



KORKUT ATA TÜRKİYAT ARAŞTIRMALARI DERGİSİ
Uluslararası Türk Dili ve Edebiyatı Araştırmaları Dergisi
The Journal of International Turkish Language & Literature Research

Sayı/Issue 9 (Aralık/December 2022), s. 965-972.
Geliş Tarihi-Received: 30.11.2022
Kabul Tarihi-Accepted: 21.12.2022
Araştırma Makalesi-Research Article
ISSN: 2687-5675
DOI: 10.51531/korkutataturkiyat.1212690

The Analysis of the Quotations' Sentence Patterns in Kissa-i Musa*

Kıssa-i Musa'daki Alıntıların Cümle Kalıplarının İncelemesi

Kübra MALTA*

Abstract

This study deals with sentence patterns, including quoted verses of the Quran in *Kissa-i Musa*. The positions of the quotations can be classified as *intrasentential* and *intersentential* in this text. While an *intrasentential quotation* indicates a quotation in a complete Turkish sentence, on the other hand, an *intersentential quotation* is a part of a sentence. Moreover, *intersentential quotations* are combined with or without the conjunction *ki* or *kim* in Turkish sentences. This study mainly aims to find how the quotations were placed in the text. For this reason, the quoted sentences' patterns were analyzed and explained with examples. As a result of this analysis, eight different types of structures have been determined, which are (X) *eyitdi kim* "DS. Quotation. DS.", X (Y'yA) *eyitdi: Quotation "DS."*, (X) (Y'yA) *eyitdi(ler): Quotation*, (X) *eyitdi: Quotation eyitdi.*, *Eyitdi: "DS, Quotation, DS."*, *Andan bir âvâz eşitdi kim Quotation "DS."*, *Hağ Te'âlâ'dan fermân geldi ki Quotation "DS."*, *Hiğâb geldi: Quotation "DS."* Furthermore, it has been seen among them that the pattern (X) *eyitdi kim: "DS. Quotation. DS."* was used fifteen times, the pattern X (Y'yA) *eyitdi Quotation "DS"* eight times, and the pattern (X) (Y'yA) *eyitdi(ler): Quotation* three times throughout the text; however, other sentence patterns have only been found once.

Keywords: iğtibas, quotation, sentence pattern, kıssa.

Öz

Bu çalışmada, Kıssa-i Musa'da Kur'an-ı Kerim'den alıntılar içeren cümle kalıpları ele alınmıştır. Bu alıntılar, konumlarına göre cümle içi alıntılar ve cümleler arası alıntılar olarak sınıflandırılabilir. Cümleler arası alıntı, tamamlanmış Türkçe cümleler arasına yerleştirilmiş bir alıntıya işaret ederken; cümle içi alıntıyı cümlelerin bir parçası olarak düşünmek mümkündür. Bunun yanında, metinde geçen cümle içi alıntılar, *ki/kim* bağlaçlarıyla ya da bağlaçsız olarak Türkçe cümlelere bağlanabilmektedir. Bu çalışmanın amacı bahsi geçen alıntıların metne nasıl yerleştirildiğinitespit edebilmektir. Bu amacı gerçekleştirebilmek için öncelikle alıntı içeren cümlelerin cümle kalıpları incelenmiş, ardından bu kalıplar örneklerle açıklanmıştır. Çalışmanın sonucunda sekiz farklı cümle yapısı tespit edilmiştir, bunlar: (X) *eyitdi kim: "DS. Quotation. DS."*, X (Y'yA) *eyitdi: Quotation "DS."*, (X) (Y'yA) *eyitdi(ler): Quotation*, (X) *eyitdi: Quotation eyitdi.*, *Eyitdi: "DS, Quotation, DS."*, *Andan bir âvâz eşitdi kim Quotation "DS."*, *Hağ Te'âlâ'dan fermân geldi ki Quotation "DS."*, *Hiğâb geldi: Quotation "DS."* şeklindedir. Bunlar arasında, (X) *eyitdi kim: "DS. Quotation. DS."* kalıbının on beş örnekte, X

* This article was developed from the paper "The Sentence Patterns of the Quotations in Kissa-i Musa" presented at the University of Warsaw, The Sixt International Congress of Turkology "Studies on the Turkic World - Multidisciplinary Perspectives" on 19-21 September 2022.

* Research Assistant, Department of Turkish Language and Literature, Faculty of Art and Science, Istanbul Aydın University, Istanbul/Turkey, e-mail: kubramalta@aydin.edu.tr, ORCID: 0000-0001-5619-2740.

(Y'yA) eyitdi Quotation "DS" kalıbının sekiz örnekte, (X) (Y'yA) eyitdi(ler): Quotation kalıbının üç örnekte kullanıldığı görülmüştür; ancak, diğer cümle kalıplarına metinde yalnızca birer kez rastlanmıştır.

Anahtar kelimeler: İktibas, alıntı, cümle kalıbı, kıssa.

Introduction

The parables of the prophets can be seen in different works in the historical Turkish language text corpus. Among this text corpus, Prophet Moses was subject to different book chapters (e.g., Rabgūzi's *Ḳışaṣ al-Anbiyā*), and separate works from the 14th century to the 19th century in Eastern and Western Turkic languages (cf. Çavuşoğlu, 2000, pp. 210-212). The subject of this paper, *Kissa-i Musa*, is a separate prose tale dealing with the Prophet Moses and his various miracles.¹ The text is written in the first 45 pages of the manuscript, which is in the archive of Suleymaniye Manuscript Library as self-numbered in Giresun Collection, no. 203.

The date H 982 (AD 1573) at the end of the story indicates that it belongs to the last quart of the 16th century; moreover, the linguistic characteristics of the text reflect the late Old Anatolian Turkish period. The work indicates a deep-rooted tradition dating back to the first records of Islamic literature. As seen in the picture below, the Quranic verses were quoted in the text using red ink between the Turkish lines that are in black.



Picture 1. *Ḳışaṣ-i Mūsā* 'Aleyhi 'ş-şalāt ü ve 's-salam (KM/1b-2a)

The quotations, mentioned as *iqtibas* in classical resources, were used at the beginning of Islam to seek divine blessing, adorn the prose letters, and prove the talent and skill of the authors (Orfali, 2019, p. 83). In the 14th century, Qazwini (d. 1338) defined *iqtibas* as verses quoting the text without any reference to the relevant surahs (Shareef, 2015, p. 431). The determination and definition of *iqtibas* correspond to the Quranic verses in *Kissa-i Musa* as well. The previous studies dealing with the structure of the quotations

¹ Another two different separated poetry tales of Prophet Moses were published by Ölker (2014) and Aşçı (2012).

show that there are four main quotation types: incomplete, complete, combined, and mixed in this text (Malta, 2022, p. 167). However, the case study focuses on the structure of these sentences, which include Quranic verses, at syntactic and text-linguistic levels.² To achieve the study's purpose, the quotations were classified according to their positions, then examined how the Quranic verses were adapted into the Turkish text.

1. The sentence patterns of the quotations

According to their positions, the quotations can be seen in both *intrasentential* and *intersentential*. *Intrasentential quotation* indicates a quotation that comes after a completed Turkish sentence. On the other hand, an *intersentential quotation* is combined with or without a conjunction to the Turkish sentence at the syntactic level. The amount of *intrasentential quotations* (73%) is higher than *intersentential quotations* (27%) in *Kissa-i Musa* (Malta, 2022, p. 167). This section examines how the quotations were placed into the text and which patterns were used while combining the sentences. The examples given here include quotations from various surahs and *āyāt*; therefore, the translation of the quotations was shown in italic fonts, and the complete form of the Quranic verses was shared under the lines. The direct speech sentences were formulated as $D_{\text{irect}}S_{\text{peech}}$.

1.1. The sentence patterns of the intrasentential quotations

The most common pattern of the *intrasentential quotation* is that (X) *eyitdi kim: "DS. Quotation. DS."* The total amount of this pattern is fifteen in the text. In the following example, the quotation is placed between two Turkish sentences in direct speech form:

(X) *eyitdi kim: "DS. Quotation. DS."*

- (1) *Mūsā eyitdi kim: "Gerçek söylersin. Senden kaçdum. Korkdum. Şimdi Teşrim başa eyitdi, 'Şaşa hikmet vördüm. Var, Fir'avon dīne okı' dedi."* (KM/10b/5-8)

"Moses said: 'You are telling the truth.' Moses replied, 'I was misguided when I did it and fled from you in fear. I escaped from you. I was scared. Now, my God has said to me: 'I have given you wisdom. Go, invite Pharaoh into your religion!'"

قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ ﴿٢٠﴾ فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ (Shu'ara: 20-21)

"Moses replied, 'I was misguided when I did it and fled from you in fear; later my Lord gave me wisdom and made me one of His messengers.'" (Haleem, 2005, p. 232-233)

1.2. The sentence patterns of the intersentential quotations

Intersentential quotations can be considered part of the main sentence, and Turkish sentences generally complete them in direct speech form. The structure, X (Y'yA) *eyitdi Quotation "DS"* has been determined in eight examples throughout the text:

X (Y'yA) *eyitdi Quotation "DS"*

- (2) *Fir'avon çerisine eyitdi: "Bugün bayram günü. Savaş âletin düzüñ. Heybetile çıkalum, Mūsā bizden korksun."* (KM/17b/3-6)

"Pharaoh said to his soldiers (that) ... and the people were asked, 'Are you all coming? We may follow the sorcerers if they win! 'Today is the feast day.

² The terms *text linguistic level* and *syntactic level* are discussed by Karahan (2000).

Prepare your weapon of warfare. Let us go out in our (all) majesty. Let Moses be afraid of us.”

﴿٣٩﴾ لَعَلْنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمُ الْغَالِبِينَ (Shu'ara: 39-40)

“... and the people were asked, ‘Are you all coming? We may follow the sorcerers if they win!’” (Haleem, 2005, p. 233)

As it can be seen below (2), the quotation can be translated in the following Turkish sentence. The sentence structure, (X) (Y'yA) *eyitdi(ler)*: Quotation, is seen in 3 times throughout the text:

(X) (Y'yA) *eyitdi(ler)*: Quotation

- (3) *Fir'avon Mūsā'ya eyitdi*: مُبِينٍ قَالَ أَوْلُو جِنَّتِكَ بِشَيْءٍ مُبِينٍ *Fir'avon eyitdi*: “Mu'cizātun getir, eger gerçekiseñ.” (KM/16a/9-11)

“Pharaoh said to Moses (that), and Moses asked, ‘Even if I show you something convincing?’ Pharaoh said: ‘Bring your miracles if you are the true (prophet).’”

﴿٣٠﴾ قَالَ أَوْلُو جِنَّتِكَ بِشَيْءٍ مُبِينٍ (Shu'ara: 30)

“... and Moses asked, ‘Even if I show you something convincing?’” (Haleem, 2005, p. 233)

The pattern, X (Y'yA) *eyitdi* Quotation “DS”, completes a Turkish sentence, then another Turkish sentence follows it:

(X) *eyitdi*: Quotation *eyitdi*.

- (4) *Hārūn eyitdi*: اِنَّا نَخَافُ اَنْ يُفْرِطَ عَلَيْنَا اَوْ اَنْ يَطْغَى *eyitdi*. *Fir'avon kavmin bölük edüb neçe yerlerde kodı*. (KM/8b/10-9a/1)

“Harun said: ‘Lord, we fear he will do us great harm or exceed all bounds.’ Pharaoh divided his people into different groups and placed them in various places.”

﴿٤٥﴾ قَالَا رَبَّنَا اِنَّا نَخَافُ اَنْ يُفْرِطَ عَلَيْنَا اَوْ اَنْ يَطْغَى (Ta Ha: 45)

They said, ‘Lord, we fear he will do us great harm or exceed all bounds.’ (Haleem, 2005, p. 197)

In the pattern *Eyitdi*: “DS, Quotation, DS.”, Turkish sentence is interrupted, and the quotation is placed in the middle of the sentence:

Eyitdi: “DS, Quotation, DS.”

- (5) *Ağlayub Hārūn'ı kuçdı*. *Eyitdi*: “Èy karındaşum her ki buzağuya teñri dèdi, اِنَّ الدِّينَ اتَّخَذُوا الْعِجْلَ سَيِّئًا لَهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذَلَّلَ فِي الْحَيٰوةِ الدُّنْيَا وَكَذٰلِكَ نَجْزِي الْمُفْتَرِيْنَ (A'raf: 152)

“He cried and hugged Aaron (Hārūn). He said: "O my brother! Whoever worshipped to the calf, Those who took to worshipping the calf will be afflicted by their Lord's wrath, and by disgrace in this life... as soon as possible, may the wrath of God reach the perpetrators of this superstitious work.”

﴿١٥٢﴾ اِنَّ الدِّينَ اتَّخَذُوا الْعِجْلَ سَيِّئًا لَهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذَلَّلَ فِي الْحَيٰوةِ الدُّنْيَا وَكَذٰلِكَ نَجْزِي الْمُفْتَرِيْنَ (A'raf: 152)

“Those who took to worshipping the calf will be afflicted by their Lord’s wrath, and by disgrace in this life.’ This is the way We repay those who invent such falsehoods...” (Haalem, 2005, p. 145)

The quotation can be combined to the sentence with a conjunction. In the following examples, *Andan bir āvāz eşitdi kim* Quotation “DS.” (6), *Haḳ Te’ālā’dan fermān geldi ki* Quotation “DS” (7) and *Hiṭāb geldi: Quotation. “DS.”* (8) quotations are combined with *ki* and *kim* to the main sentence:

Andan bir āvāz eşitdi kim Quotation “DS.”

- (6) *Andan bir āvāz eşitdi kim* يَا مُوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ فَأَخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ وَإِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ (Qasas: 30) “Yā Mūsā! Çıkar na’leynüñi ki sen pāk yerdesin.” Mūsā anı eşitdi. Na’leynini çıkardı. (KM/2a/1-7)

“Then he heard a voice: Moses, I am God, the Lord of the Worlds. Throw down your staff. Take off your shoes: you are in the sacred valley of Tuwa. ‘O Moses! Take off your shoes, because you are in a safe place.’ Moses heard this, then took off his shoes.”

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ (Qasas: 30)

“But when he reached it, a voice called out to him from the right-hand side of the valley, from a tree on the blessed ground: ‘Moses, I am God, the Lord of the Worlds.’” (Haleem, 2005, p. 247)

وَأَن أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَا مُوسَىٰ أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ الْأُمْنِينَ (Qasas: 31)

“Throw down your staff.’ When he saw his staff moving like a snake, he fled in fear and would not return. Again [he was called]: ‘Moses! Draw near! Do not be afraid, for you are one of those who are safe.’” (Haleem, 2005, p. 247)

إِنِّي أَنَا رَبُّكَ فَأَخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى (Ta Ha: 12)

“I am your Lord. Take off your shoes: you are in the sacred valley of Tuwa.” (Haleem, 2005, p. 196)

Haḳ Te’ālā’dan fermān geldi ki Quotation “DS”.

- (7) *Haḳ Te’ālā’dan fermān geldi ki* وَادْخُلُوا الْبَابَ سُجَّدًا “Şehir kapularına girüñ, secde edüñ, ‘özür dilerñ, tevbe kılunñ tā ki ol günāhuñuzı yarlıgayam” (KM/31b/11-32a/2)

The command came from God ... *enter its gate humbly...* “Enter the gates of the city, prostrate, apologize and repent until (I shall) forgive you from your sins.”

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَغْفِرْ لَكُمْ خَطِيئَاتِكُمْ سَنَزِيدُ الْمُحْسِنِينَ (A’raf; 161)

“When they were told, ‘Enter this town and eat freely there as you will, but say, “Relieve us! and enter its gate humbly: then We shall forgive you your sins, and increase the reward of those who do good...”’ (Haleem, 2005, p. 162)

Hiṭāb geldi: Quotation. "DS."

(8) *Hiṭāb*³ *geldi*: وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَا مُوسَى "Yā Mūsā! Ne iversin? Kani ümmetlerüñ?" Mūsā *eyitdi*: "İlāhī anuñçün iverem ki senüñ rızān bulam."

(KM/37a/1-3)

"A speech came (from God that) 'Moses, what has made you come ahead of your people in such haste? ', O Moses! Why are you in a hurry? Where are your ummahs?' Moses said, 'I am hastening to reach your divine pleasure.'"

وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَا مُوسَى (Ta Ha: 83)

"[God said], 'Moses, what has made you come ahead of your people in such haste?' (Hallem, 2005, p. 199)

Conclusion

In conclusion, the quotations can be classified into two main groups according to their positions in *Kissa-i Musa* as *intrasentential* and *intersentential*. It has been determined that the verses were quoted from the text in eight different sentence structures. The position of the quotations, the structure of the quoted sentences, and the total amount of the sentence patterns have been given in Table 1 below:

Table 1. The sentence structure of the quoted sentences in *Kissa-i Musa*

The Positions of the quotations	The structures of the quoted sentences	The total amount
<i>intrasentential</i>	(X) <i>eyitdi kim</i> : "DS. Quotation. DS."	15
<i>intersentential</i>	X (Y'yA) <i>eyitdi</i> : Quotation "DS."	8
	(X) (Y'yA) <i>eyitdi(ler)</i> : Quotation.	3
	(X) <i>eyitdi</i> : Quotation <i>eyitdi</i> .	1
	<i>Eyitdi</i> : "DS, Quotation, DS."	1
	<i>Andan bir āvāz eşitdi kim</i> Quotation "DS."	1
	<i>Haḳ Te 'ālā'dan fermān geldi ki</i> Quotation "DS."	1
	<i>Hiṭāb geldi</i> : Quotation "DS."	1

The most common sentence structure of the text is (X) *eyitdi kim*: "DS. Quotation. DS.", which belongs to the *intrasentential* type, and has been attested fifteen times throughout the text. Moreover, it has been determined that there are seven different sentence patterns belonging to the *intersentential quotations* type. The patterns, X (Y'yA) *eyitdi* Quotation "DS" and (X) (Y'yA) *eyitdi(ler)*: Quotation has been used eight times and three times, respectively. The rest of the sentence structures have been seen only once in the text.

Furthermore, as mentioned previously, the Quranic verses are combined with or without conjunction with Turkish sentences. Therefore, the quotations can be classified according to the combining model as the following:

³ It is written جَطَاب in the manuscript.

Table 2. The combining model of the quotations in *Kissa-i Musa*

The structure of the quoted sentences	Conjunction (\emptyset , ki, kim)
(X) eyitdi kim: "DS. Quotation. DS."	kim
Andan bir āwāz eşitdi kim Quotation "DS."	kim
Hak Te 'ālā'dan fermān geldi ki: Quotation "DS."	ki
X (Y'yA) eyitdi: Quotation "DS."	\emptyset
(X) (Y'yA) eyitdi(ler): Quotation.	\emptyset
(X) eyitdi: Quotation eyitdi.	\emptyset
Eyitdi: "DS, Quotation, DS."	\emptyset
Hiṭāb geldi: Quotation. "DS."	\emptyset

According to the function of the quotations, they can be classified into three groups. Firstly, a repeated quotation is the most common type (%72) and indicates that quotations were translated into the previous or following Turkish sentences in the text. Secondly, a complementary quotation completes a Turkish sentence in pre- or post-positions; however, these quotations (15%) are in Arabic only and the author did not give their Turkish translations. Finally, the other separated quotations (13%) combine or summarize the events and topics in *Kissa-i Musa*. As a result of the study, it has been understood that the author of the text improved the narrative with Quranic verses and showed his talent to adapt the verses to the text.

Abbreviations

AD	After Death
DS	Direct Speech
H	Hijri
KM	Ḳıṣṣa-i Mūsā 'Aleyhi 'ş-şalāt ü ve 's-salam

References

- Aşçı, U. D. (2012). *Mūsâ-nâme (İnceleme-Transkripsiyonlu Metin-Çeviri-Dizin-Tıpkıbasım)*. Konya.
- Çavuşoğlu, H. (2020). Kıssa-i Mūsâ anlatıları üzerine değerlendirmeler ve müellifi bilinmeyen bir Kıssa-i Mūsâ örneği. *RumeliDE Dil ve Edebiyat Araştırmaları Dergisi*, 18, 206-229.
- Derleme Sözlüğü, C. I-XII*. (1963-1982). Ankara: Türk Dil Kurumu Yayınları.
- Dilçin, C. (1983). *Yeni Tarama Sözlüğü*. Ankara: Türk Dil Kurumu Yayınları.
- Haleem, M. A. S. Abdel. (2005) *The Qur'an*. Oxford.
- Karahan, Leyla. (2000). Yapı Bakımından Cümle Sınıflandırmaları Üzerine. *Türk Dili, Dil ve Edebiyat Dergisi*, 583, 16-23.
- Ḳıṣṣa-i Mūsā 'Aleyhi 'ş-şalāt ü ve 's-selām*, Süleymaniye Kütüphanesi, Giresun Yazmalar Bölümü, nr. 203, (1b-44b). (=KM)
- Maulawī, Sher 'Alī. (2012). *The Holy Qur'an*. Islam International Publications Limited.
- Orfali, B. (2019). İqtibās. *Encyclopaedia of Islam (III)*, s. 83-85.

- Ölker, G. (2014). *Kıssa-i Mūsā 'Aleyhi' s-Selām Ma'a Fir'avn Kavmihi Min Ehli'l-Küfr ve'z-Zalām*. Konya.
- Redhouse, S. J. W. (1890). *A Turkish and English Lexicon*. Constantinople.
- Saraç, M. A. Yekta. (2010). *Klâsik Edebiyat Bilgisi: Belâgat*. İstanbul: Gökkuşbe Yayınları.
- Steingass, F. (1892). *A Comprehensive Persian-English Dictionary*. London.
- Uzun, M. İ. (2000). İktibas. *TDV İslâm Ansiklopedisi* (C. 22, s. 52-54). İstanbul: TDV Yayınları.