A linguistic evaluation of the preface of “Mikyasu'l-Lisan Kıstasu'l-Beyan” by Abdurrahman Fevzi Efendi

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Abstract. Mikyasü'l Lisan Kistsül-beyan, which is the only known work of Abdurrahman Fevzi, is accepted by researchers as the first Turkish grammar book of Tanzimat based on the date when its writing began (1846) and its author is given the title of the first Turkish grammarian; however, considering its completion (1861) and publication dates (1881), the first printed grammar is Medhal-i Kavid (1851) which was co-authored by Keçecizade Mehmed Fuad and Ahmed Cevdet Pasha that played a critical role as a school textbook for half a century. Unprepared and uneducated in Turkish grammar writing, first period Tanzimat intellectuals lacked a national system which could set an example of the work that they needed in education and teaching and had passed through madrasah training; thus, grammar method developed for Classical Arabic which they knew best was the first example of their works. This pattern was applied in Müyessiretü'l Ulûm (1530) which was the first Turkish grammar book in Anatolian land, but in terms of its structure and origins, this effort handled Turkish from the perspective of a different language, as a result of which it did not yield any results. In the 300 years that passed thereafter, a new step was not taken in this area. Thus, the fact that Bergamaçi Kadri’s work has only a few copies is an indicator that it failed to create an impact in the world of scholarship. The compiled Turkish grammars of 19th century show similarities with the method of the first grammar written in Anatolian land previously. Those who came to the world of scholarship from madrasah with Arabic “istiêkêk” (etymology) knowledge performed conceptualizations based on this infrastructure. The operation system brought knowledge of patterns to the forefront. Right thereafter the results of the first contacts with the West would show itself in the field of Turkish grammar science but this time the operation of language would drift to a wrong course and French grammar method would

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gain dominance. In this context, necessary examinations will be made in line with the collected data and the results will be discussed within the literature in the light of the obtained findings.

1 Introduction

The examination and study of language in terms of grammar is based on the methods developed by certain rules. Grammar is derived from the word *gramma* which means “writing” in Greek, and is defined as the examination of a language consisting of systematic group of words which show certain regularities in terms of pattern, pronunciation, sentence structure, meaning and history of words. When we examine this system for Turkish language, we can see that it was not given importance until Tanzimat and that Arabic grammar was given precedence. In the first Ottoman madrasahs, Arabic teaching was importance as a continuation of the past. Naturally due to the relation of Turkish with Arabic and Persian, Turkish teaching was not handled comprehensively. In Anatolian Chiefdoms, more importance was given to Turkish and several works were authored.

Turkish grammar science was created by Kaşgarlı Mahmud. The most important grammar of Kaşgarlı Mahmud titled *Kitâbu Cevâhirü‘n-Nahv fî Lugati‘r-Türk* is lost; however, in his *Kitâbu Divâni Lugâtî‘r-Türk* [1] which was written with the purpose of teaching Turkish to Arabs gives rules about Karahanli Turkish. The book titled *Müeyyessiretü‘l-Ulâm* which was presented in 1530 to İbrahim Pasha (1493-1536), the Sadrazam of Suleiman the Magnificent (1494-1566) by Bergamalı Kadri, is the first Turkish grammar book [2]. After a period of stillness in terms of grammar, Tanzimat intellectuals believed that Turkish should be taught in the new schools and took action believing that there is a huge gap in Turkish teaching. However, due to the lack of a founded resource and their madrasah background, they tried to see an example for Turkish in the classical language, Arabic, which they knew best. In the meantime several grammar books were written. The first grammar books were *Medhal-i Kavâid* by Ahmet Cevdet Pasha and *Kavâid-i Osmâniye* which was co-authored by Ahmet Cevdet Pasha and Keçecizade Mehmed Fuat, who later became a member of the General Council on Education [3, 4]. *Mikyâsü‘l-Lîsân Kistâsu‘l- Beyân* by Kütahyalı Abdurrahman Fevzi Efendi was completed in 1847 before Ahmed Cevdet Pasha's work and accepted by Ministry of Education; however, it was printed in 1882 after the death of its author [5]. The first study on this book was conducted by Ali Ulvi Elöve [6]. Later, after the adoption of the new Turkish alphabet in 1928, a new era was opened in Turkish grammar works. The first grammar trial with new Turkish alphabet was *Brief Turkish Grammar* which was prepared by Turkish Language Committee. Grammar writing activities began in Republican era with this book and several books have been written until today.

2 Examination

Abdurrahman Fevzi Efendi was an important grammarian educated in Kütahya who served Turkish language. He was born in Kütahya in 1802. His full name was Seyyid Abdurrahman Halveti er-Ruflai el-Kütahi. His father was Sadikzade Mustafa Efendi, who was a scholar of Kütahya. He received his first education in his hometown from his father in the form of religious education (1828); in 1829 he went to Istanbul to receive madrasah education. He received lectures from Mudarris Imam Zade Esat Efendi. He completed his graduate education and received his diploma in 1833. He became a mudarris (madrasah teacher). In 1834 he was assigned as mudarris at Dâru’l-Hadis Valide Sultan in Istanbul.
One year later (1835) he was assigned to the Military School as Arabic teacher. He gave Turkish, Arabic and history classes here for twenty consecutive years. He was promoted to the rank of Sofia Charter (1858). He retired in 1863 and died one year later (1864) in Istanbul. He was buried in Yâvedud Cemetery in Eyüp Defferdar Street in Istanbul. Abdurrahman Fevzi Efendi was pictured as a man of good ethics and intellect who knew the nuances of the science and a mature man. Bursali Mehmet Tahir reports in his book Ottoman Authors that Abdurrahman Fevzi Efendi was known as Kitabsız (bookless) at the Military School and was the son of Mustafa Pasha, who was an Ottoman mathematician [7].

Abdurrahman Fevzi Efendi was raised in an era when importance was given to the learning and teaching of Turkish; adapting the fashion of the time, he wrote his book titled Mikyasu’l-Lisan Kistasu’l-Beyan which explained the rules of Turkish language and offered a huge service to the Turkish language. He began writing his book in 1847 and completed the work in 1851. Later he extended the book with some corrections. The book was examined by a commission and seen as valuable in terms of grammar; as a result, it was decided to print the book which was after the death of its author. It was printed on behalf of Darüşşafaka in 1882 and the Turkish lessons were offered based on this book. It was accepted as the first Turkish grammar book of Tanzimat and its author was given the title of the first Turkish grammarian of Tanzimat; however, considering its completion (1861) and publication dates (1881), the first printed grammar book is Medhal-i Kavid (1851) which was co-authored by Keçecizade Mehmed Fuad and Ahmed Cevdet Pasha which was sued as school textbook for half a century.

Unprepared and uneducated in Turkish grammar writing, first period Tanzimat intellectuals lacked a national system which could set an example of the work that they needed in education and teaching and had passed through madrasah training; thus, grammar method developed for Classical Arabic which they knew best was the first example of their works. This pattern was applied in Müyessiretü’l Ulûm (1530) which was the first Turkish grammar book in Anatolian land, but in terms of its structure and origins, this effort handled Turkish from the perspective of a different language, as a result of which it did not yield any results. A new study was not performed in the period which passed thereafter. Turkish grammar books written in 19th century have similarities with the method of the first grammar book written in the Anatolian land previously.

The method followed by Abdurrahman Fevzi had differences from his contemporaries in two points: first of all, he identified the terms on which he would found the grammar. In the introduction to his book, the terms were given with their equivalents under the title Istulâhâ-i Mevzû’a ve Unvânât-i Muhteri’â. Adding the new terms that he scattered to the entire book, there is an abundance of such terms. The book is also essential in terms of grammar terms which are produced from Arabic origins but identified according to the structure of Turkish language. All derivational affixes and inflexional suffixes were given with different terms and a new term was provided for each meaning value. In the book, a term production system is noticed which aims at identifying the distinguishing points for meanings. Ali Ulvi Elöve, an expert at Turkish Language Institute, prepared the first sixty two terms with the equivalents that he produced and presented at the Fourth Turkish Language Council (1940) [8]. In the book, the idea that a new alphabet should be developed by comparing the sound values of Turkish and Arabic alphabet was defended. Abdurrahman Fevzi Efendi was the forerunner of the Latin alphabet which was based on the principle of “a letter for every sound, a sound for every letter” and he offered his new proposals with the purpose of ensuring that language could be read and understood easily and education and teaching could gain speed. His most important opinion was that under the title grammar, spelling, morphology (knowledge of structure), syntax and etymology should be united and that usage of vowels was inevitable. He emphasized that in order to
show the vowel system of Turkish, letters which are similar to the signs called vowel in the West should be used and that the thin and bold ordered forms of each letter should be developed. He believed that lack of a spelling book made learning word phrases more difficult and led to loss of time.

The richness of pure Turkish words that he used in morphology did not attract attention until Republican era. Turkish Language Institute launched a project in 1933 for identifying the Turkish vocabulary which included the examination of Mikyasü ’l-Lisan ve Kistasü ’l-Beyan by İshak Refet. Later, this book laid the foundations of Ali Ulvi Elöve’s translation of Grammaire de la Langue Turque (dialecte Osmanli) by Jean Deny [9].

In the introduction of Külliyât-ı Kavâid-i Osmâniye by Manastırlı Rıfat Efendi [10] and in The History of Education by Osman Ergin thereafter [11], it is stated that Mikyasü ’l-Lisan ve Kistasü ’l-Beyan actually consisted of two volumes and that only the first volume was published by Mustafa Safvet, son of Fevzi. Ergin stated that he thought that the second volume of the book was in Hamidiye Library [12].

The book is accepted as the second grammar book of Turkish language after Miyessireti ’l-Ulûm of Bergamalı Kadri (1530). The first grammar study in Anatolian field with Ottoman Turkish is Miyessireti ’l-Ulûm of Bergamalı Kadri which was written in 1530. Years after the writing of this book, grammar studies began to be conducted in 19th century. Mikyasu ’l-Lisan Kistasu ’l-Beyan by Abdurrahman Fevzi Efendi is one of the books written in this period. This book is the first grammar book written after Miyessireti ’l-Ulûm as of its printing date and writing date. The book was printed in Mahmut Beg Printing House in Istanbul upon permission of Education Council in 1299 (1882). We used this edition when examining the book. This edition is registered with 29442 shelf number at Beyazıt State Library Ottoman Works Section.

The text section of Mikyasu ’l-Lisan Kistasu ’l-Beyan consists of 177 pages and 17 chapters. In the beginning of the book the contents section, a section where terms are explained, and another section which gives information on the author and its printing place can be found, which consists of 22 pages. In the end of the book there is a true-false table of 8 pages. The 22 pages in the beginning, the text and the true-false table are numbered separately. Thus, the book consists of 207 pages in total. Each page in the text section consists of 35 lines. The book consists of a preface, five purpose sections and a conclusion. After the basic information part, the book is separated into topics and the topics are separated into sections.

The book begins with basmala, and continues with a section which praises God and the Prophet. The section titled Ammâ ba’d can be accepted as a preface where the importance given to the language by Abdurrahman Fevzi Efendi is explained by himself.

The author explained the reasons for which he wrote the book and emphasized the importance of language education. He explained how language education was given attention in Europe and underlined that we should pay attention to this topic as well.

The preface of the book consists of the opinions of Abdurrahman Fevzi Efendi on Turkish language. In this paper, the opinions of Abdurrahman Fevzi Efendi on Turkish language will be examined based on the preface of this book which can be seen as an important step in Turkish grammar scholarship [13].

According to Abdurrahman Fevzi Efendi, linguistics is a supreme art which compiles many benefits; however, scholars who are superior to their equivalents in producing good works did not write in this area and direct their opinions in this direction. Writing such a book was his chance. When he was teaching Arabic sciences to high school students, he noticed that fifteen or sixteen years old teenagers who came to Islamic countries from European schools had completed the grammar of several foreign languages after learning the grammar of their native language, and had studied drawing, essay-writing, geography and several other sciences; as a result, they learned and memorized Arabic and Persian
faster than their contemporaries. Considering all the foregoing, he dreamed of writing an essential Turkish grammar book. He decided to write a book which would examine the types, genres and qualifications of Turkish letters and vowel points, especially the types, genres and qualifications of pure Turkish words written using these letters, their changing patterns, and the types of phrases and sentences and compile the rules which show the right way of writing these words; the book would also be full of examples which explain the foregoing. Accordingly, he examined the input and output of this language and investigated all related issues and searched a way to display the treasury of Turkish language. However, as the case in every age, some people who wanted to restrain him emerged in this age, too. But these efforts almost supported him more. In addition, Sultan Abdülaziz Han (1830-1876) who was the son of Sultan Gazi Mahmud Han (1784-1839) believed and decided that a qualified person like him could overcome this task. As a result, he began to work even harder and completed the book in 1847. The author believed that the fact that singular 2nd person imperative, which is one of the changing word types, could be transformed into several different patterns and that there were rules without exception concerning all simple and united forms each of which had related resources, meaning that Turkish was a grand language. However, Arabic language had no equivalent or equal in every aspect, Arabic was superior to all other languages. It had rules and did not have any exceptions. Turkish was about to vanish due to the association of Arabic and Persian. For this reason, Turkish had to be freed from Arabic forms and examined according to its own features as far as possible. In this case, Turkish could surpass Arabic. Arabic alphabet was not suitable for Turkish language. Especially the vowel points could not correspond to all vowel sounds in Turkish. Some changes were required absolutely. Writing an organized book by preserving the changes of a language which came to the point of absolute destruction and recording each to the place it deserves proved to be a challenge. It should be known that there was a single branch of science which explained the various patterns of words in a language and several issues of that language, which was called “linguistics”. In that way the grammar of each language was an art consisting of several ordered issues which showed the ways of speaking and writing that language accurately. Issues related to language in Arabic were divided into four sections by scholars, namely “morphology, etymology, syntax and lettering”. In some Arabic words the issues that show the way of easing the pronunciation of some difficult words were compiled under the title of “morphology”. New words were derived from some words in different patterns which was termed “etymology”. The need for identifying the place of some words in the sentence and the type of sentence was explained by the word “syntax”. An effort was paid to determine the shape of letters and vowel points and prevent misspellings, which was called “lettering”.

According to Abdurrahman Fevzi Efendi, most of the books and booklets written in sciences of religion and sharia and other fields were displayed in western and other languages whereas Qur'an and hadiths were written in Arabic language. For this reason, the meaning of these books should be learned and their expression should be translated into Turkish as the first step so that these languages could be learned better in a short period of time. And these languages could be learned and completed in that manner only by reading and completing Arabic language sciences known as syntax, morphology, etymology and lettering and the grammars of other languages which also consist of these four parts. For this effect, the following three tasks should be undertaken as necessary:

First of all, a book should be written so that the rules concerning letters and vowel points used in Turkish letters could be understood perfectly and pronounced and written in an accurate manner. Unless we had such a book, the rules concerning the changes of other languages cannot be measured and weighed with the rules of our language and thus the ways of writing Turkish words accurately could be known; as a result, it could not be possible to learn the changing rules of foreign languages in a short period of time and to
translate the expressions of books in foreign languages in our language. This shows that Abdurrahman Fevzi Efendi paid attention to language education and that in those years we had to know the grammar of our language very well in order to make a good translation and that language was an essential factor so that nations could know each other better.

Secondly, Arabic alphabet was defective in terms of expressing the vowels and consonants of Turkish, and by keeping some shapes and eliminating others which were used for this purpose or by distinguishing them with some signs and correcting them altogether is needed. As the shapes of letters and vowel points was the foundation of spelling and writing, unless they were corrected, a book which compiled all of the issues related to the transformation of Turkish words and their shaping in writing could give proper guidance in pronouncing and writing Turkish words accurately; however, they could not adopt the desired shapes and patterns as the used shapes were incomplete. For this reason, the necessity of using foreign languages emerged which could not be understood by new beginners in the books translated from other languages. Another problem could be that there would be no time left to learn and complete the sciences and arts by taking several pains in learning Turkish spelling which had always been the case. At this point, the necessity of having an alphabet convenient to the spelling system of Turkish in those times was emphasized.

Thirdly, as the most important Arabic books had to be taught and learned which were hadith and interpretation books, they had to be printed with vowel points such as med, kasr, teshdīd, vakf and vasl. In order to make sense of hadiths and other books, they had to be read and memorised accurately, and their accurate reading depended on the usage of such signs. Traditionally when these signs were not used, the words could be understood only by finding their meanings first because signs and words could not be read accurately and we had to check glossaries for corrections which led to loss of time. Even texts had to be applied for some signs in these books. Regardless of the time of their writing, in order to understand Qur’an and hadiths, it must be remembered that some phrases should be known and glossaries should be consulted. The same is valid for today, too.

The second of these three tasks is easier but more important than the other two as it will explore the types, genres and qualifications of words. The traditional word patterns would require slight changes which required the agreement and approval of scholars just like in the second and third tasks; thus, this was renounced. It is beyond everything that all kinds of Turkish words are accurately read and written in a short period of time and thus those able to write do not spend their entire life for learning how to spell and find the time to complete religious sciences and arts in their youth; it is also essential that they can complete Arabic language and the sciences in other languages which ensure that we obtain and learn these sciences. Thus, they would not lose time for learning Arabic and deal with Qur’an sciences and sharia laws, and save time for learning Turkish spelling rules. According to this book, conflicts can arise between nations with different languages even if they are under one rule as they do not know the languages of each other. However, if each nation learns the language of other nations, agreement can continue between them even if they are different nations; the language used by the state should be known and used by all tribes and clans which is more important than everything.

3 Conclusion

The author claims that first and foremost a language should be adopted with its grammar. Arabic and Persian should be minimized for Turkish so that this language can be freed from these two languages. These two languages can also be learned whenever necessary. This is very important especially in the period when this book was written. Not only in religious affairs but in all matters knowledge could be obtained with these languages. This was a
requirement in order to be a cultivated person. In addition, one of the western languages had to be learned properly. If we transfer this opinion to the present time, especially in topics related to our cultural history, Arabic and Persian as well as a western language has to be known very well in order to study in such fields as history of natural sciences, astronomy, mathematics, history of medicine, Turkish language and literature and history, as there are several hand-written and printed books on these topics in Arabic and Persian. Especially in natural sciences field there are several works translated from ancient Greek to Arabic. One has to have access to these books in order to have in-depth knowledge and conduct study in these areas.

The opinions of Abdurrahman Fevzi Efendi concerning language are clearly expressed in the introduction to his book titled "Mikyâsu'l-Lisan Kastâsu'l-Beyân". Bergamah Kadri and Ahmet Cevdet Pasha were among the pioneers who played important role with Kütahyalı Abdurrahman Fevzi Efendi in the emergence of Turkish grammar. A general look at their works shows that they agree with the opinions indicated in the introduction to "Mikyâsu'l-Lisan Kastâsu'l-Beyân". Those who tried to write on Turkish grammar after Abdurrahman Fevzi Efendi attempted to adopt the same opinions and apply them in accordance with their term. This can be observed only by examining the books that they authored. It is possible that some people did not see or pay attention to this book but still wrote their books in line with similar opinions. We can claim that Kütahyalı Abdurrahman Fevzi Efendi was the first person to convey his opinions on language at first hand in the history of Turkish grammar science. His work titled "Mikyâsu'l-Lisan Kastâsu'l-Beyân" occupies an essential place in the history of Turkish grammar science especially with its introduction.

4. Text: Translation of Text [5]

Bismillâhirrahmanirrahim

Erbâb-ı vukûf ve eshâb-ı ma'ârifte tezkir ve ihtârâdan mûstagnî olduğu üzere dinin kıyam ve devamına ve dünyann kârûn ve nizâmna bâdî ve sebeb-ı adî olan ulûm-ı diniyye ve şer'îyyeye da'îr ve ma'arif-i dürvân ve nizâm-yeye mütedâîr olan kütûb-ı musannafà ve resâîl-i mü'ennîfenin çoku elsiyeyi ve arabiyyeyi ve sa'ireddex bulunduğunun ve ale'l-husus bâ'îs-ı sa'îh ve da'î i fellähîmz bulunan Kur'an-ı mûbin ve ehâdûs-ı furûh-ı mûsûlîn Arabiyyeyi ve sa'ireddex-bîzîna ve el-sîhâr oldûngûndan gerek Kur'an-ı azîmûş-sânîn ve ehâdîs-ı kudûsiyeyi ve nebîîyyeyiin azam-î şerîf ve meâ'î-l-mûnîfîlerine bi-kadri't-fâka keseb-i vukuf etmez için gerek kütûb-i mesfiyeyin me'allîlerini tahsîl bile elfâza ve ibaretini lisan-ı Türkiyye nakl ve tahlîl eylemek için ol emre ol elsiyeyi az vaktte gereği gibi tahsîl etmez umûr-ı lázmadan idîgî derkârdir ve bizse ise elsiyeyi mûrûmayî vech-i mezkür üzere tahsîl ve tekâlî hususu ol elsiyeyi ya'nî (nahv) (sarîf) (iştikîk) (hat) isimleyeye mürsûm olan ulûm-ı Arabiyyeyi ve fûnûn-ı erba'a-ı mezküreddex ibaret olan elsiyeyiî ecnebiyyeyi gramelerini kû'at ve tekâlîde başka bir surette uyamîyacağı váreste-i kayd ve iş'ârdir. Halbuki bizim фûnûn-ı markûmayî az vaktde gereği gibi tahsîl ederek (3) makâsîd-ı diniyye ve métalîb-ı dürvânîyyeyeye da'îr kütub ve resâîlîn hem meâ'î hem mûâeddâlîn keseb-i vukûf etmez ve hem de ibaretlerini lisânîmzîda peyderpey nakl ve tahlîl eylemek. Âtiil-beyân umûr-ı selâsînî mûktesâsîni icrâyê menût ve métêvaxkîddir.

Birincisi, kelîmât-î Türkiyyeyin ve ol kelîmât-î mevzu ve dâl olan suver-i hûrûf ve nukûs-ı hârekâtın hey'at-î takâyûr ve tahâvülûnî ve keyfiyyêt-î teşâkkül ve tebedûlûnîn îlâm ve inhâ ve doğru sûlenîp yazmalarının tarihi fihâm ve inbâ eder bir mecelle ve rîsalênin bulûmsîna métêvaftîddir. Zira elde öyle bir kitâbîmiz olmûtkûca elsiyeyi sa'îrenîn keyfiyyêt-î takâyûryûne da'îr nizâmût lisânîmîzî nizâmîyalî mukâyese ve muvâzene olunmâyacağîndan başka kelîmât-î Türkiyyenîn bi-lî karîne okunacak surette yazmalarının tarihi dahi bilîmenîyeyeceğînden ne elsiyeyî ecnebiyyeyen kâmânî-
tagyiresini beyan edenführen-i mâra'z-zikrâ az vakte geregî gibi tahlî ve teknîl husus olabilir ve ne de lisan-î aherde bulunan kütüb-i dinîyye ve dünyeviyiînen ibarelerini lisanmâza nakt ve tebdîl emri uyabilir.

İkincisi, fi'l-asl hurûf-i Arabiyyeden yirmi iki nev ve hurûf-i Farisiyye ve Türkiyyeden iki nev ve ancak hurûf-i Türkiyyeden bir nev harfe mevzu olup hurûf ve harekât-i Türkiyyede müstereken ve mütérâdîfen müsta'mel olan âti'îl-beyan yirmi beş türülü suver-i hurûfa nûkûş-î harekâtın maksad-ı evvel âti'îz-zikrin birinci babından anlaşılacağı vecihle hurûf ve harekât-i Türkiyyeyi ifade eden kısurları olduğundan ol suver ve nûkûş-î müsta'meleyi ya mahv ve isbat ile bâb-î mezkûrda mebsût olan turuk-ı selâsenin birine îrcâ ederek tashîh veyahut suver ve nûkûş-î müsta'meleyi ba'zi alâmât ile tâkîyid ederek fîl-cümle islah etmeye mütevaffikdir. Zira eşkâl-i hurûf ve nûkûş-î harekât suver-i kitabet ve ihlâmîn huyulu ve maddesi menzilesinde olmalarıyla vech-i mezkûr üzere tashîh veya islah olunmadıkça kelimât-î Türkîyyenîn keyfiyyyat-î tagayyûr ve tahavvülünden ve eşkâl ve nûkûş-î muharrenin hey'ât-î teşekkül ve tebeddülünden bahseden mesâ'ilîn kâfesini şâmîl tagayyûr ve tahavvülünden ve devâlî bulunan suver-bundan sarf-û umûme ve lâyık ilâm ve egerçi mevâdenin cihetinden ehem ve eksemîlîn sa'mîl ve âmûme ve ekmel ile ekmel ulemâ 'i tebdîl etme lâzım geleceğinden husus-i markûma ibârât ve vehav-e bi'l-külliyye zahirî ifrâcu olumusîn olup tashîh ve devâlî bulunan suver i hurûf ve nûkûş-î harekâtın hey'ât-ı tebeddül ve teşekkülünden bahs eden mesâ'ilîn kâfesini şâmîl-i kütüb ve resâ'il tertip ve

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tanzim olunma hususu ise işâr márâ'a-z-zikrden müstebban olduğu üzere hem kelimât-1
Türkiyyenin her ne ve kısmını az vakte doğru okuyup yazmamız ve bu cihtele erbâb-1
kalem tahsil-i kitabette ifnâ-i i'mar etmeyerek ulûm-1 diniyye ve funûn-1 hükümiyye ve
snâ'îyyeyi eyyâm-1 şeâbette tekmile vakit bulmaları için ve hem ulûm-1 diniyye ve funûn-1
hükümiyye ve snâ'îyyeyi ahz ve tahsilimize vesile olan funûn-1 elîne-i Arâbiyye ve saî'reyi
az vakte teknîl etmeye ve bu cihtel tehâle-i ulûm-1 funûn-1 Arâbiyyeye tahsilde izâga-i
evêk etmeyerek maksad-1 aslî olan ulûm-1 Kur'anîyye ve ehâdis-i nebeviyye ve šer'îyye ile
istâgâle ve hem de kitabettü'l Türkiyyeye tahsile ihtîlâs-1 vakt eylemeleri için âkdem-i
umûr dan bulunduğû gibi hükümet-i vâhîde dâhilinde bulunan akvâm-1 muhtelifetül'elîsne
birbirlerin lisanlarına arîf olmamaları surette her ne kadar müttahidetü'l-millet olsalar bile
beynlerinde bu cihtel vaheş ve menâfîretin kıyamy ve her biri diğerlerinin lisanlarına vakif
oldukları surette muhtelifetül'l-millet bulunsalar bile aralarında bu yüzden üllefet ve mevâlâtın
devami umûr-1 tabî'îyyeden olduğunu nazaran devletimizin kullandığı lisan-1 zîr-i
hükümetinde dâhil ve âsûde-i hâl olan gerek müslim gerek saîr bunca kabâ'llî ve aşâmîn
bilîp kullanmaları için dahi akdam-1 umûr dan bulunmuştur. Bu surette her ne kadar
müttahidetü'l-millet olsalar bile beynlerinde bu cihtet vaheş ve menâfîretin kıyamy ve her
biri diğerlerinin lisanlarına vakif oldukları surette muhtelifetül'l-millet bulunsalar bile
aralarında bu yüzden üllefet ve mevâlâtın devami umûr-1 tabî'îyyeden olduğunu nazaran
devletimizin kullandığı lisan-1 zîr-i hükümetinde dâhil ve âsûde-i hâl olan gerek müslim
gerek saîr bunca kabâllî ve aşâmîn bilîp kullanmaları için dahi akdam-1 umûr dan
bulunmuştur.

Bu surette ilm-i lisan böyle menâfi'-1 adideyi müstemil bir fen-i cellîleş-şan iken ibraz-1
mû'essir-1 cemîdele fâ'î'î'ül-emslâm zevât-1 ze'vî'î-ke'malîden hiç birinin kemmiyyet-1 hâmîme-i
himmeti bu muzmûr fevâ'î'dî medâr cihtetine sevk ve icâle ve cuybâr-1 medrâr fikr ve
ru'yetî ol vådî semtîne icra ve içâle olunması meğerse ke'mî'î's-şâ'îr elîne-i ekâbîrde
mütedâ'îr işbu (kem terkül-evvel lîl'-âhîrin) kelâmında meram-1 şar'î istifham alâ vechîl-
inkâr olma ihtimaline daîr' makaleden arr-1 Ebu'ûs-Su'ûdî kabâlî ve ahhâbîna imâle hikmetine
mebîn ve irâ'î tettakî gaybdan bu emrin fitk ve rîtkî mevâlîden talîb-1 feyiz-î ilahi müzîm
muhätti sâhi seyyid Abdürr-rahman el-Halvetî er-Rufâ'î er-Kutâhînin ahde-i ubûdiyyetlerine
fesliz ve ilhale buyurulma olmuş ki mekteb-ı ma'ârîf-ı i'dâdiyye şâridânına ulûm-1
Arâbiyyeye veşa'irî'îy sulla ti'lim hengâmâda (5) Avrupa mektepleri şâkidânın dahâl-i
havza-islâm olmûnsa on beş on altî yaşında efendiler eyyâm-1 sibâvêtlerinde mâyder-zâd lisanlarının
gramerlerini okumus oldukları cihtetle birkaç elîne-i ecnebiyye gramerlerinin tekmîl ve
resm ve inşa ve cografta ve wâfir ulûm-1 râyîzîyyeîyeyi okûmus ve tahsîl etmiş olduklarını ve
bu zade funûn-1 Arâbiyyeye ve Farsiyyeîyeyi dahi hoça efendilerin takribât ve ta'birât-1
Türkiyyelerini heniz iyice fehm ve idrak edemdi dîlîlerî halde hem-sâlieri ve zekâda emsal
hemmâhîler bulunan sûrekâlarinden daha ziyade ögrenip bilmedikleri kerrere-i
merrere-i feslizle de etmekte evvel-be-evvel merci-î erbâb-1 ilm ve ma'ârîf ve ma'haz-1
şâhî-1 rakam ve kitabett olmak emelîyle hurûfî ve harekat-1 Türkiyyenin ecnas-1 ve envâ-1
havâs-1 ve ecnasîndan vâwu'-1 hurûfî ve harekata vaz ve ta'îîn olunmasî lâzîm gelen nukûs-1
ve alâmâtın hålât-1 intikâs ve içriznîmân-1 ve hurûfî-1 mezkûreden mûrekkeb olup dâru's-
salmanatî's-şenîyye ve memâlik-ı saîre-i Osmanîyyeden müstâ'mel olan kelimât-1 Türkûy''î-
âsîn ecnas-1 ve envâ-1 ve ecnasîndan ve keyfîyyat-1 tagayyûr-1 ve tahavvûl-1linden ve
mûrekkebîn-1 envâ-1 ve akdem-1 ve keyfîyyat-1 Türkûy''îden ve kelimât-1 markümeyeye
delâlet eden nukûs-1 mûrekkebe ve esâkl-1 müîlîlîfînîn hey'ât-1 tebeddül ve teşêkkûl-1
bahsederek kelimât-1 mezkûrîyeyi doğru söyleyip yazmânîn tarîkünü bildirir. Kavâ'îd-1 ve
zavâbitin kâfesini hâvî-1 ve håfîl-1 ve ol kavâ'îd-1 ve zavâbiti şerh ve izah eder. Emsile ve
şevâhidin âmmesini kâfî ve kâfî bir kitab-1 saht-nîsâb tanzim ve tertîp etme hülyasına düşar
olmuş olmakla bi-îhtiyâr lisan-1 gardi garîbidî benîyyetîn medâhîlî ve mehâricîn emân-1 ve
enâz ve ma'âkîl ve ma'âricînî mâ-îlî-î hendese efkâr ederek kâfî-î ahvâl-1 ve mesă'îlîn ve her
birinin mevâzî-i zikr ve mihâlînî hâtîr-1 fâtîr ve zînhînî kâsîrîndan icmâlen zabt ve ihzâr etmîş
Erbaa-i esbâb-ı rufâh hâl-i enbâ cins ve himemleti için dil-i viranesinde nihân ve muzmar olan gencine-i lisan-ı Türkîyyûl beyanı ibraz ve izhâra birt yol aradı. Lâkin her arsida bulunduğunu vecihle târârân ve gaddârân kîrd-i nihâd ve hisâd-i ummîl-ı fesâd Ebu Cehl Nejadların fevâ’id ve menâfî’ini inkâr etmeleri hatrasıyla da’vasından nukul ve izhârdan yine izmâra uâld eder edi. Çünkü her şeyin verâ-ı istâr-ı gaybîân ref-i nikâb-ı adem ve âlem-i sahâdetê izhâr-ı dîdâr-ı duvuc ve vaz-ı kadem etmesi bir vakte merhûn bir sebebe makrûn olduğundan naçar husul-ı meraminin zuhuru hengâmına dîde-dûz intîzâr olarak beyn-i âkmâm ve âhâm etmekte iken e’êzîm-i vâkel-ı nâmîl-ı emsâlîn bir sahib-ı fazl ve kemal ile vukû bulan mebahîsât-ı ilmiyye hilâtînda ilm-ı lisânın fevâ’îd ve menâfî’ine da’âr tarafeynden tül ve derâz-ı makalât çereyan etmekle hâtât-i hüsu-ı zanların mahz-ı ibraz-ı ma’nânîn sûyle buvûrûdlar ki el-hâletü hâzîhi kavâ’id-i Türkîyyeyi câmî bir kitab-ı nâfî’în telîf ve tertip olunmasi saltanat-ı seniyyenin pek aşrî emel ve matlûbû olmakla evlîyâ-ı umûr-ı huyûr ve surûr ile(200,680),(876,811)

Bu surette devlet ve milletimize bir hizmet-i mahsusa olmak üzere ber vech-i matlûb bir kitap tertip etmiş olsa Gazâlî yevmu’l-matlûbu olmakla evliyâ-ı câmî bir kitap-ı zanların mahzûsını da’âr tarafeynden tül ve derâz-ı makalât cereyan etmekle hâtât-i hüsu-ı zanların mahz-ı ibraz-ı ma’nânîn sûyle buvûrûdlar ki el-hâletü hâzîhi kavâ’id-i Türkîyyeyi câmî bir kitab-ı nâfî’în telîf ve tertip olunmasi saltanat-ı seniyyenin pek aşrî emel ve matlûbû olmakla evlîyâ-ı umûr-ı huyûr ve surûr ile
olacağı aşıkâr olmuştur. Yanı ala zâlika yâdigâr-1 ahd-1 hilâfiyet penâhi ve ömr-i sañi abd-1 bâ'is fakir-i Kütahi olmak ümît ve eminesiyle bâ akdam ve ihtimam-i acelet'i'-vakt ikmâl ve itmâm "Mikyasu'l-Lisan Kistasu'l-Beyan" namıyla be-nâm eylemisî. Bu da mahfî olmaya ki lisan-1 Arabin kavâ'-i tagyûriye ve zevâbt-1 tahvîliyeyi sabtt ve her birini mahall-i lâyıkina vaz ile taht-1 nizama rabt ederek bir kitap vaz ve ibdâ itmek ulûm-1 sa'irenin mesâ'îlini tanzim ve tertip etmeden es'ab olduğu (evvellen delil-1 lemi) ilm-i lisan-1 Arab merâtib-i ulûm-1 kesbiyeyenin en nihayetinde vakt ilm-i icthihân a'zam-1 erkânın olmasından müstebân (saniyen delil-1 âli) lisan-1 mezkûrûn ahvâl-i tagyûriyeyi-i mütemevvâ'îsim mübeyyen mufassal ve muçmel-i kutub-1 müellif ve resâ'il-i mürettibenin kesretinden ve izâh-1 ahvâl-i tagyûriyeye beyan-1 ma'âni-i külliyye ve âzîzîyye huusurlarında e'imme lugatından sadir olan kelîmet-1 muhtelif ve ahvâl-i muztaribenin vefretinden zahir ve nümâyân olur. Egerçî elinsî-1 aklam ve elinsî-1 'amam-1 mütesâviyet-1'akdam ve elinsî-1 'amam-1 mütesâviyetül-akdam olmadiği meselli elinsî-1 tavâ'il ve ümum dei mütesâviyetül-akdam olmadiğinden lisan-1 Araba her cihete müsavî ve ma'âdil-1 lisan bulunmayacağı derkur ise de lisan-1 Türkî dahi kendisinde váki kelîmet-1 mütegayyere envâ'indan ez cümlê emr-i âli-1 vâhid kilîlêl'elfâz kesirül-ma'âni yüz bin sigaya kadr-1 tebdil ve tahwil olunudiante ve hey'ât-1 külîyye-i efri'diyye ve terki'îyyesine da'îr kâfe-i kavâ'îd ve zavi'î-i emr-i süzûdân beri ve istisnadan ârî ve her birinin yüzün ve enhârî mütesâvîl-mecârî bulundugundan isbat-1 sañi babında kât'a ve ba's-1 rusul vukû'unda âyet-i satt'a garîbul'bûnûyân bir lisan-1 acibûş-şân olduğu vârest-1 kayd ve es'ârdir. Bu surette lisan-1 Türkî bîl-külliyye zayî olma derecesine gelmiş iken ahvâl-i tagyûriyeyi bi-cemi envâ'îhâ ve âksâmihâ zabit ve her birini mahall-i lâyıkina kayit ile taht-1 nizama rabt ederek bir kitap-1 lisan-1 Arabîn ahvâl-i tagyûriyeyi sabtt ve rabtun su'ûbetinden dün ve noksan olmadiği ifade-i sabkinen be-di'dar ve bu cumleyi kutub-1 sarf venahden her biriyle muvazeneden zahir ve aşikar olmakla mútela-1'âya rağbet buyuran ehl-i kemal-i hasebulbeşeriyye südûrû derkur olan hafvat ve aserat ve galatăt ve sâkattnı ma'ânin kemal-i dikkatinden dolayı ifadât-1 lâzımân siddet-i su'ûbetine hamle lutfen ve keremen tashih himmet buyurular. (Cezâllahu anhu mak'âd saddaka men zekereh bi-lisani sidkin ve bi'llahî'ris-tîfik ni'ami'il-mevlâ ve ni'ami'î-refik.)

(7) Meşrû-1 ulûm-1 lisandan nahv sarf isti'kâk-1 hattın fenn-i vâhid olmasi beyanındadır.

Ma'âm üm lâ ki kelîmat-1 Arabiyye ve sa'ireniin tagayyûrat-1 muhtelifelerinden ve ol kelîmetâ delâlet eden suver-i hurûf ve nukûş-1 harekâtın teşekkûlât-1 mütemevvî'îlari olarak bahs eden mesâ'îl-1 mütekessireyî lisan ve imlâyî hifz ve vikâyê-i emrinde birleştikleri cihete nazaran ilm-i vâhid addetme suberi-ca'îz olduğu gibi ol mesâ'îlin mevzuvat ve evvâ'îdî âti'll-beyan dört nev mevzu ve fa'ideye racî ve muvazî olduçu cihete nazaran dört nev ilm ad ve itîbar etme sureti dahi ca'îz olur. Pes elinsî-1 ecnebiyyede váki kelîmatın ve ol kelîmatâ delâlet eden suver ve nukûşun tagayyûrat-1 mütemevvî'î ve teşekkûlât-1 muhtelifelerini ifade eden mesâ'îl-1 mütekessireyi cem ve te'îf hakknda suret-1 evveli münasib olma'n'ın elinsî-i mezükure eshâbi ol kelîmatin tagayyûratıni suber ve nukûşunun teşekkûlâtını ifade ve ilâm eden mesâ'îl-1 mütekessireyî bir mahalde kayit ve (grameri) namyla ilm-i vâhid addetmişler. Bu surette her lisannı (grameri) ol lisanda bulunan kelîmatû ve ol kelîmatâ delâlet eden suver ve nukûşun tagayyûrat-1 mütemevvî'î ve teşekkûlât-1 muhtelifelerini beyan eden mesâ'îl-1 mütekessireyî cem ve te'îf hakknda suret-1 sâniye münasib olma'n'n e'imme-i lugat-1 Arabiyyeye dahi ol kelîmati ve devâli olan suver ve nukûşu tagayyûr ve teşkil etmenin tarihî ifade eden mesâ'îl-i mütekessireyî dört isma taksim ve ol kısımları (sarî) (isti'kâk) (nahv) (hat) isimleriyle birbirlerinden temeyyûz ve başka başka tertip ve tanzim etmişler. Şöyle ki ba'zi kelîmat-1 Arabiyyeyin lisanca sakil olan harflerini

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iskân ve kalb ve hafız ve idgâm ve teshîk ise heyâ’tını tagayyûr ve tebdil etmenin tarihini beyan zımnında telaffuzâtını tahfîf ve ta’dil etmenin yolunu gösteren mesâ’il-i mütekessireyi Ayrıca cem ve te’lif edip (sarf) ismiyle tesmiye ve tavsif etmişler ve ba’zı kelîmatın evâ’il ve evâsit ve ahirinde huruf ve harekat ziyade ve tenkîs ederek suretlerini tagyîr ve tebdil etmenin tarihini beyan zımnında telaffuzâtını tahfîf ve ta’dil etmenin yolunu gösteren mesâ’il-i mütekessireyi 

Ayrıca cem ve te’lif edip (sarf) ismiyle tesmiye ve tavsif etmişler ve ba’zı kelîmatın dahi terkibde vuku ’un tarihini beyan zımnında imlâyı hatâdan s’n ve vikâye etmenin yolunu ifade eden mesâ’i li dahi başkaca zabt edip (hat) namını i’tâ etmişler. İmdî kelîmat-1 Turkiyeyenin tagayyûrât-ı muhtelifelerini ve devâlî olan suver-i huruf ve nukûş-ı harekâtın teşekkülâtını ifade eden mesâ’il-i mütekessire-i Arâbiyyeyenin ve devâlî olan suver-i huruf ve nukûş-ı harekâtın tagayyûrât ve teşekkülâtını ifade eden mesâ’il-i mütekessire meselli dört kısma taksim ve her kısma bir râsimle başka başka tertip ve tanzim sureti uyabilirse de mesâ’il-i mezkûrenin ekseri mütedâhile olduğundan elsinî ve ebebiyyeye vâkt kelîmatın ve devâlî olan nukûş ve eskâlîn keyfiyyât-ı tagayyûr ve teşebbûsûnun ifade eden mesâ’il meselli bir mecelde zabt ve kayyî ve bir nam ile ilm-i vâhid addetme suresi daha münasip olduğundan mesâ’il-i mütekessire-i mezkûrenin kâfesi muktezâ-yi lisan-ı Türkî üzere tanzim ve tevsîk ve ifadeye ensev ve elyak ve ahz ve telâkkîyeye akrab ve vâfık surette tertip ve teşvik olunarak bir mukaddime, beş maksat, bir hâtimeye tevzi ve tefrik olunmuştur.

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