

Introduction and Analysis of an Interlinear Qur'an Translation with Unknown Old Anatolian Turkish

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Abstract

With the conversion of Turks to Islam, it is seen that Islamic works began to emerge in the field of Turkish language. Among these works, Qur'an translations have an important place. Qur'an translations are in the forms of tafsirs (commentaries), surah tafsirs and interlinear translations. Although interlinear translations are primarily seen in the field of Eastern Turkish, there is also considerable number of interlinear translations in the Anatolian field.

The fact that interlinear translations are verbatim translations is essential in that they reflect the vocabulary of their period. Although some academic studies have been conducted on these translations, there are different translations in our libraries and museums on which no scientific work has been conducted. The authors and copyist of some of these works are known, but most authors and copyists remain anonymous.

Turkish translations of Qur'an, which have a unique place importance in following the historical periods of Turkish language, are also essential in terms of language studies. They are of particular importance in terms of semantic research and lexicography, as they show how the new concepts that came with the religion after the Turks' conversion to Islam are expressed.

In this paper, the Old Anatolian Turkish interlinear Qur'an translation, registered at Turkish Manuscripts Department of the Library of Presidency of Religious Affairs with number 279/ 288, which reveals the richness of meaning and vocabulary of Turkish language, is being promoted and analyzed. This copy with some missing surahs and interlinear translations consists of 350 leaves in total. We do not have any information as to where, when, why and by whom the manuscript was written. This manuscript, on which no scientific study had been conducted so far, is examined using document analysis method.

Keywords: Turkish Language, Old Anatolian Turkish (OAT), Qur'an, OAT interlinear Qur'an translation

Introduction

Old Anatolian Turkish is the period of Turkish language which covers 13th to 15th centuries. In this period, several copyright and translated works were produced; however, translated works are in majority. The majority of translated works consist of Qur'an translations.

The most important features of translations produced in Old Anatolian Turkish period is that most of them are translated from Arabic and Persian. As regard their content, a majority of these translations are religious, and in this respect, the first examples are religious and instructive.

With the conversion of Turks to Islam, Islamic works began to claim their place in the field of Turkish Language. These works are Kutadgu Bilig, Divân-ı Lügati't-Türk, Atabetü'l-Hakayık and Divân-ı Hikmet, in chronological order. Qur'an translations, which consist of tafsirs, surah tafsirs and interlinear translations are also among these works. They are important as they have religious and didactic content and reflect the characteristics of their age.

The rapid spread of Islam among Turks starting from the 10th century represented a new era in Turkish history. This rapid spread is an important development not only for Turks but also for the world history (Şimşek, 2017). Faced with a new religion and understanding, the Turks needed the translation of the Qur'an in order to fulfill

the requirements of this religion, to perform their prayers consciously, and to adopt a lifestyle suitable for the Qur'an.

The fact that the language of the Qur'an is Arabic and difficult to understand made it necessary for the Turks to translate the Qur'an into Turkish. This sacred text was first translated into Persian by a committee of scholars from Transoxiana during the time of Emir Mansur B. Nuh (350-365 Hijri / 961-976 Gregorian) from the Samanids. This first Persian translation was prepared based on the 40-volume tafsir of Muhammed B. Cerir-i Et-Taberi. This tafsir was summarized while being translated into Persian, and an interlinear translation was made into Persian based on the Qur'anic text (Kara, 1983: 135).

Underline Qur'an translation is a translation method based on giving the words in Qur'an one by one with a method called underlining or interlinear. These texts are placed just below the original Arabic text and do not show Turkish syntax features. However, they are extremely important texts for Turkish vocabulary studies, in which the Turkish equivalents of Islamic terms can be followed as well as the historical course of Islamic terms in Turkish.

Interlinear verbatim translations of the Qur'an are also very important in terms of vocabulary. Translations made with Old Anatolian Turkish in the Anatolian field were added to these translations, the first examples of which were produced in Karakhanid-Khorezm Turkish. Compared with the translations of the Qur'an made in the eastern region, the translations produced in the Anatolian field are numerous. While the author and copyist of very few of these works are known, many of them are unknown. Although there are many academic studies on translations, there are still some that have not been studied.

According to Zeki Veledi Togan (1938), the translation of the Qur'an into Turkish was performed at the same time as its translation into Persian, probably by the Turkish members of the same commission. However, Abdulkadir Inan (1961) claims that, the translation of the Qur'an into Turkish took place about a century after its translation into Persian, that is, in the first half of the 11th century.

These translations, the first examples of which were made in Karakhanid-Khorezm Turkish (Rylands, TİEM 73, Central Asian Qur'an Tafsir, Uzbekistan, Hekimoğlu and Mashhad Copies), were followed from the XIV. century onwards by translations of the Qur'an, tafsir, surah tafsirs and interlinear translations, which were written in Old Anatolian Turkish in the Anatolian field and survived to the present day.

Translations prepared in the Anatolian field were prepared by three methods: interlinear, tafsir and surah tafsir. Most copies of translations in the Anatolian field, such as the copies in British Library, Bursa, Manisa, Sivas, TİEM 40, and Topkapı, were produced with the interlinear method. Most of these translations are translations of the Qur'an from the beginning to the end. Apart from these translations, there are also tafsirs with a large number of manuscripts in various libraries, such as the tafsirs of Cevahirü'l-Asdaf and Ebul'l-Leys es Samarkandi. Surah tafsirs are quite abundant in this period. In these tafsirs, only a chapter or a surah of the Qur'an is interpreted. The oldest known (H.730/ M.1333) tafsir of short surahs is the Tebareke Tafsir written for Süleyman Pasha, the son of Orhan Beg. Various studies have been carried out on these works, which are very important in terms of language and cultural history.

According to the available information, there are no translations of the Qur'an during the Seljuk period, which is the first phase of Old Anatolian Turkish. The translation of the Qur'an into Old Anatolian Turkish took place for the first time in the period of the Principalities following the Seljuks (Özkan, 2010: 517). Interlinear translations studied in the Anatolian field consist of the following: British Library, TİEM 40, Sivas, Bursa, Manisa, Kayseri, Önder, Leiden, Berlin Copies, and Topkapı Palace Museum Wards Library K.252; Tafsirs: Ebu'l Leys Semerkandi Tafsir / Enfesü'l Cevâhir, Cevâhirü'l Asdaf and Tafsir'î Aynü'l Hayat; Surah tafsirs: Tafsirs on Surah Yasin, tafsirs on Surah Al-Ikhlâs, Tabareke tafsir, Fatiha tafsirs, Amme tafsirs, Surah al-Araf tafsir and Surah An'am tafsir.

Conversion of Turks to Islam Religion

With the power and unity of Islam in the Hijaz region, the Islamic armies drove Byzantines out of Syria after the Yarmuk War. The Islamic armies, which broke the power of Iran in the battles of Qadisiya (635) and Nihavend (641), came into contact with the Turks after reaching the river Oxus in their pursuit of the last Sassanid Emperor.

If the scattered Kalach tribes living between the Oghuz tribes in Georgia and Sistan region and the Kuhistan-Persian region are left aside, both the eastern and western branches of the Köktürk Empire were in an

interregnum period at that time, and effective aid could not be provided to the city kingdoms in the Transoxiana region.

In fact, the martyrdoms of Hz. Omer and Hz. Osman lie in the centre of Islam. As the struggle between Hz. Ali and Muaviye and the harici (extrinsic) revolts slowed the pace of the Islamic armies in the east, until the beginning of the eighth century, the encounters between the Turks and the Islamic armies could not go beyond the level of transborder operations. However, the appointment of Hajjaj-i Zalim as the Governor-General of Iraq, which included all the eastern regions of the Umayyad Islamic State, and his delegation of Kutayba Bin Muslim, one of the prominent commanders of the period, to Khorasan, inflamed warfare.

As soon as the Islamic armies dominated the Transoxiana region, they raided as far as Talas. It is understood from the fact that the Arabs preferred to resort to defense that the Arabs could not achieve decisive success against the Turks who engaged in armed struggle. Accordingly, the Turks' conversion to Islam was of their own accord, which also left echoes in Arabic works. For example, a Turk who was a civil servant in the private library of the Caliph al-Mamun said: "The Iranians and Greeks lost their country to others and became captives in their own homeland; the Turks did not give their homeland to anyone (Islamic Encyclopedia, Vol. 43)."

The religion of Islam and old Turkish beliefs and conceptions have a lot in common: Turks had been familiar with monotheism for a long time, they believed in the afterlife and the immortality of the soul, and sacrificed to God. In addition, the moral rules inculcated by the religion of Islam are also suitable for the combatant understanding. Jihad reinforced the Turkish view of conquest. These are the reasons why the Turks appeared before the world as the standard-bearer of the religion of Islam in a short time.

A Brief History of the Qur'an and Some of its Characteristics

The Qur'an was gradually revealed by Gabriel (as). Revelation was completed in 23 years. The revelations brought by Gabriel were immediately memorized by the Prophet and his companions, and then transcribed by the revelation scribes. Among those who served as revelation scribes to the Prophet, Zayd Bin Sabit, Halid Bin Walid, Ubeyy Bin Ka'b, Sabit Bin Kays and Muaviye Bin Ebu Sufyan can be mentioned in addition to the four Islamic caliphs.

Muslims attached considerable importance to the memorizing and learning of Qur'an. With the spread of Islam religion and increase of the number of Muslims, those who memorized Qur'an also increased in number. During the life of the Prophet Muhammad, nobody thought that the Qur'an should be written down and turned into a book. The reason for this was the possibility of new revelations to come as long as he was alive. However, immediately after the decease of Prophet Muhammad, as a result of the conversions from Islam and the martyrdom of many hafizes in the wars, Hz. Abu Bakr and Hz. Omar took precautions in this regard.

At the decease of Prophet Mohammad, the pages in the hands of those who composed the "Mushaf" by writing the entire Qur'an were not arranged in a certain order. Upon the insistence of Hz. Omar, Hz. Abu Bakr agreed to collect the Qur'an and turn it into a book, for which task Zayd Bin Sabit was appointed. First, all the Muslims were asked to bring the Qur'an texts in their possession, and to show two witnesses that these texts were written directly based on the Prophet's words. After a meticulous study, the texts of the Qur'an were combined and the first copy of the Qur'an was delivered to Hz. Abu Bakr. These were handed over to Hz. Omar after Hz. Abu Bakr, and to Hafsa, his daughter, after Hz. Omar's martyrdom.

Hz. Omar sent Muslims who knew the Qur'an by heart to Damascus, Palestine and the surrounding regions. As they left Mecca and Medina, they encountered new and different dialects of Arabic. Upon realizing that peoples in different regions were reading the Qur'an in their own dialects, Muslims who knew the religion of Islam and the Qur'an well began to feel discontent. In the period of Hz. Osman, it was decided to reproduce the copies of the Qur'an in order to eliminate this concern and a commission of four people was established under the chairmanship of Zeyd Bin Sabit. The commission took the copy of the Qur'an in the hands of Hz. Hafsa and reproduced it. Sources give the number of copies of the Qur'an as five or seven. These were sent to Mecca, Kufa, Basra and Damascus, and the first copy remained in Medina. Later, it was decided to burn the texts that did not comply with these Mushafs.

The copies of the Qur'an, which were dictated during the time of Hz. Osman, were lost in time. However, since many copies of them were reproduced, it was ensured that the Qur'an reached the present day without any changes. The Qur'an itself is divided into surahs and verses. The verses of the Qur'an are not arranged in the order of revelation, that is, in chronological order. The first verses are in the 96th surah of the Qur'an, Surah Al-Alaq. However, it is certain that the place of the verses was determined by the Prophet Muhammad.

Method

Qualitative research method and document analysis technique were used in this research. Document analysis includes the analysis of written materials containing information about the facts or events that are subject to examination. The sample of the research consists of the manuscript registered with the title of “The Holy Qur’an and Turkish Explanation” and with the asset number “288” in the Turkish Manuscripts Collection at the Ankara Library of Presidency of Religious Affairs. However, there is a contradiction regarding the asset registration number of the work. While the number 279 is written on the book, the current asset number of the work is 000018.

On Turkish Translations and Tafsirs of the Qur’an

Turkish translations of the Qur’an are extremely important in terms of language studies. They are especially critical for semantic research and lexicography, as they reveal how the new concepts that were introduced with the new religion after the Turks’ conversion to Islam were expressed.

These works, which clearly display the expressive power of Turkish in the face of an extremely difficult-to-read text like the Qur’an, also make it possible to accurately determine the meanings of existing Turkish words at that time with the help of their Arabic equivalents. This sacred text was first translated into Persian by a committee of scholars from Transoxiana during the reign of Emir Mansur B. Nuh (H. 350-365/ M. 961 -976) of the Samanids. The book of tafsir translated into Persian is the 40-volume work of Muhammed B. Cerir-i Taberi. This tafsir was shortened while being translated into Persian, and an interlinear translation was produced into Persian based on the text of the Qur’an. Unfortunately, these and other such views are nothing more than conjecture, as we do not have any precise record of the first translation(s) of the Qur’an into Turkish or their date and nature.

Translations can be classified as interlinear verbatim translations, tafsir-based translations, and tafsirs. The Turks, who accepted the religion of Islam en masse, felt the need to translate the book of the new religion into their own language, Turkish. Today, we do not know when, where and by whom the first Turkish translation of the Qur’an was made. There are different opinions on this subject in the sources.

In the introduction part of the oldest translation of the Qur’an, which has survived to the present day, it is explained why and by who the translation was performed (Eckman, 1971). As it is understood from this explanation, Tabari’s forty-volume Qur’an tafsir was presented to the ruler Mansur Ibn Nuh. The Samani ruler, who had difficulties in reading and understanding the commentary, asked for this Arabic tafsir to be translated into Persian. For this reason, he gathered the scholars of Transoxiana and asked for permission from them on the subject. Scholars stated that it was appropriate for those who do not know Arabic to read and write the Qur’anic tafsir in Persian. Thereupon, scholars from Bukhara, Belh, Samarkand, Ispicab and Fergana undertook the translation job with the order of the ruler (Naima, 1961).

Zeki Velidi Togan states that the first Turkish translation was made at the same time with the Persian translation. As evidence for this, he shows the Turk from Ispicab in the translation commission (Togan, 1959). According to this view of Zeki Velidi, it can be claimed that the first Turkish translation of the Qur’an was made in the 10th century. However, Fuat Köprülü and Abdülkadir İnan state that the first Turkish translation of the Qur’an was made in the first half of the 11th century (Köprülü, 2004).

The method used in early Turkish Qur’an translations is the method called “interlinear”. Interlinear word translations are translations based on explaining Arabic words one by one with Turkish words. With this method, Turkish or Persian equivalents were given to each of the Arabic words. Turkish words are written in smaller and thinner letters just below the Arabic words. Translation of the Qur’an with this method is quite common. There are many copies of this type in libraries in Istanbul and Anatolia and in various libraries outside Turkey. Since Turkish sentence formation is often not followed in such translations, the Turkish translation is sometimes incomprehensible without looking at its Arabic. Finding Turkish equivalents for each word is a good method for deriving Turkish words and making affixes functional.

On the Copies and Translations of the Qur’an

The Süleymaniye Copy is a mixed language translation registered in the Süleymaniye Library Manuscript Donations Section no 3966. It was Nuri Yüce who introduced the work to the scientific world (Yüce, 1990). Later, under the direction of Nuri Yüce, Osman Toker wrote a master’s study on the 109b-144a leaves of the manuscript (Toker, 2000). Nuri Yüce distributed the remaining parts of the work as a master’s thesis to 4 students between 2005 and 2007, and thus the entire manuscript was studied (Müfettişoğlu, 2006).

The English Copy (Rylands), Manchester, is stored in the Arabic Manuscripts section of the Rylands Library, and the registration number of this translation is 25-38. By whom, when and where this translation was copied is

unknown, which is interlinear and verbatim. In this bilingual translation, Arabic words are given with their Turkish and Persian equivalents. This incomplete copy has 1145 leaves and 14 volumes. Janos Eckman prepared the dictionary of the work with its Turkish, Arabic, Persian and English equivalents (Eckman, 1976). Aysu Ata also worked on the translation in question (Ata, 2004). What distinguishes this copy from the others is the existence of Persian-Turkish equivalents.

The Süleymaniye Copy was translated by Gülden Sağol Yüksekaya (1993) as a doctoral study. It is a complete copy, but the copyist and the place where it was written are unknown. This translation, dated 1363 Gregorian, has 583 leaves. It is kept at Süleymaniye Library Hekimoğlu Ali Pasha collection, number 2. Janos Eckmann gave technical information on the copy. Previously, this copy was kept in the National Library, at Hekimoğlu Ali Pasha number 951. The most distinguishable feature of the copy is that some rules are given in Persian.

The Qur'an translation known as Turkish-Islamic Art Museum Copy, which is described as the oldest of the existing Qur'an translations, is interlinear and was created by giving direct Turkish equivalents to Arabic words. The most important feature that distinguishes this copy from the others is that the copy date and the copyist are known. It was copied by Muhammed B Haji Devletşah from Shiraz at the beginning of the 14th century, and the place of copying is believed to be Shiraz. This 902-page translation is kept in Istanbul Turkish and Islamic Arts Museum (TIEM) number 73. Abdullah Kök and Suat Ünlü conducted doctoral studies on the work under the supervision of Sema Barutçu.

It is not clear by whom, when and where the Anonymous tafsir was written. It is known as Central Asian tafsir or Anonymous tafsir (Borovkov, 1963). This translation of the Qur'an has a complicated structure. Sometimes it shows the features of verbatim and sometimes commentary translation. It is seen that the stories about the surahs are also included. The work was discovered by Zeki Velidi Togan in 1914. Halil İbrahim Usta (1989) prepared a master's thesis on the work. Borovkov (1963) developed the dictionary of this translation which was translated into Turkish (Usta and Amanoğlu, 2002).

The Uzbekistan Copy is the translation of the Qur'an registered with the number 2008 in the Uzbekistan Academy of Sciences, Ebu Reyhan El Biruni Institute of Oriental Studies. This incomplete copy has a total of 273 leaves. We do not have any information about where, by whom, when and why the Uzbekistan copy was written. The distribution of the surahs in this translation, which consists of a total of five surahs, is as follows: The 2nd surah is complete (with deficiencies), the 3rd surah is complete, the 4th surah is complete, the 5th surah is partial (verses 1-117), and the 6th surah is also partial (verses 71-136). A. A. Semenov was the first to introduce this translation of the Qur'an to the scientific world (Semenov, 1957).

An Interlinear Qur'an Translation with Unknown Old Anatolian Turkish

This translation of the Qur'an, registered in the Department of Turkish Manuscripts at the Library of Presidency of Religious Affairs, numbered 279/288, is an interlinear translation. This copy, which does not include interlinear translation of some surahs, has a total of 350 leaves. We do not have any information about where, by whom, when and why the manuscript was written.

Surah Fatiha is lacking in the manuscript. The first five verses of Surah al-Baqara have not been translated either. The translation of the last eleven pages of the third surah, Al-i Imran, is missing. There is no translation of the first twelve pages of the fourth sura, Surah Nisa. The first line of the fifth surah, Surah Maida, has been translated above the line.

A part of a verse of Surah At-Tawba has been deleted. There is no middle part of the verse above the line. Part of the verse belonging to the Surah Yunus in the third line of the second page of leaf number 119 has been deleted. The first word of the verse, which is on the second page of leaf number 137 and belongs to the Surah Yusuf, is indistinct. In leaf 138, the first word of the verse belonging to the same surah is deformed, and there are translation words both above and below the line. There is no middle part of the verse in the third line, which is on the first page of leaf 145 and belongs to the Surah Ibrahim.

Although the title of the surah on the first page of leaf number 158 is Isra, the author used the word Israel as the name of the surah. This name was given to the surah by mistake. Part of the verse in the sixth line of the Surah Ahzab in leaf number 240 has been deleted. The title of Surah Fatir, which starts on the second page of leaf number 249, is written as "Melâike".

On the second page of leaf number 257, a part of the verse belonging to the Surah Saffat in the eighth line is deformed. Likewise, in the ninth line of the same leaf, the first words are deformed and some of them have been

deleted, and there is no translation of these words. The Surah Fussilet, which starts on the second page of leaf number 275, is included in this copy with the title “Secde”.

Part of the word, which is on the first page of leaf number 313 and belongs to the Surah Vakıa, are overlaid. Part of the verse at the beginning of the page, which is on the second page of leaf 314 and belongs to the Surah Hadid, are deleted. Part of the verse belonging to the Surah Tahabun, on the ninth line of the first page in leaf number 327, was written in red ink, but its translation was not written. The first word of the verse on the second page of leaf number 330, which belongs to the Surah Mulk and is in the first line, is colored red in the same way. The last part of the first line is overlaid on the first page of leaf 331, which is due to a clerical error. There are no errors in the remaining of the verses, and they are in the order of the Qur’an.

On the first page of leaf number 338, a part of the verse on the fifth line, which belongs to the Surah Cin, is colored red. The title of the Surah İnsan on the second page of leaf number 341 is given as “Dehr”. On the second page of leaf number 344, a part of the verse belonging to Surah Nebe in the fourth line is colored red. The last section of the verse belonging to the Surah Naziat in the sixth line of the second page of leaf number 345 is colored red. The parts that we describe as “colored red” when giving information about the copy are due to the author’s clerical error. In order to correct this mistake, the author either overlaid the verse he wrote incorrectly or colored it red as we said.

Most of the parts in the last parts of the copy, which include Surah Infitar and Surah Mutaffifin, are fragmented. In some pages, the verses are written out of line, and some explanations different from the translation are made in the margins of the pages.

Surahs that are missing in the copy are as follows: Surah Fatiha, Surah Takvir, Surah Inshikak, Surah Buruc, Surah Tariq, Surah Ala, Surah Gashiye, Surah Fecr, Surah Beled, Surah Leyl, Surah Duha, Surah Inshirah, Surah Tin, Surah Al-Alak, Surah Kadir, Surah Beyyine, Surah Zilzal, Surah Adiyat, Surah Karia, Surah Tekassur, Surah Asr, Surah Kafirun (there is only the basmala at the beginning of the surah, there is no surah itself), Surah Nasr, Surah Tebbet, Surah Ikhlas, Surah Felak, Surah Nas.

The Importance of Old Anatolian Turkish Interlinear Qur’an Translations for Language Studies

Translations of the Qur’an in Turkish, made in different geographical regions and in different periods, have an important place in the history of the Turkish language. Although there are not many scientific studies on such translated works, they have been studied more meticulously than other works in the genre of verse and prose, and they have been introduced to the world of science with solid results.

These translations of the Holy Qur’an, which is a sacred text, were made with great care, both in its initial writing and during its copying. In this respect, the Turkish translations of the Qur’an play an important role both in illuminating the various periods of the Turkish language and in showing the line of development and change. These are the most important sources in terms of shedding light on several phonetic and semantic issues that we have difficulty in solving even today.

In the interlinear translations of the Qur’an, effort was paid to explain every Arabic word between the lines with a Turkish word. In this way, the semantic features and vocabulary of Turkish language in the relevant century were revealed. Since the verses of the Qur’an are adhered to and these verses are translated meticulously in interlinear translations, these translations are important for us to observe the semantic and historical developments and phonetic changes in the language.

Another feature of the translations of the Qur’an is that the Qur’an contains words belonging to different conceptual fields, as it has a legal character that regulates all aspects of life. As a PhD thesis, we translated the Old Anatolian Turkish Interlinear Qur’an Translation, which had never been studied before, registered with number 279 / 288 at the Department of Turkish Manuscripts at the Library of Presidency of Religious Affairs.

In translation studies into Turkish, original terms derived from Turkish roots were used instead of many Persian-origin terms that we use today as equivalents of Islamic terms. Translations of the Qur’an are important sources in terms of learning how the change of religion was reflected in the language and which of the terms of the old religions were used by the Turks for Islam. In the doctoral thesis titled “An Interlinear Qur’an Translation with Unknown Old Anatolian Turkish”, the terms belonging to the old religious beliefs of the Turks were also used to meet the new terms in the interlinear translation of the Qur’an. From this point of view, our work bears special importance in terms of showing the source of our religious terms and explaining them.

Interlinear translations of the Qur'an are valuable resources for the Turkish language, especially in terms of lexicography. These are invaluable resources for the Turkish language atlas and historical dictionary. In the copy we translated, Turkish words were generally used, apart from some religious concepts related to prayer. In this study, the meanings given for the text of the Qur'an were meticulously researched, and the exact meaning of each word was sought.

Another issue in the translations of the Qur'an is that the Arabic equivalents of the words guided the translator and prevented him from resorting to interpretation. As a result of this guidance, the translator remained faithful to the original text of the Qur'an. The vocabulary of the translated work, which has 350 leaves, is substantial. In fact, it is qualified to cover almost the entire vocabulary of the Old Anatolian Turkish period. The Old Anatolian Turkish Interlinear Qur'an Translation, which we worked on as a doctoral thesis, is also important as it is among the main sources to be used in the preparation of the historical dictionary of the Turkish language.

Conclusion

The importance of interlinear Qur'an translations is that they are texts that reveal the richness of Turkish language. The main purpose of translating these texts is to enable people to read the sacred text of the religion they believe in their own language. For this reason, we witness a broad vocabulary in translated texts. In this study, the interlinear translation of the Qur'an belonging to the Old Anatolian Turkish period, which is registered with number 279/288 in the Turkish Manuscripts Department of the Library of the Presidency of Religious Affairs, is presented and analyzed.

While translating the text, the differences with the other Qur'an translations were taken into account, with particular reference to the vowel points and orthographic features in the text. In order to minimize misreading and misvaluations, especially the internal structure of manuscript was taken into consideration. Accordingly, in this copy, which we have evaluated by considering the phonetic development of Turkish language, we have paid effort to read and evaluate correctly while preparing the transliteration of the work.

In this study, which we have prepared by taking into account the general characteristics of the Old Anatolian Turkish period, the copying errors that emerged for various reasons have been identified, and each of them has been explained separately in the section titled "An Interlinear Qur'an Translation with Unknown Old Anatolian Turkish". In addition, we also noted the differences and deficiencies in spelling, phonetics or syntax that we encountered while working on the manuscript.

The most important problem identified in terms of phonetics and spelling is that Arabic letters cannot completely meet some sounds in Turkish. Examples of this are the consonants ç, g, k, n, p and vowels o, ö, u, ü. In this regard, it has been found that the pronunciation of several words and affixes is different in the copy we translated.

Another finding is related to the spelling of affixes, which are written as adjunct to or separate from the roots and bodies of words according to Arabic letters. However, in the copy we translated, it has been found out that some affixes are written separately from the roots and bodies of words without any reason whatsoever. It is not easy to talk about a spelling tradition in Old Anatolian Turkish texts. Qur'an is a divine text; in order to translate and make sense of such a text, one has to be absolutely equipped. Translation activity is vital in the field of linguistics as it also manifests the resistance of the source language to the target language.

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