

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 Kıstasül-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 Kavîd* (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 Bergamalı 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 “ıştikak” (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 fi Lugati't-Türk* is lost; however, in his *Kitâbu Divâni Lugâti't-Türk* [1] which was written with the purpose of teaching Turkish to Arabs gives rules about Karahanli Turkish. The book titled *Müeyessiretü'l-Ulûm* which was presented in 1530 to Ibrahim Pasha (1493-1536), the Sadrazam of Suleiman the Magnificent (1494-1536) 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-Lisân 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 Halvetî er-Rufai el-Kütahî. His father was Sadızkade 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 Defterdar 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. Bursalı 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 Kıtasu'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 used 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 *Müeyyessiretü'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 *İstulâhât-i Mevzû'a ve Unvânât-i Muhteri'a*. 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 *Müyessiretü'l-Ulûm* of Bergamalı Kadri (1530). The first grammar study in Anatolian field with Ottoman Turkish is *Müyessiretü'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 *Müyessiretü'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, teşdid, 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 Kıstâsu'l-Beyân". Bergamalı 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 Kıstâsu'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 Kıstâsu'l-Beyân" occupies an essential place in the history of Turkish grammar science especially with its introduction.

4. Text: Translation of Text [5]

Bismillâhirrahmanirrahîm

Erbâb-ı vukûf ve eshâb-ı ma'ârifete tezkîr ve ihtârdan müstagnî olduğu üzere dinin kıyam ve devamına ve dünyanın kıvâm ve nizamına bâdî ve sebab-ı adî olan ulûm-ı diniyye ve şer'iyyeye da'ir ve ma'arif-i dünyeviyye ve sinâ'iyyeye mütedâ'ir olan kütüb-i musannafa ve resâ'il-i mü'ennifenin çoğu elsine-i Arabiyye ve sa'ireden bulunduğundan ve ale'l-husus bâ'is-i salâh ve dâ'i-i fellâhımız bulunan Kur'an-ı mübîn ve châdis-i fahru'l-mürselîn Arabiyyu'n-nazm ve'l-ibare olduğundan gerek Kur'an-ı azîmu'ş-şânın ve châdis-i kudsiyye ve nebeviyyenin nazm-ı şerîf ve me'âl-i münîflerine bi-kadri't-tâka kesb-i vukuf etmez için gerek kütüb-i mesfûrenin me'âllerini tahsil bile elfâza ve ibaretini lisân-ı Türkiyye nakl ve tahvil eylemez için ol emrde ol elsineyi az vakte gereği gibi tahsil etmez umûr-ı lâzımadan idiği derkârdır ve bizce ise elsine-i markûmayı vech-i mezkûr üzere tahsil ve tekmil hususu ol elsineyi ya'ni (nahv) (sarf) (iştikâk) (hat) isimleriyle mersûm olan ulûm-ı Arabiyyeyi ve fûnûn-ı erba'a-i mezkûreden ibaret olan elsine-i ecnebiyye gramerlerini kırâ'at ve tekmilden başka bir suretle uyamıyacağı vâreste-i kayd ve iş'ardır. Halbuki bizim fûnûn-ı markûmayı az vakte gereği gibi tahsil ederek (3) makâsid-i diniyye ve metâlib-i dünyeviyyeye da'ir kütüb ve resâ'ilin hem me'âl hem mü'eddâlarını kesb-i vukûf etmez ve hem de ibarelerini lisanımızda peyderpey nakl ve tahvil eylemez. Âti'l-beyân umûr-ı selâsenin muktezâsını icraya menût ve mütevakkıfıdır.

Birincisi, kelimât-ı Türkiyyenin ve ol kelimâta mevzu ve dâl olan suver-i hurûf ve nukûş-ı harekâtın hey'ât-i tagayyür ve tahavvülünü ve keyfiyyât-ı teşekkül ve tebeddülünü il'âm ve inhâ ve doğru söylenip yazmalarının tarikini ifhâm ve inbâ eder bir mecelle ve risalenin bulunmasına mütevaffıktır. Zira elde öyle bir kitabımız olmadıkça elsine-i sa'irenin keyfiyyât-ı tagayyürüne da'ir nizamâtı lisanımızın nizamıyla mukayese ve muvazene olunamayacağından başka kelimât-ı Türkiyyenin bi-lâ karîne okunacak surette yazılmalarının tarihi dahi bilinemeyeceğinden ne elsine-i ecnebiyyenin kavânîn-i

tagyiresini beyan eden fûnûn-ı mâra'z-zikrâ az vakte gereği gibi tahsil ve tekml hususu olabilir ve ne de lisan-ı âherde bulunan kütüb-i diniyye ve dünyeviyyenin ibarelerini lisanımıza nakl ve tebdil emri uyabilir.

İkincisi, fi'l-asl hurûf-ı Arabiyyeden yirmi iki nev ve hurûf-ı Farisiyye ve Türkiyyeden iki nev ve ancak hurûf-ı Türkiyyeden bir nev harfe mevzu olup hurûf ve harekât-ı Türkiyyede müstereken ve müterâdifen müsta'mel olan âti'l-beyan yirmi beş türlü suver-i hurûfa nukûş-ı harekâtın maksad-ı evvel âti'z-zikrin birinci babından anlaşılacağı vecihle hurûf ve harekât-ı Türkiyyeyi ifadede kusurları olduğundan ol suver ve nukûş-ı müsta'meleyi ya mahv ve isbat ile bâb-ı mezkûrda mebsût olan turuk-ı selâsenin birine ircâ ederek tashih veyahut suver ve nukûş-ı müsta'meleyi ba'zı alâmât ile takyîd ederek fi'l-cümle ıslah etmeğe mütevaflıktır. Zira eşkâl-i hurûf ve nukûş-ı harekât suver-i kitabet ve imlânın huyûlu ve maddesi menzilesinde olmalarıyla vech-i mezkûr üzere tashih veya ıslah olunmadıkça kelimât-ı Türkiyyenin keyfiyyât-ı tagayyür ve tahavvülünden ve eşkâl ve nukûş-ı muharrirenin hey'ât-ı teşekkül ve tebeddülünden bahseden mesâ'ilin kâffesini mütekeffil ve müstemil olmak üzere tertip ve tanzim olunmuş olan işbu kitap ve mecelle her ne kadar kelimât-ı Türkiyyeyi doğru söylemenin tarikini bildirdiği gibi doğru yazmanın tarikini dahi bildirirse de eşkâl ve nukûş-ı müsta'mele artık ve eksik olduğu cihetle suver ve kavâlib-i matlûbadan her birine isâga ve ifrâ olunamayacağından hem mübtediler için lisanımıza nakl ve tahvil olunacak kütübe kütüb-i Türkiyye-i mevcude olduğu meselli anlamayacakları lugat-ı ecnebiyyeyi isti'male mecburiyet lâzım gelecektir ve hem de kitabet-i Türkiyyeyi tahsil yolunda olageldiği üzere pek çok zahmet çekilerek tekml fûnûn ve ulûma vakit kalmayacaktır.

Üçüncüsü, kütüb-i Arabiyyeden evvel-be-evvel okunması veya mütalâ'a olunması ehem ve akdam olanların husûsen kütüb-i ehâdis ve tefâsirin mushaf-ı şerif meselli hareke ve sükûn ve medde kasr ve temsil olunmalarına mütevaflıktır. Zira hem ehâdis-i nebeviyyenin ve hem kütüb-i sa'irenin me'âl ve mü'eddâları istihrâc ve istinbât olunma ibarelerinin doğru okunup zabt olunmasına marbût ve ol ibarelerin doğru okunması dahi alâmât-ı markûma ile mukayyet olmalarına manût olup halbuki ibârât-ı mezkûre yazılageldiği üzere alâmât-ı markûma ile mukayyet olmadığı surette ol ibârâtın doğru okunup zabt olunması bi'l-aks me'âllerini istihrâc ve istinbâta tevakkuf edeceğinden ve bu ise devr-i batılı müstelzim olmakla ibârât-ı markûma herhalde doğru okunamayacağından bi'z-zarure tashih-i ibare ve kelimât için metûn-ı lugata müraca'atla izâ'a-i evkât etmez lâzım gelecektir. Ve egerçi mesâ'il ve mübâhisine hariçten vukûf ve ittilâsıyla ba'zı ibareleri doğru okunmuş olsa bile ol vukûf ve ittilâ'nın ibârât arasında bulunan esâmî ve elkâb meselli kelimâtı doğru okumamız hakkında bir fa'idesi olmayacağından bu cihetle yine metûn-ı lugata müraca'attan kurtulunmayacaktır.

İmdi lâzım-ı icra olan umûr-ı selâse-i mesrûdeden ikinci emr ya'ni hurûf (4) ve harekât-ı Türkiyyede müsta'mel olan yirmi beş türlü nukûş ve eşkâlî ya âti'l-beyân turuk-ı selâsenin birine ircâ ile tashih yahut birkaç alâmet ihdâs ve vaz ile nukûş ve eşkâl-i müsta'meleyi ıslah ederek kelimât-ı Türkiyyeyi söylendiği gibi yazılma ve yazılanı bi-lâ karîne okunma kabiline ifrâ birle kitabet-i Türkiyyeyi hat-ı Arabi-i mukayyet meselli silk-i nizama rabt ve hadd-i matlûba iblâ etme hususu egerçi hurûf ve harekât-ı Türkiyyenin ecnâs ve envâ ve havâsı bi'l-küllüyye zahire ihraç olunmuş olduğu cihetle umûr-ı selâse-i mesrûdenin cümlesinden ehven ve eshel ve bununla bile fevâ'id ve menâfi'i eşmel ve ekmel bulunmuş ise de bi-lâ nizam yazıla gelen eşkâl-i kelimât-ı me'lûfeyi bir mikdar tagyîr ve tebdil etme lâzım geleceğinden husus-ı markûmı icra ikinci ve üçüncü emirler meselli ulemâ-ı milletin icmâ ve ittihâfına ve vükelâ-yı devletin kabul ve tasdikine mukârin irade-i gayr-ı te'âde-i mulûkânenin şeref-i sudûrına mevkûl-ı mevâdden bulunmuş olduğundan bundan sarf-ı nazar olunmuş ve birinci emir ise ya'ni kelimât-ı Türkiyyenin keyfiyyât-ı tagayyür ve tahavvülünden ve devâlî bulunan suver-i hurûf ve nukûş-ı harekâtın hey'ât-ı tebeddül ve teşekkülünden bahs eden mesâ'ilin kâffesini şâmil-i kütüb ve resâ'il tertip ve

tanzim olunma hususu ise iş'âr mâra'z-zıkrden müstebân olduğu üzere hem kelimât-ı Türkiyyenin her nev ve kısmını az vaktte doğru okuyup yazmamız ve bu cihetle erbâb-ı kalem tahsil-i kitabette ifnâ-i i'mar etmeyerek ulûm-ı diniyye ve funûn-ı hükmiyye ve sinâ'iyyeyi eyyâm-ı şebâbette tekmile vakit bulmaları için ve hem ulûm-ı diniyye ve funûn-ı hükmiyye ve sinâ'iyyeyi ahz ve tahsilimize vesile olan funûn-ı elsine-i Arabiyye ve sa'ireyi az vakitte tekmil etmez ve bu cihetle talebe-i ulûm-ı funûn-ı Arabiyyeyi tahsilde izâga-i evkât etmeyerek maksad-ı aslı olan ulûm-ı Kur'aniyye ve ehâdis-i nebeviyye ve şer'iyye ile istagâle ve hem de kitabet-i Türkiyyeyi tahsile ihtilâs-ı vakt eylemeleri için akdem-i umûrdan bulunduğu gibi hükümet-i vâhîde dâhilinde bulunan akvâm-ı muhtelifetü'l-elsine birbirlerinin lisanlarına arif olmadıkları surette her ne kadar müttahidetü'l-millet olsalar bile beynlerinde bu cihetle vahşet ve menâfretin kıyâmı ve her biri diğerlerinin lisanlarına vakıf oldukları surette muhtelifetü'l-millet bulunsalar bile aralarında bu yüzden ülfet ve mevâlâtın devamı umûr-ı tabi'iyeden olduğuna nazaran devletimizin kullandığı lisânı zîr-i hükümetinde dâhil ve âsûde-i hâl olan gerek müslim gerek sa'ir bunca kabâ'il ve aşâ'irin bilip kullanmaları için dahi akdam-ı umûrdan bulunmuştur. Bu surette her ne kadar müttahidetü'l-millet olsalar bile beynlerinde bu cihetle vahşet ve menâfretin kıyâmı ve her biri diğerlerinin lisanlarına vakıf oldukları surette muhtelifetü'l-millet bulunsalar bile aralarında bu yüzden ülfet ve mevâlâtın devamı umûr-ı tabi'iyeden olduğuna nazaran devletimizin kullandığı lisânı zîr-i hükümetinde dâhil ve âsûde-i hâl olan gerek müslim gerek sa'ir bunca kabâ'il ve aşâ'irin bilip kullanmaları için dahi akdam-ı umûrdan bulunmuştur.

Bu surette ilm-i lisan böyle menâfi'-i adîdeyi müstemil bir fen-i celîlu's-şan iken ibrâz-ı mü'essir-i cemîlede fâ'iku'l-emsâl zevât-ı zevî'l-kemâlden hiç birinin kemmiyyet-i hâmmе-i himmeti bu muzmâr fevâ'id-i medâr cihetine sevk ve icâle ve cuybâr-ı medrâr fikr ve ru'yeti ol vâdî semtine icra ve isâle olunması meğerse ke'l-misli's-sa'ir elsine-i ekâbirde mütedâ'ir işbu (kem terku'l-evvel li'l-âhirîn) kelâmında meram şa'ir istifham alâ vechil'-inkâr olması ihtimaline da'ir makaleden sırr-ı Ebu's-Su'ûdî kabâle-i ahbâra imâle hikmetine mebnî ve irâ'a tettakî gaybdan bu emrin fitk ve ritkî mevâliden talib-i feyz-i ilâhî müznib muhattî sâhi seyyid Abdu'r-rahman el-Halvetî er-Rufâî el-Kutâhînin ahde-i ubûdiyyetlerine tefvîz ve ihale buyrulması olmuş ki mekteb-i ma'ârif-i idâdiyye şâkirdânına ulûm-ı Arabiyye vesa'ireyi ta'limi hengâmında (5) Avrupa mektepleri şâkirdânından dahil-i havza islâm olmuş on beş on altı yaşında efendiler eyyâm-ı sibâvetlerinde mâder-zâd lisanlarının gramerlerini okumuş oldukları cihetiyle birkaç elsine-i ecnebiyye gramerlerini tekmil ve resm ve inşâ ve coğrafya ve vâfir ulûm-ı riyâziyyeyi okumuş ve tahsil etmiş olduklarını ve bu zâde funûn-ı Arabiyye ve Farisiyyeyi dahi hoca efendilerin takrîrât ve ta'bîrât-ı Türkiyyelerini henüz iyice fehm ve idrak edemedikleri hâlde hem-sâlleri ve zekâda emsal ve hemhâlleri bulunan şürekâlarından daha ziyade öğrenip bilmediklerini kerrâren ve merrâren müşâhade etmekle evvel-be-evvel merci-i erbâb-ı ilm ve ma'rifet ve ma'haz-ı eshâb-ı rakam ve kitabet olmak emeliyle hurûf ve harekât-ı Türkiyyenin ecnâs ve envâ ve havâs ve evsâfından vâvu'l-hurûf ve harekâta vaz ve ta'yin olunması lâzım gelen nukûş ve alâmâtın hâlât-ı intikâş ve irtisâmından ve hurûf-ı mezkûreden mürekkep olup dâru's-saltanatı's-seniyye ve memâlik-i sa'ire-i Osmaniyede müsta'mel olan kelimât-ı Türkiyyu'l-aslın ecnâs ve envâ ve evsâfından ve keyfiyyât-ı tagayyür ve tahavvülünden ve mürekkebatın envâ ve aksâmından ve keyfiyyât-ı Türkiyyeden ve kelimât-ı markûmeye delâlet eden nukûş-ı mürekkebe ve eşkâl-i mü'ellifenin hey'ât-ı tebeddül ve teşekkülünden bahsederek kelimât-ı mezkûreyi doğru söyleyip yazmanın tarîkini bildirir. Kavâ'id ve zavâbitin kâfesini hâvî ve hâfil ve ol kavâ'id ve zavâbiti şerh ve izah eder. Emsile ve şevâhidin âmmesini kâfi ve kâfil bir kitab-ı saht-nisâb tanzim ve tertip etme hülyasına dücâr olmuş olmakla bî-ihtiyâr lisan-ı garib garîbi'l-beniyyâtın medâhil ve mehâricine em'ân ve enzâr ve ma'âkil ve ma'âricine i'mâl-i hendese efkâr ederek kâfe-i ahvâl ve mesâ'ilini ve her birinin mevâzi-i zikr ve mihâlini hâtîr-ı fâtîr ve zihn-i kâsırında icmâlen zabt ve ihzâr etmiş

idi. Egerçi ikmâl-i esbâb-ı rufâh hâl-i enbâ cins ve himemleti için dil-i viranesinde nihân ve muzmar olan gencine-i lisan-ı Türkiyyu'l-beyanı ibrâz ve izhâra bir yol arardı. Lâkin her asırda bulunduğu vecihle tarrârân ve gaddârân kırd-ı nihâd ve hisâd-ı ümmü'l-fesâd Ebû Cehl Nejadların fevâ'id ve menâfi'ini inkâr etmeleri hatırasıyla da'vasından nukûl ve izhârdan yine izmâra udûl eder idi. Çünkü her şeyin verâ-ı istâr-ı gaybdan ref-i nikâb-ı adem ve âlem-i şahâdete izhâr-ı dîdâr vücûd ve vaz-ı kadem etmesi bir vakte merhûn bir sebebe makrûn olduğundan naçar husul-ı meramının zuhuru hengâmına dîde-dûz intizâr olarak beyn-i akdâm ve ahcâm etmekte iken e'âzım-i vükelâ-yı nâdiri'l-emsâlden bir sahib-i fazl ve kemal ile vuku bulan mebâhisât-ı ilmiyye hilâlinda ilm-i lisanın fevâ'id ve menâfi'ine da'ir tarafeynden tûl ve derâz-ı makalât cereyan etmekle hakkında hüsn-i zanların mahz-ı ibrâz-ı ma'nasında şöyle buyurdular ki el-hâletu hâzihi kavâ'id-i Türkiyyeyi câmi bir kitab-ı nâfi'in te'lif ve tertip olunması saltanat-ı seniyyenin pek aşırı emel ve matlûbu olmakla evliyâ-i umûr-ı kemal-i huyûr ve surûr ile çaresini aramakta bulunmuştur. Bu surette devlet ve milletimize bir hizmet-i mahsusa olmak üzere ber vech-i matlûb bir kitap tertip etmiş olsa Gazâlî yevmu'l-kıyam ibkâ-i nîk-nâm ile be-kâm ve mazhar-ı iddî'a-i hayriyye has u âm olmakla beyne'l-enâm makza'l-meram olurduz gibi hikmet-âmîz ve gayret-engîz kelimât ile tahrîz ve igrâ buyurmaları akdamca cây-gîr zamiri olan halât ve hâlyayı mâ ra'z-zikrâ tehyic ve beş on gün murûrunda ulûm-ı Arabiyyede kesb-i maharet ve tahsil-i ülfet etmiş hoca efendilerden bi'l-intihâb üç beş zevât ma'ârif-i semâtın tavsî da'ire-i ma'lûmât ederek kitab-ı matlûbî tanzim ve tertibe kesb-i miknet ve kudret eylemeleri için cânib-i devletten pârsa isbâl ve isrâ buyrulmaları dahi tehyic-i mezkûru tervic etmekle (mütevekkilen ale'l-meliki'l-allâm) sâlifü'l-beyân kitabı kendi matlûbu üzere tanzim ve terkime altmış üçte vaz-ı kalem-i ikdâm ve tahrik berâ'a-i ihtimâm (ve elhamdulillahil'mufazzalil-menâm) altmış sekizde peyveste hayr-ı intizam ve ihtimam eylemişti. Ancak ba'zı ibârât ve ifâdatını ıslah ve izah ile kâlib-i mergûb ve makbûle isâga ve ifrâ etmek ve ba'zı fevâ'id ve zevâ'id ferâ'id-i izâfe ve ilâvesiyle mümkün mertebe had-i kemâle îsâl ve iblâ etmekte iken (sübhâne'l-mukaddem ve'l-mu'ahhar bi-yedihi melekût küllü şey'in ve hüve alâ küllü şey'in kadîr) enfusu ve afâkı ketâ'ib ve nevâ'ib ve sihâm-ı mesâ'ibin hücum ve nüşûbu ile şikeste-bâl ve şûrîde-hayal olmakla bir mikdarını ma'a'l-futûr tastîr ve tahrîr ve bir mikdarını dahi (li'l-eyyâm en yentefise) (6) ve türesi iktibâz-ı asrın inbisât-ı yusra tebeddülü eyyâmına te'cil ve te'hir etmişti. (Lehu'l-minne) Pâdişâh-ı Cem Haşm ve Şehinşâh-ı merza'l-şiyem Sultan Abdülaziz Han İbnu's-Sultânî'l-Gâzi Mahmûd Han (lâ zâlet şumûs-ı şevkete şârikatu müda'd-duhûr ve'l-eyyâm ve mâ barihat akmâr re'fetuhu bârikatun alâ mefâriki'l-enâm) efendimiz hazretleri bi't-te'yidi'r-rabbânî ve'l-avni's-samadânî serîr-i hilâfet-masîr Osmânî ve Evreng mu'allâ-yı cihân-bânî üzere culûs-ı hümâyûn Şevket Makrûn buyurdular. Rûz-ı firûz ma'delet-burûzdan beri seciyye-i zekiyye-i mülûkâne ve şehinşeh-i marziyye-i padişahâneleri muktezâsı memâlik-i mahrûsa-i şahanelerinde mekîn ve zill-i zelil bi-adîl mülûkânelerinde asayışkarîn olan sunûf-ı tab'a-i saltanatlarının tezâyüd-i asayış-ı bâl ve refâh halleri esbâb-ı kâbilesini istihsâl-i emr ehemmine sarf-ı makdûr ve esbâb-ı mezkûreyi istihsâl ise (a'ti'l-kavs bârîhâ) zabıtası her umûru ehl ve erbâbına sipariş ve tefvîzinden başka bir suretle uyamayacağı kalb-i keramet meheb gîti sitânelerine lâyih ve ind-i âlem-pesend mülûkânelerinde vazih olmaktan nâşî teveccühât-ı sa'adet gayât tâcdârânelerin mevhibe-i sübhaniye ve atıye-i rabbânîh olan akl ve irfân ile ihmal-i zat ve istihsâl-i ulûm ve ma'arif ile tekmil sîfât etmiş eshâb-ı kemalâta ma'tûf ve maksûr buyurma menvî zamir-i şahaneleri idîği evzâ-ı padişahânelerinden ma'lûm-ı ekâbir ve asâgir olmakla (lâ cerem) bâzâr-ı kemal ve ma'arif-i zaman-ı Yemen iktirân-ı hâkânîlerinde revâcîni bulma alâmât ve emârâtı be-dîdâr olmuş ve bu cihetle dâ'iyân-ı devlet-i âliye ve tab'a-i saltanat-ı seniyye evlat ve ahfâdı sâye-i mulûkânelerinde tevârî (gıyâbetü'l-ceb) chehl ve nâdâniden vâreste ve zibâyış-ı ulûm ve ma'arif ile ârâste olmak için esbâb ve vesâ'il-i tahsilâta teşebbüse ibtidâr etmede olmalarıyla asr-ı meyâmin hasr-ı mülûkâneleri (savânu'l-hükm ve'l-ma'arif) ünvanına sezâvâr nuhbe-i a'sâr-ı rüzgâr

olacağı âşikâr olmuştur. Yenâ alâ zâlike yâdigâr-ı ahd-ı hilâfet penâhı ve ömr-i sâni abd-ı bâ'is fakir-i Kütahî olmak ümit ve eminesiyle bâ akdâm ve ihtimam-ı aceleti'l-vakt ikmâl ve itmâm "Mikyâsu'l-Lisan Kıstâsu'l-Beyan" namıyla be-nâm eylemiştir. Bu da mahfi olmaya ki lisan-ı Arabın kavâ'id-i tagyîriye ve zevâbıt-ı tahviliyyesini zabt ve her birini mahall-i lâyıkhına vaz ile taht-ı nizama rabt ederek bir kitap vaz ve ibdâ itmek ulûm-ı sa'irenin mesâ'ilini tanzim ve tertip etmeden es'ab olduğu (evvelen delil-i lemî) ilm-i lisân-ı Arab merâtib-i ulûm-ı kesbiyyenin en nihayetinde vakı ilm-i ictihâdın a'zam-ı erkânı olmasından müstebân (sâniyen delil-i ânî) lisan-ı mezkûrun ahvâl-i tagyîriye-i mütenevvi'asını mübeyyen mufassal ve mücmel-i kutub-ı mü'ellife ve resâ'il-i mürettibenin kesretinden ve izah-ı ahvâl-i tagyîriye beyan-ı ma'ânî-i külliyye ve cüz'iyeye hususlarında e'imme lûgatından sâdir olan kelimât-ı muhtelif ve ahvâl-i muztaribenin vefretinden zahir ve nümâyân olur. Egerçi elsine-i aklâm ve elsine-i a'lâm-ı mütesâviyetu'l-akdâm ve elsine-i a'lâm-ı mütesâviyetu'l-akdâm olmadığı meselli elsine-i tavâ'if ve ümem dahi mütesâviyetu'l-akdâm olmadığından lisan-ı Araba her cihetle müsâvî ve mu'âdil-i lisan bulunmayacağı derkâr ise de lisân-ı Türkî dahi kendisinde vâki kelimât-ı mütegayyire evbâ'ından ez cümle emr-i hâzır-ı vâhid kalilu'l-elfâz kesiru'l-ma'ânî yüz bin sîgaya kadr-ı tebdil ve tahvil olunduğundan ve hey'ât-ı külliye-i efrâdiyye ve terkîbiyyesine da'ir kâfe-i kavâ'id ve zavâbıtı ise şuzûddan beri ve istisnadan âri ve her birinin uyûn ve enhârı mütesâvî'l-mecârî bulunduğundan isbat-ı sâni babında kâtî'a ve ba's-ı rusul yuku'nda âyet-i sâtî'a garîbu'l-bünyân bir lisân-ı acibu's-şân olduğu vâreste-i kayd ve eş'ardır. Bu surette lisân-ı Türkî bi'l-külliye zayi olma derecesine gelmiş iken ahvâl-i tagyîriyesini bi-cemî envâ'ihâ ve aksâmihâ zabt ve her birini mahall-i lâyıkhına kayıt ile taht-ı nizama rabt ederek bir kitab-ı lisân-ı Arabın ahvâl-i tagyîriyesini zabt ve rabtın su'ûbetinden dün ve noksan olmadığı ifade-i sabıkadan be-dîdâr ve bu cümleyi kutub-ı sarf ve nahivden her biriyle muvazeneden zahir ve âşikâr olmakla mütalâ'aya râğbet buyuran ehl-i kemâl-i hasebu'l-beşeriyye sudûru derkâr olan hafvât ve aserât ve galatât ve saktâtını ma'ânînin kemal-i dikkatinden dolayı ifâdât-ı lâzımının şiddet-i su'ûbetine hamle lutfen ve keremen tashihe himmet buyuralar. (Ceza'llahu anhu mak'ad saddaka men zekerehu bi-lisani sâkin ve bi'llahi't-tevfik ni'ami'l-mevlâ ve ni'ami'r-refik.)

(7) Meşrû-ı ulûm-ı lisandan nahv sarf iştikâk-ı hattın fenn-i vâhid olması

beyanındadır.

Ma'lûm ola ki kelimât-ı Arabiyye ve sa'irenin tagayyürat-ı muhtelifelerinden ve ol kelimâta delâlet eden suver-i hurûf ve nukûş-ı harekâtın teşekkülât-ı mütenevvi'alarından bahs eden mesâ'il-i mütekessireyi lisan ve imlâyı hıfz ve vikâye-i emrinde birleştikleri cihete nazaran ilm-i vâhid addetme sureti ca'iz olduğu gibi ol mesâ'ilin mevzu'at ve fevâ'idî âti'l-beyân dört nev mevzu ve fa'ideye raci ve muvazî olduğu cihete nazaran dört nev ilm ad ve itibar etme sureti dahi ca'iz olur. Pes elsine-i ecnebiyyede vâki kelimâtın ve ol kelimâta delâlet eden suver ve nukûşun tagayyürat-ı mütenevvi'a ve teşekkülât-ı muhtelifelerini ifade eden mesâ'il-i mütekessireyi cem ve te'lif hakkında suret-i evveli münasib olma³nın elsine-i mezkûre eshâbı ol kelâmın tagayyüratını suver ve nukûşunun teşekkülâtını ifade ve i'lâm eden mesâ'il-i mütekessireyi bir mahalde kayıt ve (gramer) namıyla ilm-i vâhid addetmişler. Bu surette her lisanın (grameri) ol lisanda bulunan kelimâtı ve ol kelimâtın nukûş ve eşkâlini ta'bir ve tahvil ve tersîm ve teşkil etmenin tarihini beyan zımında doğru söyleyip yazmanın tarihini îzân eden mesâ'il-i kesîre-i mü'ellifeden ibaret bir fen olmuş olur ve lisân-ı Arabda vâki kelimâtın ve ol kelimâta dâl olan suver-i hurûf ve nukûş-ı harekâtın tagayyürat-ı mütenevvi'a ve teşekkülât-ı muhtelifelerini beyan eden mesâ'il-i mütekessireyi cem ve te'lif hakkında suret-i sâniye münasip olma⁴nın e'imme-i lûgat-ı Arabiyye dahi ol kelimâtı ve devâli olan suver ve nukûşu tagayyür ve teşkil etmenin tarihini ifade eden mesâ'il-i mütekessireyi dört kısma taksim ve ol kısımları (sarf) (iştikâk) (nahv) (hat) isimleriyle birbirlerinden temeyyüz ve başka başka tertip ve tanzim etmişler. Şöyle ki ba'zı kelimât-ı Arabiyyenin lisanca sakil olan harflerini

iskân ve kalb ve hazf ve idgâm ve teshîl ile hey'âtını tagayyür ve tebdil etmenin tarihini beyan zımnında telaffuzâtını tahfif ve ta'dil etmenin yolunu gösteren mesâ'il-i mütekeşsireyi ayrıca cem ve te'lif edip (sarf) ismiyle tesmiye ve tavsif etmişler ve ba'zı kelimâtın evâ'il ve evâsıt ve ahirinde hurûf ve harekât ziyade ve tenkîs ederek suretlerini tagyîr ve suver-i mütenevvi'a ve emsile-i muhtelifeye tahvil etmenin tarihini beyan zımnında ma'nasına münasip olan ma'na-yı mütenevvi'a-i matlûbayı ahzar-ı vech üzere tahsil etmenin yolunu ifade eden mesâ'ili başkaca tertip ve tensik edip (iştikâk) namıyla fûnûn-ı sa'ireden temeyyüz ve tefrik etmişler ve ba'zı kelimâtın dahi terkipte vuku'u cihetinden dolayı ancak ahirinde ya harf veya hareke veya tenkîs ederek suretlerini tagyîr ve tebdil etmenin yolunu irâ'e zımnında ma'ânilerine alâ vechi't-tevârüd âriz olan (fâ'iliyyet) ve (mef'ûliyyet) ve (izâfet) meselli ma'ânî hafiyeleri tahsil ve ifade etmenin tarihi ilâm eden mesâ'ili cem ve tertip edip nahiv ismini tensip etmişler ve eşkâl-i hurûf ve nukûş-ı harekâtı tersim ve teşkil ve suver-i matlûbaya tebdil ve tahvil etmek tarihini beyan zımnında imlâyı hatâdan s,n ve vikâye etmenin yolunu ifade eden mesâ'ili dahi başkaca zabt edip (hat) namını i'tâ etmişler. İmdi kelimât-ı Türkiyenin tagayyürât-ı muhtelifelerini ve devâlî olan suver-i hurûf ve nukûş-ı harekâtın teşekkülât-ı mütenevvi'alarını beyan eden mesâ'il-i mütekeşsireyi dahi kelimât-ı Arabiyyenin ve devâlî olan suver-i hurûf ve nukûş-ı harekâtın tagayyürat ve teşekkülâtını ifade eden mesâ'il-i mütekeşsire meselli dört kısma taksim ve her kısmı bir râsimle başka başka tertip ve tanzim sureti uyabilirse de mesâ'il-i mezkûrenin ekseri mütedâhile olduğundan elsin-e-i ecnebiyyede vâkı kelimâtın ve devâlî olan nukûş ve eşkâlin keyfiyyât-ı tagayyür ve teşekkülünü ifade eden mesâ'il meselli bir məcəllede zabt ve kayıt ve bir nam ile ilm-i vâhid addetme sureti daha münasip olduğundan mesâ'il-i mütekeşsire-i merkûmenin kâfesi muktezâ-yı lisan-ı Türkî üzere tanzim ve tevsik ve ifadeye enseb ve elyak ve ahz ve telâkkiye akrab ve vâfik surette tertip ve tensik olunarak bir mukaddime, beş maksat, bir hâtimeye tevzi ve tefrik olunmuştur.

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