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Translations of the Qur'ân in the Post-Soviet Turkic World

Sovyetler Sonrası Türk Dünyasında Kur'ân Tercümeleri

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Öz

Sovyetler Birliği'nin dağılmasının ardından, Türk dünyasındaki ülkeler dil ve din alanlarında önemli ve çeşitli değişimlere tanıklık etmiştir. Bu süreç, bölgede derin etkilere sahip olmuş ve toplumların yaşam tarzlarını, düşünce yapılarını ve dini pratiklerini önemli ölçüde dönüştürmüştür. Bu dönüşümde, Kur'ân tercüme ve tefsirleri önemli bir rol oynamıştır; zira bu eserler, dini kimliğin yeniden şekillenmesinde anahtar bir unsur olmuştur. Bu makalede, Sovyet sonrası dönemde Türk dillerinde yapılan Kur'ân tercüme ve tefsir çalışmaları kapsamlı bir şekilde ele alınarak, bu eserlerin dil, din dinamikleri üzerindeki derin etkileri detaylıca incelenmektedir. Ayrıca, tercümanların dini yaklaşımları titizlikle araştırılmakta ve bu bağlamda eserlerinin toplumsal ve siyasi bir bağlamda nasıl şekillendiği anlaşılmasına çalışılmaktadır. Siyasi değişimlerin bu eserlerin içeriği üzerindeki etkisi, makalenin odak noktalarından biridir ve bu etkilerin derinlemesine analizi, Türk dünyasındaki dini atmosferin evrimini anlama sürecine önemli bir katkı sağlamaktadır. Bu çalışma, dilbilimciler ve dini araştırmacılar için bir kaynak olmanın ötesinde, Türk dünyasının Sovyet sonrası dönemdeki dini dönüşümünün daha geniş bir anlayışını sağlamayı amaçlamaktadır.

Anahtar Kelimeler

Tefsir, Kur'ân Çevirileri, Sovyet Sonrası Dönem, Türk Dünyası

Abstract

Following the collapse of the Soviet Union, countries in the Turkic world witnessed significant and diverse changes in the fields of language and religion. This process has had a profound impact on the region and has significantly transformed the lifestyles, mindsets, and religious practices of societies. In this transformation, The translations and commentaries of the Qur'ân have played an important role, as these works have been a key element in the reshaping of religious identity. In this article, Qur'ân translations and tafsir works in Turkic languages in the post-Soviet period are analyzed comprehensively, and the profound effects of these works on language and religious dynamics are examined in detail. In addition, the religious approaches of the translators are meticulously investigated, and, in this context, it is tried to understand how the works are shaped in a social and political context. The impact of political changes on the content of these works is one of the focal points of the article, and the in-depth analysis of these influences makes an important contribution to the process of understanding the evolution of the religious atmosphere in the Turkic world. Beyond being a resource for linguists and religious researchers, this study aims to provide a broader understanding of the religious transformation of the Turkic world in the post-Soviet period.

Key Words

Tafsir, Qur'anic Translations, Post-Soviet Period, Turkic World

Introduction

Many countries in the geography of the Turkic world, with their rich historical past and cultural heritage, witnessed significant changes in the fields of language, and religion as independent states following the dissolution of the Soviet Union. Moreover, in this context, Qur'ān translations and commentaries are of great importance in the process of religious reconstruction in this region in the post-Soviet period. This article aims to examine the role of these works in the dynamics of language, and religion by focusing on translation and exegesis works written in Turkic languages and aimed at explaining the meaning of the Qur'ān during the post-Soviet period. It will explore how changes in Turkic literature and language, influenced by the Soviet period, are reflected in Qur'ānic translations, the role of language in the evolution process, and the religious approaches of the translators will be investigated. The article will examine a wide range of translation and exegesis studies, from the early post-Soviet period to various contemporary approaches, using the method of document analysis. The unique perspectives, language usage, and religious interpretations of each work are what make these works valuable. In this context, understanding the evolution of Qur'ānic translations and exegeses in Turkic languages during the post-Soviet period serves as an important focal point for researchers in both linguistics and religious studies. Therefore, this article aims to contribute to the understanding of the religious transformation in the Turkic world in the post-Soviet period.

1. Translations of the Qur'ān in Kazakhstan

The most widespread Kazakh translation of the Qur'ān is the work titled *Qur'ān Shareef Kazakhsha Magina Jane Tusinigi* (1989) by Khalifa Altay. Khalifa Altay was born on December 15, 1917, in the village of Caranti, Altay province of Eastern Turkestan Republic (present-day Xinjiang, China), and passed away in 2003 in Almaty, Kazakhstan. During his childhood, Khalifa Altay received basic religious education and learned Arabic script from his father, Akif Bey. Later, he was entrusted to the village madrasah teachers Abdike and Mukan to deepen his knowledge of fundamental Islamic teachings. He started praying at the age of seven and acquired literacy skills at an early age. His father entrusted Khalifa Altay to madrasah teachers named Magaviya Gaysabayoglu and Ahmet Ali Gaysabayoglu for further religious education. At the age of sixteen, he received the duty of imamate from his teacher Ahmet Ali, thus further strengthening his religious knowledge. Throughout this process, Khalifa Altay, known for his intelligence and talent, made efforts to understand the principles of religion and Sharia laws.¹

The initial edition of Khalifa Altay's translation was prepared in Kazakh script using the Arabic alphabet. The translator describes his work as a translation, focusing on explaining the meaning and purpose expressed in the Kazakh dialect rather than the literal meaning of the verses. In the translation, he carefully selects the closest expressions for phrases that do not have equivalents in Kazakh and presents the translation meticulously to the reader. The author demonstrates meticulous work by providing the features sought after in the translation of the Qur'ān needed by the Kazakh people. He consulted various sources and adhered to the Sunnah line. The sources used in the work are only indicated by the names of the authors, and the author selectively utilized these sources. Among the sources used are Arabic, Urdu, Persian, Tatar, and Ottoman Turkish exegeses.²

In 1990, the translation of the Qur'ān into Kazakh titled *Qur'ān Kareem Kazakhsha Avdarmasi, Ulttar Baspasy* was completed by brothers Aziz Akituli and Makash Akituli, with Aziz playing a significant role in its composition. The brothers, sons of Kazakh Akit

¹ İslambek Kazıbek, *Anadolu'dan Anayurda Maneviyat Önderi Halife Altay* (İstanbul: Kalendar Yayınevi, 2017), 21.

² Gulmeiram Kongyrbayeva, "Son Devir Kazak Din Âlimlerinden Halife Altay ve Kur'ân'ın Kazakça Meali", *Tefsir Araştırmaları Dergisi* 5/1 (2021), 365.

Ulimjiuli, were educated in religion by their father and held various positions, including teaching. Aziz faced exile between 1958 and 1979 due to nationalist accusations but resumed his work in 1987, collaborating with Khalifa Altay in Istanbul on the Kazakh translation. Upon returning home, Aziz and Makash completed the translation, published in Beijing in 1990. Initially in Cyrillic script, it was later reprinted in Arabic script, remaining popular among Uyghur, Kazakh, and other Chinese Muslims. The translation emphasizes literal meaning and interpretive translation, providing explanations through parenthetical remarks and footnotes to enhance comprehension. A dictionary elucidating names and concepts was appended to the work, drawing on translations in Turkish, Uzbek, and Tatar as references. In 1991, *Qur'ân Karim, Jazushi Baspasy* was published by Ratbek Haji Nisanbayuli, the Grand Mufti of Kazakhstan at the time and Vahap Kidirhanuli. Nisanbayuli, the first Grand Mufti of independent Kazakhstan, and Kidirhanuli, a notable writer who migrated from China post-independence, collaborated on this work presenting the Arabic text alongside its translation. The translation primarily focuses on basic information such as verse meanings, chapter names, place of revelation, and verse numbers, with a predominant literal translation style despite claims of being interpretive. Some sections of the translation may lack clarity or could lead to misunderstanding. The 30th chapter was also published separately. These translations mark a significant moment in Kazakh translation history during the post-Soviet period, indicating initiatives by individuals with religious and national sensitivities amid the dissolution of the Soviet Union and Kazakhstan's journey towards independence. The policies of Glasnost and Perestroika under M. Gorbachev, which emphasized religious freedom, played a role in facilitating these activities.³

In 1988, Nurali Oserov Serkimbayuli and Cumabay Makashov Istaiyuli completed the five-volume work *Qur'ân Karim, Jane Onin Kazaksha Maginisi*, published by the Almaty Scientific Society. The first four volumes were released in 1990, with the fifth volume published in 2002 under Nurali Oserov Serkimbayuli's name alone by Farabi University (KazGU). This comprehensive work includes essays on various topics related to the translation, highlighting deficiencies in previous translations and emphasizing the importance of Arabic, translation skills, and Islamic sciences. The layout presents the Arabic text with its pronunciation and meaning in Cyrillic, with a focus on literal translation. In 1990, Orinbay Oralbekov translated Russian orientalist Lucian Ippolitowitsch Klimowitsch's work *Kniga o Qorane*, cautioning against potential biases due to Klimowitsch's Marxist-Leninist perspective and the influence of atheist-communist ideology in his previous works.⁴

In 2002, Vahap Kaji Kidirhanoglu revised and corrected his previous translation, titled *Kazaksha Magina Jane Tusinigi*, aiming to simplify the translation by removing explanatory notes and correcting semantic errors. This revised version, published under the leadership of Kazakhstan President Nursultan Nazarbayev, differs significantly from the previous translation. In 2005, Zariptay Cumanoglu Orzabay published *Qur'ân Karim Jane Onin Maginalari'nin Kazaksha Avdarması Men Tapsiri*, focusing on interpretive translations with parenthetical additions and commentary sections reflecting the Hanafi school of thought and religious understanding and practices in the region. In 2006, Alauddin Mansur, a scholar from Uzbekistan, published *Qur'âni Karim Uzbekcha Izohli Tarjima*, addressing the need for understanding the Qur'ân as the Soviet system collapsed. This work, later translated into Kazakh, features concise exegesis and accurate translations, contributing significantly to the correct interpretation of the Qur'ân among Muslim communities. Also in 2006, the Khalifa Altay International Aid Foundation published *Qur'ân Karim, 30. Para Maginalik Avdarma Jane Tapsir*, which includes translations of surahs in the *Qur'ân Karim, 30. Para* with brief

³ Vahap Kidirhanuli, *Qur'ân Karim, Kazaksha Magina Jane Tusinigi* (Almaty, 1991), 671.

⁴ Khalifa Altay, *Kur'ân-ı Kerîm ve Kazak Şivesinde Mânâ ve Açıklaması* (Istanbul: İRCICA Matbaası, 1990), 5.

comments, promoting Qur'ānic studies and religious awareness. In 2008, Abdussamad Mahat published *Tafsiri surah al-Fātihah* to aid the Kazakh people in relearning and remembering their religion post-Soviet oppression, incorporating classical and contemporary exegeses along with hadith and narration sources. Between 2009 and 2011, *Qur'ān Karim, Arapcha Transkripsiyasi Jane Kazaksha Maginasi, Avdargan*, compiled based on Khalifa Altay's translation, lacks additional information beyond the Arabic text and the preface, facing issues with literalism and inaccuracies.⁵

In 2010, *Kazaksha: Usen Shoybek, Askarali Baspahanasi*, translated by Ilhamjan Rafikov, was published, offering translations and brief commentary on the 30th chapter of the Qur'ān, adopting a method of broad and fully understandable translations. Also in 2010, *The Holy Qur'ān with Kazak and English Translations*, featuring translations by al-Hajj Hafiz Ghulam Sarwar and Absattar Smanof, was published, notable for its advanced printing technique, quality paper, and traditional Kazakh motifs. In 2011, Jomart Batirbekov published the first Qur'ān dictionary in Kazakh, titled *Qur'ān Sozderinin Mazmunduk Anktamaligi*, under the publication of al-Fikr. This dictionary, a translation of Muhammad Bessam Rushdi's book, arranges words alphabetically according to the Kazakh alphabet while preserving their original forms, accompanied by the Qur'ānic verses in which they appear. Also in 2011, Muhammadkali E., Jahanganuli B., and *Qur'ān Karim authored Kazaksha Sozbe-soz Maginasi*, published by Kurenbel, aiming beyond literal translation to preserve the text's poetic structure. In 2013, a team of thirteen, led by A. Omar, published *Qur'ān Karim, Maginalar Jane Tusindirmelerinin Avdarmasi* under the Davir publication. This work combines translation and commentary features, included in the Qur'ān and Tafsir Literature compiled in Kazakhstan, standing out as a meticulous work.⁶

2. Translations of the Qur'ān in Uzbekistan

Alauddin Mansur's (1952-2020) work titled *Qur'āni Karim Uzbekcha İzohli Tarjimasi* was written in the final years of the Soviet Union, following a decision made during a meeting of the Secretariat of the Uzbekistan Writers' Union on September 14, 1989, to publish a contemporary Uzbek-language translation of the Qur'ān in the *Shark Yilduzu* magazine. This translation was serialized as a monthly bulletin in the popular magazine *Shark Yilduzu* and was completed in February 1992. Mansur, in the preface of his work, stated that he had aimed to translate the meanings of the Holy Qur'ān into his native language and make it accessible to readers since he felt the need to understand the Qur'ān. Mansur mentioned examples such as Salmān al-Fārisī slating surah al-Fātihah into Persian and Abū Hanīfa mentioning the option of reciting the surah al-Fātihah in Persian or other languages for those who did not know Arabic during prayers. Before starting the translation, Mansur studied various Arabic exegesis books to gain knowledge and used three types of explanations in his work besides verse translation. Firstly, a summary of each surah was provided at the beginning of the surah. Secondly, complementary expressions not found in the text were added in parentheses during the translation. Lastly, difficult words were explained, and explanations were provided on topics such as the occasion of revelation of the verse, using italic font after the verse translation⁷. Muhammad Sadiq Muhammad Yusuf's (1952-2015) work titled *Qur'āni Karim va Uzbek Tilidagi Ma'nolari Tarjimasi* was published during his tenure as the Mufti of Central Asia and Kazakhstan Muslim Spiritual Administration and as a member of the People's

⁵ İsmail Çalışkan, "Kazakistan'da Kur'ān ve Tefsir Literatürü (Kazakça ve Rusça Eserler)", *Marife Dini Araştırmalar Dergisi* 15/1 (30 Haziran 2015), 146.

⁶ Additionally, there is a significant increase in religious publications online, with Azamat Mahıpbekuli publishing works on Islam and Qur'ānic sciences at <http://abuhajar.wordpress.com/>. Starting from January 2008, Qur'ān Gılmdarına Kırıspe began publishing commentaries on various chapters, and the official website of the Muftiyat publishes commentaries on chapters by Serıkbay Oraz.

⁷ Mansur Alauddin, *Qur'ān Karim Ozbekche İzohli Tarjima* (Tashkent: Cholpan, 2001), 10.

Representatives Assembly of the USSR. Initially, Yusuf wrote his work titled *Tafsiri Hilâl* between 1991 and 1995. In 2008, a book containing the translations from this commentary was published under the title *Qur'oni Karim va Uzbek Tilidagi Ma'nolari Tarjimasi*, and it has been reprinted several times until 2022. In the work, additional information is not provided besides the Arabic name of each surah, its place of revelation, and the number of verses. The author strives to adhere to the text in the translation, which sometimes creates a feeling of dryness in the translation. In cases where the characteristics of the Uzbek language are not met, words and phrases are added in parentheses, and the explanation and clarification of the verse are generally left to the commentary. These additional explanations mainly focus on topics such as the attribution of personal and demonstrative pronouns, indications of metaphorical meanings, and completing the sentence. Such additional explanations in the translation are particularly rare, especially in the Medina chapters.⁸

In 2007, a team led by Mirza Kenjabek translated Hasan Tahsin Feyizli's work, *Feyzu'l-Furkân Kur'ân-ı Kerim ve Tefsirli Meali*, from Turkish to Uzbek. Utilizing Uzbek translations by various authors, including Altinhan Tora, Mevlevî, and Alauddin Mansur, the translation employed four explanatory methods. These methods include providing brief information at the beginning of each chapter, inserting words and phrases in parentheses to complete meanings, offering lengthy explanations in footnotes, and adding explanations regarding references to narrations or other verses between verses.⁹

The work titled *Qur'ännoma* is an Uzbek poetic translation of the Qur'ân written by the Uzbek poet Alimdzhhan Boriev. First published in 2019 by Kemelek Publishing, this book is a poetic rendition covering the chapters from surah al-Fâtihah to surah an-Nâs. Boriev stated in the preface that he drew inspiration from Persian, Russian, and Uzbek translations of the Qur'ân, comparing his words with the original Arabic verses to embellish his poetry. Among his sources are the Uzbek translations by Altinhan Tora Tarazi, Muhammad Sadiq Muhammad Yusuf, Alauddin Mansur, Abdulaziz Mansur, the Persian translation by Umed Mejd, and the Russian poetic translation by Valeriya Porohova. Abdulaziz Mansur contributed with a preface, acknowledging Boriev's innovative approach to classic literature and the beauty of the Turkic languages reflected in the book. The book is divided into two parts; the first part contains Boriev's poetic translations from surah al-Fâtihah to surah an-Nâs, while the second part includes explanations from Abdulaziz Mansur's translation and commentary on the meanings of the Qur'ânic verses in the footnotes and additional sections. Scholars have noted that while not endorsing the poetic rendition of the Qur'ân, *Qur'ännoma* is highly beneficial in terms of literary, artistic, spiritual, and educational aspects.¹⁰

The work titled *Qur'ân Karim Oyatlari Mazmun Ma'nosinin Uzbekcha İzohli Tarjimasi* is a translation of the Qur'ân into Uzbek with explanations, published in 2022 by Aziz Inoyatov and Gani Zikrillaev. The introduction establishes the theoretical framework of the translation method based on the view of the German linguist Humboldt that language is of a spiritual-social nature. It discusses the nature of spirit, the spiritual-social nature of language, and their explanations in the context of the Qur'ân. The relationship between spirit and language in European linguistics is explained within the framework of the Humboldt doctrine. The authors also address the atheistic worldview, national spirit, the Soviet Union's relationship with national languages, and the characteristics of the Uzbek literary language structure, highlighting the influence of materialist philosophy and Russian influence on national languages. A comparison of Arabic, Uzbek, Russian, and German language rules and differences in previous translations is made to achieve a translation that best reflects all

⁸ Sadiq Muhammad Yusuf, *Qur'ân Karim va Ozbek Tilidagi Ma'nolari Tarjimasi* (Tashkent: Hilal-Neshir, 2008), 25.

⁹ Hacı Ekber Fergani, "Bağımsızlık Sonrası Özbekistan'da Yayımlanan Özbekçe Meal ve Tefsir Çalışmaları", *Akif* 52/2 (ts.), 79.

¹⁰ Alimdzhhan Boriev, *Qur'ännoma* (Tashkent: Kamalak-Press, 2019), 11-16.

the characteristics of the Qur'ān. Methods are determined regarding Tajweed/phonetics, orthography, word, word and additional meaning, word and sentence relations, punctuation, and inimitability. The sources used include Arabic commentaries, Uzbek translations and commentaries, Turkish translations, German translations and commentaries, Tajik translations, Russian translations, dictionaries, scientific sources, and literary works.¹¹

The work titled *Qur'ān Karim Ma'nolarinin Uzbek Tiliga Adabiy-Nazmiy Tarjimasi* by the prominent Uzbek poet Jamal Kemal (1938-2022) was completed in 2013 but has not yet been published. Information about the content and the process of creation of the work is based on the author's telephone interview with Ozodlik Radio, social media posts, and video recordings on the YouTube channel of the supporter of the work, Envermirza Huseynov. According to Envermirza Huseynov, Jamal Kemal was the person who undertook the translation of Valeria Porohova's Russian poetic translation in 1995. Envermirza considers Jamal Kemal as the most suitable person to translate the Qur'ān into Uzbek in poetic form, alongside Western authors such as Shakespeare, Pushkin, Ivan Rein, and Barthold, as well as classical works of Sufi mystics such as Rumi, Fariduddin Attar, Abdurrahman Jami, and Mahmud Shabestari into Uzbek. Envermirza presents Jamal Kemal with Porohova's Russian poetic translation of the Qur'ān as a gift and insists that he undertake this significant task. However, Jamal Kemal declines the offer due to his advanced age, lack of knowledge of Arabic, and not having studied in a madrasah. Envermirza then encourages Jamal Kemal for two years to accept this task.¹²

Muhammad Sadiq Muhammad Yusuf's work titled *Tafsiri Hilāl* is a widely appreciated tafsir written in simple/plain language. Muhammad Sadiq, who served as the Mufti of the Muslim Religious Administration of Central Asia and Kazakhstan in 1989, promises to write Qur'ānic commentary if elected as a member of parliament, and he begins his tafsir named *Hilāl*. The work is the first Uzbek tafsir covering the entire Qur'ān using traditional tafsir techniques. Muhammad Sadiq starts the process of writing the tafsir with a special ritual, performing ablution, praying, and starting to work after the Tahajjud prayer. Beginning with the 30th juz of the Qur'ān, the tafsir was completed by Muhammad Sadiq, who had to leave his homeland in 1993 due to political reasons, in Turkey and Saudi Arabia. Completed in 1995, the tafsir is printed and distributed in a total of 22 volumes. Muhammad Sadiq, upon returning to his homeland, makes corrections and additions to the work for new editions. It is observed in Muhammad Sadiq's *Tafsiri Hilāl* that the tafsir adheres to the tradition of Islamic culture, draws from both classical and contemporary works, refers to scholars of the Hanafī school in jurisprudential opinions, and makes references to the authorities of the Maturidī school in theological matters. The work includes a general introduction and content information at the beginning of each surah, the original text of the verses, Uzbek translation, and commentary.¹³

Shamsuddin Babahanov, born in 1937 in Tashkent, came from a religious family. His grandfather, Ishan Babahan, and father, Ziyavuddin Babahan, served as the first muftis of the Muslim Religious Administration of Central Asia and Kazakhstan. Babahanov authored *Qur'ān Karim 30. Pora*, a concise tafsir covering the surah al-Fātihah and the 30th juz of the Qur'ān, was published in Tashkent in 1991 and Perm in 1992. Abduveli Mirzayev, born in 1950, delivered an oral commentary on approximately half of the Qur'ān in the Andijan Mosque during the 1990s. This commentary, covering sixty surahs from surah al-Fātihah to

¹¹ Aziz Inoyatov-Gani Zikrillaev, *Qur'ān Karim Oyatlari Mazmun Ma'nosinin Uzbekcha İzohli Tarjimasi* (Tashkent: Hilal-Neshir, 2022), 23-32.

¹² Abdulla Iskandar, "Camol Kamol Bilan Suhbat" (<https://www.ozodlik.org/a/25137493.html>, 2013).

¹³ Emin Muhammad Yusuf, *İslomga Bagishlangan Umr* (Tashkent: Hilal-Neshir, 2016), 79.

verse 35 of surah ar-Ra'd and from surah al-Mulk to surah an-Nâs, was initially recorded in audio format and later transcribed by his son, Abdukuddus Andijani.¹⁴

Alauddin Mansur gained recognition through his comprehensive Uzbek translation and commentary of the Qur'ân, one of the first of its kind in Uzbek. Responding to public requests, he initiated a project to revise this translation, making approximately ten thousand changes and additions based on his experiences over the past decade. The revised translation, titled *Qur'ân 'Azîm Muhtasar Tafsiiri*, was published in two volumes. Mansur's notable work includes the commentary titled *Qur'ân 'Azim Tafsiiri*, covering the first twenty-five juz of the Qur'ân. Although he passed away before completing the commentary for the last five juz, the first edition of the nineteen-volume commentary was published in Osh, and a new five-volume edition was published in 2022 in Tashkent.¹⁵

Mahmud Ustaosmanoğlu (1931-2022) who is Nakshibendi-Khalidi Sheikh Mahmud Efendi Turkish commentary and translation of the Qur'ân, titled *Kur'ân-ı Mecîd ve Tefsirli Meâl-i Âlîsi*. This work has been translated into Uzbek by Avazkhan Umarov and is currently in the process of publication. In today's digital age, with the increasing presence of religious content online, there is a growing emphasis on Uzbek translations and commentaries of the Qur'ân on the internet.¹⁶ Additionally, various religious websites and the monthly magazine *Hidayet*, published by the Mawarannahr publishing house affiliated with the Uzbekistan Religious Administration, feature Uzbek translations of short chapters and verses from the Qur'ân, along with interpretations, stories, and excerpts from Arabic commentary translations. Notably, *Hidayet* magazine includes Uzbek shortened translations of some chapters and short chapters from the tafsirs surah Yusuf and surah an-Naba, prepared particularly by Muhammad Sherif Juman and Enver Ahmed, as well as translations from the tafsirs *Ta'vilâtu Ehli's-Sunne*, *al-Keshâf*, and *at-Tafsîru'l-Munîr*.¹⁷

3. Translations of the Qur'ân in Kyrgyzstan

Before the Soviet period, it is a fact that obtaining information about Islam in Kyrgyzstan generally occurred through Russian literature. Most of the Qur'ân translations made during that period were done by translating from Western languages, especially French translations, into Russian without referring to the original Arabic text. After independence, there was a significant increase in religious inclination in the country, especially becoming prominent in the field of publishing from the 2000s onwards. A work titled *Qur'ân* by Ernis Tursunov emerged immediately after Kyrgyzstan gained independence in 1991. This translation holds significant importance compared to previous translations. Tursunov's translation is based on the Qur'ân translation from Arabic to Russian by his mentor I. Y. Krachkovsky, which was published in 1963. Following Krachkovsky's passing, this translation by his student Tursunov played a critical role and became an important resource for the accessibility and comprehensibility of the Qur'ân in Kyrgyzstan. Tursunov's work underwent meticulous scrutiny by an editorial collective and was evaluated by a series of competent individuals. The book begins with the surah al-Fâtihah and includes its transcription, a brief explanation, and its translation into Kyrgyz under the title *Assaloomu Aleykum, Azîz Insan* (Peace be upon you, dear human). Tursunov mentions that the Russian translation of the surah al-Fâtihah is based on the translations by I. Y. Krachkovsky and G. S. Sablukov, while the rhymed Russian translation of the same surah is taken from the translation made by V. A. Eberman in 1920. The book also includes

¹⁴ Two volumes of the tafsir, along with revisions and corrections, were published on the website www.islamnuri.com in 2011.

¹⁵ Mansur Zahiriddin, "Qur'âni Azim Tafsiiri Muqaddima", *YouTube* (2022), https://www.youtube.com/watch?v=PzZzAq-64yY&ab_channel=Zahiriddin_Mansur.

¹⁶ For example, the work *Tafsîru 'Ushri'l-Qur'ân*, available on the website www.tafseer.info, has been translated into Uzbek, serving as a translation of the commentary on the last three chapters of the Qur'ân into more than 40 languages worldwide.

¹⁷ Fergani, "Bağımsızlık Sonrası Özbekistan'da Yayımlanan Özbekçe Meal ve Tefsir Çalışmaları", 87.

the transcription and translation of the surah al-Ikhlās, along with general information, excerpts from other books, and a section focusing on translations of the Qur'ān into other languages. Uzbek translator and Islamic scholar Alauddin Mansur translated the Qur'ān into Uzbek in 1999, and this translation was printed in Tashkent. Mansur, following his Uzbek translation, also translated the Qur'ān into Kyrgyz. The work has been published under various titles such as *Qur'āni Karim-Kyrgyzcha Kotorbosu Jana Maanisi*, *Qur'ān Karim-Jana Anin Maanilerinin Kyrgyzcha Kotorbosu*, and *Qur'āni Karim-Kyrgyzcha Kotorbosu Jana Tushundurmosu* in various editions. In the work, only the surah al-Fātihah is provided in Arabic script. After listing the accompanying tafsir books in the Arabic language, the names of Allah and their Kyrgyz equivalents are presented.¹⁸

Another work published in 2006 was prepared by Ismailov, Abdishukur, Duishon Abdullaev, Sadibakas Doolov, and Sadyk Gavay. Titled *Yjyk Qur'ān. Maanilerinin Kyrgyzcha Kotormosu Menenadini*, this translation includes the Arabic originals of the Qur'ānic verses and their Kyrgyz translations. The surah names are provided in Arabic forms in the book, but the Kyrgyz translations are included at the bottom of the pages. Additionally, explanations are provided in footnotes when necessary. The work has received wide attention and has been published in various editions. In 2008, Nadirbek Alimbekov prepared a translated poetic work titled *Kuttuu Qur'ān, Kyrgyzcha Maanisi*. The book begins with a 14-line poem by the poet, followed by introductory essays by the chief editor Mamasbyr Moldo Dosbolov, Chubak Aji Jalilov, and Abdishukur Narmatov. After the Arabic texts of the surah al-Fātihah and surah al-Ikhlās, the Kyrgyz translations written in syllabic meter begin, focusing solely on the Kyrgyz translations of the surahs. The translation also includes the Kyrgyz names of the surahs, and a list of sources used is provided at the end of the book.

The work is titled *Qur'ān Karim. Arabcha Tekst Zhana Kyrgyzcha Kotormo*, published by the Ahmadiyya community in 2008, is translated from Urdu. The book contains the Arabic text of the surahs along with their Kyrgyz translations. Before the translations, brief information about each surah is provided, followed by the translations of the surahs. After the completion of the Qur'ān, there is a prayer text in Arabic and Kyrgyz. Following the prayer, the section titled *Suroolordun Korsotkuchtuu Mazmunundagi Temalardin Tizmegi* presents themes and the pages where these themes appear, while the section *Suroolordun Korsotkuchtuu Mazmunu* lists themes, the surahs where these themes are mentioned, and the corresponding verses. Additionally, the section *Ayırım Sozdordun Cana Terminderdin Tushundurmosu* includes a dictionary of some words found in the Qur'ān. The work titled *Yjyk Qur'ān Zhana Maanilerinin Kotormosu*, authored by Abdykalyk Uulu Shamsuddin in 2009 is 869 pages long and contains the Arabic text of the surahs along with their Kyrgyz translations. The surah names are written in Arabic in the book, with Kyrgyz translations provided in the footnotes. The work includes commentary where deemed necessary, and the *Preface* section features writings by Ormonov Ulukbek Zulpukarovich and the translator and chief editor. Following this, the section *Allah Taalanin 99 Keremettuu Isimi Cana Sıpattarinin Maanisi* presents the Kyrgyz equivalents and explanations of the *Asma-i Husna*. The book discusses the merits of reading the Qur'ān and prostration during recitation, and the section *Mazmunduk Tushunuktor* provides an index of various topics found in the Qur'ān. The work titled *Yjyk Qur'ān Ajattarynyn Manilerinin Kotormosu Kyrgyz Tilinde*, written by Sheikh Shamsuddin Khakimov in 2013 is 1139 pages long and includes both the Arabic texts of the surahs and their Kyrgyz translations. The book also provides Kyrgyz equivalents of the surah names along with explanations in footnotes. Following the translations, there is a section titled *Mazmunduk Tushunuktor ce Qur'ān Ansiklopediyası*.¹⁹

¹⁸ Gülden Sağol Yuksekkaya, "Kur'ān-ı Kerim'in Kırgızca Çevirileri", *Journal of Turkish Studies* 9/9, 33.

¹⁹ Sağol Yuksekkaya, "Kur'ān-ı Kerim'in Kırgızca Çevirileri", 35.

4. Translations of the Qur'ân in Azerbaijan

The beginning of Qur'ân translations in Azerbaijan, parallel to the Islamization processes in other Islamic countries, occurred long after conquests. Translation activities in Azerbaijan can be divided into three periods: The first period includes translations before the 20th century. The first Qur'ân translations during this period were commissioned by the Akkoyunlu ruler Uzun Hasan. However, detailed information or studies about these translations are not available. The second period includes translations from the early 20th century onwards, with significant efforts made. These translations consist of works written in old Turkish using the Arabic alphabet. The printed translation and commentary works such as *Kitabu Keşfu'l-Hakayık an Nüket'l-Ayâtı we'd-Dekayık* by Muhammed Kerîm el-Hâc b. Mîr Ca'fer el-Bâkuvî and *Kitabu'l-Beyan fî Tefsiri'l-Kur'ân* by Sheikhulislam Muhammed Hasan Mevlazade Shekevi, as well as Ahmed Hashimzâde's manuscript *Tefsiru'l-Kur'âni'l-Azim*, represent comprehensive Qur'ân translation efforts during this period. The third and final period covers translations from the 1990s to the present. The work titled *Kur'ân-ı Kerim'in Azerbaycan Diline Tercümesi*, published in 1992 is written more in the style of a commentary and has gone through seven editions, indicating its popularity among Azerbaijani readers. While previous editions of this translation were in the Cyrillic alphabet, this edition is published in the Latin alphabet. Considering the introduction of a different Turkish dialect to Turkish readers, it is deemed appropriate for this translation and several other translation works done in Azerbaijan to be published in our country with the necessary explanations. The preface is written by Vasim Mammedaliyev, and the sections containing explanations about the chapters are written by Ziya Bunyadov. The preface possesses a comprehensive nature suitable for both translation and commentary, adhering to the principles of interpretation methodology. In August 2001, Azerbaijan returned to the Latin alphabet after a decision, and there has been a longing for a Qur'ân translation in this alphabet for a long time. Although there was a Qur'ân translation titled *Qur'âni Kerim* previously done by Mammedhasan Qanioglu and Tariyel Bilaloglu and published by the Turkey Religious Affairs Foundation in Baku, it quickly ran out of stock, and a second edition could not be produced, resulting in a significant gap. However, this gap has been partially filled with a new edition.²⁰

Nariman Qasimoglu's translation titled *Kur'ân-ı Kerim Azerbaycan Türkçesinde Açıklama* is a notable example among the works conducted in the post-independence period. Published by Azerbaijani publishing houses in 1993, the translation has the significant feature of being written in a fluent style of commentary translation, incorporating many modern ideas. However, its most criticized aspect is the absence of the original verse texts in the translation printed in the Cyrillic alphabet. The book, accompanied by the illumination of Mezahir Avshar, consists of a total of 368 pages. Information about the translator is presented by the translator under the title *Kur'ân Açıklaması Kayıdısh Kaygılarımız* at the back of the book. Qasimoglu does not use the word "translation" for the work; according to her, the expression of the Qur'ân in another language is described with the word "explanation". She believes that "explanation" is the most suitable term. According to Qasimoglu, the translation of the Qur'ân into the Turkish language began long ago. Indeed, there are some verse and chapter translations in the Book of Dede Korkut, which is an important written source of the Turkish nation. At the end of the translation, a list of chapters is presented first, followed by brief information about the chapters under the title *Bazı İzahlar*.²¹

The *Kur'ân-ı Kerim Azerbaycan Diline Tercümesi* prepared by Mehmedhasan Qanioglu and Tariyel Bilaloglu is dedicated to the independence of Azerbaijan. According

²⁰ Fethi Ahmet Polat, "Azerbaycan'da Yapılan Bir Kur'ân Tercümesi", *Marife Dini Araştırmalar Dergisi* 5/1 (31 Mayıs 2005), 233.

²¹ Neriman Qasimoglu, *Kur'ân-ı Kerim Azerbaycan Türkçesinde Açıklama* (Baku, 1993), 352.

to information provided by the translators, this translation starts with a kind of preface titled *Bir Neshe Soz* (A Joyful Word). It was printed in Baku in the year 2000 by the initiative of Tayyar Altıkulaç and under the management of the Turkey Religious Affairs Foundation at the Gokturk Printing House. This translation is the first to be published in Azerbaijan using the Latin alphabet. Both translators began this work unknowingly, one in 1984 and the other in 1989. They compared their preferences in 1990 and 1991, and the translation was subsequently printed. After the introduction section, there is an explanatory section providing information about the names of the chapters. In this section, information is given about the original names of the chapters, their equivalents in Azerbaijani Turkish, and the context in which they were revealed.

Resul Ismailzade Duzal's work titled *Kur'ân-ı Kerim ve Azerbaycan Türkçesiyle Tercümesi* was published after the 1990s but in the Arabic alphabet. The main reason for this choice is to target the Turkish-speaking community living in southern Azerbaijan. The original Qur'ān text is included in this edition. Published in 1999 in Qom with Hamit Aytaç calligraphy, this translation was published by the Endowments and Charitable Works Administration affiliated with the Islamic Republic of Iran, through the Center for Translating the Qur'ān into foreign languages. This translation, consisting of a total of 1210 pages, features the Qur'ān text on the right side of each page and the translation on the left side. At the beginning of each chapter, information about the chapter's name, number of verses, and whether it is Meccan or Medinan is provided. There are also editions of this translation printed in Cyrillic alphabet and Azerbaijani Turkish in the year 2000. The original text used in these editions is the Ottoman script Quran text. Especially in translations printed in the Latin alphabet, there are many printing and spelling mistakes. In 1995, a commission at the international el-Huda publishing house, operating in Azerbaijan under the Islamic Republic of Iran, worked on and prepared a Quran translation printed in Azerbaijan using the Latin alphabet. Azerbaijani philologists Teymur Kerimli and Hafiz Abiyev served as editors for this translation. This translation work is one of the other translations available in Azerbaijani Turkish. Another translation is by Ahmet Kayvanpur, which was done and published in Iran using the Arabic alphabet.²²

5. Translations of the Qur'ān in Other Turkic Dialects

The translation of the Qur'ān into Turkmen language occurred twice, not directly from the Arabic original. The first translation in 1994 was based on an Uzbek edition with Turkmen commentary, followed by a second translation in 1995 from the Tatar language. Segments of the Qur'ān were published in the Turkmen literary journal *Garagum*. This coincided with increased religious opportunities, including state-sponsored hajj travel. However, this period of openness was short-lived as the state tightened control over discourse, adopting a policy of permanent neutrality. Intellectual openness declined, and the state assumed control over cultural and religious narratives, including architectural projects promoting Turkmen identity and Islam.²³

The Qur'ān's translation into Tatar and the provision of commentary began with theologian G. Kursavi (1776–1812), whose interpretations are preserved in Kazan's libraries. Kursavi's book *Haftiyak Tafhiri*, focusing on the seventh part of the Qur'ān, was published in 1861. Tatar historian T. Yalchigul (1768–1838) also provided a commentary on the seventh part later. However, these were only partial translations. The complete commentary was produced by historian Kh. Amir Khanov (1814–1893), titled *Favaid*,

²² Duzal Resul Ismailzade, *Kur'ân-ı Kerim ve Azerbaycan Türkçesiyle Tercümesi* (Kum, 1999), 3.

²³ Sergei Demidov, *Postsovetskii Turkmenistan* (Moskova, 2002), 34-35.

published in the late 19th century. Kh. Kashifi's Persian commentary was translated into Tatar by poet Muhammad-Sadiq Imankuliy (1870–1932).²⁴

In the early 20th century, several commentaries were published, including those by Sheikh-ul-Islam Hamidi, Numan, and journalist K. Mutygi. Direct translations of the Qur'ân into Tatar emerged in the late 19th and early 20th centuries, with B. Sharaf's (1883–1942) considered the first. Unfortunately, the original manuscripts of B. Sharaf and theologian S. Bikbulatov (1886–1955) are inaccessible for research as they are held in private archives. Historian M. Ramzi (1855–1934) also translated the Qur'ân, but details about its fate are scarce due to Ramzi's exile. Another translation by theologian M. Bigiev (1875–1949) faced controversy in the Tatar press, leading to a ban imposed by the Ufa Spiritual Assembly. In the 1990s, in addition to reprints of pre-revolutionary Qur'ânic commentaries, new editions of Qur'ân translations into Tatar emerged. These original works were undertaken by a new generation of Muslim clergy and Tatar public figures. Among them were F. Salman, N. Aryslani, R. Yunus, K. Bikchantayev, R. Batulla, and others. R. Batulla used a Turkish translation of the Qur'ân as the basis for his Tatar translation, supplemented with commentary (tafsir). An expert in Arabic studies, academic M. Makhmutov, was enlisted to edit the translation texts. In 2001, the distinguished Russian Arabist A. Khalidov (1929–2001) completed his translation of the Qur'ân, but his work remains unpublished to this day. At the present stage of the development of religious thought, researchers have not paid sufficient attention to the topic of Qur'ân translations into Tatar. Therefore, today we can only speak about the formation and development of the Tatar school of Qur'ân translation. For example, the scientific work of A. M. Gilyemshina is dedicated to the study of synonymous linguistic means based on various translations of Qur'ânic texts into Russian and Tatar. The author analyzes translations into Tatar such as *Koran Tafsire* by N. Moflyukhunov (Nogmani's tafsir), and *Koran Ayetlerenen Tatarcha Magnelere hem Anlatmaları* compiled by R. Batulla. In 2014, R. R. Faizov examined the interpretation of the Qur'ân by Tatar theologian Sh. Hamidi.²⁵

Conclusion

Our article aimed to examine Turkish translations and interpretations of the Qur'ân that emerged and continued in the Turkic world as a reflection of the religious change process that occurred in the post-Soviet period. These works provide a valuable source for understanding the dynamic relationships between language, and religion. In the early post-Soviet period, Turkish translations of the Qur'ân underwent a unique evolution process combining influences from previous periods. These works have been efforts to both preserve their own language and cultural heritage and to accurately express religious content. This process has led to noticeable changes in language use and translation content. Each translator's unique perspective and grammatical preferences enrich and diversify the Turkish translations of the Qur'ân. These works not only help understand religious texts but also provide an important window into the cultural and religious fabric of the Turkic world. The article emphasized the effects of political changes during the post-Soviet period on Turkish translations of the Qur'ân. These works not only express religious content but also reflect reactions to societal and cultural norms. The interpretation and translation of religious texts have reflected societal norms and values through these works. In conclusion, Turkish translations and interpretations of the Qur'ân in the post-Soviet period represent significant milestones in the religious evolution of the Turkic world. These works can be considered as a rich source material for linguists and religious researchers. Such works will play an important role in understanding the religious and cultural richness of the Turkic world and transmitting this richness to future generations.

²⁴ Faima Israfilova, "Tatar Türkçesinde Tefsir Çalışmaları = Tafsirs in the Tatar Language", *Turkish Studies Comparative Religious Studies* XVIII/3 (2023), 275.

²⁵ Safinovich Mustafin Umyar, "Problemy Perevoda Korana Na Tatarskiy Yazık", *Sovremenny Musulmanskyy Mir Mezhdunarodny Nauchny Zhurnal Rossiyskogo Islamskogo Instituta*, 1/53 (2019), 8.

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Genişletilmiş Özet

Çalışmamızda, Sovyetler Birliği'nin dağılmasının ardından Türk dünyasında meydana gelen dini değişikliklerin Kur'ân tercümeleri üzerinden incelenmesine odaklandık. Sovyet dönemi, bölgede dinsel baskıların egemen olduğu bir dönem olarak tanımlanırken, Sovyetler Birliği'nin dağılmasının ardından Türk devletlerinin bağımsız hale gelmesi din özgürlüğünün artmasına yol açtı. Bu nedenle, bu çalışmada, Sovyet sonrası dönemdeki dini değişikliklerin yansımalarını Türk dillerindeki Kur'ân çevirileri ve teolojik eserler üzerinden ele aldık. Bu bağlamda dil ve dinin dinamik ilişkisini anlamak için Kur'ân tercümelerinin sağladığı önemli perspektiflere odaklandık. Türk dillerindeki Kur'ân çevirileri, Sovyet sonrası dönemin başlangıcından bu yana gelişerek, gramer tercihleriyle Kur'ân çalışmalarını şekillendirdi. Bu eserler sadece dini içeriğin anlaşılmasını sağlamakla kalmadı, aynı zamanda Türk dünyasının dini karakterinin anlaşılmasında da önemli kaynaklar olarak görev gördü. Dolayısıyla, makalede, Sovyet sonrası dönemde yaşanan siyasi değişimlerin Türk dillerindeki Kur'ân tercümeleri üzerindeki etkisine vurgu yapıldı. Her Kur'ân müterciminin kendine özgü bakış açısının bu eserlere zenginlik kattığı belirtildi. Bu çalışmalar sadece Kur'ân metinlerini yorumlamakla kalmadı, aynı zamanda toplumsal normlara, değerlere de katkı sağladı. Sovyet sonrası dönemde Türk dünyasındaki Kur'ân tercümeleri ve teolojik çalışmalar, dini gelişime dair değerli bilgiler sundu. Bu eserler, dilbilimciler, din bilginleri ve araştırmacıları için zengin bir kaynak teşkil etti. Bu tür eserlerin, Türk dünyasının dini zenginliklerinin anlaşılmasında ve gelecek nesillere aktarılmasında kritik bir rol oynayacağı açıkça ifade edildi.

Sovyetler Birliği'nin dağılmasının ardından, Türk dünyası coğrafyasındaki birçok ülke, bağımsız devletler olarak dil ve din alanlarında önemli değişimlere şahitlik etmiştir. Bu değişimler, bölgedeki zengin tarihi geçmiş ve kültürel mirasların bir sonucudur. Bu çerçevede, Kur'ân tercümeleri, Sovyetler Birliği'nin dağılmasının ardından bu coğrafyada meydana gelen değişimlerin ve dini yeniden yapılanma sürecinin merkezinde yer alarak kritik bir rol üstlenmiştir. Sovyet sonrası dönemde, Türk dillerinde yazılan Kur'ân çevirileri, Kur'ân'ın manasını açıklamaya yönelik önemli bir kaynak olmuştur. Bu çeviriler, sadece dinin anlaşılmasına katkı sağlamakla kalmamış, aynı zamanda Sovyet döneminden etkilenen Türk ülkelerindeki dini değişimlerin yansımalarını da ortaya koymuştur. Bu çeviriler, bu ülkelerdeki dillerin nasıl evrildiğini ve değiştiğini anlamamıza yardımcı olmuştur.

Bu makalede, Sovyet sonrası dönemden günümüze kadar uzanan geniş bir yelpazede gerçekleştirilen çeşitli Kur'ân çevirileri ve çevirmenlerinin dini yaklaşımları analiz edilmektedir. Örneğin, Kazakça Kur'ân çevirilerinden Halife Altay'ın 1989'daki çevirisi, bu alanda kabul gören bir örnektir. Ayrıca, Aziz Akituli ve Makash Akituli kardeşlerin, Ratbek Hacı Nisanbayuli ve Vahap Kidirhanuli'nin, Nurali Oserov Serkimbayuli ve Cumabay Makashov Istaiyuli'nin yanı sıra diğer birçok çevirmenin eserleri, Kazak dilindeki Kur'ân çalışmalarının gelişimini ve dini etkilerini yansıtmaktadır.

Çalışmada, Özbekistan'da yapılan Kur'ân tercümelerinden Alauddin Mansur ve Muhammed Sadik Muhammed Yusuf gibi önemli isimlerin tercümeleri, Özbek şair Alimdzhan Boriyev'in Kur'ân'ı şiirsel olarak tercüme ettiği "*Kur'ânnoma*" adlı eser, Aziz İnoyatov ve Gani Zikrillaev'in "*Kur'ân Karim Oyatlari Mazmun Ma'nosinin Uzbekcha İzohli Tarjiması*" isimli çalışması, Mahmud Ustaosmanoğlu'nun Türkçe tercümesinin Özbekçe'ye çevirisi incelenmektedir.

Kırgızistan'da, Sovyet döneminden önce İslam hakkında bilgi edinme genellikle Rusça yazılan eserler yoluyla gerçekleşmiştir. Ancak bağımsızlıktan sonra, özellikle 2000'lerden itibaren ülkede dini eğilimde önemli bir artış yaşanmıştır. Bu bağlamda, Ernis Tursunov'un 1991'de Kırgızistan'ın bağımsızlığını kazanmasının ardından ortaya çıkan "*Kur'ân*" adlı eseri, önceki çevirilere kıyasla önemli bir öneme sahiptir. Bağımsızlık sonrası dönemde Kur'ân tercümeleri, Kırgız toplumundaki dini bilincin artışına ve İslam'ın yeniden hayat bulmasına önemli katkılar sağlamıştır.

Azerbaycan'da, Kur'ân çevirileri diğer İslam ülkelerindeki İslamlaşma süreçlerine paralel olarak, fetihlerden uzun zaman sonra başlamıştır. Bu bağlamda, Azerbaycan'daki çeviri faaliyetleri üç döneme ayrılmıştır: İlk dönem 20. yüzyıldan önceki çevirileri içerirken, ikinci dönem 20. yüzyılın başlarından itibaren önemli çabaların yapıldığı dönemi kapsamaktadır. Üçüncü ve son dönem ise 1990'lardan günümüze kadar olan çevirileri içermektedir.

Kur'ân'ın Türkmen diline çevirisi iki kez 1994'te Özbekçe'den, ardından 1995'te Tatarca'dan yapılmıştır. Tatarca tercüme, G. Kursavi'den başlamış ve çeşitli eserlerle devam etmiştir. 19. yüzyılda B. Şaraf ve S. Bikbulatov gibi isimlerin de Tatarca Kur'ân tercümeleri ortaya çıkmıştır. Bu tercüme, Türkmen toplumu içinde İslam'ın daha geniş bir kitleye ulaşmasında kritik bir rol oynamıştır.

Genel olarak, her çevirinin özgün bakış açıları, dil kullanımı ve dini yorumları, çevirileri değerli kılan ve çeşitli tarihlerdeki siyasi değişimlere yanıt olarak Türk dünyasındaki dini atmosferin evrimini yansıtan unsurlardır. Dolayısıyla, bu çeviriler, dilbilimciler, din bilginleri ve araştırmacıları için zengin bir kaynak oluşturmaktadır. Ayrıca, Sovyet sonrası dönemdeki siyasi değişimlerin bu çeviriler aracılığıyla Türk dünyasındaki dini atmosferin gelişimini açığa çıkardığı gözlemlenmektedir. Bu bağlamda, Türk dillerindeki Kur'ân tercümeleri ve tefsirlerinin gelişimi, dilbilimciler ve din araştırmacıları için önemli bir odak noktası haline gelmiştir. Bu makale, Sovyet sonrası dönemde Türk dünyasının dini dönüşümünü anlamaya yönelik bir katkı sağlamayı amaçlamaktadır. Makalede incelenen eserler, dini zenginliğin yanı sıra bu dönemin sosyo-politik dinamiklerini anlama ve gelecek nesillere aktarma çabalarında temel bir rol oynamaktadır. Bu eserlerin incelenmesi, gelecekte daha kapsamlı çalışmalara ilham verecek şekilde, dil ve din ilişkisini derinlemesine inceleyen akademik bir tartışma zemini sunmaktadır.