adab of Zamakhshari written in Khwarizm and in Golden Horde. The north Caucasian Turks retained the Khwarizm - Golden Horde traditions in writing in Arabic and the Turkish with Arabic script. Also the usage of ١١ for palatal and ٧ for guttural ٧ holds on in that country - up to our days ١٢. Perhaps the introduction of two different letters for ٧ at the time of early translation of Quran into Turkish was connected with the usage of the Yenissey and Talas Kökturks to write ٧ with two different signs ٧ and ٧ ١٣.

The form ٧ or ٧ and ٧ for ٧, and ٧ for ٧ in B and M are characteristic for the dialects of Chigil and Yagma. For the reconstruction of the original language of the Eastern Turkic translation of Qur'an all texts, common for A, B, C and M, must be composed together.

Makalenin Özet: ١٤

Türkçe Kur'an tercümelерinin en eskisi 1914 te Buharanın Karşı (eski Nesef) şehrinde tarafından bulunan ve bugün Leningrad Şark-Eństitüs kültüphanesinde mahfuz «Hetfîye» (Sub'i Qur'an) tercümesi (A) dir. Bu tercümenin ilhaniler zamanında 734/1333 Şirazda yazılan

tam bir nüshaşı (=B) Türk - İslam Müzesinde N. 73 te; 764/1362 de Altn Orda taraflarında yazılıdıgı anla$lan diğer bir nüshaşı (=C) Hekimoğlu Ali Paşa Kütüphanesinde 951 numarada; aynı asırda Doğu Türkistan'da yazılıdıgı anla$lan ve yanında farsçası da bulunan bir eksi$ fakat güzel nüsha (=M) Manchester Üniversitesi kütüphanesinde bulunmaktadır. Bu tercümelere Samanilerden Mansur ibn Nuh zamanında. (961 - 977) de kurulan ve Taberinin büyük tefsiri- esas olmak üzere bir komisyon tarafından yapılan ve farsça Taberi Tefsir's ismiyle tanımlan farsça tercüme$e dayanmaktadır. Bu komisyonu Türk şehirlerinden İspica$ pl bir állm de i$tr$ak etmi$ duyduğundan türkçe tercüme$innen daha o zaman, yani 10 ncü asırın ikinci yansında yapılmış olduğu$ leri sür$lebilir. Bu tercümelere asl nüshaşı ilk İslamiyeti kabul eden. Argu ve Karlık Türklerinin, lehçesinde, Çu ve Sırderya mintakası O$ğuzlar şivesinin de tesiri ile yazıılmış olduğu nüsha$arın kar$la$atılm$masından görülüyor.

Britanya Müzesinde Or. 9515 numarada bulunan ve çag$atayca zannolunan eski tercüme, farsçası ile birlikte yazılıan nüsha (=01) bir arka$ik Oğuzca ile yazı$$. Bunda Horezm türkçesinin de tesiri görül$ünden Horezm ve Sırderya tarafları oğuzca$ say$abilir. Topkapı Sarayında Ko$uşlar kısmında N. 247 de yine eski oğuzca, ihtimal batı o$ğuzca ile, yazı$$. fakat yine çag$atayca tefsir$ telak$ Julien konuşmuş es$ki Kur'an tercümesi vardır (=02a), en geç 14 ncü asırda yazılmış ol$acak. Aynı Ko$uşlarda N. 267 de diğer bir eski oğuzca tercüme (=02b) Türk - İslam Müzesinde N. 74 te daha muahhar zamanda 990/1582 de Bu$aranın şarkında Huttelán (şimdiki Külâp) vilâyeti Türkmenler$inden birisi tarafından yazı$$. diğer bir oğuzca tercüme (=02c) vardır. Bütün bu oğuzça tercümelere (%A), %B, %C, nüsha$arın asl o$lu olan do$ğu Türkçe tercümeden nakledilmiş olmaları muhtemeldir, mamaf$ (%O$ nüsha$ oğuzca$n daha Samanîler zaman$adaki tercümelere arasında yazılmış olması ihtimalini de belirtmektedir.

Samanîler devrinde yapılan ilk tercüme zeman ve mekan, yani: muhtelif lehçelerin muhtelif devirlerin tesiri arzetmekle du$yand$:$ bunlar Türk dili tar$hi arastırmaları bakımından fev$alâde eh$miyet$hâizdır.

Türkçe tercümelere ekserisi sat$r ara$ tercümeden ibar$ttır; yâ$ni (%A, nüsha$ada sat$r ara$ tercümeden başka sûrelere anlatlan tar$hi vakaların ve peygamberler e$ kâ$lar türkçe i$ah$aları vardır. Bu da farsça Taberiden geçmiştir. Farsça Taberi tercümesinden türkçe ile karşıla$tırmak ve birinin diğerine bağı$n$ tesbit etmek bakımın-
TURKISH QUR'AN TRANSLATIONS

...dan "Ol" in türkçesi ile beraber yazılan farsça tercüme (=PT01); keza "M" nüshasında Türkçe ile muvazî bulunan farsça tercüme (=PTM) çok mühimdir. Bu bakımından bir de farsça Taberi nüshalarından Türk - İslam Müzesinde 108 numarada bulunan ve 588/1192 de yazılmış nüsha (=PTa) mühimdir. Bütün bu nüshalar ancak sârî arası tercümeleri ihtiva etmektedir. Fakat Ayasofya N. 87 nüshası (=PTb) ve Tahranda Sultanat Kütüphanesinde bulunan ve 606/1209 da yazılmış nüsha (=PTc); Bursada Haracçioğlu 131 numarada bulunan eski nüsha (=PTd) sârî arası tercüme ile birlikte ayrı mevzuların ve kısaların şerh ve izahlarını da ihtiva etmektedir. Bu şerh ve izahlar Şamani devri Türkçe tercümesinin "A" nüshasındakiilerle tam birdir. Bu makalede remizlerle işaret edilen ve Türkçe farsça tercümelerin karştırlmâ işinin tarafından nasıl yapıldığını ve nasıl yapılması gerektiğini göstermek üzere "Tâhâ" süresinden bir kaç nümine verilmiştir.