

# A Sequence Of Distance Education Lasting 5 Years in the Ottoman State: Literature Lessons From Ebuzziya Tevfik Bey to His Son Velid\*

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**Makale Gönderim Tarihi**

04.01.2021

**Makale Kabul Tarihi**

16.03.2021

## Atıf Bilgisi/Reference Information

**Chicago:** Yıldırım, Y., "A Sequence Of Distance Education Lasting 5 Years in the Ottoman State: Literature Lessons From Ebuzziya Tevfik Bey to His Son Velid", *Vakanüvis-Uluslararası Tarih Araştırmaları Dergisi*, 6/1 (2021): 441-459.

**APA:** Yıldırım, Y. (2021). A Sequence Of Distance Education Lasting 5 Years in the Ottoman State: Literature Lessons From Ebuzziya Tevfik Bey to His Son Velid. *Vakanüvis-Uluslararası Tarih Araştırmaları Dergisi*, 6 (1) , 441-459.

## Abstract

The first example of distance education in the Ottoman State is the letters education that he gave to Ebuzziya Tevfik Bey's son Velid as an individual enterprise between the years 1902 and 1907. Ebuzziya Tevfik Bey was exiled to Konya on April 10, 1900. He was closely interested in the education of his younger son Velid, who stayed in Istanbul, and gave him literature courses by means of correspondence. He was closely interested in the education of his younger son Velid, who stayed in Istanbul, and gave him literature lessons by letter. Only two letters from the 6-year literature education were included in this study. Thus, how the letter teaching was done has been studied over the details of the two letters. This article, which is remarkable for shedding light on

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\* This study is based on the book called "Distance Learning in the Ottoman State 1902 - 1907" prepared by Yüksel Yıldırım.

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the education life of the period, it also is contributes to Turkish education history.

**Keywords:** Communication, Letters, Education, Literature, Ebüzziya Tevfik.

### **Osmanlı Devleti'nde 5 Yıl Devam Eden Uzaktan Eğitimden Bir Kesit: Ebüzziya Tevfik Bey'den Oğlu Velid'e Edebiyat Dersleri**

#### **Öz**

Osmanlı Devleti'nde uzaktan eğitimin ilk örneği 1902-1907 yılları arasında bireysel teşebbüs olarak Ebüzziya Tevfik Bey'in oğlu Velid'e mektupla yapmış olduğu öğretimdir. Tevfik Bey, 10 Nisan 1900 tarihinde Konya iline sürgün edilmiştir. İstanbul'da kalan küçük oğlu Velid'in eğitimi ile yakından ilgilenmiş, kendisine mektup ile edebiyat dersleri vermiştir. 5 yıl süreyle yapılmış olan edebiyat öğretiminden sadece iki mektup bu çalışmaya alınmıştır. Böylece mektupla öğretimin nasıl yapıldığı ele alınan iki mektubun detayları üzerinden incelenmiştir. Dönemin eğitim hayatına ışık tuttuğu için dikkate değer olan bu makale, aynı zamanda Türk eğitim tarihine de katkıda bulunmaktadır.

**Anahtar Kelimeler:** İletişim, Mektup, Öğretim, Edebiyat, Ebüzziya Tevfik.

#### **Introduction**

It is understood from the letters surviving that communication between father and son continued from 10 April 1900, when the exile in Konya started, until 30 July 1908, when the general amnesty was declared. Although the letters have a wide range of subjects, the parts of the literature lessons have been one of the highlights. Because it is seen that the first example of distance education by letter, which is a new practice among the countries of the world, in the Ottoman Empire was experienced in the Ebüzziya family.

The aim of the study is to reveal how the literary lessons with letters were made in a period when Persian and Arabic were dominant in the literary language. However, the limited number of letters of the Ebüzziya family has is reached to the present day. From the information in the letters that reached today, the literature lessons has started with the letter dated May 1, 1902, it has seen that it ended with the letter dated 25 March 1907. Thus, a total of 24 letters has reached, with each letter varying as 3 or 5 pages. Literature lessons given by letter were conducted over the work named Nef'i's Divan, the questions asked about the words and phrases in the work, it has continued in the form

of detailed answers with many examples and self-evaluation of individuals. Due to the large number of letters, only two letters were considered in this study. In this way, it was deemed appropriate to transfer directly the contents of the two letters discussed in order to be seen clearly.<sup>1</sup> The letters were first transcribed and then transferred to modern Turkish for the reader to understand. But by is attention has been paid to writing from in the mouth of primary persons, while preserving the mutual conversation feature of the letters. While doing this simplification, some phrases and words was written as is. Then, the behaviors of the individuals in the lessons were evaluated under the heading of analytical evaluation. In this way, what Velid asked his father, or what answers Ebuzziya Tefvik is answered to the questions with, what warnings he made, what method he used, and how he guided his son were put forthed in all its nakedness.

### 1.Ebüzziya Tefvik Bey

He was born in 1849 in Sultanahmet, Istanbul. His family is from Hacı Hasanoğlu family, who migrated from Khorasan (Horasan) in the 13<sup>rd</sup> century and settled in the town of Koçhisar in Konya. His father is Hasan Kamil Efendi, an officer of the “Maliye Sergi Kalemî”. He started his first education at Cevri Kalfa Ottoman Primary School in Sultanahmet, but upon the death of his father in 1857, he became a civil servant in the same department and worked in various sections of the Maliye. His colleague is Ziya Pasha in a department of Maliye. Upon his promotion to the correspondence department, he becomes a colleague with Abdülhak Hâmid. He took lessons from Kadri Bey, one of his colleagues. In 1868, he was promoted to the Council of State Education Office (Şurayı Devlet Maarif Dairesi), where he became friends with Kemal Pasha, Sadullah Bey and Rezaizade Ekrem Bey. After meeting Nâmık Kemal, he started to write for Tasvîr-i Efkâr newspaper and joined the Association of New Ottomans. Entering the world of press, Tefvik Bey wrote articles in many newspapers and magazines, and purchased the Tasvîr-i Efkâr Printing House as a result of the death of Şinâsi and the exiles. Every

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<sup>1</sup> See. Yüksel Yıldırım, *Osmanlı Devleti'nde Uzaktan Eğitim 1902-1907*, Nobel Bilimsel Eserler, Ankara, 2021.

time the newspaper was closed, he published newspapers and magazines with different titles and also printed many books.<sup>2</sup>

Ebüzziya Tevfik, who lived in the era of Şinasi and Namık Kemal and was their close friend, is one of the important figures of Turkish intellectual life. He was exiled to the island of Rhodes due to the events caused by Namık Kemal's work "Homeland or Silistre", and stayed here for more than three years 1873-1876. He continued to write as long as he was in exile. His friend Şemseddin Sami Bey continued the publication of his magazine called Muharrir. Since exile people were forbidden to use their own name, he started to use the title Ebüzziya for his articles that he sent to Muharrir magazine. At the same time, he wrote "Numune-i Edebiyyât-ı Osmâniyye", which is the first literary anthology in the Western style, in Rhodes.<sup>3</sup> He returned to Istanbul as a result of the general amnesty announced in 1876. After Abdülhamit II ascended the throne, he called Tevfik to the palace several times and appointed him as a member of the Translation Association, (Mütercim Cemiyetine Aza). At the same time, he was active in the commission that carried out the activities of the Legal Basis, (Kanuni Esasi).<sup>4</sup> On June 20, 1882, with the Sultan's order, he was awarded the third rank Mecidi Medal.<sup>5</sup> Subsequently, Ebüzziya Tevfik Bey was promoted to a higher rank.<sup>6</sup> On October 2, 1887, by the will of the Sultan, he was promoted from the first to the third rank, the rank of Osmani.<sup>7</sup>

Ebüzziya Tevfik, was appointed to the School and Industry Directorate, (Mektebi Sanayi Müdürü) on 13 November 1890<sup>8</sup> and upon taking the office, he attempted to modernize the school in every aspect.

<sup>2</sup> Ziyad Ebüzziya, Ebüzziya Mehmed Tevfik, *TDV İslam Ansiklopedisi*, C.10, İstanbul, 1994, p. 374-378; İhsan Sungu, Ebüzziya Tevfik, *Aylık Ansiklopedi*, No.9, İstanbul, Ocak 1945, p. 266-269.

<sup>3</sup> İbrahim Alaettin Gösav, Ebüzziya Tevfik, *Meşhur Adamlar Hayatları Eserleri*, İstanbul, 1933, p. 375; *Türk Ansiklopedisi*, Ebüzziya Tevfik, Cilt. XIV, Milli Eğitim Basımevi, Ankara, 1966, p. 295; Mehmed Zeki Pakalın, Ebüzziya Tevfik Bey, *Sicill-i Osmani Zeyli*, Türk Tarih Kurumu Yayınları, Ankara, 2008, p. 51-64.

<sup>4</sup> Orhan Koloğlu, Ebüzziya Tevfik, *İstanbul Ansiklopedisi*, İstanbul, 1994, p. 123-124; Sungu, *ibid*, p. 266-268; Ebüzziya, *ibid*, 374-378.

<sup>5</sup> BOA. İ. DH. 00857.68701, 20 June 1882.

<sup>6</sup> BOA. İ. DH. 00898.71422, 6 October 1883.

<sup>7</sup> BOA. İ. DH. 001051. 82554, 2 October 1887.

<sup>8</sup> BOA.DH.MKT. 01781.00041.001, 13 November 1890.

However, there were complaints and investigations against him after his efforts.<sup>9</sup> As a result of the investigation, no illegal issues were found related to him.<sup>10</sup> Continuing the improvement of the school, Ebüzziya Tevfik Bey also benefited from foreign experts, and continued his works within the scope of the report prepared by Monsieur Serviye, who was called from France.<sup>11</sup> Tools and equipment purchased from Europe for the School of Industry (Mektebi Sanayi) were examined by the persons assigned by the Council of State, (Şura-yı Devlet), it was also been reported by the Mektebi Osmaniye and Mektebi Naval Directors on whether it is used illegally.<sup>12</sup> Such investigations were met with reactions from some, thus the complaints about the School of Industry Manager, (Mektebi Sanayi), Ebüzziya Tevfik, increased, meanwhile the number of investigations also increased, and as a result, he was dismissed from his post of school director.<sup>13</sup> Tevfik Bey was appointed as a member of the Council of State (Şura-yı Devlet) on 25 October 1893.<sup>14</sup>

Ebüzziya Tevfik Bey worked ceaselessly, both as a civil servant and for literary works, calendars, printing and journalism, and achieved significant successes. The Golden Medal for Education (Altın Maarif Nişanı), sent to Ebüzziya Tevfik Bey, who is a member of the Council of State from Paris, and Miralay Hikmet, the deputy of the Sultan, was received by the Ministry of Foreign Affairs, (Hariciye Nezareti).<sup>15</sup> The Golden Medal for Education rewards were presented to their owners on September 7, 1898.<sup>16</sup> At the same time, he was awarded a golden and silver privilege medal by the state on December 29, 1899.<sup>17</sup> His successes also increased the number of complaints about him, and was exiled to Konya on April 10, 1900, without stating a reason or being judged. After the announcement of the 2<sup>nd</sup> Constitutional Monarchy on

<sup>9</sup> BOA.BEO. 00001.000792.001;002, 30 May 1892.

<sup>10</sup> BOA.BEO.000025.001875.001, 28 June 1892.

<sup>11</sup> BOA.Y.MYV. 00064.00010.001, 29 June 1892.

<sup>12</sup> BOA. İ. HUP. 00005.00006.001, 25 October1892.

<sup>13</sup> BOA.BEO. 000096.007168.001, 27 October1892.

<sup>14</sup> BOA.Y.A.REP. 00067.00035.001;002, 25 October1893.

<sup>15</sup> BOA. BEO. 001185. 88870. 001, 30 August 1898.

<sup>16</sup> BOA. ŞD. 03193.00066.001, 7 September1898.

<sup>17</sup> BOA. İ. TAL. 00196.00075.001. 29 December 1899.

23 July 1908, he returned to Istanbul after the general amnesty issued on 30 July 1908.<sup>18</sup>

## 2. Velid Ebüzziya

Velid Ebüzziya, the youngest of the three sons of Ebüzziya Tevfik, was born in Istanbul on March 8, 1882. The Ebüzziya family moved to present-day Bakırköy in 1884.<sup>19</sup> Velid, started his education in Bakırköy Behram Ağa Primary School in 1891, and in 1893, he continued his education in Mektebi Sultani.<sup>20</sup> However, on April 10, 1900, when he was in the eighth grade, he was suspended from school after his father and brother Talha were exiled to Konya.<sup>21</sup> After being suspended from school, he continued his education at the French Saint Benoit School. In addition to his education, he took literature lessons for 5 years between 1902 and 1907 through letters from his father, Ebüzziya Tevfik Bey, who was in Konya.

## 3. Letter Teaching

### 3.1. Letters as Communication Tools

Letter is not only a form of expression but also a literary genre. It is for communicating with each other, reporting information, situation and purpose, or to convey the feelings, thoughts and desires of people who are far away from each other and called “name” as a literature genre.<sup>22</sup> Generally letters are considered formal and private. Official letters show some forms of characteristics according to being written to different persons and offices in rank among historical, political and public units. In addition, although there are varieties as to philosophy

<sup>18</sup> BOA. DH. MKT.01273.00065.001;002;003, 30 Temmuz 1908.

<sup>19</sup> Özgür Türesay, *Être Intellectuel À La Fin De l'Empire Ottoman : Ebüzziya Tevfik (1849-1913) Et Son Temps*, Galatasaray Üniversitesi, Ulusal Doğu Dilleri ve Medeniyetleri Enstitüsü, Phd Thesis, 2008, p. 38; ZE-0031,25 Mart 1905.

<sup>20</sup> Ziyad Ebüzziya, Velid Ebüzziya, *TDV İslam Ansiklopedisi*, C.10, İstanbul, 1994, p. 371-373.

<sup>21</sup> Midhat Cemal Kuntay, Tevfik Ebüzziya ve Oğlu Velid Ebüzziya, *Son Posta*, 18 Ocak 1945; G.R. Velid Ebüzziya, *Aylık Ansiklopedi*, No:9, Ocak 1945, p. 269.

<sup>22</sup> Ali Donbay, “Edebiyatımızda “Mektup” Türü ile İlgili Başlıca Çalışmalar”, *Erdem*, no.61, 2011, p. 84. p. 83- 102.

and religion, it can be written to person.<sup>23</sup> Napoleon's letters, letters between Prince Beyazıt and his father Kanuni Sultan Süleyman can be given as examples. Private letters, on the other hand, have been written for family, friends, relatives and close friends.<sup>24</sup>

The oldest examples of the letter date back to 15<sup>th</sup>-16<sup>th</sup> centuries BC and are the diplomatic letters of the Egyptian pharaohs and the letters of the Hittite kings kept in the Hattusha (Boğazköy) archive.<sup>25</sup> In the Western world, the first examples of the letter are seen in ancient Greek literature and made a great development in Latin Literature as a literary genre. While it became widespread in Italy, France, England and Germany with the Renaissance, it showed a great development especially in France. In French literature, the names Voltaire, Jean Jacques Rousseau, Denis Diderot have come to the fore.<sup>26</sup>

It developed during under the leadership of Şinasi during the Ottoman Tanzimat period. A natural style of expression started to be used in after Şinasi's simple and plain Turkish. Letters of Namık Kemal and Muallim Naci can be given as examples. These correspondences are also important sources that enlighten private lives and attract the attention of men of letters, historians and critics as they reveal the unknown of people's biographies.<sup>27</sup>

### 3.2. Historical Development of Letter Teaching

Information about the first letter teaching practice in the world was the advertisements in the newspaper news. The first of these news was the announcements made in Sweden in 1728, the second in 1833, and there were reports that an education would be made via letter teaching. At the same time, the news that Steno Lessons would be given was announced to the public in the Boston newspaper in 1728. However, no details about two-way communication were mentioned in the advertisements. In England, University Correspondence College and some commercial institutions started teaching by correspondence

<sup>23</sup>İ.Çetin Derdiyok, "Osmanlı Devrinde Mektup Yazma Geleneği", *Osmanlı Ansiklopedisi Kültür ve Sanat*, C.9, Yeni Türkiye Yayınları, Ankara, 1999, p. 738-739. p. 731-740.

<sup>24</sup> Donbay, *ibid*, p. 85.

<sup>25</sup> Donbay, *ibid*, p. 84.

<sup>26</sup> Donbay, *ibid*, p. 86.

<sup>27</sup> Donbay, *ibid*, p. 87-88.

education in 1843. This situation showed that letter teaching is not only an education given by universities but also applied by commercial institutions. Germany is among the leading countries in distance education. The foundations of distance education applications were laid in 1856. The first letter-based curriculum in the USA started at the University of Chicago in 1873. The correspondence education course started in 1898 with the "Bookkeeping by Single and Double Entry" course in a private school in Sweden.<sup>28</sup>

### 3.3. An Example of Letter Teaching in the Ottoman Empire 1902-1907

Ebüzziya Tevfik and Mekteb-i Sultani together were exiled to Konya on April 10, 1900, with their eleventh grade student, Talha, without being subjected to any trial and without any justification. At the same time, Velid, the youngest son of Ebüzziya Tevfik, who was an eighth grade student of the Mekteb-i Sultani, was suspended from the school.<sup>29</sup> The exile incident experienced deeply affected the family members as well as created important changes in Velid's education life. Unexpectedly, his registration was deleted from Mektebi Sultani. For this reason, he had to move to the Private French Saint Benoit High School and continue his education in a different school.

Ebüzziya Tevfik did not stand idle during his eight years of exile in Konya, and wanted books and newspapers from Istanbul and he worked on arabesque ornamented wall prayer rugs with kufi writing.<sup>30</sup> At the same time, as he developed himself in every aspect, closely following the education life of his son Velid, who was in Istanbul and from the books he read to the beauty of his writing, from spelling mistakes to creative thinking, he guided him to develop his son, guided himself on research methods and gave lectures. The content of the letter teaching conducted is as follows.

<sup>28</sup> Salih Uşun, *Uzaktan Eğitim*, Nobel Yayınları, Ankara, 2006, p. 211-212; Ali Murat Kırık, *Uzaktan Eğitimin Tarihsel Gelişimi ve Türkiye'deki Durumu*, *Marmara İletişim Dergisi*, Sayı 21, 2014, p. 80.

<sup>29</sup> Midhat Cemal Kuntay, *Tevfik Ebüzziya ve Oğlu Velid Ebüzziya*, *Son Posta*, 18 Ocak 1945; G.R. Velid Ebüzziya, *Aylık Ansiklopedi*, No:9, Ocak 1945, p. 269.

<sup>30</sup> Sungu, *Aylık Ansiklopedi*, p. 268.

#### 4. From Velid to Tevfik Bey, April 16, 1903

Velid started his letter dated 16 April with the sentence, my honourable father, your letter dated 8 April 1903 reached me this Saturday. Last week, as I attended my lesson from Nef'i, as I heard your appreciation, it was not because of an idea or an assumption, but because I thought that I annoyed you with my unrelated but almost childish questions. Otherwise, it is not the thing that I wanted not to attend classes. Even if there are obstacles such as continuing somewhere or taking private lessons, at least I will not stop the lesson until I finish this notebook that I copied by hand. I read Nef'i's poem this week with his wise response to Nasuh Pasha, which I cannot understand and wrote the couplets and lines here.

Evvelâ cevâb-nâme-i makrûnun yedinci beytindeki:

Şecibi hânesine Hızır-ı bî-huceste desem

Ki gezdiği yeri etmiş riyâz-ı rıdvânî

I could not understand the reason why he made a characterization Hz. Hızır with the title of "bî-huceste". Huceste, as it means auspicious, "Bi-huceste" means ominous. Of course, it is not understood why Hızır is meant to be ominous.

in the first line of the forty fourth couplet of the ode

Ey şeref-bahş-ı serîr-cesm ve tâc-ı dârâb

I think the word "Dârâb" is created by the addition of a "B" to the word "Darâ". After our poets change the shape of the word to produce something for the rhyme in order to explain it indirectly, it should not be surprising that Nef'i made "Dârâ" "Dârâb". But for those who do not know our old great poets like me, Syllabic meters or determinative groups naturally cause difficulties.

In the last line of the second verse of Nef'i is last poem written for Nasuh Pasha:

Pir oldu 'âleme berât-ı müslimi teslîm

I could not understand what is the purpose of the word "Berât-ı müslimi" here.

5 – Heves-i husûl murâd eyle bir gurur-ı zer'im

Is the word "Zer'im" I wonder used in the meaning of "Sâhib-i zirâ'at" in this line? Or does it have another meaning as a metaphor?

11 – Koşun erbâb-ı tecâhül erbâb-ı hikmet ve tencîm

I could not find the word like "Tencîm" involved in this line in any of the 3 dictionaries I have. It is possible that this word is also a word like the ones created by Ekrem Bey?

13 – Elinden aldı zimâm-ı tasarrufu şimdi

Yed-i mü'eyyed baht-ı Hüdâ-yegânî kerîm

I could not find the word "Hüdâ-yegânî" in the second line of this couplet in your dictionary. In the small dictionary of Ali Nazimâ, it is used with a meaning "Sultanü's-selâtin" and "Hakk Teâla". However, in the fourteenth couplet of the poem:

O sadr-ı kevkebe kestire ki 'adl için olmuş

Vücûdu nazar-ı serd-i hilâl Rabb-i Rahîm

If you look at it, Nasuh Pasha will mean the word "Hüdâ-yegân". Or I totally misunderstood its meaning in the line.

16 – Müşir-i şir-i salâbet, hezîr-i merâm hû

I could not find the word "Hû" in this line in the dictionaries. I would like you to explain this too.<sup>31</sup>

I kiss your eyes and wish you the continuation of your health and well-being, sir.

Your son Velid Ebuzziya

### 5. From Tefvik Bey to Velid, April 21, 1903

Tefvik Bey started his letter dated 21 April by saying, "Gözümün Nuru Velid" I received the letter dated 16 April yesterday morning. He then stated that he responded to Monsieur Minak's greeting with great affection. After a short conversation, he passed on to the questions asked by Velid.

Şecibi hanesine Hızır-ı bi-Huceste (pey-i Huceste) desem

Ki gezdiği yeri etmiş riyaz-ı Rıdvani

<sup>31</sup> ZE- 0016, 16 Nisan 1903.

You're sorry as you didn't understand the meaning of this line because the word "Huçeste" means "Haşime Behar", that is, spring, which always has names like fresh "Kaya Koruğu" and "Saksı Güzeli" in Turkish. Here, Nef'i means "Pey-i Huçeste = (Fresh Trace)" in this couplet. It is not the "Bi" suffix used in the couplet, but the original "Pey-i" suffix. In other words, "Pey" means trace with the reading of the letter "P" as "E". In addition, the meaning of the phrase "Riyaz-ı Rıdvani" in the second line of the same couplet means "Paradise Meadow". Fresh vegetables, fresh crops, meadows, grass, lawns and vegetables are called Hızır.

The name of "Hızır Aleyhi s-selam" in Hebrew language is "Belba". The reason why it is called Hızır in Arabic is that, by God's leave, the places where he travels and dwellings turn into green grass. People, that is, ignorant people think that he is called Hızır because of "Ha" and "being ready", that is, being present everywhere.

He likens Nef'i to Nasuh Bey is letter to "Riyaz-ı Huld", that is, to the garden of paradise just like him, because he gives relief to the heart and soul. Thus, his pen is "Hızır-ı Pey'i Huçeste", that is, his always fresh mark, he meant that he always implies fresh plants, etc., turning it into a heart-warming green as he walks in the field.

My dear son, as soon as you write this couplet, you switched to the July Poem (July Kasidesi). However, right after that couplet, for example:

Fakire müjde-i ikbal-i genc-i badaver

Gedaya tehniyet-i mansıb-ı Süleymani

There are lines that require knowledge of Persian Mythology and Ancient İnan History. It includes important and many meanings for Ottoman Literature. What do you understand from the phrase "Genc-i Badaver = (Free Treasure)" in the first line of the couplet?

Can you tell me what you understand?

What will be searched and understood in our poets and especially in Nef'i is poems read not for the superficial meanings of the words, but the meanings related to the terms. In order to gain the power to write properly, it is necessary to understand and know the terminological meanings of those words and those idioms.

Ey şeref baş-ı serir-i Cem ü tac-ı Dârâb

The word "Dârâb" in the line consists of adding a "B" to "Dârâ" for the sake of "Vezin", you say you think. First of all, there is no necessity for a "Vezin"

here, because the "Vezin" of Dârâ and Dârâb are the same. For this reason, it does not break the "Aruz Veznini" rules of the line. I guess you were going to say that he changed "Dârâ" to "Dârâb" for the sake of rhyme, or you mean that. Even if you say that, it is not true. Because the name of "Dârâ" is both "Dârâb" and "Dârâ". So much so that "Ibn-i Behmen", who is the ninth ruler of the "Iran Kiyaniyan Dynasty", is also called "Great Dârâ". "Little Dârâ" is his son. As you see, how a French poet must know "Historia Greque" and "Historia Roumaine", an "Eastern" poet should learn and know the "Arab" and "Iranian" histories to that degree. Thus, the words "Dârâb" and "Dârâ" should be known, the bigger, not the little one, should be thought of in comparing to the person he praises.

You skipped this poem of Nef'i just suspecting a word "Dârâb" and as if you completely read and understood the rest.

Ya oldu âleme berât-ı müsellemi teslim

this line is wrong. There is no word "Âlem " in that line, and it cannot be, because then it will be "vezinsiz".

It should be as:

Ya oldu dehre berât-ı müsellemi teslim

With the phrase "Berât-ı müsellemi", you say you could not understand it. Of course you cannot understand!

In the past, one of the state offices was the "Müsellem" position, in time, this name changed and turned into "Kaymakam" and "Mütasarıf". In fact, my grandfather was "Tokat Müsellemi" and the people of the city beat him there. My father was 5 years old then and my grandmother must have been 22 years old, he was able to come from Tokat to Amasya with one hand in front of him and one hand behind him and my father on his back. So much so that Tokat tyrants who plundered their property did not attack them. At that time, Ottoman community morality still continued in its purity. Here, what is meant by "Berat-ı Müsellemi" is the "Valilik Fermanı" given to "Vezir", which is called "Berât-ı Hümayun". There is a little difference between "Ferman" and "Berat". "Ferman" means the Sultan's order. "Berat", on the other hand, is the permanent release of the right to use something in a person. In other words, it is to guarantee that he will use it for his whole life. In the past, Muslims would not be dismissed from their duties, and if they were assigned to a Kaza or Sancak, "Berat" was given to use the powers and responsibilities of this office. They also fulfilled the duties of the government there until their death. They could also be promoted to a higher state level.

Kosun erbab-ı tecâhülü erbâb-ı hikmet ü tencim

This line you wrote is wrong, and should be:

Kosun tecâhülü erbâb-ı hikmet ü tencim

The phrase "Erbâb-ı Tencim" in this line is those who are busy with the stars and they are called "Müneccim". But nowadays, we divide those dealing with "Astronomy" as "Ehl-i Hey'et", "Gökbilimci" and "Astrolog-u Müneccim", that is, "Yıldız Falcısı". The ancients called those who made calendars and tried to draw judgments from the stars, "Müneccim", and astronomers who were busy observing "Ehl-i Tencim", that is, "Astronom".

In our time "Astronomi" is the "Hey'et"; "Astroloji" means "Müneccimlik", in other words "Astronom", "Sahib-i Hey'et"; "Yıldızbilimci" is "Astrolog müneccim". Those who observe the stars in Egypt and can bring together the stars that are like a world sea are called "Felek-i". Feleki Mahmut Pasha was also their only astronomer.

The meaning of the word "Za'im" is the poem that starts with the following line:

Sühan odur ki bilâ vâsita-i tab-ı selim

The poem belonging to Nef'i starting with a line:

Sözü pest iken ola kendisi mağrur-ı zaim

I think I wrote these lines when I was at your ages. "Za'im" is the lord of a society, the owner of his works and with powers speaking for everyone. It is called "Hüdayegân", that is, the most distinguished one of the contemporaries in terms of sultanate and power.

Müşir-i şir-i sâlâbet, Hizber-i merdüm hu

The word "Hu", is the attenuated form of "Huy", in other words, although it means "Melek hu = (Angel character)", the word "Merdüm hu" is also "human nature"; It means "human character".

"Salabet" = Vezir, the Strong Lion, says the human-tempered Lion. What a beautiful adjective ... The difference between saying "lion-tempered person" and saying "human-tempered Arslan" is like between one and a hundred thousand.<sup>32</sup>

Here this finished too.

<sup>32</sup> ZE\_0229, 21 Nisan 1903.

I kiss your eyes, my soul is Velid.

Your father

Ebüzziya Tevfik

## 6. Analytical Evaluation of Letters

Ebüzziya Tevfik Bey applied a unique method to himself during the his teaching process he in teaches literature lessons. By is showing in the poem each question, it showed the places resulting from the spelling mistake. For this, he wrote the correct and incorrect forms of the poem together, and then is the added notes such as "This line you wrote is wrong, correct". Then, he is the explained the word or phrase in the poem. After he is answering the question Tevfik Bey, is gave examples of synonyms and closely related words related to the same question and is detailed the answer. This behavior were ensured that the information given was well understood and consolidated.

Another issue that draws attention in literature lessons is the use of interdisciplinary education method. This method is clearly seen in the information in the letter. Tevfik Bey, what do you understand from the expression "Genç-i Badaver"? He is wanted an explanation for his question. He is later stated that this word contains important meanings for Ottoman Literature. Because he is explained that those who do not have the knowledge of Persian Mythology and Iranian History cannot understand this word. Then "Can you tell me what you understand?" He is tried to measure his son's knowledge with in the question. Because Nef'i were used more terminology in his poems. Therefore, he is emphasized that in order to write something, it is necessary to know and understand the terminology of these words.

Velid, he thought to be that the word "Darab", which he saw in the poem, added the letter "B" to the word "Dara" just to provide the syllable measure. Tevfik Bey, again is also emphasized interdisciplinary education in this question. "Dârâb" is Ibn-i Behmen, the ninth ruler of the Iranian Keyanids Dynasty. The person praised in the poem is likened to the greatness and power of "Darab". Tevfik Bey, he explained that in order for Ottoman literature to be well known and understood, the

Iranian and Arab history, whose language we use, must be well known. Just as the French a poet is obliged to know *Historia Grecque* and *Historia Roumaine*, an Eastern poet should learn and know Arab and Iranian histories to that well degree. Thus, he emphasized the close relationship between history and literature courses and had stated that the two fields complement each other. In this context, Tevfik Bey is attaches importance to interdisciplinary education and directed his son to study with the same method.

Ebüzziya Tevfik Bey is conducted the lessons over "Divan of Nef'i", which is the his work of famous writer Nef'i, which is not included in the curriculum of schools. His son Velid's taking these lessons it is completely voluntary basis. Why did Tevfik Bey choose Nef'i? According to him, first of all, Nef's being original, having creative thinking intelligence, having a high level of interdisciplinary knowledge and he having a very good knowledge of Turkish, Arabic and Persian languages has made him a priority. Therefore, Ebüzziya Tevfik Bey he is advised his son Velid to read Nef'i carefully and repeatedly. Thus, when the information is based on solid foundations and has a good command of the language, it will enable Velid he to be equipped, productive and creative.

Drawing an idealist teacher profile, Ebüzziya Tevfik Bey he is displays very caring, careful and meticulous behaviors. We can list these behaviors based on the information in the letters as follows. Relevant, because, first of all, after the setbacks in writing letters, Tevfik Bey is wants him to make writing letters a lifestyle and a habit. Tevfik Bey is who displays a careful attitude, is wants him to handle the poems in the "Divan of Nef'i" in an orderly order. His father asked him why he skipped a pages in the "Divan". Then, when he asked only one word in the poem and passed it, he has expressed his astonishment with the sentence "you have read and as if understand the rest completely". He is have thought there would be more words that his son could not understand. At the same time, he noticed that he skipped the topic from his son's questions and he thought that he did not know the meaning of some words from the places he skipped. For example, he has stated that he skipped the subject by saying "My dear son, as soon as you write this line, you have passed to July poetry". Thus, Tevfik Bey is had very easily

notices the words that his son cannot understand from the questions asked. These behaviors show that he is a very careful teacher.

Drawing a meticulous teacher profile, Tevfik Bey is has gave very detailed information for each question. He is has gave the meaning of the word asked and then listed the synonyms. At the same time, he is has gave examples from his family for better understanding of the word. He is had answered the questions in an understandable, plain language. In addition, it is possible to understand from his the in detailed answers to question and the length of the letters that Tevfik Bey is answers the questions with pleasure and that he is love to teach lesson son answers.

Velid, he took a difficult lesson that dominant in Persian and Arabic, his literature lessons by with letter his from father. At the same time, Velid is has a character structure that reads a lot as a student, is curious and investigative. First of all, he is researching words that he did not understand while reading a book in three different dictionaries and he is a student who asks his father when he does not come to a conclusion. Velid, also is had took French lessons from the priests while attending his school. Thus, he is had made great efforts for the education he received from three different places. When the letters are examined, it is seen that there are sometimes misunderstandings in communication. Velid, when did not write a letter for two weeks, his father is the understood him differently and was had thought he had stopped writing letters because he appreciated him. However, he is his stated that he had a great illness, and at the same time he thought that his father was disturbed by very uninterested and childish questions.

Velid, is he said that he would not interrupt the lesson, until especially finished his the a notebook copied by hand the worked hard. The behavior of finishing the job he started, his is shows that he has a very determined personality. Another striking point is that he finds the questions he asks childish. In fact, after getting the answer to the question, he is calls it childish because it is seems so simple to him. This is shows that the knowledge of the situation increases the one fold at a time. In other words, as his level of knowledge has increased, the questions he asked a week ago is the seem simple to him.

As to why Tevfik Bey's appreciated his son Velid, is could not find Nef'i's book in many bookstores in Istanbul. One of his schoolmates found this book from his friend and is had lent it to Velid. He is copied with hand this book, which was more than 300 pages long because it was borrowed, into a notebook for 10 days. When his father got this news, he appreciated him. For this reason Tevfik Bey is gaves the correct line of the line in the poem and giving together what his son Velid's wrote while answering the questions and is said "There is no this word in this line". This situation was caused by mistakes made while copying the book. It is also for this reason that Velid is said that I would not leave a notebook half that I copied manually. At the same time, the absence of Nef's book in bookstores shows that the printed works are very limited.

Is have the literature classes given by letter been efficient? First of all, Velid, who is in the position of a student, has a personality who reads, researches and is questioned a lot. This situation is shows that the learning behavior of the individual is successful. The level of understanding the information and its performance are remarkable. So much so that the fact that his literary education was held for 6 years is increased his reading and research skills. This situation is his provided him to be a successful student in high school and university education. For this reason, it can be easily said that the has taken literature lessons he is took have improved the person a lot. Even, the education he is received both in schools and individually It will make you feel significantly in his journalistic life in the future.

### **Conclusion**

Literature lessons were taught in the distance education between the Ebüzziya family members. This training, which is based on completely voluntary, is had lasted 6 years. The information in the letters is shows that Ebüzziya Tevfik Bey's their knowledge of literature, history, Arabic and Persian language is at a high level. In this context, Tevfik Bey is the draws a well-equipped teacher profile. For all that, it can be said that Tevfik Bey is a personality with ideas ahead of his time and that he taught with this method. Same time the is had guided his son throughout the teaching process. Tevfik Bey, he is warned his son when the time came, he is questioned him when the place came, he is

also appreciated when the place came to. In short the it is clearly seen in the letters that the education between father and son is carried out successfully. Thus the has been revealed their the struggle to learn of family members in difficult conditions and the impossibilities. Distance, did not prevent education, on the contrary, research is he increased learning behaviors. As a result the is has been priority, education has always been for Ebüzziya family members despite the exile incident, remove from school and lack of financial situation. When the education is evaluated as a whole, it can be said that you are very efficient and successful. Thus the this distance education, is important in terms of showing that nothing will not hinder with education and training.

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