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RICHARD NELSON FRYE
on his Seventieth Birthday
by his Colleagues and Students

Managing Editor
Carolyn I. Cross

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AḤMEDĪ'S HISTORY OF THE OTTOMAN DYNASTY

Kemal Silay

Introduction

1. AḤMEDĪ and His İskendernāme

Tācū'd-dīn İbrāhīm bin Ḥıdır, better known by his pen name AḤmedī, is the greatest poet of fourteenth century Turkish divan literature. Even though his place and date of birth are not certain, since some historical sources mention that he died in 815/1412, scholars generally have accepted his date of birth as approximately 735/1334 or 736/1335.¹ The information from historical sources about AḤmedī's place of birth is also disputable. According to some accounts, AḤmedī is from Sīvās, and according to others, from Germiyān or Amasya.²

The known historical sources do not provide us with satisfactory information about his education. What these documents do indicate is that he went to Cairo to study under Şeyḫ Ekmelü'd-dīn and made friends with Ḥācī Paşa and Molla Fenārī. Some of these sources tell that, upon his return home, he entered into the service of Süleymān Şāh, the beg of Germiyān. Neither is it known exactly when AḤmedī started to gain access to the Ottoman court.³

AḤmedī, who is the most prolific poet of 14th century Anatolia, is the author of the following works: (1) *Dīvān*, (2) *İskendernāme*, (3) *Cemşid ü Hurşid*, (4) *Tervihu'l-ervāh*, (5) the translation of *Esrār-nāme*, (6) *Bedāyi'u's-sihr fī Sanāyi'i's-şīr*, (7) *Mirkātu'l-edeb*, (8) *Mizānu'l-edeb* and *Mi'yāru'l-edeb*, (9) and the commentary of *Kaşide-i Şarşarī*.⁴

Since the "Tevārīḫ-i Mülük-i āl-i 'Oşmān," which is the main topic of my study here, is a part of the *İskendernāme*, at this point, it is necessary to give some information about this famous Turkish *meşnevī*.

We have, here, the first versified Alexander story in Turkish literature.⁵ The *İskendernāme*, AḤmedī's largest *meşnevī*, is over 8,000 couplets long.⁶ Here, he used the Alexander legend as a vehicle for delivering a series of discourses on theology, mysticism, philosophy, medicine, geography, astronomy, and other topics.

A large portion of this work consists of an account of world history. However, it cannot be considered as separate from the whole *İskendernāme*.⁷ The "Tevārīḫ-i Mülük-i āl-i 'Oşmān" is the last chapter of AḤmedī's "world history," which tells the story of the Ottoman dynasty from Ertuğrul to Emīr Süleymān in 334 couplets. However, the source of AḤmedī's "Tevārīḫ-i Mülük-i āl-i 'Oşmān," just like the other chapters of this "world history," has not yet been ascertained. The source that AḤmedī must have consulted in his Ottoman history was also used by later historians separately and more extensively.⁸ In addition, AḤmed-i Rıdvan, a 15th century Turkish poet, based his versified *İskendernāme* on AḤmedī's

¹M. Fuad Köprülü, "AḤmedī," *İslam Ansiklopedisi*, I (İstanbul: Millî Eğitim Basımevi, 1950), p. 216; İsmail Ünver, *AḤmedī, İskender-nāme: İnceleme-Tıpkıbasım*, Türk Dil Kurumu Yayınları 504 (Ankara: Türk Tarih Kurumu Basımevi, 1983), p. 3.

²See Ünver, *AḤmedī*, p. 3.

³For more information about him, see Köprülü, "AḤmedī," pp. 216-218; and Ünver, *AḤmedī*, pp. 3-4.

⁴For the descriptions of these works see Ünver, *AḤmedī*, pp. 5-7.

⁵For further information about the versified Alexander stories in classical Turkish literature, one should consult İsmail Ünver's outstanding work, "Türk Edebiyatında Manzum İskendernāmeler" (unpublished doctoral dissertation, Ankara Üniversitesi, Dil ve Tarih-Coğrafya Fakültesi, Eski Türk Edebiyatı Kürsüsü, 1975).

⁶İstanbul University Library MS, TY 921 is the longest copy among the known *İskendernāme* manuscripts and consists of 8754 couplets.

⁷Ünver, *AḤmedī*, p. 18.

⁸Halil İnalçık, "The Rise of Ottoman Historiography" in B. Lewis and P. M. Holt, eds., *Historians of the Middle East* (London: Oxford University Press, 1962), p. 161.

work. The chapter on the Ottomans also shows the main plot of Aḥmedī's "Tevārīḥ-i Mülük-i āl-i 'Osmān" in 465 couplets.⁹ It was written with the same class of 'arūz meter (baḥr-i remel: fā'ilātün/fā'ilātün/ fā'ilün) that Aḥmedī employed in his *İskendernâme*.¹⁰

Even though, starting in the 16th century, it was severely criticized by some *tezkire* writers, like Laṭīf and Ḥasan Çelebi,¹¹ the *İskendernâme* is of great value, not only for Turkish history, but for the Turkish language and its literature. In spite of their disparaging remarks that it is nothing but a translation, the following statements of Gibb clearly support the idea that it is not a direct adaptation of Niẓāmī's work:

Aḥmedī's poem is not, like many Turkish romances, a translation from the Persian. It has little beyond the name and the general subject in common with Niẓāmī's celebrated poems. The story as given by Aḥmedī follows generally on the lines of the history of Alexander as this is detailed in the *Shāh-nâme* of Firdausī. But the Turkish poet frequently modifies, sometimes quite alters, the incidents of the romance, and very often changes their order. The numerous digressions, scientific and didactic, are entirely his own.¹²

2. The Importance of the "Tevārīḥ-i Mülük-i āl-i 'Osmān" to Ottoman History and the Studies Done on This Work

One can find references to Aḥmedī's versified Ottoman history in almost every historical work which is concerned with the foundation of the Ottoman Empire.¹³ Although, naturally enough, it only recounts a limited period of the Ottoman dynastic history, from Ertuğrul to Emīr Süleymān, its importance derives from the fact that it is the oldest account of Ottoman history that has come down to us.

Aḥmedī's epic has been the inspiration of many interpretations concerning the social structure of the earliest Ottomans, who have left no accounts of themselves. Especially in the context of the controversy among the Western and Turkish scholars about the *gāzī* concept, the "Tevārīḥ-i Mülük-i āl-i 'Osmān" has been mentioned and interpreted in many different ways. For both those who maintain that the fighting and the political expansion of the Ottomans was the outcome of a Holy War against the "infidels," a war which constituted an act of worship; and for those who consider the conduct of the Ottomans as contrary to a religious ideology, Aḥmedī has become the first step towards understanding this debate.¹⁴

⁹See İsmail Ünver, "Ahmed Rıdvan'ın İskender-nâmesindeki Osmanlı Tarihi (Nusret-nâme-i Osmân) Bölümü," *Türkoloji Dergisi* VIII-1 (1979), pp. 345-402.

¹⁰However, some Orientalists, like József Thúry and Franz Babinger, thought that Aḥmedī employed a syllabic meter in his *meşnevī* (see Ünver, "Türk Edebiyatında Manzum İskender-nâmeler," p. 139).

¹¹Hasan Çelebi's following remarks would give a great idea about this criticism: "Egerçi mezbûruñ *İskendernâmesi* meşhûrdur; lâkin ne ma'ûle idüğü ma'lûm-ı cumhûrdur. Hattâ rivâyet olunur ki Aḥmedī kitâb-ı mezbûrî a'yân-ı 'aşrına 'arz eyledükde, anlar daḥı 'bu ma'ûle kitâbdan bir iyice kaşîde yegdür dirler." [İbrahim Kutluk, *Kınalı-zâde Hasan Çelebi, Tezkiretû's-suarâ*, I, Türk Tarih Kurumu Yayınları XVIII. Dizi-Sa. 4¹ (Ankara: Türk Tarih Kurumu Basımevi, 1978), p. 148.]

¹²E. J. W. Gibb, *A History of Ottoman Poetry*, I (London, 1900), pp. 268-269.

¹³E.g., Paul Wittek, *The Rise of the Ottoman Empire* (London: Luzac, 1938), pp. 12-15; Mehmed Fuad Köprülü, *Les origines de l'empire ottoman*, *Études orientales*, III (Paris: E. de Boccard, 1935), p. 26; Rudi Paul Lindner, *Nomads and Ottomans in Medieval Anatolia*, Indiana University, Uralic and Altaic Series, Volume 144 (Bloomington: Research Institute for Inner Asian Studies, Indiana University, 1983), pp. 3, 7; Colin Imber, "The Ottoman Dynastic Myth," *Turcica*, XIX (1987), pp. 10, 11, 12, 17.

¹⁴At this point we should mention Wittek, who strongly believes that "from the first appearance of the Ottomans, the principal factor in this political tradition was the struggle against their Christian neighbours, and this struggle never ceased to be of vital importance to the Ottoman Empire" (*The Rise of the Ottoman Empire*, p. 2). However, many years after Wittek had presented his ideas about this supposed Holy War, Lindner comes forth with a new hypothesis maintaining that "... the Holy War played no role in early Ottoman history, despite the later claims of Muslim propagandists" (*Nomads and Ottomans in Medieval Anatolia*, p. 6). More or less the same ideas were presented on the earliest period of the Ottoman Empire by Pál Fodor, using Aḥmedī's history as his basic source. He believes that "... the *Dāsītān* contains concrete references to the effect that the ideas of *gāzā* and *gāzī* are the products of later interpretations" ("Aḥmedī's *Dāsītān* as a Source of Early Ottoman History," *Acta Orientalia Academiae Scientiarum Hungaricae*, XXXVIII, 1-2 [1984], p. 52).

Ahmedî's History of the Ottoman Dynasty

Were I to give my ideas about the essence of the "Tevârih-i Mülûk-i âl-i 'Osmân," I would say that what Ahmedî has written in these 334 couplets is a religious epic. In other words, no matter what some historical and anthropological studies maintain, what we find in this historical source is a religious picture of the first Ottoman Sultans. However, the religious appearance created by Ahmedî does not necessarily mean that the idea of that "Holy War" can easily be accepted as a definite historical fact.

It is obvious that the "Tevârih-i Mülûk-i âl-i 'Osmân" is of great value to Ottoman history. For this reason, many scholars have turned their attention to this work: it was Necîb 'Âşım who first published some parts of this work in 1329/1911.¹⁵ After this, Nihad Sami Banarlı's "édition critique," with an important historical investigation of the text, came out in 1939.¹⁶ Finally, Çiftçioğlu Nihal Atsız published the same text in 1949.¹⁷ These different editions of Ahmedî's Ottoman history have been used by Turkish and Western historians mainly because no better one has been available.

Among these attempts, Banarlı's edition made a significant impact in Turkey and in Europe because of his successful treatment of the text from a historical point of view. Some Turkish historians, however, confused the success of this historical analysis with the quality of the édition critique."¹⁸ Ahmed Ateş, on the other hand, was the first scholar who thoroughly criticized the "édition critique" of Nihad Sami Banarlı.¹⁹ Ateş, in his article, first deals with the critical methods which have been used in the West for the publication of the classics from Antiquity. Then he comes to Banarlı's edition of the text, which the latter himself called "the perfect édition critique," and severely criticizes his endeavor. The most important criticism that he makes, with which I completely agree, is that Banarlı has not repaired or reconstructed the text, but has unconsciously mixed the copies he chose to use without any kind of critical method.

Therefore, the text Banarlı has come out with hardly represents the Ottoman history which was written by Ahmedî. Secondly, he mentions the fact that Banarlı has not shown all of the textual variants in his apparatuses. He has given only the variants that he believes "the most important" without giving any scholarly reason for his value judgements. Ateş goes on to say that Banarlı usually has not made sound decisions in choosing the right elements from the copies. He notes that it is hard to determine which heading was taken from which copy, and on top of everything else, he has sometimes chosen semantically incorrect elements from other copies: for example, some headings which, as he presents them, are incorrect in Persian.²⁰ Thus, what Ahmed Ateş essentially means in this significant article is that this "perfect édition critique" does not belong to Ahmedî but is the production of Nihad Sami Banarlı himself. As Ateş has already proved in his critical article,²¹ Banarlı's text is hardly a scholarly edition of this significant historical account.

Apart from the fact that his "édition critique" is neither the reconstruction of the text, nor the repair of any known copy of the "Tevârih-i Mülûk-i âl-i 'Osmân," its basic weakness comes from a great amount

¹⁵"'Osmânlı Târîh-nüvisleri ve Müverrihleri," *Târîh-i 'Osmânî Encümeni Mecmû'ası*, 1-2 (1329/1911), pp. 41-52.

¹⁶"Ahmedî ve Dâsitân-ı Tevârih-i Mülûk-i Âl-i Osman," *Türkiyat Mecmuası*, VI (1939), pp. 49-176.

¹⁷"Ahmedî Dâstân ve Tevârih-i Mülûk-i Âl-i Osman," *Osmanlı Tarihleri*, I (İstanbul: Türkiye Yayınevi, 1949), pp. 1-35.

¹⁸For the eulogy of his so-called "mükemmel édition critique," see Fevziye Abdullah [Tansel], "Nihad Sami Banarlı, Dâsitân-ı tevârih-i Mülûk-i Âl-i Osman ve Cemşid-ü Hurşid mesnevisi, İstanbul: Bürhaneddin Matbaası, 939" [Review Article], *Ülkü Halkevleri Dergisi*, XIII-76 (Haziran 1939), pp. 374-377; H. Adnan Erzi, "Tahlil ve Tenkitler, Nihad Sami Banarlı, XIV üncü asır Anadolu şairlerinden Ahmedînin Osmanlı Tarihi: Dâsitân-ı tevarih-i mülûk-i âl-i Osman ve Cemşid ve Hurşid mesnevisi, *Türkiyat Mec.* Cilt VI dan ayrı basım. İst. 1939, 128 sahife," *Belleten*, IV-13, pp. 267-285.

¹⁹"Metin Tenkidi Hakkında (Dasitân-ı tevârih-i mülûk-i âl-i Osman münasebeti ile)," *Türkiyat Mecmuası*, VII-VIII, 1 (1942), pp. 253-267.

²⁰For one such glaring mistake, see Ateş "Metin Tenkidi Hakkında (Dasitân-ı tevârih-i mülûk-i âl-i Osman münasebeti ile)," p. 265.

²¹This is still the best article in Turkey about the methods of critical edition.

Kemal Sılay

of reading mistakes.²² Now, I would like to show some of the mistakes that we find in Banarlı's "édition critique" (B) along with the forms provided in the present edition (P):

- B: Bu tevârihî çün eyledün beyân
Gönlüme bir nesne düşdi nâgehân
- P: Bu tevârihi çün eyledüm beyân
Gönlüme bir nesne düşdi nâgehân (couplet 1)
- B: در بیان استعداد تأخیر قصه غازیان
- P: İstî'zâr-ı Te'hîr-i Kaẓiyye-i Gâziyân (heading b)
- B: Hak katinde rızık içinde dür olar
Ölmediler bil ki zinde dür olar
- P: Hağ katında rızık içindedür olar
Ölmediler belki zindedür olar (couplet 31)
- B: Yürüdi Söğüt iline geldi ol
Kılıcıyla ol yurayı aldı ol
- P: Yürüdi Söğüt iline geldi ol
Kılıcıyla ol yöreyi aldı ol (couplet 48)
- B: Ol öliceğ aldı yirin O r h a n
Ana didi ehl-i keramet اورخان
- P: Ol öliceğ aldı yirin Orhân
Aña didi ' ehl-i kerâmet ki ' "ur hân!" (couplet 57)
- B: Dir iken که الفقر کاد ان یكون
Baht oldu ana gına da rehnümün
- P: Dir iken ki ' el fakru kâde en yekûn
Baht oldu ' aña 'anâda rehnümün (couplet 84)
- B: Çünkü adı yir dūrūr ne bulsa yir
Unmagıl anı nice gerekse yir
- P: Çünkü adı yir durur ne bulsa yir
Öñmegil anı niçe gerekse yir (couplet 122)
- B: Şâh olanun işi böyle gerek
Ki olmya levh ı keremden adı حاك
- P: Şah olanuñ işi hod böyle gerek
Ki ' olmaya levh-i keremden adı hak (couplet 147)
- B: Hakdan ayrugı gönüldeñ sürdüriş
Dilerisen kim yavuz olmaya iş
- P: Hağdan ayrugı gönüldeñ sür, düriş
Dilerisen kim yavuz olmaya iş (couplet 181)
- B: Şâh-ı Osmânî ki 'adliydi Ömer
Bildi ki olur kadılar bî dâdger
- P: Şâh-ı 'Osmânî ki 'adleydi 'Ömer
Bildi ki ' olur kâdîler bîdâdger (couplet 273)

Besides all of these reading mistakes, the number of typographical errors is annoying in Banarlı's text. In addition, I would like to point out that he has not shown all textual variants. He has given, on the average, one or two variants for each couplet from the manuscripts he "compared." Before I deal with the edition of Atsız, I would like to quote the following remarks of Ateş about Banarlı's "Dâsitan-ı Tevârih-i Mülûk-i Âl-i Osman":

- . Bir filolog için, Necib Asım neşri, bütün kusurlarına rağmen, kabil-i istifadedir. Çünkü onda müstensihın yanlış bir nüshadan istinsah etmiş olması ve bizzat yanlışlar yapması mümkündür. Bunlar bir dereceye kadar dil tarihi, zamanın tarihi, diğer menbâlarla karşılaştırma, müstensihın

²²For some of the most striking reading mistakes of this edition, see Ateş, "Metin Tenkidi Hakkında (Dasitan-ı tevârih-i mülûk-i âl-i Osman münasebeti ile)," pp. 262, 264, 266, 267.

Ahmedî's History of the Ottoman Dynasty

memleketi hakkındaki bâzı mâlûmat v.s. ile tashih olunabilir. Fakat nushaları, bu nesirdeki gibi, birbirine karıştırarak, meydana getirilmiş metinden, dil tarihi ve umumiyetle tarih bakımından istifade için filologlar henüz müsbet bir usûl tesbit edememişlerdir.²³

Atsız essentially repeated Banarlı's mistakes, even though his edition, in terms of the amount of reading mistakes, is much better than the previous one. Just like in Banarlı's text, there is no definitive transcription system in the Atsız edition. He did not even consider it necessary to mention which copy or copies he used. Also "nusha farkları tarih bakımından hiçbir ehemmiyeti haiz olmadığı için,"²⁴ he did not indicate any textual variants in this "Dâstân ve Tevârîh-i Mülûk-i Âl-i Osman." Another important point that should be made concerning the Atsız edition is that the headings were given with only the Turkish translation. Therefore, the reader of this text has no idea as to what the Persian headings originally said.

3. The Manuscripts Used

The number of known manuscripts of Ahmedî's *İskendernâme* has reached 75, according to the studies done by Ünver.²⁵ As he has already mentioned, a careful search done in Turkish libraries and private collections will probably provide more copies of this *meşnevî*. Some of these manuscripts were described in published catalogues, in some articles on *İskendernâme*, and in Ünver's *Ahmedî, İskendernâme: İnceleme-Tıpkıbasım*.²⁶

Since it was not feasible to use all the copies of *İskendernâme* existing in Turkish and European libraries,²⁷ only 10 manuscripts were selected for the present study.²⁸ Their list is as follows:

- A. Istanbul University Library MS, TY 921: copied in 847/1444 by Nebî bin Resûl bin Ya'kûb.²⁹
- B. Paris, Bibliothèque Nationale MS, Turc 309: copied in 819/1416-17.³⁰
- C. Konya Mevlâna Museum MS, Müzelik Yazmalar 97: copied in 864/1459-60 by 'Aṭâ'u'llâh ibni 'Abdu'llâh.
- D. Turkish Linguistic Society Library MS, A 151: copied in 865/1460-61 by Emînü'd-dîn Muḥammed.
- E. Turkish Historical Society Library MS, Y 137: copied in 888/1483 by Süleymân bin Hüseyn.
- F. Istanbul Süleymaniye Library MS, Çelebi 'Abdu'llâh 240: copied in 892/1486-87 by Ḥalîl bin Ḥâṭîb el-Mar'âşî.
- G. Istanbul University Library MS, TY 6044: undated.

²³"For a philologist, the Necib Asım edition can be used, despite its defects which may be due to the fact that, in that text, the copyist might have copied from a bad manuscript or he himself might have made some mistakes. These, to some extent, can be corrected by the help of the history of the language, history of the time [in which the manuscript was copied], the comparison with other sources, and some information about the place of birth of the copyist, etc. However, in terms of the history of language and especially of history, to be able to profit from a text which was composed by a mixing of the copies - like this edition - philologists have not yet established any positive method" (Ateş, "Metin Tekidi Hakkında," p. 267).

²⁴"Ahmedî, *Dâstân ve Tevârîh-i Mülûk-i Âl-i Osman*," p. 5.

²⁵*Ahmedî*, p. 24.

²⁶Pp. 25-27.

²⁷It should, however, be mentioned that some of these manuscripts do not include the "Tevârîh-i Mülûk-i âl-i 'Osmân."

²⁸I am grateful to my teacher, İsmail Ünver, who helped me choose these copies.

²⁹This is the oldest known manuscript of *İskendernâme* in Turkey, and it includes all of the additions made by Ahmedî himself. It consists of 8754 couplets; it is the longest one among the known manuscripts. For these reasons, it is of great value and was used as the main manuscript in preparing the present text, even though the Paris manuscript is the oldest known *İskendernâme* copy in the world (see Ünver, *Ahmedî*, p. 27).

³⁰This manuscript is one of the most valuable ones because it was copied in Amasya, the city where Ahmedî had died four years earlier (see Ünver, *Ahmedî*, p. 26). [I have used the photocopies of this manuscript available in Istanbul Süleymaniye Library (Fotokopi No. 161, Arşiv No. 1842; Süleymaniye Kütüphanesi Mikrofilm ve Fotokopi Servisi, Mayıs 1970).]

Kemal Sılay

H. Turkish Linguistic Society Library MS, A 531: undated.

I. Istanbul University Library MS, TY 166: undated.

J. Turkish Historical Society Library MS, Y 402: undated.

4. The Principles Followed in the Present Study

In preparing the text of the "Tevārīḥ-i Mülük-i āl-i 'Oṣmān," I have used MS A (Istanbul University Library, TY 921) as the basic copy because of the reasons which have already been mentioned in the preceding section of this **Introduction** (notes 29 and 30). I have not tried to reconstruct the text in the classical sense of this notion, reconstructing an "ideal" text. I have rather based my text primarily on the MS which I consider to be the most reliable one among those that I have used, supplying to that text, where I saw it necessary, certain corrections or reparations.

I determined the "correct" or "repaired" forms judging according to the textual variations between the MSS used. I have noted all textual variants, including spelling mistakes,³¹ in the apparatus. The critical comparison of these textual variants with the text of MS A allowed me to replace some elements of the following heading and couplets: (n), 14, 21, 23, 30, 31, 62, 68, 78, 87, 118, 134, 144, 146, 149, 182, 199, 223, 249, 254, 274, 308, 322, 325, 328.

About the transcription of the text, I would like to point out a few linguistic problems that we actually find in every Old Anatolian Turkish text: under the influence of the Uighur writing system, the consonants /ç/ and /p/ in Turkish words sometimes were written with /ج/ and /ب/; for example, üç: اچ (18,116): olup: اولوب (309), etc. These kinds of /ج/ and /ب/ consonants were transcribed as /ç/ and /p/ in my study.³² A second major linguistic problem is the transcription of the putative "closed e" (= /é/) in Old Anatolian Turkish texts. This is in fact the case not only for Turkish (= Turkic of Turkey), but also for the common **Türk dili**. Since there is no orthographical indication in this text to distinguish between /é/ and /e/, and since there has been a great controversy among the linguists about this matter, I have preferred to transcribe this "/é/" as /i/ in the present text; e.g. yir: پير (243, 269); biş: بیش (65), etc.³³

The last point I would like to make, concerning my transcription, is about the indication of long vowels. Although I have noted the length of vowels using - (as in ā, ī, and ū) in all Arabic and Persian words, I have not attempted to show any possible primary or secondary length in Turkish words. Since the hypothesis about "long vowels in Turkic" is still in dispute, I did not take /I/, /o/, and /y/ in Turkish words into consideration as a definitive sign of length.³⁴

³¹These kinds of minor variants which, at the beginning, seem unimportant to many scholars, might be very useful for some future linguistic and literary investigations.

³²See Mecdut Mansuroğlu, "The Rise and Development of Written Turkish in Anatolia," *Oriens*, 7-2 (1954), pp. 250-264; Zeynep Korkmaz, "Eski Osmanlı Kaynaklarının Yayınında Transkripsiyonla İlgili Değerlendirmeler," *Türkoloji Dergisi*, VIII (1979), p. 74.

³³For more information about this problem in the studies of Turkic linguistics, see R. Rahmatī Arat, "Türkçe Metinlerde e/i meselesine dâir," *Rocznik Orientalistyczny*, XVII (1951-1952), pp. 306-313; K. Thomsen, "The Closed 'E' in Turkish," *Acta Orientalia*, XXII (1955), pp. 150-153; Talât Tekin, *A Grammar of Orkhon Turkic*, Indiana University Publications, Uralic and Altaic Series, Volume 69 (Bloomington: Indiana University, 1968), p. 53; Faruk K. Timurtaş, *Şeyh'nin Harnâme'si*, İkinci Baskı, Edebiyat Fakültesi Yayınlarından No 1629, Türk Dili ve Edebiyatı Bölümü (İstanbul: Edebiyat Fakültesi Basımevi, 1981), p. 51.

³⁴Since O. Böhrtlingk's indication of long vowels in his famous *Über die Sprache der Jakuten*, "long vowels in Turkic" has become one of the most fascinating topics of Turkology. See Ligeti Lajos, "Türkçede Uzun Vokaller," *Türkiyat Mecmuası*, VII-VIII (1940-1942) [Translated by Tayyip Gökbilgin], pp. 82-94; Talât Tekin, *Ana Türkçede Aslı Uzun Ünlüler* (Ankara: Hacettepe Üniversitesi, 1975); Talât Tekin, "Determination of Middle-Turkic Long Vowels through 'Arūḍ,'" *Acta Orientalia Academiae Scientiarum Hungaricae*, XX-2 (1967), pp. 151-170; Zeynep Korkmaz, "Eski Anadolu Türkçesinde Aslı Ünlü (Vokal) Uzunlukları," *Ankara Üniversitesi, Dil ve Tarih-Coğrafya Fakültesi Dergisi*, XXVI, 3-4 (1968), pp. 49-66.

Aḥmedi's History of the Ottoman Dynasty

As for the translation, while devoting great attention to giving a meaningful rendition into English, I have been mostly concerned with respecting the meaning of the Turkish text. Where the original text did not allow an understandable, literal translation, I have added my own elements in square brackets, which complete or enhance the meaning in English. It should also be mentioned that, in the Translation I have employed the proper names as they appear in the Transcription, e.g., İskender, Rûm, Kaṣtamoniyye, Lâz, and so on. A final transcriptional note: the representation of the vowels in the Persian headings reflects not the actual Persian pronunciation but the assumed Turkish way of pronouncing the Persian words. This is also true for all the other Persian and Arabic words and expressions that appear in the text.

In the **Textual Variants**, for some geographical and proper names, I have listed only the Arabic characters, copying them exactly from their manuscripts. I have assumed that these words, which, to the best of my knowledge, do not appear in any existing dictionaries, must be either mistakes made by the copyists, proper or geographical names which were misspelled or words which have been completely lost to us.

Finally, I should note that, in the **Bibliography**, I have given only those sources which were used in this **Introduction**, with the exceptions of Brockelmann's, Pantůčková's and Kortantamer's works, and only those dictionaries consulted in preparing the **Index Verborum**. This list, however, in no way includes everything written on Aḥmedi.

Text in English Translation

(a) History of the Ottoman Sultans and Their Campaigns Against the Infidels

1. When an inspiration suddenly appeared in my heart, I wrote this history.³⁵
2. All [those] remarks [were just] a preoccupation; they were an inspiration. The [only] solution for [this story] is that it be finished.
3. I mentioned the situations and characters of the rulers.
4. Some of them were infidels, and some were cruel. They had more tyranny than kindness.
5. Now listen to the interpretation of how the justice of the Mongol rulers was.
6. They did not mention the fact that Cingiz Hān openly oppressed the people.
7. Without making their hands bloody, they oppressed the people by means of law.
8. If oppression takes place by law and seizure, it seems facile, like justice, to the people.
9. Those remarks [sound full of] so many deficiencies to us. Now, let us tell [the story] which has no defects.
10. Because all of the cruel people have been mentioned, [now] let us come to those who were just.
11. Let us tell of those begs, from the first to the last, who were not only Muslim but just.
12. The duty of all of them is to fight against the infidels. Whatever they wear and eat is lawful.
13. We will make it the conclusion to this book so that the story will finish there.
14. I will write a *ğazāvet-nāme*³⁶ for you. Listen but don't interrupt me.
15. Do not say "why have the *ğāzīs*³⁷ been mentioned late, [and] why have they appeared at the end?"

(b) Apology for the Delay in Ġāzī Affairs

16. What comes at the end is better than what comes at the beginning. Those who have intelligence understand what I say.
17. God - through His generosity - has bestowed power, intelligence, life, and existence upon the human being.
18. Intelligence, undoubtedly, was more important than the other three; that is why it appeared after the others.

³⁵The first nine couplets of this text are about the history of the Mongol rulers, which is continued here from the previous chapter entitled "**Zikr-i İnqırāz-ı Hılāfet ve Hüruc-ı Cingiz Hān ve Tevārīḥ-i Mülük-i Moğol.**" These couplets, then, constitute a transition from Mongolian to Ottoman history.

³⁶Heroic poem of military exploits.

³⁷One who fights on behalf of Islam, champion of Islam.

Kemal Sılay

19. The Prophet [Mohammed] came after the others. He became the definitive [prophet], and was honored more than all the rest.
20. ur'ān is the last of the four revealed books. It has canceled the validity of the others with [its] superiority.
21. Because the human being came [into the world] later than everything else, he became the leader of all.
22. The Padishah is the banner everywhere. Can the sovereign become less [valuable] than that banner?
23. The resplendent pearl is formed in the depths of the sea; the thorn, straw, and chip are all on the surface.
24. Tebbet³⁸ and ul huva'llāhu aad³⁹ are the irrefutable proofs of this judgment.

(c) The Beginning of the Story

25. One day the auspicious Sulān 'Alā'ū'd-dīn asked: "What is the situation of the āzīs and the martyrs?"
26. He knew that campaign was the best way. For a āzī it was easy to rally people around him.
27. The āzī is the instrument of the true religion [= Islam]. Doubtlessly, his position will be pleasant.
28. The āzī is the servant of God, who purifies this world from the filth of polytheism.
29. The āzī is surely the sword of God. He is the protector and the refuge of the true believers.
30. If he becomes a martyr on behalf of God, do not think that he has died; this auspicious one is [still] alive.
31. They are [now] in the midst of plenty in the presence of God. They did not die, they are certainly alive.
32. For this reason, he had a desire to go on a campaign, so that they would bestow the name āzī upon him.
33. Levying his troops, he set out together with Gündüz Alp [and] Erugrul.
34. In addition, Gök Alp and several people from the Oguz [tribe] had become his comrades in that campaign.
35. He came to Sulān Yügi from onya. There the people came into his presence, kneeling down before him.
36. He honored and entertained the rich; he granted presents and bestowed gifts upon the poor.
37. He sent an army from there to the infidel regions, so that they would attack the cities [and] kill the unbelievers.
38. There, Erugrul battled for a long time. Finally he became world-famous.
39. He attacked cities endlessly, and took booty and captives. The army destroyed the land of the infidels.
40. The Sultan stayed in that region for a period of time, until the infidels were defeated.
41. The Tatars were at peace with him when they heard that he was going against the infidels.
42. Having gotten an opportunity, [the Tatars] again pillaged cities. Breaking the oath, they again became hostile [to Sulān 'Alā'ū'd-dīn].
43. Because of this news, he had so many difficulties. He had to return.
44. The Sultan gave those regions to Erugrul, so that he would expel the infidel year after year.
45. He went back to onya, after several conquests were bestowed upon him.
46. There, numerous people joined Erugrul. Their affairs could only be improved through intelligence.
47. Opening his heart, he became one with those who joined him. He devoted his life to the way of God.
48. He marched and arrived in the region of Sögüt. He conquered that land by sword.
49. Shortly after that event, this world turned its face from him.
50. Erugrul left this world for his proper place. His son, 'Omān, took his position.

(d) The Emirate of 'Omān, the Attributes of His Service and His Character

51. 'Omān had become such a great āzī that wherever he went, he succeeded.

³⁸One of the names of the 111th sûre of the ur'ān.

³⁹"Say, God is one" [ur'ān: Sûretü'l-ihlās (112), 1].

Aḥmedī's History of the Ottoman Dynasty

52. He sent companies of soldiers everywhere, so that they would attack the cities and kill the infidel.
53. That illustrious one conquered Bilecük, as well as Eynegöl and Köprihisār.
54. He did not stop; he sent soldiers everywhere. He conquered numerous provinces in a short time.
55. That famous one annihilated the infidel. He besieged Bursa and İznik.
56. Because God - may He be honored and glorified - had preordained it, before conquering these two, the appointed hour of death came.

(e) The Sultanate of Orḥān, the Son of 'Osmān

57. When he died Orḥān took his place. The saints said to him: "Conquer Khan!"
58. The army coming from all sides, he plundered the infidel day and night.
59. He enslaved the women [and] children, whoever he found; they crushed the rest, old and young.
60. The servants of faith flooded the infidel and after that, they changed the name from *gazzā*⁴⁰ to *aḳın*.⁴¹
61. They drove the infidel out from their own land. They eradicated the blasphemy.
62. The learned men came from everywhere; they constituted the law of God.
63. Wherever there were [any] remains of polytheism, [this] monotheism cleaned them up, [and] there was no longer [any] rust [in their hearts].
64. Since then, *gazzā* has become a sacred obligation. In short, no one was as successful as them in war.
65. The great *gazzā* conquered a few forts. They took many villages, cities and countries.
66. Having been a Padishah [by the help of] God, Orḥān became a supporter of and refuge to the true believers.
67. The flag of Islam became exalted [and] eternal. The verses of *Ḳur'ān* became manifest forever.
68. Orḥān was just and merciful. The justice of 'Ömer was forgotten after that of Orḥān.
69. Where there is the equity of the Ottomans, how can the justice of 'Ömer be mentioned.
70. He built up [many] mosques and *miḥrābs*,⁴² [and] he established a number of shelters.
71. Wherever he sent an army, they burned the infidel.
72. Whatever he did became good; whatever he undertook hit the target.
73. Much silver and gold money came to him from everywhere, [along with] beautiful servants and fair-breasted concubines.
74. The flag of blasphemy fell down. They exhausted the begs of the infidel.
75. Those people became sovereigns in a very short time, even though they had been poor in the past.
76. That illustrious one, by the help of God, took Bursa [after] besieging it.
77. There, demolishing [all the] churches, he built up mosques, buildings, and shelters.
78. Now, there is prosperity in that region [and] abundance in the home.
79. After demanding İznik, he conquered [this city] with great difficulty.
80. He took it, and destroyed the infidel. Now, that land is a region that belongs to the true believers.
81. Look at how she [= İznik] has become a part of the Islamic world. Look at how she has become [a land] which is full of scientists and scholars.
82. Orḥān was a devout Muslim [and] a true believer. The scientists and scholars obtained support from him.
83. Sinān, who was in poverty, came before him.
84. While he was saying "el-faḳru kāde en yekün,"⁴³ fortune became a guide to him in difficulty.
85. He [= Orḥān] made him "Paşa Sinān" for the sake of science and scholarship. [Sinān] acquired wealth, a high position, and dignity.
86. Orḥān was a brave leader. They used to call him *Nerīmān-ı Zamān* (= the *Nerīmān* of the time).
87. When he shot an arrow, destiny was changed. The dragon used to be afraid of his spear.
88. His sword was a depiction of death. You would think that it was [as fast as] wind, and the bodies were motionless.
89. When he took his iron club, *Sām-ı Suvār* used to be afraid of him.

⁴⁰Holy war on behalf of Islam.

⁴¹Flood; raid.

⁴²Niche of a mosque indicating the direction of Mecca.

⁴³Poverty is close to blasphemy.

Kemal Sılay

90. He had generosity, but Hâtemî...; he had endeavor, but Rüstemî...
91. He was compassionate to the true believer, a calamity to the infidel. He bestowed a thousand fears unto the infidel.
92. His compassion was a healing [power] to the true believer. His oppression was perdition to the infidel.
93. He caused clamor among the Lâz, [and] earthquakes in the cities of Ungurus.
- (f) Orhân's Sending of Süleymân Paşa to the Opposite Shore in Order to Fight on Behalf of Islam
94. Süleymân Paşa was the elder son [of Orhân]; he had all the qualities to be a leader.
95. He had both bravery and munificence; he had both governing and ruling [ability].
96. He had been endowed with good quality, to the extent that he was renowned for his kindness.
97. He always did his best, fighting on behalf of Islam until he died.
98. When he was giving an idea, he was like Âsâf; when he was fighting in the theater of war, he was the embellisher of the ranks.
99. What a virtue! He knew how to fight on behalf of Islam. He sacrificed his life for the sake of God.
100. He was both a şîrgür⁴⁴ and a şîmşîr-zen;⁴⁵ he was both a hâsm-bend⁴⁶ and a leşker-şiken.⁴⁷
101. Orhân sent him to the opposite shore, so that he would fight there for some time on behalf of Islam...
102. ... march with the soldier, [and] conquer countries, cities, and [other] lands.
103. Whatever he found in [the regions] of the infidel, he would destroy, [and] he would burn their homes.
104. He would kill those who did not accept [Islam] at his invitation, and would make the army of Islam victorious.
105. By the order of God and his father's judgment, he arrived in the region of infidels with the army.
106. There, he made several gaza's for the faith [and] his name became suitable to be a gazi.
107. Wherever he went, he became the victor; he conquered countries, cities, and fortresses.
108. There, he fought in such a manner that, in the west, the Fireng used to be routed.
109. Wherever that illustrious one reached, he conquered cities and countries.
110. Whatever he demanded, he obtained. Of course [finally], he became a great Sultan.
111. He was given fortresses, properties, and tribute. He took many taxes from the begs of the infidel.
112. Wherever he found a church, he demolished it. He destroyed the church-bell and burned the rope girdle.
113. He threw the blasphemy to the ground, [and] made it invisible, vivifying the "Lâ ilâhe illâ'llâh."⁴⁸
114. He demolished many churches, and turned them into mosques; there was no polytheism [for him], he worshiped monotheism.
115. Several times he went on campaigns; he routed a great number of infidels.
116. He conquered these three, too: Vize, Mıgalkara, and Ipsala.
117. There, the infidel soldier was exhausted; there, the banner of blasphemy fell down.
118. Months and years passed quickly; cities and countries were full of "Allâh[u] Ekber"⁴⁹ [sounds].
119. Now, Mohammed is being thought of where Jesus used to be worshiped.
120. One day, the claw[s] of ecel⁵⁰ reached him; there is nothing we can do against the command of God, may He be honored and glorified.
121. Indeed, this world is a transient place; whoever comes here, [some day] must leave!
122. Her name is "Earth"; whatever she finds, she eats. Do not object to her; whatever she needs, she eats.

⁴⁴One who captures lions; brave.

⁴⁵Swordsman; warrior.

⁴⁶One who squeezes the enemy.

⁴⁷One who breaks up armies.

⁴⁸There is no god, but God.

⁴⁹God is most great.

⁵⁰The appointed hour of death.

Aḥmedi's History of the Ottoman Dynasty

123. Remove the desire for this world from your heart. Ambition stays, [but then] disappears, from this station.
124. Why did you sin, putting a lot of desire [into your heart]? You do know that your life span is too short!
125. Think of those whom this world has destroyed; many disappeared under the earth.
126. If you [want to] examine every mote of the soil, you will find thousands of zūlf,⁵¹ ḥāl,⁵² ḥaṭṭ,⁵³ and leb.⁵⁴
127. [God] adorns beautifully, embellishes beautifully, and creates beautifully. He builds [this world] up, and demolishes later.
128. This world was created by the command of God in order to show His kindness and His oppression.
129. He [=God] helps and elevates when kemāl⁵⁵ begins; it is [only] the deficiency and adversity which bring [you] to kemāl.
130. Orḥān moaned for his son; [however], sighs and wailing cannot do anything to bring the dead's life back.
131. This blue sky is sometimes uplifting, sometimes oppressive.
132. The sun and the moon moved day and night; days, weeks, months, and years came and passed.
133. Sometimes there was autumn, sometimes fresh spring; sometimes there was dark night, sometimes bright day.
134. When the hour of death had come from God, Orḥān left for the garden of heaven.
135. Holding the crown and the throne for thirty-nine years, he made [his] horse's trappings reach towards the rose garden of paradise.

(g) The Sultanate of Murād Beg Ġāzī which Lasted Thirty Years

136. Ġāzī Murād took his position. His aim was to fight on behalf of Islam.
137. He was a perfect Padishah and a wise [person]. He had precaution and intelligence.
138. He was modest, and he had a lot of endeavor. He was not harmful, but useful.
139. Even when he felt sorrow, he was glad. He was happy like a rose surrounded by the thorn.
140. Poor or abandoned, whoever came to him used to obtain a portion from his benefaction.
141. He became a protector of many destitute [people]; he made many poor people commanders.
142. He cut many people's heads off [and] threw them from the ground to the sky.
143. Leaving Çender because of destitution, Ḥalīl-i Çenderī entered into his presence.
144. [Ḥalīl-i Çenderī] was an ignorant [person]; he was deprived of any talent.
145. [Murād], seeing his difficult situation and poverty, made him a state officer with great kindness.
146. Ultimately, he made [Ḥalīl-i Çenderī] a vizier. What a vizierate! He became a great ruler.
147. What is called Sultan should be like this, so that his name will not be erased from the tablet of benevolence.
148. The Padishah should have such an understanding that, in his presence, there should be both dust and gold together.
149. The Sultan should have the goodness of hūmāy,⁵⁶ so that when a mendicant comes to him, the latter will be treated as a sovereign.
150. Because of the fact that fortune came to Ġāzī Murād, he was the adornment of the crown and throne.
151. He devoted himself to fighting on behalf of Islam forever; he gave merited punishment to the infidel.
152. He had strength, power and might; he was both young and heroic.
153. He was quite well known for his valiancy. He had also made a great effort in fighting on behalf of Islam.

⁵¹Side lock of hair, lovelock.

⁵²Mole on the body.

⁵³Youthful beginnings of a beard.

⁵⁴Lip.

⁵⁵Perfection.

⁵⁶A mythical bird, bird of paradise.

Kemal Sılay

154. His brothers became his enemies. All of them were put out of action by him.
155. They were all devastated by his sword [because] the kindness of God had become a refuge to him.
156. It was he who first extended his hand to Rüm. He gave much trouble to Ƙaysar.
157. He took Engüriyye in battle [and] invaded Sulţān Yügi through force.
- (h) **The Battle of the Ƙaramāns with Murād Beg and the Crushing Defeat of the Army of Ƙaramān**
158. The Shah of Ƙaramān fought with him; nevertheless, [Murād Beg] made [the Shah's] life unbearable for him.
159. He asked for help and support from everywhere. Those who had power became a refuge for him.
160. Every hero among the Tatars was a soldier and friend to him.
161. The Varsak, Turgud, Türk, Rüm, and Şām were for him without exception.
162. Having heard the news, Ğāzī Murād marched in splendor to become famous.
163. He did not ask for help from anybody; it was God who bestowed the conquest upon [Murād] because of his *tevekkül*.⁵⁷
164. He was [like] lightning; he flashed when he was fighting. He fought like a lion with the enemy.
165. Lances were broken, sharp swords were turned into pieces. You would think that the Day of Resurrection had come.
166. Both the Turks and Tatars, being destroyed became fodder for his sword.
167. The Shah of Ƙaramān ran away from him. [Ğāzī Murād] became the owner of the sun, sky, and moon.
168. Leaving all their belongings, they fled to save their dear lives.
169. You know what the Ƙaramānlu have! All were destroyed there.
170. Many *begs* were killed there. Many young men fell [and] passed away.
171. Because of the fact that this conquest was facilitated by God, he made his determination a definite resolution towards the infidel.
- (i) **The Departure of Murād Beg Ğāzī to the Opposite Shore for the Service of the Military Expedition on Behalf of Islam and for the Conquest of Countries**
172. Wherever he went, he obtained victory. His sword worked on the shield.
173. His arrow's spearhead became death. Wherever it fell, it brought annihilation.
174. This adequate, illustrious one took [many] countries, just like Sām-ı Süvār had conquered the Ƙāf.⁵⁸
175. He had no expectations from fighting except to obtain God's pleasure.
176. Finally he attained victory against the infidel. He turned the land of infidels upside-down.
177. Showing humility is a devotion to the worship of God. The virtue of obedience to God is useless without it.
178. The person finds prosperity from his obedience to God. May he not have anything in his heart except God.
179. If you have [any] trace of worldly desires in your heart, don't think that [your] worship is blessed; it has become evil!
180. He who has thought about worldly desires has not found anything useful. Destroy the desires for this world in your heart, so that [your] affairs will go well.
181. Strive, take everything against God away from the heart, if you don't want [your] affairs to be inauspicious.
182. Let me tell a story on these remarks; let me read verses from the Ƙur'ān for you.
- (j) **The Story about the Inauspiciousness of Deficient Belief**⁵⁹
183. The holy war became an obligatory act for the Jews. This is a loan that will be paid [dearly].
184. The army of İmlik was their adversary. All of them were infidels and atheists.
185. However, all were brave swordsmen, archers, and *leşkersiken*.
186. They did not go on that campaign because of fear; they did not sacrifice themselves for the sake of God's command.

⁵⁷A putting one's trust in God.

⁵⁸Mythical mountain.

⁵⁹This story, told in couplets 183-222, was adapted from the Ƙur'ān: Sūretü'l-bağara (2), 246-251.

Aḥmedī's History of the Ottoman Dynasty

187. God made them weak in face of the enemy. They all became contemptible and depressed.
188. They decimated them by fighting; they enslaved all the women and children.
189. They didn't leave a thing. They pillaged everything. They also drove all of them away from their lands.
190. Because that calamity had come to the children of Israel, [the Jews] suffered many troubles.
191. They realized that the divine wrath called down upon them was the result of their unfaithfulness to God.
192. The women and children were taken captive. There was no longer anyone to be their chief.
193. They were without a leader. They were all feeble and debilitated.
194. There was a messenger among them whom they used to call by the name of Urmiyā.
195. They said to him: "Help us! Appoint someone as leader..."
196. ...so that we will gather together around him when we [want] to take revenge on the adversary!"
197. Urmiyā said: "Should there be a leader, you will probably fight."
198. They said: "Why shouldn't we fight? The children and women are lost, the land was taken!"
199. He who says he is for war should not be happy; because [of it], the land, children, and women have been taken away.
200. If any desire other than believing in God comes to [one's mind], it becomes polytheism; how can it be good [in the presence of] God?
201. They did not say: "Let us sacrifice our lives in battle for the sake of God's order!..."
202. ...Life belongs to Him, let us give it up in His way; let us strengthen the love for Him in our hearts!"
203. Life is so prosperous, life is so happy, because they are going to sacrifice it for the sake of God.
204. According to true belief, there should be only God in the heart. Whatever is there other than God should be destroyed.
205. For he who does not believe in God, in his eyes, let this world look like a thorn. One who mentions God should not have any inclination towards worldly desires.
206. God made Ṭālūt their leader, so that they would fight with the enemy.
207. They marched towards them in order to attack, hurling themselves at the enemy.
208. On a hot day, they stopped off at a river. All of them [were] afflicted and extremely thirsty.
209. Getting endurance from God, they became accustomed to not having water.
210. A divine inspiration proclaimed that no one should drink that water; [everybody] should stop [but] pass by that river.
211. Whoever [wants] to drink, should only have a handful [of water]. One who behaves in that way will be a true believer.
212. One who does not go there will be an advantage in the struggle.
213. However, all were not entirely sincere believers; children [and] adults took [and] drank the water.
214. There, all of them became sick, unwell, wretched and miserable.
215. Those who drank too much withered away; those who had a little stayed healthy.
216. There was no sincerity in their belief; necessarily, they suffered calamity.
217. In all, three hundred and thirteen persons stayed [alive], but all of them [were] sincere and true believers.
218. They marched, wishing for victory from God. By all means their affairs became good.
219. There, Ṭālūt killed Cālūt; the 'Imlikīs were destroyed one by one.
220. The belief of those who drank too much was deficient; necessarily, their sorrow became great.
221. The belief of those who drank little was not weak; that is why their affairs went well.
222. In this manner, I have told you [the story]. [How about the Ottoman house?] The behavior of the Ottomans is well known!
223. Because the sincere belief of the Ottomans became distinguished, they found a special attachment in the presence of God.
224. Wherever they went, they found the way. They conquered countries, defeated peoples.
225. Had there been [any] defect in their belief, their affairs would have been beleaguered by damage.
226. Oh ye who knows the history, tell me if you know rightly!
227. Ever since the community of Moḥammed [=the Muslims] emerged, they have been the people of Ḥalīl.

Kemal Sılay

228. Since war on behalf of Islam has been the sacred duty to this people, who has fought like them?
229. Taking a number of the infidels' countries and cities, they killed their rulers.
230. Keep in mind that the One who said "Ümmetü ta'lû velâ tu'lâ"⁶⁰ declared that for this people!
231. In short, Ğâzî Murâd was a true and devout believer.
232. He has built up shelters, mosques, and mausoleums; [after all these], there is no grief for him to die.
233. While he was in this world, he prepared himself for the next world, where everybody [= the elite, and the common people] will be tranquil.
234. While he was alive he used to help people. He passed away, [but] his benefaction still reaches [us]!
235. He conquered the land of Rûm. He made their begs his servants.
236. Finally, he coveted the Lâz; necessarily, a battle began between them.
237. The fire-worshippers and the Christians, everyone between here and the west, sent innumerable soldiers to the Lâz [as auxiliaries]...

(k) The Battle of Auspicious Sulţan Murâd Beg with the Lâz Unbelievers, and His Martyrdom, and the Defeat of the Infidel

238. ...so that, they would fight with Ğâzî Murâd, and destroy his existence.
239. Ğâzî Hân fought with them, to the extent that they could find no way out.
240. Such a battle had broken out between [them] that it went down in history with time.
241. Wherever one looked, there were [only] heads; wherever one went, there were [only] bodies!
242. The soil and the stone had been mixed with blood; every dried tear had become ruby-colored.
243. The theater [of the battle] was full of heads and bodies in layers; the horse was walking on the corpses.
244. Becoming worn out in that battle from violence, the infidel miserably ran away.
245. The cavalry ran after the enemy. The Sultan stayed behind with some slaves.
246. That leader waited there, so that when the army came back they would be able to find him.
247. Apparently, there was an infidel lying with [his body] covered with blood from head to toe.
248. He had hidden himself among the bodies, but was seeing Ğâzî Murâd clearly.
249. As fate would have it, he was lying, he [suddenly] stood up, [and] leaping, stabbed the Sultan with a khanjar.
250. At the same time, the auspicious Sultan - who was a ğâzî - certainly became a martyr.
251. There is no prevention, that is the way of destiny. The human cannot be eternal!
252. He was a ğâzî, he sacrificed himself for the sake of God. He is certainly a martyr!
253. Ask for help from his spirit, so that you will be able to meet the conquest by the help of his victories.

(l) The Sultanate of the Auspicious Sulţan Bâyezîd, the Son of Ğâzî Murâd

254. Because the martyr Sultan passed away [in the holy war], Sultan Bâyezîd took his position.
255. He became just like [his] father and ancestors; he became perfectly successful in all affairs.
256. That famous one used to like the scholars and scientists; he used to bestow [gifts] abundantly, respect heartily.
257. He used to tolerate those who were religious. He used to treat those who were devout with warmth.
258. He made Şeyh Efendi, who was poor when he had come to him, a leader to all people.
259. That sovereign gave him an important rank, countries, fortresses, cities, and lands.
260. He took Sîvâs and Toĝât from the Rûm. Conquering Cânîk he arrived in Sâmsûn.
261. Since that one was also conquered by him, he returned to his country.
262. That Sultan conquered all the cities and regions as far as the frontiers of Anĝaliye.
263. He also took Alaşar, Şaruĝhân, Aydın, Menteşe, and Germiyân.
264. Even Kaştoniyye was conquered by him, because that is the way the state affairs should be, according to him.
265. Because he arrived in the cities of Karamân, he took Konya and Lârende, too.

⁶⁰My people will ascend, and nothing can rise above them.

Aḥmedi's History of the Ottoman Dynasty

266. There was no city or land in that region which he did not take. That illustrious one conquered all of them.
267. He arrived in the country and established his authority. He greatly constituted, in the state, justice and equity.
268. Because the people obtained that justice from him, they were all, children and adults, busy with working.
269. There was not any place in all of Rūm which was not developed with his justice.
270. In the country, there was no desert or mountain left which was not turned into either a sown field, a garden, or an orchard.
271. For some time, he was openly ascetic; his [only] action was to worship night and day.
272. He never handled a glass of wine; he listened to neither *çeng*⁶¹ nor *ney*.⁶²
273. The Ottoman Sultan was the 'Ömer of justice; he knew that the *kādīs*⁶³ are tyrannic.
274. They are the takers of bribes, [and] abusers of the Islamic law; they don't know what "cause and effect" is.
275. For him it was not necessary to be interested in this world; [however the *kādīs*] say "wrong" to the right, [and] "right" to the wrong!
276. Gathering them all together, he called them to account; whatever they had taken, he made them return.
277. He punished them with whatever was necessary; badness is the convenient [way] to the one who acts badly.
278. He made [them] straighten up, to some extent, by the struggle; [but] how can they have honesty?
- (m) The Announcement of Sulṭān Berḳūḳ's Death to Bāyezīd Beg**
279. After this, some time passed; night and day went and came back again.
280. With the command of God - may He be honored and glorified - the appointed hour of death came to the Sultan of Mıṣr.
281. Hearing this, he attempted to go to Şām; he said that Mıṣr belonged to him.
282. He did not say, 'He died, I am going to die, too; I am going to die, just like he died!'
283. If you need [any] clue about your mortality, look at the death of your neighbors.
284. They said to Nūṣırvān: "Oh Shah, we've got some good news for you. The enemy, 'such and such', died, becoming devastated."
285. He said: "If I don't die, it is going to be good news for me; I don't want to die, just like he died..."
286. ...The good news is for what? I will die, too; like he died, I will be annihilated, too!"
287. The death of the enemy is a messenger for you; you will go there too!
288. Saying "that is the opportunity," he set out. He arrived in Mildenī with the army.
289. After besieging for some time, he conquered it; and then he turned his rein to the country.
290. He arrived in order to stay during the winter, [and then] in summer, equipped with arms, to go to the conquest of Şām.
291. What he had done was [just] a precaution; he could not realize that it was a predestination.
292. Human precaution does not work where there is God's predestination.
293. Whatever is predestined, it necessarily happens. Therefore, take this precaution no matter what happens!
294. In the meantime, Temūr marched towards Rūm. The state became full of instigation, fear, and languor.
295. Because Temūr did not have any justice, necessarily, he had a lot of cruelty and oppression.
296. It was certainly such a savageness that, even to mention it is a kind of wildness; the only solution is not to talk about it!

⁶¹The simple form of the present-day harp which goes back to primitive times; although it was very popular among the Turks, it was abandoned in the eighteenth century.

⁶²A reed flute played especially in Mevlevi music; today it is still one of the fundamental instruments of classical Turkish music.

⁶³Judge of Islamic canon law and, in Ottoman history, governor of a *qaṣā*.

Kemal Sılay

297. That sovereign passed away among this languor. Many cities and countries were annihilated and burned.

(n) The Sultanate of Auspicious Martyr Sultan Emīr Süleymān
-May God Glorify His Tomb-

298. Mīr Süleymān became the Sultan after him. It is clear like the sun; no need for evidence!
299. There, he will be the doer of justice. He will be either Nūşinrevān or 'Ömer.
300. You should clearly keep in mind that Cevne and Hindūstān have a grain [of value] compared to his grace.
301. If his ring seals the wax, he enslaves a hundred Hātīm to a poor man.
302. There is no end to his character's beauty. There is never a limit to his goodness.
303. Hearing of his beauty's quality, Jupiter (=Müşterī) became desirous (=müşterī) for his love by sacrificing himself.
304. When the sun sees his horse's shoe, envyingly, he says: "Yā leytenī küntü tūrāb."⁶⁴
305. Although [he has] an army, wealth, treasure, and power, he does not desire to conquer a country.
306. Compared to his grace, the world is only as big as a mosquito's wing.
307. If he had desired to conquer a country without having a battle, the east and west would have been taken by him.
308. He is generous [and] compassionate. He is the owner of big-heartedness; "ni'me'l-fetā."⁶⁵
309. His personality is free from haughtiness; as well, he is far from immorality.
310. There is no limit to his beautiful characteristics; therefore, [I don't know] how to describe him.
311. Nobody knows who the limitless one is, or is able to relate his description fully.
312. If the life span shows mercy to [us], - by the grace of God - in the future...
313. ...we are going to write a book [and] explain in it what Mīr Süleymān has done.
314. I have mentioned those sultans to you, from beginning to end, [saying] their names, [and describing] their characteristics.
315. It does not matter if this Sultan's name has appeared last, because he is earlier than all of them for his degree.
316. First came thousands of prophets; finally Mohammed arrived, the crown of saints!
317. Necessarily, He became the Hātēm⁶⁶ of all [the predecessors], because God has created the universe for the sake of Him!
318. Even though the tree [grows] first and later [comes] the fruit, in terms of degree, the fruit is more profitable than the tree.
319. The existence came from God to those trees, so that the abundance of munificence would be able to give the fruit.
320. First the Torah, the Psalms, and the Gospels came down; and then the Qur'ān, which is entirely a spiritual light.
321. Undoubtedly, the Rose [=Prophet Mohammed] has become better than the Violet [=all the other prophets]; necessarily, [the Rose] comes after [the Violet].
322. Listen, let me tell you why the Tebbet was written before the Sūre-i İhlās.
323. For this reason, the people of the world should know that, undoubtedly, the last one is better than the first.
324. Since the reason of existence was this Sultan, he obtained fame coming after all the others.
325. I have completed this poem for his sake, with praise.
326. Aḥmedī has been in the service of him, [and] has devoted himself and the universe to his way.
327. Necessarily, he [=Aḥmedī] has attained felicity and greatness. What a beautiful sultanate, what a noble Sultan!
328. One who acts without thinking is stupid; one who esteems [worldly] things is astray.
329. Whoever is a protector and an enlightened one in this world, may languor not enter into his good fortune.

⁶⁴Would that I were dust [Qur'ān: Sūretü'n-nebe' (78), 40].

⁶⁵He is the most generous one.

⁶⁶The last.

Ahmedî's History of the Ottoman Dynasty

330. May his protection always turn up in the world. May his sublimity's degree reach to the sky.
331. Let the autumn not come to his life span's garden. Let the world not bring anybody to his position.
332. This world does need him; he is the soul of this universe.
333. We have told the history in this manner. One who hears about it will clearly understand.
334. Let us again talk about the story of İskender; let us tell what happened at the end.

Text in Transcription

A 65b, B 288b, C 265b, D 209a, E 240a, F 259a, G 234b, H 251a, I 268a, J256a

(a) Tevārîh-i Mülük-i Âl-i 'Osmân ve Gazv-i İşân bâ-Küffâr

1. Bu tevârîhi çün eyledüm beyân
Gönlüme bir nesne düşdi nâgehân
2. Dağı sözler vesvese ' ol ilhâmdur
Çâresi nedür anuñ itmâmdur
3. Ol melikler ki ' anları zıkr eyledüm
Hâletin ü sîretini söyledüm
4. Kimi kâfirdi kimi ehl-i sitem
Kahrıdı anlarda bîş u luğf kem
5. Ol Moğol sulţânlarınıñ 'adlini
Niceyidi işit imdi şerhini
6. İtmediler anı kim Cingiz Hân
Zulmden halka ider idi 'ayân
7. Zılm itdiler veli kânûnla
Ellerin boyamadılar hûnla
8. Zılm kim kânûn u zabtıla ola
'Adl gibi halka ol âsân gele
9. Vardur ol sözlerde bize çok zelev
İdelüm şimdi ' anı ki ' anda yok hâlel
10. Çün añıldı ol kamu ehl-i sitem
Zıkre getürelüm ehl-i 'adli hem
11. Añalum ol begleri kim serteser
Hem Müsülmân idiler hem dâdger
12. Kamusunuñ işi kâfirle cidâl
Geydügi vü yidügi mâlı helâl
13. Bu kitâba idelüm anı hitâm
Ki ' anuñla ola bu nâme tamâm
14. Bir gazâvet-nâme düzeyim saña
İşid illâ 'itirâz itme baña
15. Gâziler soñra nişe ' añıldı dime
Anlar aşğa neçün geldi dime

B 289a, C 266a

H251b

F259b

G235a

J256b

E240b

I268b

D209b

(b) İsti'zâr-ı Te'hîr-i Kazıyye-i Gâziyân

16. Soñra gelen oñ gelenden yig olur
Fikri olan bunu kim direm bilür
17. Virdi Hağ insâna feyz itdükde cüd
Kudret ü 'aql u hayât u hem vücüd
18. 'Aql ol üçden yigrekdi bigümân
Lâcirem soñra ' oldı añlardan 'ayân
19. Soñra geldi enbiyâdan ol Resül
Hâtim oldı vü kamudan eşref ol
20. Dört kitâbuñ soñı Kur'ândur gelen
Fazlıla ' oldur anlara nâsih olan
21. Kamudan çün soñra geldi âdemî
Fazlıla oldı kamunuñ hâtimi

B289b

C266b

H252a

F260a

Kemal Sılay

22. Pāzişeh aşğa yuqaru 'alem
Ol 'alemden pāzişeh olur mı kem
23. Dürr-i meknün baır қа'ında olur
Hār u has hāşāk yuqaru qalır
24. Tebbet ile Qul huva'llāhu aḥad
Bu söze hücçet ki yokdur aña red
- I 269a, J257a
- (c) Āğāz-ı Dāsītān
25. Bir gün ol Sulṭān 'Alā'ü'd-dīn sa'id
Şordı nolur ḥāl-i gāzi vü şehid
26. Bildi anı kim gāzā key iş olur
Gāzī' olanuñ ḥaşrı bīteşvīş olur
27. Gāzī olan ḥaḳ dīnūndür āleti
Lācirem hoş olasıdur ḥāleti
28. Gāzī olan Tangırınuñ ferrāşıdur
Şirk çirkinden bu yiri arıdur
29. Gāzī olan Ḥaḳ kılıcıdur yaḳīn
Gāzī' olur pūşt ü penāh-ı ehl-i dīn
30. Anı ki' ola Tangrı yolında şehīd
Öldi sanma kim diridür ol sa'id
31. Ḥaḳ ḳatında rızḳ içindedür olar
Ölmediler belki zindedür olar
32. Pes heves itdi ki' ide ol bir cihād
Ola kim gāzī uralar aña ad
33. Leşkerini cem' idüp girdi yola
Gündüz Alp Erṭuğrul anuñla bile
34. Daḫı Gök Alp ü Oğuzdan çok kişi
Olmışıdı' ol yolda anuñ yoldaşı
35. Ḳonyadan çün geldi Sulṭān Yüğine
Ḳatına geldi ḥalāyḳ yükine
36. Baylara i'zāz u ikrām eyledi
Yoḫsula iḫsān u in'ām eyledi
37. Dār-ı küfre saldı oradan çeri
Ki' iller urup öldüreler kāfiri
38. Anda Erṭuğrul çoğ itdi kārızār
Lācirem oldı cihānda nāmdār
39. Urdı bīḫad il ü aldı genc ü māl
İtdi leşker dār-ı küfri pāyimāl
40. Ol yörede durdı bir ḳaç vaḳt şāh
Tā kim ola kāfirüñ işi tebāh
41. Şulḫıdı Tatar anuñla ol zamān
İşidicek kāfere' olduḡm revān
42. Bulıban fırsat girü il urdılar
'Aḫdi bozup girü kīne durdılar
43. Bu ḥaberden irdi çok teşvīş aña
Lābüd oldı girü dönmeḳ iş aña
44. Virdi ol eṭrāfı Erṭuğrula şāh
Ki' ide def'in ehl-i küfrüñ sāl u māh
45. Bu kadar fetḫ olıban rûzī aña
Döndi gitdi girü Ḳonyadın yaña
46. Uydı anda çok kişi Erṭuğrıla
Oldur iş kim dāniş ile toğrıla
47. Ol gelenlerle göñül berkitdi ol
Ḥaḳ yolına cānını terk itdi ol
- E 241a, G235b
B290a
D210a
C267a
H252b
F260b
J257b
G 236a, I269b
B290b
E241b
D210b
C267b
F261a

Ahmedî's History of the Ottoman Dynasty

48. Yüridi Sögüt iline geldi ol
Kılıçla ol yöreyi aldı ol H253a
49. Bunun üstine çü geçdi az zamân
Yüzini dönderdi andan bu cihân J258a
50. Gitdi Ertuğrul cihândan yirine
Oğlu 'Osmân kaldı anuñ yirine
- (d) İmâret-i 'Osmân ve Şıfat-ı Kâr ve Sîret-i Ü
51. Oldı 'Osmân bir ulu gâzî kim ol
Nireye kim vardıysa buldı yol B 291a,I270a
52. Her yaña virbidi bir bölük çeri
Ki ' il uralar katl ideler kâferi
53. Bilecügi feth itdi ' ol nâmdâr
Eyneğöl ile dahı Köprihişâr
54. Durmadı her yaña leşker saldı ol
Az zamânda çok vilâyet aldı ol
55. Kâferi yıqub yakup ol nâmdâr
Bursa vü İzniki eyledi hişâr E242a
56. Eyle taqrîr itdi Hâk 'azze ve cel
Ki ' almadın ol ikisin irdi ecel
- (e) Pâzişâhî-i Orhân bin 'Osmân
57. Ol öliceke aldı yirin Orhân
Aña didi ' ehl-i kerâmet ki ' "ur hân!" G 236b
58. Her yañadan yürüyiben bir çeri
Rûz u şeb târac itdi kâferi A 66a, F 261b, J258b
59. 'Avret oğlan bulduğun itdi esîr
Kırdılar bâkî ne var bernâ vü pîr C268a
60. Kâfer üzre aqdılar a'vân-ı dîn
Andan itdiler gazâ adın akın D211a
61. Kâferi karşı yirinden sürdiler
Küfri yire soqıban yitürdiler H253b
62. Her yañadın 'ilm ehli yitdiler
Dîn ne durur şer' taqrîr itdiler
63. Nirede kim varıdı âşâr-ı şirk
Yudı tevhîd anı vü kalmadı çirk I270b
64. Ol zamândan kim farîza ' oldı gazâ
Bâri anlar bigi kim kıldı gazâ B291b
65. Key ulu gâzî ' aldı biş altı hişâr
Bunlar aldı bunca ' il ü şehri diyâr
66. Çünkü Hâk Orhânı itdi pâzişâh
Oldı ol dîn ehline püşt ü penâh
67. Oldı 'âlî cāvizân râyât-ı dîn
Oldı zâhir tâ ebed âyât-ı dîn
68. Munşıfıdı Orhân u dâdger
Unıdıldı ' anuñıla 'adl-i 'Ömer
69. Kanda kim 'Osmâniler 'adli ola
Orada 'adl-i 'Ömer nişe ' añıla E242b
70. Mescid ü mihrâb bünyâd eyledi
Niçe dâr-ı hayr âbâd eyledi
71. Her yaña kim virbidi ol bir çeri
Yıqıban yaqdılar oda kâferi F262a
72. Toğru geldi her ne ki ' işledise ol
Yirine yitdi ne başladısa ol G 237a, J259a

Kemal Silay

73. Geldi her yirden aña çok sım ü zer
Kul u karavaş lafif ü sımber
74. Rāyet-i küfr oldı anda sernigün
Kāferün beglerin itdiler zebün
75. Az zamānuñ arasında ol bölük
Yoşsul iken cümlesi oldı mülük
76. Çünkü nuşret buldı Hākdan nāmdār
Bursayı aldı idiben hişār
77. Yıkıban anda kelisāyla deyr
Mescid eyledi binā vü dār-ı hayr
78. Var durur şimdi hayr ol dārda
Toludur ni'met der ü divārda
79. İzniki dağı çeküp renc ü ta'ab
Aldı çün fethini eyledi taleb
80. Aldı anı kāfirin kıldı helāk
Şimdi mü'min yiridür ol āb ü hāk
81. Gör ki nice dār-ı İslām oldı ol
Gör nice 'ilm ehliyile tıldı ol
82. Pāk-dīn idi Orhān pāk-i'tikād
'İlm ehli buldılar andan murād
83. Geldi katına Sinān kim ol fakır
Olmışıdı fakr elinde esir
84. Dir iken ki ' el-fakru kāde en yekün
Baht oldı ' aña 'anāda rehnümün
85. 'İlm adına itdi ' anı Paşa Sinān
Buldı andan māl u cāh u nām u nān
86. Bir bahādur server idi Orhān
Ki ' aña dirlardi Nerīmān-ı Zamān
87. Atduğı oğdan uşanurdu kader
Ejdehā rümhinden iderdi hazer
88. Kılıcı ' anuñ bir muşavver merg idi
Şanasın ol bād, cānlar berk idi
89. Gürzin alduğda ele ol nāmdār
Düşer idi korkıya Sām-ı Süvār
90. Başşışı varıdı likin Hātemi
Küşışı varıdı likin Rüstemi
91. Mü'mine rahmetdi āfet kāfire
Şalmışıdı biñ muhāfet kāfire
92. Mıhriyidi mü'mine anuñ şifā
Kahriyidi kāfire anuñ şekā
93. Lāza düşmiş idi andan velvele
Ungurusuñ illerine zelzele
- (f) Firistāzen-i Orhān Süleymān Paşa-rā be-isreyaka ez-berā-yı Gāzā ve Cihād
94. Ulu oğlıydı Süleymān Paşa nām
Andayıdı şart-ı serverlik tamām
95. Hem şecā'at hem şehāvet ehlidi
Hem siyāset hem riyāset ehlidi
96. Hüb evşāfıla ol mevşūfıdı
Şöyle kim elţāfıla ma'rūfıdı
97. Dāyimā iderdi cehd ü ictihād
Kim ölince dīn yolında ' ide cihād
98. Fikre düşdükde ol Aşaf-rāyıdı

Ahmedî's History of the Ottoman Dynasty

- Cenge girdüğünde şaf-ārāyıcı
 99. Ne faziletdür gazā bilür idi
 Hāq yolında terk-i cān kılurıcı
100. Şīr-gīr idi vü hem şimşīr-zen
 Hāşm-bend idi vü hem leşker-şiken
101. Virbidi isregeçeye ' anı Orhān
 Kim gazā ide orada bir zamān
 B 293a, G 238a
 I 272a, J 260a
102. Kim yūriye leşker ile ' ol nāmdār
 Memleket fetḥ ide vü şeh̄r ü diyār
 E243b
103. Ne ki kāfirde bulurisa yıka
 Hānumānların kamu oda yağa
 C269b
104. Da'vet ile gelmeyeni öldüre
 Leşker-i İslāmı gālib oldura
105. Tangrı emri vü atası rāyla
 Vardı kāfir iline leşker bile
 H255a
106. Dīn için itdi orada çok gazā
 Oldı gāzī olmağa adı sezā
107. Nireye kim vardı gālib oldı ol
 Çok diyār u şeh̄r ü kal'a aldı ol
 D212b
108. Ol arada ol kadar eyledi ceng
 Ki ' andan uşanurdu mağribde Fireng
109. Qanda kim irdiyise ol nāmdār
 Fetḥ idüp iller aldı vü diyār
 F263b
110. Her murādı kim diledi buldı ol
 Lacirem bir ulu sultān oldı ol
111. Kal'alar virdiler aña māl u bāc
 Aldı kāfir beglerinden çok ḥarāc
112. Qanda kim buldı kelisā yıkdı ol
 Nākūs u zūnnārı oda yaqdı ol
113. Yire soqup eyledi küfri nihān
 Lā ilāhe illā'llāhı kıldı 'ayān
 J260b
114. Çok kelisā yıkdı mescid yapıdı ol
 İkilik yoğdı bire tapdı ol
 I272b
115. Niçe kez eyledi anda ol kıtāl
 Niçe küfr ehlini itdi pāyimāl
 B293b
116. Vize vü Mıgalkara vü İpsala
 Fetḥ oldı aña bu üçü bile
 G238b
117. Anda kāfir leşkeri oldı zebūn
 Rāyet-i küfr anda düşdi sernigūn
118. Az zamāndan çünki geçdi ay u yıl
 Toldı Allāh Ekber ile şeh̄r ü il
 C 270a, E244a
119. 'İsī tapıldığı yirde ol zamān
 Şimdi añılan Muḥammedür hemān
 A66b
120. Bir zamāndan irdi ' aña çeng-i ecel
 Çäre ne Hāq emrine 'azze ve cel
 H255b
121. Fi'l-meşel nedür cihān bir rehğūzer
 Bunda uğrayan kişi lābūd gider
122. Çünki adı yir durur ne bulsa yir
 Öñmegil anı niçe gerekse yir
 F264a
123. Dünyenüñ mihrini gönülünden gider
 İşbu menzilden ki ' emel durur gider
 D213a
124. Çok emel dutup saña kim didi az
 Çün bilürsin 'ömrüñi kim olur az

Kemal Silay

125. Fikr it kimleri ahr itdi cihn
Kimler olmuřdur yir altında nihn
126. Topraęu her zerresin itsen taleb
Bulma bin zlf  hl  hat u leb
127. Hb yazar hb nař urur dzer I273a
un tamm ider anı gir bozar
128. Luf u ahrı Haun olma-un 'ayn
Emr ile geldi vcda bu cihn
129. Bisler  arturur irdkde keml B294a
Ol kemle irdrr nař u zevl
130. Oęhyiun itdi nle Orn
Olye nef' eylemez h u fięn
131. Bir zamn unkim bu ar-ı bgn
Geh serefraz oldu v geh sernign
132. Gndz  gice yridi mihr  mh G239a
Geldi gitdi rz u hefte sl u mh
133. Geh hazn itdi v geh tze bahr
Gh tre řeb geh rřen nehr
134. Tangrıdan va'de iriben Orn E244b
Oldı bundan hld bęma revn
135. Dutıban otuz touz yıl tc u tat F 264b, H256a
Cennetn glzrına ilette rat

(g) Pziřh-i Murd Beg Gz S Sl Bd

136. Aldı anun yirini Gz Murd
Kim cihd u gzv idi aa murd
137. Pziřh-ı kmil  dnyd
řhb-i tedbr  ehl-i ryd D213b
138. Gnli pest  himmetiyidi blend
Nef'i oę u yoęd anda gzend
139. ayęus daı ' olsa ol řadnd I273b
Hr iinde gl gibi hndnd
140. Her ki ' aa irse fakr  y garb
Ni'metinden bulurd oę nařb
141. Nie dřmiřlere oldu destęr B294b
Nieleri itdi yosulken emr
142. Nielern břını gtrdi ol
Yirden  pes gklere yitrdi ol
143. Bnevlkdan oyuban enderi
atma geldi Hll-i enderi
144. Bu amusıla ki 'ilmi azd
Her hnerde 'ar v nszd
145. Grbet  hlin  fakrin bildi ol
Lufıla ' anı ehl-i manřb kıld ol
146. ıbet mlke anı itdi vezr
Ne vizret ki ' oldu bir ulu emr
147. řh olanun iři hd byle gerek C 271a, F265a, G239b
Ki ' olmaya lev-i keremden adı hk
148. Pziřha řyle gerekdr nazr
Kim atında ' ola berber hk  zer
149. řhda gerek ki ola ymn-i hmy H256b
Kim melik ola irerse ' aa gedy
150. unki ol Gz Murda irdi bat J261b

Aḥmedî's History of the Ottoman Dynasty

- Buldı ārāyış anuñla tāt u taḥt
 151. Nezr itdi kim ide dāyim gāzā
 Anı ide kāfire ki ' oldur sezā
 152. Vardı anda kuvvet ü tāt u tūvān I274a
 Nevcūvānıdı vü hem nevphelevān
 153. Ol bahādurlıḡda key ma'rūfıdı E245a
 Hem gāzāya himmeti maşrūfıdı
 154. Oldılar yaḡı aña ḡardeşleri B 295a, D214a
 Ḳamunuñ yitdi elinde işleri
 155. Ḳılıcından oldılar cümle tebāh
 Olmışıdı aña Ḥaḡ luḡfı penāh
 156. Evvel olıdı ki Rūma şundi el
 Ḳaysara irürdi çok dürlü zelev
 157. Aldı Engüriyyeyi ol ḡarb ile
 Tıtdı Sulṡān Yüḡini hem ḡarb ile
 (h) Meşāf ve Ceng-i Ḳaramaniyān bā-Murād Beg ve Hezīmet-i Leşker-i Ḳaraman
 158. İtdi anuñla Ḳaraman şāhı ceng
 Likin oldı yir yüzi gözine teng
 159. Her yañadan istedi ' ol 'avn ü meded F265b
 Ol penāh oldı aña ki ' oldur şamed
 160. Her bahādur kim Tatarda varıdı J262a
 Ḳamu aña leşker ü hem yārıdı
 161. Varsaḡ u Turgūd u Türk ü Rūm u Şām C 271b, G240a
 Anuñla bileyidi ' anda tamām
 162. Çün işitdi bu sözi Gāzī Murād
 Germ yürüdi ' edem diyü bir ad
 163. İstemedi kimseneden ol meded H257a
 Fetḡ virdi ' aña tevekkül-çün Şamed
 164. Berk idi vü irişiben urdı ḡarb
 Düşmen ile eyledi şīrāne ḡarb
 165. Cıdalar sındı uşandı tīḡ-i tiz I274b
 Şanayıduñ ḡopdı rüz-ı rüsteḡhız
 166. Hem Tatar hem Türk olıban telef B295b
 Ḳılıcına oldılar anuñ 'alef
 167. Ḳaçdı öñinden Ḳaramān şāh anuñ E245b
 Oldı mihr ile sipihr ü māh anuñ
 168. Raḡt u büngāhı ḡamu terk itdiler
 Cān 'azīz olur olıban ḡitdiler
 169. Çün Ḳaramanluda bilürsin ne var
 Varı daḡı anda oldı tārumār
 170. Niçe begler anda oldılar helāk D214b
 Niçe yigitler düşiben oldı ḡāk
 171. Çün müyesser oldı işbu fetḡ aña
 Ḳıldı 'azmin cezm, kāfirden yaña F 266a, J262b
- (i) Reften-i Murād Beg Gāzī be-isreyāḡa Cihet-i Gāzā ve Fetḡ-i Bilād
 172. Nireye yüz dutdısa buldı zafer B296a
 Ḳılıcı sindāna oldı kārger
 173. Oldı peykānı ' oḡınuñ peyk-i ḡazā
 İrdüḡi yire irişdürdi fenā
 174. Mülki şayd itdi bu kāfī nāmdār
 Şöyle kim Ḳāfı ' eyledi Sām-ı Süvār

175. Çün gazâdan yoğdı anda garaz
Cüz rızâ-yı Hâk ki ' ola aña 'ıvaz B 296b, C 272a, G240b
176. Lâcirem kim kâfere buldı zafer
Kıldı dâr-ı küfri ol zîr ü zeber
177. Tâ'ate ihlâsdur şart-ı kabûl
Tâ'atûn fazlı olur ansuz fuzûl H257b
178. Tâ'atinden kişi anda bula hayr
Hâk ola gönlinde pes olmaya gayr A 67a, I275a
179. Gayrdan gönlünde varısa eşer
Hayr dime tâ'ate kim oldı şer
180. Bulmamışdur hayr her kim didi gayr
Gayrı cândan mahv it ki ' iş ola hayr
181. Hâkdan ayruğı gönülünden sür, düriş
Dileriseñ kim yavuz olmaya iş E246a
182. Bu söz üzre bir hikâyet eydeyim
Saña Kur'ândan rivâyet ideyim
- (j) Hikâyet der-Beyân-ı ŞümT-i 'Adem-i İhlâs
183. Çün Benî İsrâ'ile gâzv oldı farz
Ki ' ödenecek nesnedür şöyle ki karz F266b
184. Hâşm olara leşker-i 'İmlîk idi
Kâfir idi cümle vü zndîk idi
185. Liki mecmû'ı bahâdur tîğ-zen
Tîrendâz idi vü leşker-şiken D215a
186. Ol gâzâya korkudan varmadılar
Hâkkuñ emrine boyun virmediler
187. Düşmene kıldı Hâk anları zebûn
Oldılar cümle zelîl ü ser-nigûn B297a
188. Kırdılar anları idüp dâr u gîr
'Avret ü oğlan kamu ' itdiler esîr
189. Komadılar nesne kamu urdılar
İllerinden dahı cümle sürdiler C 272b, G241a
190. Çün Benî İsrâ'ile irdi ' ol belâ
Oldılar miñnet elinde mübtelâ I275b
191. Bildiler kim terk-i emr idi sebeb
Kim bulara irdi Tangrıdan gâzâb H258a
192. 'Avret ü oğlanlar oldılar esîr
Kalmadı ' anlara kişi ki ' ola emîr
193. Oldılar bîserver ü bîser kamu
Kaldılar bîkuvvet ü bîfer kamu
194. İçlerinde bir peyember varıdı
Ki 'adıla aña ' Urmiyâ dirler idi
195. Didiler aña ki bize destgîr
Oluban bir kişiyi itgil emîr E246b
196. Kim biz anuñ katına cem' olavuz
Hâşmdan ola ki bir kîn alavuz F267a
197. Urmiyâ didi ki ' emîr olursa siz
Girü şâyed kim gâzâ itmeyesiz
198. Didiler nice ' itmeyevüz kârzâr
Gıtdı oğul u kız alındı diyâr
199. Çün diyâr u oğul u kız oldı yad
Gazvden olam diyen olmaya şâd
200. Hâkdan artuğ çün garaz düşe ' araya
Şirk olur ol Hâkka nice yaraya B297b

Ahmedî's History of the Ottoman Dynasty

201. Dimediler kim idiben kârzâr D215b
 Cân virelüm çün buyurdu Kirdgâr
202. Cân anuñdur yolna terk idelüm
 Göñlümüze 'ışkıñı berkidelüm
203. Zî sa'âdetlü vü zî devletlü cân
 Ki ' ideler Hâk yolna anı revân
204. Ol durur ihlâş kim ol Hâk kıla C 273a,G241b
 Dahı ne varsa gönüldeñ mañv ola
205. Hâr görine gözine kâyinât
 Hâkkı diyen gayra kılmaz iltifât
206. İtdi Tâlütü olara Hâk emîr H 258b,I276a
 Kim ideler düşmen ile dâr u gîr
207. Yüridiler haşm üzre varmağa
 Düşmene kendülerini urmağa
208. Issı günde bir suya uğradılar
 Kamusı dil-sühte teşne-ciger
- 20 . Hâkdan irişdi olara ibtilâ F267b
 Oldılar su içemeğe mübtelâ
210. Vañy oldı ki ' ol şuyı ' içmeye kişi E247a
 Uğrayup geçmek ola andan işi
211. Her ki içe bir avuç içe hemîn
 Eyle iden kişi ola pāk-dîn
212. Bu gazāya ol durur kim yaraya B298a
 Girmeye dahı kişi ol araya
213. Ol ki ihlâş ehli degüldi kamu
 Aldılar şu içdiler kiçi ulu
214. Orada mecmü'ı bîmâr oldılar
 Haste vü bîçäre vü zâr oldılar
215. Çok içenlerüñ olıban cânı süst
 Az içenler oldı cümle tendürüst
216. Yoğıdı ' ihlâşından anlaruñ şafâ
 Lâbüd oldılar belāya mübtelâ
217. Üç yüz on üç kişi kalmışdı hemîn D216a
 Lâki cümle muhliş ü pākîze-dîn
218. Yüridiler Tangrıdan feth isdeyü
 Lâcirem kim oldı işleri eyü
219. Anda Tâlüt itdi Câlütü helāk C 273b, G 242a,I276b
 Oldı 'İmlikiler uçdan uca hâk
220. Çoğ içenüñ çünki ihlâşıdı kem *not Demir*
 Kayğuları bîş oldı lâcirem
221. Az içenüñ çün degüldi ' ihlâşı süst H259a
 Lâbüd oldı işleri cümle dürüst
222. İşbu sözden kim saña itdüm beyân
 Bilinür 'Oşmâniler hâli 'ayân
223. Âl-i 'Oşmānuñ çün ihlâşı ' oldı hâş F268a
 Buldılar Hâk hazretinde ihtişâş
224. Kanda vardılarısa yol buldılar
 İller alıp halka gâlib oldılar
225. Olsa ihlâşında anlaruñ zeled B 298b,E247b
 Düşeyidi ' işlerine bir kez halel
226. İy tevārîhi bilen kişi 'ayân
 Bilüriseñ eylegil baña beyân
227. Kim kopalıdan Muhammed ümmeti

- Kim olar durur **Ḥalīlūn** milleti
 228. Farz olalı bu halk üzere cihād
 Bunlaruñ gibi kim itdi ictihād
 229. Kāfir elinden bu miqdār il ü şehr
 Alıban kaldı mülükün cümle kahr
 230. Ümmetü ta'lū velā tu'lā diyen
 Bunlaruñ-çün didi ' ola fikr eyle sen
 231. Söz öküşdür çünki ol **Gāzī** Murād
 Pāk-iḥlāşıdı vü pāk-i'tikād
 232. Yapdı dāru'l-ḥayr u cāmi' türbe hem I277a
 Bari ölmekden aña daḥı ne ğam
 233. 'Ukbıyicün yapdı dünyāda maḳām D216b
 Ki ' anda āşüde olurlar ḥāş u 'ām
 234. Diriyiken halka ' irerdi rāḥatı G242b
 Öldi hem girü irişür ni'meti
 235. Rūm ilini çün musaḥḥar eyledi C 274a,J263a
 Beglerin kendüye çāker eyledi
 236. Lāza daḥı ' itdi tama' encām-ı kār H259b
 Ara yirde düşdi lābūd ğır ü dār
 237. Gebr ü tersā ğarba deĝin her ne var
 Lāza leşker virbidiler bışümār B 299a,F268b
- (k) Ceng-i Sultān-ı Sa'īd Murād Beg bā-Lāz-ı Gebr ve Şehādet-i Ū ve İnhizām-ı Küffār**
238. Ki ' ideler **Gāzī** Murād ile neberd A 67b
 Kılalar anuñ vücūdın ḥāk ü gerd
 239. İtdi **Gāzī** Ḥān olaruñıla ceng
 Şöyle ki ' oldı yir yüzi anlara teng
 240. Kıpıdı bir ceng arada kim rüzigār E248a
 İtdi tārīhini anuñ yādigār
 241. Başıdı her yaña kim itseñ nazar
 Gevdeyidi nireye kılsañ güzer
 242. Kana ğarḳ olmışdı topraĝıla taş
 La'l-reng olmışıdı her kuru yaş
 243. Yir tolu baş u ten idi kat kat
 Küşteler üstinde yürür idi at
 244. Darbden ol ḥarbde olup zebün I277b
 Kaçdılar küffār oradan sernigün
 245. Kova gitdi düşmeni ḥayl ü sipāh
 Kaldı bir kaç kılıla bir yirde şāh
 246. Durdı ' orada kim dönicegez çeri J263b
 Ol arada bulalar ol serveri
 247. Kanā ālüze olup tā pā vü ser
 Yaturmuş anda bir kāfir meger
 248. Gevdeler içinde olmışdı nihān D 217a,F269a
 Līki **Gāzī** Ḥānı görürdi 'ayān
 249. Çün ğazā irdi yaturken durdı ol C 274b,G243a
 Sıçrayup ḥançerle şahı urdı ol
 250. Ol arada ' ol demde sultān-ı sa'īd B 299b,H260a
 Gāziyidi muṭlaḳā oldı şehīd
 251. Çāre neçün böyledür çarḥuñ işi
 Bāḳı olmaz dāyimā zinde kişi
 252. Gāziyidi vü ğazāda ber Ḥāk ol
 Çün şehīd oldı şehīd-i muṭlaḳ ol

Ahmedî's History of the Ottoman Dynasty

253. İsti'ânet dile rûhından anuî
Ki ' iresin fethe fütûhından anuî E248b
- (I) Pâzişâhî-i Sulţân-ı Pîrüz Bâyezîd bin Gâzî Murâd
254. Çün şehâdet buldı sulţân-ı şehîd
Yirine oturdu Sulţân Bâyezîd
255. Ata dede gibi 'âdil oldu ol
Dükeli işlerde kâmil oldu ol
256. 'İlm ehlini severdi ' ol niknâm I278a
Kılurıdı ' in'âm iderdi ihtirâm
257. Hoş görürdi anı kim 'âbid ola J264a
Hoş dutardı anı kim zâhid ola
258. Şeyh Efendi geldi aña bînevâ
İtdi ' anı mecmû'-ı halka pîşvâ
259. Çok menâşib virdi ' aña ol şehriyâr
İl ü gün ü kal'a vü şehr ü diyâr
260. Rûmdan Sîvâs u Tökâtı ' aldı ol F269b
Câniki ' alup Sâmsûna geldi ol
261. Çünki oldu fetih ol dağı aña
Döndi girü dâr-ı mülkinden yaña
262. Tâ be-hadd-i ' Anâliye şehr ü diyâr G 243b,B300a
Kamusını fetih itdi ' ol şehriyâr
263. Ne Alaşar kodı vü ne Şaruhan C275a
Ne ' Aydın u ne Mentese ne Germiyân
264. Kastamoniyye dağı fetih oldu ' aña D 217b,H260b
Böyle olur devlet işi çün oña
265. Çün Karaman illerine geldi ol
Konya vü Lârendeyi dağı ' aldı ol
266. Komadı ol yörede şehr ü diyâr
Kamusını fetih itdi ' ol nâmdâr
267. Geldi dârü'l-mülke vü oturdu şah
Memleketde kıldı gâyet 'adl ü dâd
268. Halk ol 'adli çün andan buldılar E 249a, J 264b
Ulu kiçi işe meşgûl oldılar
269. Bu kamu Rûm içre bir yir kalmadı
Kim anuî 'adliyle ma'mûr olmadı
270. Kalmadı kişverde ne şahrâ ne tağ I278b
Ki ' olmadı ol kişt ü yâ bustân u bâğ
271. Bir zamândan zühed itdi ' ol âşikâr
İşi tâ'at oldu ' anuî leyl ü nehâr
272. Almadı hîrgiz eline câm-ı mey
Diñlemedi dağı hîrgiz çeng ü ney
273. Şâh-ı 'Osmânî ki 'adleydi 'Ömer F270a
Bildirdi ki ' olur kâdîler bîdâdger
274. İşleri rişvet durur tağyîr-i şer'
Hiç anmazlar ne durur aşl u fer'
275. Dünyeyiçün ki ' aña gerekmez nazâr B300b
Hakkı bâtlı bâtlı hak dir bular
276. Cem' itdi kamusını sordı ol
Ne ki aldılar girü virdürdi ol
277. Geregince itdi anlara cezâ G244a
Yavuz işlüye yavuzlukdur sezâ
278. Cehd ile bir zerre getürdi yola C275b

Rästrülük hod olardan nice ' ola

- (m) Haber Āmeden ez-vefāt-ı Sultān Berķūk be-Bāyezīd Beg
279. Bunuñ üstine çü bir kaç rüzigār
Gitdi vü geldi girü leyl ü nehār
280. Emriyle Hālīkuñ 'azze ve cel
Mısr sultānna irişdi ecel
281. Bunı ' işidüp Şāma ol kaçd eyledi
Mısr binüm oldı diyü söyledi
282. Dimedi ol öldi ben daħı ' ölürem
Şöyle kim ol öldi ben daħı ' ölürem
283. Öldügünden saña gerekse haber
Kõnşılar öldügine eyle nazār
284. Nüşirvāna didiler müjde iy şāh
Kim fulān düşmen ölüp oldı tebāh
285. Didi oldur müjde kim ben ölmeyem
Şöyle kim ol öldi ben daħı ' ölmeyem
286. Müjde neçün ben daħı öliserem
Şöyle kim ol öldi hāk olısaram
287. Düşmen öldügi habercidür saña
Kim varursın sen daħı hem ol yaña
288. Fursatıdur diyibenüñ dutdı yol
Leşker ile Mildeniye vardı ol
289. Feth itdi ' anı egirdüp bir zamān
Girü dāru'l-mülke döndürdi 'inān
290. Geldi kim kış otura yarak ide
Girü yazın Şām fethine gide
291. Bu kamu itdügi ' anuñ tedbīr idi
Bilemedi anı kim taķdır idi
292. Ādemī tedbīri gelmez hiç işe
Orada kim Tangrı taķzīri ' irişe
293. Her ne kim taķdır ise nāçār olur
Pes bu tedbīri eyit nişe gelür
294. Bu arada Rūma yüridi Temūr
Mülk taldı fitne vü havf u fütür
295. Çün Temūruñ hiç 'adli yoğdı
Lācirem kim zulm ü cevri çoğdı
296. Zikri vahşet, çünki vahşetdür yakīn
Anı añmamaķ durur hīle hemīn
297. Ol fütür içinde gitdi şehriyār
Yıkılup yakıldı çok şehr ü diyār

A 68a, E 250a,F271a

(n) Pādişāhī-i Sultānu's-sa'īdi's-şehīd Emūr Süleymān
-Nevvera'llāhu Kābrehu-

298. Mūr Süleymān oldı ' anuñ yirine şāh
Gün gibi rüşen ne hācetdür güvāh
299. Ol arada kim ola ol dādger
Kim olur Nüşinrevān u yā 'Ömer
300. Himmeti katında ' anuñ bilgil 'ayān
Bir cevedür Cevne vü Hindüstān
301. Mühr urduğında mūma hātemi
Bir gedāya kıl ider yüz Hātimi
302. Hūlkunuñ hüsnine gāyet yok durur

Ahmedî's History of the Ottoman Dynasty

- Luḫfına hîrgîz nihâyet yok durur
 303. Hüsniñüñ vaşfın işidüp Müşterî
 'İşkına' oldı cân viriben müşterî
 304. Atınuñ na'lin görüp dir âfitâb G245a
 İmrenüp yâ leyteni küntü türâb
 305. Gerçi leşker var u genc ü destres
 Likin itmez mülk almağa heves
 306. Himmeti katında ' anuñ mülk-i zemîn
 Bir üvezüñ kanadıncadur hemîn H262a
 307. Mülk isdese ' olmadın arada harb
 Fetḫ olaydı aña şark u garb I280a
 308. Ol mürüvvetlü durur ehl-i 'aâ
 Ol fütüvvet issidür ni'me'l-fetâ
 309. Kıbrden olup durur nefsi berî
 Hem yavuz ahlâkdandır ol arı
 310. Hüb efşâfına ' anuñ yokdur kerân
 Pes anı ben nice ideyim beyân
 311. Bikerân nesneyi kimdür kim bile
 Yâ anuñ şerḫin tamâm idibile
 312. 'Ömrden ger virilür ise amân B 302a, D 219a,F271b
 Tangrınuñ fazlıyla bir kaç zamân
 313. Bir kitâbe daḫı bünyâd ideyüz
 Mîr Süleymân nitdi anda eydeyüz
 314. Ol meliklerden ki zıkr itdüm saña E250b
 Adların evşâfıla öñden soña
 315. Bu melik adı nola geldise soñ
 Çün kamudan rütbet ile oldur öñ
 316. Geldiler evvel hezârân enbiyâ
 Pes Muhammed geldi tâc-ı evliyâ
 317. Lâbüd oldı kamusınuñ Hâtemi
 Kim Hâk anuñ-çün yaratdı 'âlemi
 318. Gerçi âhirdür semer evvel şecer
 Liki rütbetde şecerden yig semer
 319. Kim semer getürmek için feyz-i cüd
 Hâkdan irürdi bu eşcâra vücüd
 320. Evvel İncil indi Tevrâl ü Zebür G245b
 Şoñra Kur'ân ki ' ol durur yikpâre nür
 321. Gül benefşeden yig oldı bigümân C 277a, I280b
 Lâbüd andan şoñra gelür ol 'ayân
 322. Tebbet öñdin Süre-i İhlâşdan H262b
 Nişe yazıldı diyeyim diñle sen
 323. Anuñ için kim bile halk-ı cihân
 Kim soñ öñden yigrek olur bigümân
 324. Çün bu şahıdı ' âferînişden murâd
 Kamudan şoñra geliben buldı ad
 325. Ben daḫı anuñ adına ' idüp hitâm B 302b, F 272a,J266a
 Eyledüm bu nazmı vaşfila tamâm
 326. Ahmedî hem hizmetine irdi ' anuñ
 Yolına cân u cihânı virdi ' anuñ
 327. İrdi bu iqbâl ü 'izze lâcirem
 Zî hudâvendî vü sultân-ı kerem D219b
 328. Nesneye naḫdın viren eyle olur
 Fikrsüz iş işleyen gümreh olur

329. Niçe kim 'âlemde säyevâr u nür
Devletine irmesün anuñ fütür
330. Eksük olmasun cihândan säyesi
Çarh olsun rifatinüñ pâyesi
331. 'Ömr bâğna irişmesün hâzân
Yirine kimse getürmesün cihân
332. Bu cihâna ol gereklüdür yakîn
Kim cihânuñ câmı ol durur hemîn
333. Çün tevârîhi bu resme ' itdük beyân
Kim işiden kişi ' anı añlar 'ayân
334. Girü İskender sözini eydelüm
'Âkıbet noldı anı şerh idelüm
- E251a
F 272b,I281a

Textual Variants

(a) Tevârîh-i...bâ-küffâr: B Zıkr-i mülük-i âl-i 'Osmâniyân, CF Dâstân-ı tevârîh-i mülük-i âl-i 'Osmân ve gazv-i işân bâ-küffâr, D Dâstân-ı tevârîh-i âl-i 'Osmân ve gazâhum bi'l-küffâr, E Dâstân-ı tevârîh-i âl-i 'Osmân ve gazv-i işân bâ-küffâr, G Muqaddime-i sîret-i 'Osmâniyân, H Dâstân-ı tevârîh-i mülük-i âl-i 'Osmân ve gazâ'-i işân bâ-küffâr, I Dâstân-ı tevârîh-i mülük-i âl-i 'Osmân ve gazâ-yı işân bâ-küffâr, J Tevârîh-i mülük-i âl-i 'Osmân//

1. bu: B ben/ çün: BGJ çü/ gönülme: I göñline//
2. dañı sözler vesvese: E vesvese dañı sözler/ ol: FGIJ om./ ilhâmdur: J ilhâm durur/ çâresi nedür anuñ: BEG çâresi anuñ nedür//
3. melikler: J mülük/ ki anları zıkr eyledüm: E kim anı şerh eyledüm/ hâletün ü sîretini: DEFH hâletini sîretini, G hâleti vü sîretini//
4. kâfirdi: E kâfırdı/ biş u luft: F biş luft/ luft: EFGJ mihr//
5. 'adlini: F hâlini/ niceyidi: E nicedür/ işit imdi şerhini: B işit eydeyim anı, CH işit ideyim şerhini, E işit idesin şerhini, F işit ideyim şerh anı, G işideyim şerhini, D işit idem şerh anı, I işit diyeyim fazlını/ J om. couplet 5//
7. zulum: I zulüm/ ellerin boyamadılar: DI ellerini yumadılar/ F om. couplet 7//
8. zulum: I zulüm/ zâbtıla: E zâbdıla/ gîbi: CEHBIF bigi/ âsân gele: B âsân ola/ GJ om. couplet 8//
9. vardur: F var durur/ bize çok zeled: F çok dürlü zeled/ çok: B çoğ/ zeled: D zeled, B hâlel/ idelüm: CH eydelüm/ şimdi: I om./ ki anda yok: E kim yok/ idelüm...hâlel: B eydelüm şimdi ki ' anı yoğdur zeled/ J om. couplet 9//
10. çün: H çünki/ ol kamu: J kamu ol/ F om. couplet 10//
11. begleri: I begleriñ/ kim: I om./ Müsülmân idiler: F Müsülmân idi/ dâdger: B dâzger/ hem dâdger: F vü hem dâdger//
12. kamusunuñ: E kamunuñ/ işi: F om./ cidâl: B cizâl/ vü: B om./ mâl: G mâl, J kamu//
13. kitâba: E kitâbda/ ola: F oldı/ ki...tamâm: E kim ola bu nâme anuñla tamâm/ J om. couplet 13.
14. gazâvet-nâme: F gazâvet-nâmedür, J gazâvetdür/ düzeyim: E düzeyin, F idem/ saña: J men saña/ itirâz: J عراض / itme: ACGIJ idüp, F idip/ baña: J saña//
15. gâziler: JG gâziler, H gâzileri/ nişe: D om./ añldı: EFJ geldi, H añdı/ anlar: B olar, E adı/ neçün: J nişün/ geldi: JFE oldı/ I has couplet 15 post heading (b)//

(b) İsti'zâr-ı...gâziyân: B Dâstân-ı tevârîh-i mülük-i âl-i 'Osmân ve gazv-i işân bâ-küffâr isti'zâr-ı kazıyye-i gâziyân, FC İsti'dâr-ı te'hîr-i kışsa-i gâziyân [F has heading (b) post couplet 13], I İsti'dâd-ı te'hîr-i kışsa-i gâziyân [I has heading (b) ante couplet 15], D te'hîr-i kışsa-i gâziyân [D has heading (b) post couplet 14], E İsti'zâr-ı te'hîr-i kışsa-i dâstân-ı gâziyân [E has heading (b) post couplet 16], H İsti'dâd-ı te'hîr ve kışsa-i gâziyân, GJ om. heading (b)//

16. õñ: J õng, B ilk/ dîrem: EG didüm//

Ahmedî's History of the Ottoman Dynasty

17. feyz: B om./ 'aql: C 'ayn//
18. ol üçden: DI üçinden, F üçden, J bu üçden/ yigrekdi: HDFC yigrek idi, J yigrekdür, E yig idi/ lâcirem: DF lâcerem/ soñra oldı: J soñradur/ lâcirem... 'ayân: E oldı soñra lâcirem andan//
19. soñra: J songra/ Hâtim: EDFIB Hâtem/ vü: E bu, JFB om./ kamudan: J kamusından/ eşref: B eşrâf//
20. kitâbuñ: J kitâbung/ anlara: E aña/ fazlıla...olan: J fazlıla ol üçine nâsih olan//
21. soñra: J songra/ oldı: A olıdı/ kamunuñ: J kamununı, G kamusunıñ/ hâtimi: IDEF hâtemi, B ol hâtemi//
22. pâzişeh: G pâdişeh, FC pâdişâh, D pâdşâh, BI pâzişâh/ yukaru: FB yuğaru/ pâzişeh olur mı: H pâzişâh olur mı, D pâdşeh olur mı/ J om. couplet 22//
23. baħr: G كورچار / baħr ka'ında: E baħr-i ka'ında/ ħâr u ħas: A ħâr ħas, H uş u ħaşş u, E uş has u/ ħâr...kâlur: C uş ħar u hâşâk yukaru gelür, F uş ħas u hâşâki yuğaru gelür, B uş ħar u ħâşâk yuğaru gelür, G uş ħas u ħâşâk yukaru kâlur/ kâlur: EHI gelür/ J om. couplet 23.
24. ki: D om./ yokdur: BFJ yoğdur//
- (c) Āğâz-ı dâsitân: J Sîret-i Sultân 'Alâ'ü'd-dîn, G Zîkr-i sîret-i Sultân 'Alâ'ü'd-dîn, E şğâz-ı dâstân-ı Sultân 'Alâ'ü'd-dîn, F Āğâz-ı dâstân, Maṭla'-ı dâsitân, H om. heading (c)//
25. nolur: J noldı, E nedür, G ne olur//
26. ġâzî olanuñ: E ġâzinüñ hem, G ġâzîlerüñ, I ġâzî olanuñ, J ġâzî olan//
27. ġâzî olan: G ġâzîdür çün/ ħağ dînuñdür: E dîn-i ħağkuñ, I ħağ dînuñdür, B ħağ dînuñ/ lâcirem: F lâcerem/ D om. couplet 27//
28. Tangrınuñ: D ħağ dînuñ, JCI Tañrınuñ/ şirk çirkinden: E şirkden/ bu yiri: G cihâni, E bu yir yüzini/ B om. couplet 28//
29. ġâzî olur: G hem daħı/ püşt ü penâh-ı ehl-i dîn: C püşt ü penâh u ehl-i dîn/ ġâzî...ehl-i dîn: E ġâzîdür püşt ü penâh u ehl-i dîn/ olur: F olan//
30. ki ola: D kim ol, E ol ki/ Tangrı: CFHG Tañrı/ kim: JG ki/ diridür: A ددی / anı...şehîd: J ol ki Tangrı yolına ola şehîd/ I om. couplet 30//
31. içindedür olar: C içinde durur ol, B içinde olar/ zindedür olar: A zindedür اولور, C zinde durur olar/ J om. couplet 31//
32. ol: GEJ om./ bir: B om./ kim: GJ ki/ uralar: ID vireler//
33. idüp: FB idip/ Gündüz: G كندو, J كويدر / Gündüz Alp: E gün bigi, I kendüzi olup, D gündüz olup/ Erṭuğrul: CID Ṭuğrul, B Erṭuñrıl/ anuñla: C anuñıla//
34. Gök Alp: J كوك آلوب, D كوك اولوب / ü: G om./ çok: BJ çoğ/ olmışıdı: J oldılar/ anuñ: J anung/ E om. couplet 34//
35. Konyadan: G كونيدن / çün: JDBE om./ Sultân Yüġine: J ħalâyık öñine, E Sultân Öygine/ ħalâyık: J kamusı/ ante couplet 36 E add. heading: Nüvâht kerdem-i Sultân ber-tüvânger ve dervîş//
36. i'zâz: B اغزار / yoğsula: EG yoğsula/ ihsân u in'am: IB in'am u ihsân/ post couplet 36 G add. heading: Zîkr-i imâret-i Erṭuğrul//
37. dâr-ı küfre: I dâr u küfre/ saldı oradan çeri: F oradan saldı çeri/ oradan çeri: D oradan bir çeri/ ki iller: G k'illerin/ iller: J il/ urup: F urıp/ öldüreler: G kıralar/ kâfirî: D kâferi, FH kâfere/ dâr-ı...çeri: E saldı dâr-ı küfre oradan çeri/ ki...kâfirî: E kim urup ilin kıralar kâfiri//
38. Erṭuğrul: B Erṭuñrıl, CJDHFE Erṭuğrul/ çoğ: ED çok, BJ çoğ/ kânzâr: FDCB kârzâr, H kârüzâr/ lâcirem: DF lâcirem/ nâmdâr: HIE nâmuđâr, D tâcdâr//
39. urdı: G orda/ il ü aldı: J iller aldı, DGHI il aldı/ genc ü mâl: D genc mâl/ dâr-ı küfri: I dâr u küfri/ pâyimâl: BD pâyimâl//
40. yörede: I orada/ durdı: BFD turdı/ kim: FCDIHB ki/ kâfirüñ: B kâferüñ/ tebâh: C penâh/ JGE om. couplet 40//

Kemal Sılay

41. **şulhıdı**: D ملجیدی, I şulhıdu/ **kāfere**: DG kāfir, EBIF kāfire//
42. **bulıban**: JI buluban/ **bozup**: FB bozıp/ **durdılar**: EFB turdılar//
43. **irdi**: F om./ **çok**: JB çoğ/ **aña**: J anga/ **lābūd...aña**: döndi gitdi girü Yünāndan yaña//
44. **eṭrāfi**: D eṭrāfa/ **Erṭuğrula**: B Erṭuñrıla/ **ki**: E kim, J om./ **ehl-i küfrün**: E küfrün, I küfrün anda/ **virdi...şāh**: E vardı ol eṭrāfa Erṭuğrulla şāh/ G om. couplet 44//
45. **olıban**: J oluban/ **aña**: J anga/ **gitdi girü**: HF girü gitdi/ **Ḳonyadı**: DE Ḳonyadan/ **yaña**: J yanga/ G om. couplet 45//
46. **çok**: BJ çoğ/ **Erṭuğrula**: B Erṭuñrıla, IFHEJ Erṭuğrula/ **kim**: G ki/ **toğrula**: J toğrula//
47. **ol**: F bu/ **gelenlerle**: J gelenlere/ **Ḳaḳ...ol**: ID kılıcıla ol yiri berkitdi ol//
48. **yüridi**: E yürüyüp/ **Sögüt**: B Sögüd, F Sögürd/ **geldi ol**: E geldiler/ **aldı ol**: E aldılar/ **yüridi...ol**: G pes cihāda şıḳkı key kıldı ol/ DH om. couplet 48//
49. **geçdi**: D gitdi/ **dönderdi**: CBE döndürdi/ G om. couplet 49//
50. **Erṭuğnı**: HIFDJ Erṭuğrul, B Erṭuñrıl/ **ḳaldı**: J oldı/ **anuñ**: J anung//
- (d) **İmāret-i...ū**: E İmāret-i ‘Osmān ve şıfat-ı kār ve şöret-i ū, G **Zıkr-i imāret-i ‘Osmān**, I İmāret-i ‘Osmān ve şıfat u sīret-i ū [I has heading (d) post couplet 49], H İmāre-i ‘Osmān ve şıfat-ı kār sīret-i ū, B İmāret-i ‘Osmān ve sīret-i ū, D Salṭanat-ı ‘Osmān Gāzī, J İmāret-i ‘Osmān bin Erṭuğrul//
51. **kim ol**: GJ ki ol/ **nireye kim**: J nireye/ **vardıysa**: J vardıysa ol//
52. **her yaña**: F bir yaña, J her yaña/ **vırbidi**: DHFG birbidi, J ivürdi/ **ki**: EJ om./ **uralar**: J alalar, G uruban/ **kāferi**: E kāfiri//
53. **ol**: E om./ **itdi**: C idüp/ **nāmdār**: IB nāmver, H nāmudār, J şehriyār/ **Köprühişār**: BJ Köprühişār/ **Eynegöl...Köprühişār**: G Buesa vü İzniki eyledi hişār//
54. **durmadı**: FDEB ṭurmadı, J durmadın/ **yaña**: J yanga/ **çok**: BJ çoğ/ G om. couplet 54.
55. **kāferi**: DEBFI kāfiri/ **yıḳup yaḳup**: BF yıḳıp yaḳıp, J yıḳup yaḳup, D yaḳıp yıḳıp/ **Bursa**: C Bursa, J Burşa, B Buruşa, E Bursayı/ **İzniki**: BJHF İzniki, D İznik/ **eyledi**: E kıldı/ G om. couplet 55//
56. **itdi**: J eylemiş, G itdi kim/ **Ḳaḳ**: EF Ol, J om./ **ki**: E om./ **almadın**: D almadı/ **ikisin**: E ikisini, G ikisi, FIH ikiyi, CDB iki//
- (e) **Pāzişāh-i...‘Osmān**: F Pādişāh Orḫān bin ‘Osmān, E Pāzişāh-i Orḫān bin ‘Osmān bin Erṭuğrul [E has heading (e) post couplet 57], J Pāzişāh-i Orḫān, D Salṭanat-ı Orḫān Gāzī, G Pādişāh-i Orḫān, I Āğāz-ı dāsītān-ı Orḫān, H Āğāz-ı ḫikāyet ve dāsītān-ı ū//
57. **ölicek**: G gidicek/ **aña**: J anga, H k’ana/ **didı**: J dir/ **aña...ḫān**: B ki ’ aña didi ehl-i kerāmet ur ḫān, E didi pes ehl-i kerāmet ur ḫān, F k’ana didi ehl-i kerāmet ur ḫān//
58. **yañadan**: J yanga, HC yañadın/ **yüriyiben**: E yürüdübən, J yüriyibeni, G yürüdübən, I yürüyübən/ **kāferi**: BDE kāfiri//
59. **itdi**: BCJ kıldı/ **ḳurdılar**: B kıldılar/ **ḳurdılar bākī ne var**: J ḳurdılar daḫı ne var/ **bernā vü pır**: yigid ü pır//
60. **kāfer**: CDEFI kāfir, G ehl-i küfr/ **aḳdılar**: G çü aḳdı, F aḳdılar, BJ aḳdılar/ **andan**: J anda/ **aḳın**: BF aḳın, E anın//
61. **kāferi**: CDBEFI kāfiri/ **soḳuban**: DI soḳuban, F soḳuban/ **küfri...yitürdiler**: G yirlerin yurd eyleyübən durdılar, J dīn ne durur şer’ taḳrīr itdiler, E yirlerin yurd eyleyübən tutdılar//
62. **yañadın**: DIFB yañadan/ **yitdiler**: D bitdiler/ **ne durur**: A ne ’ دور / şer’: DC şer’i, G şer’a, I şerḫu/ **her...yitdiler**: G başını dīnün göge yitürdiler/ **dīn...itdiler**: B küfri yire soḳuban hīç itdiler/ couplet 62: E başını dīnün göge yitürdiler- küfri yire soḳuban yitürdiler, J om.//
63. **kim**: J ki/ **çirk**: H şirk/ **vü**: J om./ **ḳalmadı**: J ḳomadı//
64. **ol zamāndan kim**: G ol zamān ki/ **kim**: I ki/ **farīza oldı**: E farīzaydı/ **bāri**: FHJ bārī, G بازی / bigi: D gibi//

Ahmedî's History of the Ottoman Dynasty

65. **key:** E om./ **aldı:** CF aldı, G om./ **bunlar aldı:** J bular aldılar/ **bunca:** EJ niçe/ il ü şehri ü diyâr: IBHJ il şehri ü diyâr//
66. **itdi:** FG kıldı/ **pâzişâh:** DCGJ pâdişâh//
67. **cāvizân:** DGJ cavidân/ **râyât-ı dîn:** D âşâr-ı dîn/ **âyât-ı dîn:** E râyât-ı dîn, ID âşâr-ı dîn//
68. **Orhân u dâdger:** B Orhân hem dâzger/ **unıldı:** C unudıldı, I unudıldı/ **'adl-i 'Ömer:** AC 'ahd-i 'Ömer/ **unıldı...**'Ömer: E unıldı 'adlile 'ahd-i 'Ömer/ J om. couplet 68//
69. **'Osmâniler:** BCEI 'Osmâniler/ **orada:** F oradan/ **nişe:** B ne işe/ **nişe aıla:** G zâhir ola/ J om. couplet 69//
70. **ü:** D om./ **mihrâb:** E mihrâbe/ **bünyâd:** B bünyâz/ **niçe:** DHCIBJ bunca/ **dâr-ı hayr:** H dağı hayra, GF dârü'l-hayr, I dâr u hayr/ **âbâd:** B âbâz//
71. **yaña:** J yanga/ **kim:** J ki/ **virbidi:** HDF birbidi/ **yıkban:** IG yıkuban/ **yıkban yaqdılar:** BDF yıkuban yaqdılar, J yıkuban yaqdılar/ E om. couplet 71//
72. **toğru:** E toğrı, G doğrı/ **her ne ki:** F her ki, EGJ her ne//
73. **her yirden aña:** G aña her yirden/ **yirden:** J yangadan/ **aña:** J anga/ **çok:** B çoğ/ u: IGDB om./ **laîf ü sîmber:** G hoş laîf ü sîmber/ **kul...sîmber:** BF kul karavaş u laîf ü sîmber, E kul karavaş hûb-rû hem sîm ü zer//
74. **oldı anda:** D anda aldı/ **sernigün:** B sernügün/ **kâferûn:** J kâfirüng, DCIE kâfirün/ **beglerin:** GE beglerini/ **itdiler:** GE itdi//
75. **yoğsul:** GCE yoğsul/ **cümlesi oldı mülük:** HGJBFE oldılar cümle mülük//
76. **nuşret:** E fırsat nuşret, J ancak/ **Hağdan:** J nuşret/ **nâmdâr:** E nâmuvar, I nâmuvar/ **Bursayı:** HF Bursayı, BC Buruşayı/ **idiben:** EH idüben, G ol idüben, I idinüben//
77. **yıkban:** IG yıkuban, BDF yıkuban, J yıkuban/ **binâ vü dâr-ı hayr:** D binâ-yı dâr-ı hayr, B binâ'-ı dâr-ı hayr, F binâ' u dâr-ı hayr, I binâ vü dâr u hayr//
78. **var durur:** ABCFH دَرُور durur, J tarı durur/ **hayr:** I om./ **ol dârda:** I ol diyârda/ **der ü divârda:** F دَر hem divârda, B durur divârda/ E om. couplet 78//
79. **İzniki:** CE İzniki/ **çeküp:** BF çekip/ **aldı çün:** J aldı vü çün/ **fethini:** EG fethine, JF fethin/ **taieb:** ID Çalab//
80. **kâfirin:** B kâfiri/ **âb ü hâk:** H âb-ı hâk, G tîre hâk//
81. **ki:** G om./ **dâr-ı İslâm:** I dâr u İslâm/ **gör nice:** E kim nice//
82. **Orhân:** E vü ol/ J om. couplet 82//
83. **kim:** G ki, J vü/ **faqr:** E faqrün//
84. **baht oldı:** ED oldı baht/ **'anâda:** EFBDI gınâda, H 'inâda/ J om. couplet 84//
85. **'ilm adına:** G 'ilm adı, J 'ilm evine/ **mâl:** E nâm/ **'ilm...Sinân:** E itdi anı 'ilmün adına Sinân//
86. **ki:** EJ om./ **aña:** J anga/ **Nerimân-ı Zamân:** C Nerimânü'z-zamân//
87. **atduğı oğdan:** C atduğı oğda, A andağı oğda, BF atduğı oğdan/ **rûmînden:** B rimînden/ J om. couplet 87//
88. **şanasın:** FBDHCG şanaduñ/ **bâd cânlar:** FB bâz u cânlar, D bâd-ı hânlar, CIH bâd u cânlar/ JE om. couplet 88//
89. **gürzin:** B gürzini/ **alduğda:** B alduğda/ **nâmdâr:** EHI nâmuvar/ **düşeridi korқыya:** E korқыya düşerdi/ **korқыya:** CFGHI korқыya, B korқыya/ J om. couplet 89//
90. **Hâtemi:** EH Hâtemi, BD Hâtimî, C Hâtimî/ J om. couplet 90//
91. **rahmetdi:** B rahm idi/ J om. couplet 91//
92. **mü'mine:** D mü'minün/ **şekâ:** I cefâ/ J om. couplet 92//
93. **velvele:** E zelzele/ **Ungurusuñ:** BEF Unguruñ/ **zelzele:** E velvele//
- (f) **Firistâzen-i...cihâd:** F Orhân, Süleymân Paşa-râ, B Firistâzen-i Orhân Süleymân Paşa-râ be-isreyâka cihet-i gazâ ve cihâd, D Muğharebe-i Orhân Gâzi ma'a'l-küffâr, H Firistâden-i Orhân Süleymân Paşa-râ be-

Kemal Sılay

isre ez-berā-yı hüccet ve gāzā ve cihet, C Firistāden-i Orhān Süleymān Paşa-rā ez-berā-yı cihet gāzā ve cihād, G Zikr-i Süleymān Paşa, I Firistāzen-i Orhān Süleymān Paşa-rā be-seyr ez-berā-yı gāzā, J Firistāden-i Orhān Süleymān Paşa-rā be-gāzā//

94. oğlıdı: D oğluydı, B oğlıdı/ andaydı: B ki andaydı/ şart-ı serverlik: A **** serverlik/ G om. couplet 94//

95. sehvāvet: GJ siyāset/ siyāset: GJ sehvāvet//

97. dāyimā: I dāyim/ iderdi: F ideridi/ cehd ü ictihād: BE cehd-i ictihād, I cihād u ictihād/ kim ölince: J tā ölince/ kim...cihād: E kim idüben dīn yolında çok cihād//

98. düşdükde: EJG düşdüğünde/ ol: EJG om.//

99. bilür idi: D bilürdi ol/ kılurıdı: D kılurdu ol//

100. hem şimşir-zen: BDJ şimşir-zen/ leşker-şiken: BE düşmen-şiken//

101. virbidi: DGH birbidi, J ivürdi/ isregeçeye: J اشكيجه, E isregeçeye/ anı: BDE om.//

102. kim: E tā, J om./ ol nāmdār: E bir zamān/ nāmdār: I nāmudār//

103. kāfirde bulurısa: D bulurısa kāfirde/ yıka: BFJ yıka/ yaça: BDFJ yaça//

104. gelmeyeni: G gelmeyenin/ da'vet...öldüre: E gelmeyene da'vet ile and vire//

105. Tangrı: CDFGHI Tañrı/ emri vü: G emrile, J emri/ leşker bile: BI leşker ile, F çeriyle//

106. itdi: F om./ çok: BJ çok/ oldu...sezā: G adı gāzī olmağa oldu sezā, E oldu adı gāzī olmağa sezā//

107. nireye kim vardı: G nireye vardısı/ gālib oldu: EG gālib geldi/ çok: BJ çok//

108. ki: EJ om./ uşanurdi: G eyemenürdi, F ----- post "uşanurdu"//

109. kim: J ki/ nāmdār: HI nāmudār/ idüp: BF idip, J idüben/ iller: BD illeri/ vü: J ol, B om.//

110. kim diledi: BCDGHI ki istedise/ lācirem: DF lācerem, G orada/ couplet 110: E her murād istedise buldı ol- çok diyār u şehr ü qal'a aldı ol, J om.//

111. virdiler aña māl u bāc: B virdi aña vü māl u bāc/ aña: J anga/ kāfir: اولوئير / beglerinden: G leşkerinden/ çok: BJ çok//

112. kim: J ki, B om./ yıkdı: BDFJ yıhdı/ yaqdı: BDFJ yaqdı/ pro couplet 112: E ol kadar ħarb itdi anda kim sipihr- āferin kıldı aña vü māh u mihr, G ol kadar ceng eyledi k'anda sipihr-āferin eyledi aña māh u mihr//

113. soqup: J soqup, F soqıp, B soqıp, D soqup/ eyledi küfri nihān: G kāfire itdi nihān/ lā ilāhe illā'llāh: F lā ilāhe illā'llāh/ kıldı 'ayān: D kıldı ol 'ayān//

114. çok: DE çün/ yıkdı: DF yıhdı/ BJ om. couplet 114//

115. pāyimāl: E pāyümāl, D pāymāl//

116. Vize vü: E Vize/ Mıgalkāra: EG Mıgalkāra, D Mungalgāra, BF Mugalgāra/ Ipsala: G Apsala, D Ipsala, F أواسبيلة, C Ipsala/ aña: J anga, E om./ bu üçi bile: G ol dağı bile, E bu üçü dağı bile//

117. anda düşdi: DG oldu anda/ sernigün: B sernügün/ rāyet-i...sernigün: E rāyeti düşdi olıban sernügün//

118. zamāndan: EF zamānda/ ay u yıl: A ay yıl//

119. tapıldığı: D tapıldığı/ şimdī añılan: E añılan şimdī/ añılan: G āyīn/ J om. couplet 119//

120. irdi aña çeng-i ecel: E aña irdi ecel/ aña: J anga//

121. couplet 121, verse 1: F-----/ lābūd: B lābüz, EG girü, J gelür//

122. yir durur: GI yirdür, F bu durur/ EJ om. couplet 122//

123. dünyenüñ: B dünyānuñ/ mihriñi: D mihrin/ gönülünden: E gönülünden/ ki: DI om./ emel durur: E emeldür/ işbu...gider: G bunu menzil sanma budur rehğüzer/ J om. couplet 123//

124. dutup: DEF tutup/ kim olur az: G olur ol az/ BJ om. couplet 124//

125. J om. couplet 125//

Aḥmedî's History of the Ottoman Dynasty

126. **ṭaleb**: G nazar/ **ḥatt u leb**: G ḥad-şeker/ J om. couplet 126//
127. **urur**: F ider/ **anı girü bozar**: B girü anı bozar/ J om. couplet 127//
128. **luṭf u ḳahrı**: B luṭfı ḳahrı, E luṭf u ḳahrın/ **olmağ-çün**: D olmağ-çün, B olmağ-çün/ **bu cihân**: G کن مکان/ J om. couplet 128//
129. GJ om. couplet 129//
130. **oğhıçün**: B oğulı-çün/ **itdi**: E çok itdi/ **ölüye**: G ölene//
131. **bir zamân**: F bir zamândan/ **çünkim**: GJ çünki/ **çarḫ-ı âbgün**: D çarḫ-ı nîlgün/ **geh**: J gâh/ **oldı**: FG eyler, I ider/ **vü**: I ü/ **serniğün**: BEH sernügün//
132. **yüridi**: G yüritdi/ **mıhr ü mâh**: B mâh-ı mıhr/ **sâl u mâh**: B mâh-ı sipıhr/ J om. couplet 132//
133. **itdi**: EG irdi/ **tâze bahâr**: H rüşen nehâr/ **rüşen nehâr**: H tâze bahâr/ J om. couplet 133//
134. **Tangrıdan**: BCFGHI Tañrıdan/ **irben**: EGLI irüben/ **oldı**: G ilti, A اولد //
135. **duṭban**: B ṭutıban, DF ṭutuban/ **toḳuz**: J doḳuz/ **cennetün**: J cennetüng//
- (g) **Pâzişâh-ı...büd**: G Pâdişâh-ı Ğâzî Murâd, D Salṭanat-ı Murâd Ḥân Ğâzî, CF Pâdişâh-ı Murâd Beg Ğâzî sî sâl бүd, I Pâzişâh Murâd Beg Ğâzî, BH Pâzişâh-ı Murâd Beg Ğâzî, E Pâzişâh-ı Ğâzî Ḥân Murâd Beg bin Orḫân, J Pâdişâh-ı Murâd Ğâzî//
136. **aldı**: D oldı/ **anuñ yirini**: F yirini anuñ/ **anuñ**: J anung/ **yirini**: DEI yirine/ **cihâd u**: C cihâda/ **aña**: J anga//
137. **pâzişâh-ı kâmil**: CDJ pâdişâh-ı kâmil, F pâdişâh u kâmil, BI pâzişâh u kâmil/ **şâhib-i tedbîr**: I şâhib ü tedbîr/ **tedbîr ü**: B tedbîr/ **tedbîr ü ehl-i râyadı**: H tedbîr-i ehl-i râyadı//
138. **göñli**: J göngli/ **ü**: D om./ **nefi**: I nef'ü/ **çoğ**: E bîhad, G çoğ, J çoğ/ **u**: DEJ om./ **yoğdı**: J yoğdı/ **güzend**: J hîç güzend//
139. **daḫı olsa**: G olsa daḫı/ **şādâmıdı**: BFI şazânıdı/ **gibi**: BFH bigi/ E om. couplet 139//
140. **her ki**: E kim/ **aña**: GJ om./ **ni'metinden bulurıdı**: E bulurıdı ni'metinden/ **bulurıdı**: G yirler idi/ **çoğ**: BJ çoğ//
141. **düşmişlere**: G düşenlere/ **yoḫsulken**: EG yoḫsulken/ J om. couplet 141//
142. **ü**: G om./ EJ om. couplet 142//
143. **bînevâliḫdan**: B bînevâliḫdan, J bînevâliḫdan/ **Ḥalil-i Çenderi**: CH Ḥalil ü Çenderi/ **couplet 143**: E çün ḳatına geldi Ḥayrû'd-dîn Ḥalil- hızmotin itmeğičün buldı sebîl, G çün ḳatına geldi Ḥayrû'd-dîn Ḥalil- hıdmetin itmege ' anuñ buldı sebîl//
144. **'ârî vü nâsâzıdı**: J Ğâzî-i nâsâzıdı, ACHDI 'âlim ü nâsâzıdı/ EG om. couplet 144//
145. **ğurbet ü ḫâlin**: D ğurbet ehlini, J ğurbet ḫâlini/ **ḫâlin**: EG 'ilmın/ **fakrın**: J fağrı, D fakrın/ **luṭfıla anı**: E luṭfı birle//
146. **mülke**: B milke, EG kendüye/ **anı**: E om./ **itdi**: FJ ḳıldı, E eyledi/ **vizâret**: B vezîr/ **ki**: EJ om./ **oldı**: G k'itdi, E itdi/ **bir**: A om.//
147. **olanuñ**: J olanung/ **ḫod böyle**: A böyle, C şöyle/ **adı**: D ad/ **ḫak**: D fek, F şek/ **pro couplet 147, verse 2**: G bil ki daḫı artuḫ u hem yigrek/ E om. couplet 147//
148. **pâzişâha**: CDFG pâdişâha/ **şöyle**: H böyle/ EJ om. couplet 148//
149. **ki**: G kim, FH om./ **yümn-i hümây**: ADI yümn ü hümây/ **kim**: G ki/ **irerse aña**: F irerise, G aña irerse/ EJ om. couplet 149//
150. **anuñla**: F anuñla//
151. **itdi**: E ḳıldı/ **ide**: BCDEFH ḳıla/ **kâfire**: E aña/ **ki**: E kim//
152. **vardı**: H varıdı/ **nevpehlevân**: I nevpehlüvân//
153. **bahâdurlıḫda**: J bahâdurlıḫda, CF bahâdurlıḫda, B bahâdurlıḫda//
154. **oldılar yağı aña**: BI oldılar aña yağı, D aña yağı oldılar/ **aña**: J anga/ **ḳamunuñ**: J ḳamunung/ **yitdi**: DFGHIJ bitdi/ **işleri**: B başları//

Kemal Sılay

155. **kılıcından**: G kılıcında/ **olmuşıdı**: G k'olmuşıdı, J virmişıdı/ **aña**: J anga, F cümle/ **Hağ luftı penâh**: G Hağk-ı luft alih/ **olmuşıdı...penâh**: E luftı Hağkuñ aña olmuşıdı penâh//

156. **ewel ol idi**: D ewelî idi/ **çok**: BJ çoğ/ **zelel**: B zarar//

157. **Engüriyyeyi**: F Sögüt ilini/ **tutdı**: F aldı/ **Sultân Yügini**: E Sultân Yügüni, DI Sultân Yolı, J Sultân باکینی, B Sultân Öyüginini/ **hem**: F ol//

(h) **Meşâf...Karaman**: B Muşâf ceng kerdem-i Murâd Beg bā-Karaman ve hezîmet nümûzen-i Karaman, H Muşâf ceng-i Karamaniyân ve ahvâl-i ü, F Ceng-i Karamaniyân bā-Murâd Beg ve hezîmet-i leşker-i Karaman, J Ceng-i Karamaniyân bā-Gâzî, E Meşâf-ı Karaman bā-Murâd Beg Gâzî [E has heading (h) post couplet 158]//

158. **anuñla**: J anungla/ **Karaman şâh**: GJ Karaman şâh/ **likin**: BGJ lîk/ **yir yüzi gözine teng**: G gözine yir yüzi teng/ E om. couplet 158//

159. **yañadan**: J yangadan/ **ol penâh**: CDH bu penâh, EFGJI penâh/ **oldı**: BCDFJ itdi/ **aña**: J anga/ **ol...şamed**: E aña sığındı kim ol durur şamed//

160. **ki**: G ki/ **aña**: J anga//

161. **Ṭurgūd**: B Ṭurgūt/ **Türk ü Rüm u şâm**: B Türk-i Rüm şâm/ **anuñla**: J anungla/ **anuñla...tamâm**: bileydi anda anuñla tamâm//

162. **sözi**: E işi/ **edem**: BCDEHIJ idem, F kılam/ **bir ad**: G murâd//

163. **aña**: J anga/ **aña tevekkül-çün Şamed**: G lâcirem aña Samed/ **feth...Şamed**: E virdi aña feth ü fettâhu Şamed//

164. **berķ idi**: EG berķ bigi/ **irişiben**: E irüşiben, GH irişüben//

165. **cıdalar şındı uşandı**: B cıdalar uşandı şındı, E şındı sünüler uşandı/ **tîg-i tîz**: BEF tîg-i tîz/ **şanayıduñ**: J şanayıdung//

166. **hem Tatar hem Türk**: EJ hem Tatar u Türk/ **olıban**: J oluban, I olubanı/ **kılıcına**: J kılıcından/ **anuñ**: J anung, D anlar, HI aña/ **kılıcına...alef**: G kılıcında anuñ oldılar telef//

167. **Karaman şâh**: BFH Karaman şâhı/ **anuñ**: J anung//

168. **olıban**: D alıban, J aluban, F kaçıban, I oluban, H diyüben//

169. **çün**: E ğod/ **varı**: I vardı, F varıdı/ **târumâr**: E târmâr/ GJ om. couplet 169//

170. **anda oldılar helâk**: B oldılar anda helâk/ **düşiben**: IJ düşüben//

171. **'azmin cezm**: F 'azm ü cezm, D 'azm-i rezm, G 'azmi gebr ü, E 'azm-i cezm, I'azm-i rezm-i.../ **cezm, kâfirde**: HJ cezm kâfirdin, BC cezm-i kâfirden/ **yaña**: J anga//

(i) **Reften-i... bilâd**: E Reften-i Murâd Hân be-isregeçe cihet-i ğazâ, G Ğazev kerdem-i Ğazî Murâd bār-ı diger, J Reften-i Murâd Hân be-ğazâ ve feth-i bilâd, H Reften-i Ğazî Murâd Beg Ğazî be-isreyâka cihet-i ğazâ ve feth-i bilâd, B Reften-i Murâd Beg Ğazî be-isreyâka cihet-i ğazâ ve feth-i bilâd ez-taraf [post heading (i) G add.: çün Karaman leşkeri ' oldı târumâr- girü ol kâfirleri kıldı şikâr, E add.: çün Karaman oldı anda târumâr- girü kâfirlere eyledi şikâr]//

172. **yüz dutdısa**: G dutdısa yüz, E kim tutdı yüz/ **dutdısa**: BDF tutdısa/ **kârger**: E kâriger//

173. **peykân**: BIJ peykân/ **oķınuñ**: J oķınung, FB oķınuñ/ **irdügi**: B yürüdügi/ **irişdüdi**: B irişdi/ **fenâ**: EG kaçâ//

174. **mülki**: DG milk, I milki, B -----/ **kâfi nâmdâr**: C kâfi nâmdâr, D kâmi nâmdâr/ **nâmdâr**: EHI nâmutâr/ **Kâfi**: E Kâfa, BCDFHI Kâf/ **şöyle kim...Sâm-ı Suvâr**: G şöyle k'itdi Kâf ol Sâm-ı Suvâr/ **Sâm-ı Suvâr**: I Sâm u Suvâr/ J om. couplet 174//

175. **ğazâdan**: G ğazâda/ **yoğıdı**: C بوغیدی / **ola**: J ide/ **aña**: J anga, E ol//

176. **lâcirem**: DF lâcerem/ **kim**: BG ki/ **kâfere**: BCDEFI kâfire/ **dâr-ı küfri**: B küfri, EFG dârü'l-küfri, J kâr-ı kâfiri, I dâr u küfri//

177. **taş'atüñ**: J taş'atüng/ **fağlı olur ansuz**: G ansuz olur fağlı//

178. **taş'atinden**: G taş'atinde/ **anda**: D andan/ **anda bula hayr**: B bula anda hayr/ **pes**: E vü/ J om. couplet 178//

Ahmedî's History of the Ottoman Dynasty

179. **ğayrdan**: C **ğayridan**/ **gönlünde**: DI **gönlinde**, J **gönglünde**/ **kim**: G **ki**, EJ **ol/ oldu**: DI **ola**, G **olmaya**//
180. **bulmamışdır**: D **bulmuşıdı**/ **didî**: G **diye**/ **ğayrı**: CD **ğayr/ ki**: DI **om./ EJ om.** couplet 180//
181. **ayruğ**: B **artuğın**/ J **om.** couplet 181//
182. **söz**: A **söze**/ **eydeyim**: DF **ideyim/ ideyim**: EHI **eydeyim/ J om.** couplet 182//
- (j) **Ĥikāyet...ihlās**: I **Ĥikāyet der-beyān-ı 'orf-i ihlās**, E **Ĥikāyet der-beyān-ı şūmī-i ihlās der-ğazā**, G **Ender-ħakīkat-i ġazv**, D **Fī beyānı 'azmī'l-ihlās [D has heading (j) post couplet 183]**, B **Ĥikāyet der-beyān-ı şūmī-i ihlās**, J **om. heading (j)**//
183. **ğazv**: I **ğazā**/ **ğazv oldu**: G **oldı ġazv/ ki**: E **om./ ħarz**: C **farz/ Benī...farz**: H **ğazā oldı Benī İsrā'ile farz/ J om.** couplet 183//
184. **ħaşm olara**: E **ħaşmı anuñ**, BGF **ħaşmı olaruñ/ leşker-i 'İmlīk idi**: G **leşker-i 'İmlākđı/ cümle**: DEI **cümlesi/ kâfir...idi**: G **cümlesi küffār u bítevfīk idi/ J om.** couplet 184//
185. **līk**: BDF **līk/ J om.** couplet 185//
186. **korğudan**: BD **korğudan/ Ĥakkuñ**: E **Tañrı/ boyun**: BF **boyın/ J om.** couplet 186//
187. **kıldı Ĥak**: B **Ĥak kıldı/ sernigün**: BEHI **sernügün/ J om.** couplet 187//
188. **idüp**: F **idip/ ü**: H **om./ oğlan**: E **oğlanı/ kamu**: E **om., G kız/ itdiler**: B **oldı/ J om.** couplet 188//
189. **nesne kamu**: F **kamu nesne/ illerinden**: B **illerini/ dağı cümle**: I **cümle dağı/ J om.** couplet 189//
190. **ol**: BEI **om./ J om.** couplet 190//
191. **terk-i emr idi**: G **Tañrıdanı bu/ irdi Tangrıdan**: F **Tañrıdan irdi/ Tangrıdan**: CHI **Tañrıdan/ J om.** couplet 191//
192. **oldular**: G **itdiler/ anlara kişi**: E **bir kişi/ ki**: E **kim/ J om.** couplet 192//
193. J **om.** couplet 193//
194. **ki**: **om./ adıla aña**: E **aña adıla/ Urmiyā**: DI **Rūmiyā, F İrmiyā/ J om.** couplet 194//
195. **ki**: F **om./ oluban**: I **oluban/ J om.** couplet 195//
196. J **om.** couplet 196//
197. **Urmiyā**: DI **Rūmiyā/ ki**: EF **om./ olursa siz**: E **olasız/ şāyed**: BH **şāyez/ itmeyesiz**: E **kılmayasız/ girü...itmeyesiz**: G **şāyed ola ki ġazā kılmayasız/ J om.** couplet 197//
198. **nice**: E **om./ itmeyevüz**: E **itmeyevüz mi/ kārzār**: F **kārızār, H kārızār/ oğul u kız**: BEG **oğul kız u/ u**: D **om./ alındı diyār**: D **alındı vü diyār/ gitdi...diyār**: I **cān virelüm çün buyurđı Kirdğār/ J om.** couplet 198//
199. **oğul u kız**: D **kız u oğul, E oğul kız u/ olam**: ABCDEFH **anı/ olmaya**: ABCDEFH **olmadı/ şād**: B **şāz/ IJ om.** couplet 199//
200. **Ĥakdan**: D **Hak/ artuğ**: B **artuğ/ çün ġaraz**: F **ğaraz çün/ çün**: E **om./ ġaraz**: E **nesne/ düşe**: E **düşse/ araya**: G **ortaya/ Ĥakka nice yaraya**: G **nice Ĥak diye riyā, D nice Ĥakka yaraya/ IJ om.** couplet 200//
201. **idiben**: EGH **idüben/ kārzār**: BF **kārızār, H kārızār/ Kirdğār**: BCEFH **Kirdigār/ JI om.** couplet 201//
202. **gönlümüze**: GH **gönlümüzü/ 'ışkıñı**: H **'ışkına/ J om.** couplet 202//
203. **ki**: BEG **kim/ Ĥak yolına**: E **yolına Ĥakkuñ/ anı**: E **om./ zā...cān**: G **zā sa'ādet ehli vü devletlü cān/ J om.** couplet
204. **kala**: F **kıla/ J om.** couplet 204//
205. **ħār**: F **ħārı/ görine gözine**: E **gözine görine/ gözine**: G **göze bu/ kāyināt**: B **kā'ināt/ Ĥakku**: BDHI **ħak/ ġayra**: I **ğayrıya/ kılmaz**: BCFI **itmez, D idemez/ Ĥakku...iltifāt**: G **Ĥakka ola olmaya ġayra iltifāt, E kılmaya ġayrıya Ĥakkuñ iltifāt/ J om.** couplet 205//
206. J **om.** couplet 206//
207. **urmağa**: C **vurmağa/ J om.** couplet 207//

Kemal Sılay

208. **bir şuya uğradılar:** E suya uğradı bular/ **kaşısını:** E dükeli/ dil-sūhte: E dil-ḥaste/ J om. couplet 208//
209. **olara:** G bulara/ J om. couplet 209//
210. **ki:** E om./ **ol:** E om./ **şuyı:** E şu, G om./ **uğrayup:** B uğrayıp/ **andan:** E ancak/ FJ om. couplet 210//
211. **ki:** FG kim/ J om. couplet 211//
212. **girmeye:** E olmaya/ **ol:** E om., I kim, G bu/ J om. couplet 212//
213. **degüldi:** D degildi, E degüldür/ **aldılar su içdiler:** G içdiler su اولد, BEF içdiler şu öldiler/ J om. couplet 213//
214. **mecmū'ı:** D mecmū'/ **bimār:** F biryān/ J om. couplet 214//
215. **çok:** B çoḡ, F çoḡ/ **olıban:** EI oluban/ **oldı:** BDEFGH kaldı/ **cümle:** G om./ J om. couplet 215//
216. **yoḡdı:** E yoḡdı/ **iḥlāşından:** EHI iḥlāşında/ J om. couplet 216//
217. **hemin:** B yakīn/ **līki:** BD līk/ J om. couplet 217//
218. **Tangrıdan:** CFGHI Tañrıdan/ **isdeyü:** BEGI isteyü/ **lācirem:** DF lācerem/ **oldı işleri eyü:** G işleri gele eyü/ J om. couplet 218//
219. **Ṭālūt:** FG Dāvūd/ **oldı...ḥāk:** G oldı 'İmlākilerün 'ömri نچاک / J om. couplet 219//
220. **çoḡ:** BD çoḡ/ **lācirem:** DF lācerem/ J om. couplet 220//
221. **içenün:** E iḥen/ **çün:** E om./ **degüldi iḥlāşı:** E iḥlāşı degüldi/ **degüldi:** B degül/ **iḥlāşı:** G şıdkı/ **işleri cümle:** G cümle işleri/ J om. couplet 221//
222. **'Osmāniler:** DG 'Osmāniler/ J om. couplet 222//
223. **çün:** F çü/ **iḥlāşı:** B iḥlāş/ **ḥazretinde:** A حَضْرَتِنْدَه / CJ om. couplet 223//
224. **alıp:** DEH alup/ J om. couplet 224//
225. **zelel:** F ḥalel, B zelet/ **düşeyidi:** G düşdi/ **işlerine:** B iḥlāşına/ **bir kez ḥalel:** I berk-i ḥalel, D dāyım ḥalel, F bir gün zelet/ J om. couplet 225//
226. **tevārīḫi bilen kişi:** F tevāri kişi bu gün/ J om. couplet 226//
227. J om. couplet 227//
228. **bunlaruñ:** CDF bularuñ/ **gibi:** BCEGHI bigi/ J om. couplet 228//
229. **bu miqdār:** G bu resme/ **alıban:** EGHİ aluban/ **kıldı:** D kırdı/ J om. couplet 229//
230. **ola:** E sen/ J om. couplet 230//
231. **pāk-iḥlāşıdı...pāk-i'tikād:** G pāk-iḥlāş idibenün i'tikād/ J om. couplet 231//
232. **dāru'l-hayr:** J dār-ı hayr/ **u:** BDH om./ **bāri:** FHJ bārī/ **aña:** J anga/ **aña daḫı:** G daḫı aña//
233. **yapdı dünyāda maḳām:** BDEGHIJ dünyede yapıdı maḳām, F dünyede itdi maḳām/ **ki anda āsüde olurlar:** E kim olur āsüde anda/ **āsüde:** B āsüze/ **olurlar:** D olalar//
234. **irerdi:** D irdi, G irürdi//
235. **Rüm ilini:** J Rüm alup, BD Rüm ilin/ **beglerin:** E leşkerin, D begleri//
236. **daḫı:** E da/ **gır ü dār:** G kār u bād//
237. **ḡarba deḡin:** I Lāza deḡin/ **her ne var:** CG ne ki var/ **virbidiler:** G birbidiler, J virbidi ol//
- (k) **Ceng-i...küffār:** D Muḥārebe-i Murād ma'a'l-lāzu ve sebeb-i inhizām, H Ceng-i Sultān Mīr Murād Beg bā-Lāz ve şehādet-i ü ve inhizām-ı küffār, F Ceng-i Sultān-ı sa'īd Murād bā-Lāz-ı Gebr ve şehādet-i ü ve inhizām-ı küffār, E Ceng-i Gāzī Murād Ḥān ve şehīd şoden-i ü [E has heading (k) post couplet 238], I Ceng-i Mīr Murād Ḥān bā-Lāz ve انزام küffār, B Ceng-i Murād Ḥān-ı Gāzī be-leşker-i Lāz ve şehādet-i ü ve inhizām-ı küffār, J Der-ceng-i Murād Gāzī [J has heading (k) post couplet 239], G Muḥārebe-i Murād Ḥān bā-leşker-i Lāz//
238. **ki:** EJ om./ **anuñ:** J anung/ **ḥāk ü gerd:** E ḥāk-i gerd, D ḥāk gerd//
239. **ki:** J om./ **oldı yir yūzi anlara:** E yir yūzi oldı aña//

Aḥmedī's History of the Ottoman Dynasty

240. **arada**: BDEGIJ orada/ **kim**: J ki/ **rūzigār**: J kārzār, D rūzgār/ **yādigār**: BH yāzigār, D yādgār//
241. **her yaña kim itseñ**: F her yaña itseydüñ/ **kim**: BJ ki/ **yaña**: J yanga/ **ķalsañ**: J itseng//
242. **la'l-reng**: H la'l ü reng/ **ķuru**: DI kuru/ BEGJ om. couplet 242.
243. **baş u tenidi**: DI başıdı tenidi, B baş u kanıdı/ **üstinde**: DIJ üstine//
244. **olup**: J oldı, B olup/ **kaçdılar**: E kaçdı/ **küffār**: EFJ kāfirler/ **oradan**: J andan/ **sernigün**: BEI sernügün/ **kaçdılar...sernigün**: G hoşdı kāfirler orada sernigün//
245. **ķova gitdi**: ج و ج گیتدی/ **düşmeni**: H resmini/ **ḥayl ü sipāh**: DI ḥayl-i sipāh/ **bir yirde**: F orada//
246. **durdu**: BDEF turdı/ **kim**: EG ki/ **ol arada**: E kim orada//
247. **ķana ālüze olup**: J kana bulaşubanı, EG kana bulaşuban, B kana ālüze olup, I ķana ālüde olup/ **pā vü ser**: IJ pāy u ser, D pāy ser/ **yaturımış...meger**: E bir gebr yaturımış anda meger/ **couplet 247, verse 1**: F-----//
248. **līki**: BDFJ lık/ **'ayān**: J ol 'ayān//
249. **yaturken**: A yaturiken/ **durdu**: BEFI turdı/ **sıçrayup**: B sıçrayıp//
250. **ol arada ol demde**: G ol oldı ol, E ol arada düşdi/ **mutlakā oldı şehīd**: J mutlak oldı ol şehīd/ [E add. heading post couplet 250: şehīden-i Sulṭān Murād Ḥān, ta'ammeda'llāhu]//
251. **çarḥuñ**: J çarḥung/ **bāķi**: C bāki/ **olmaz**: E kalmaz/ **zinde**: B anda, J bunda//
252. **şehīd oldı**: DHI şehīd idi//
253. **fetḥe fütūḥundan anuñ**: I fetḥ u fütūḥundan anuñ/ EJ om. couplet 253//
- (I) **Pāzişāhī-i...Murād**: F Pādişāhī-i Sulṭān-ı pīrüz Bāyezīd bin Gāzī Murād, I Pādişāh Sulṭān-ı pīrüz Mīr Bāyezīd, C Pādişāhī-i Sulṭān-ı pīrüz Bāyezīd ibn Gāzī Murād, E Pāzişāhī-i Sulṭān Bāyezīd bin Gāzī Murād [E has heading (I) ante couplet 255], H Pādişāh Sulṭān-ı pīrüz Bāyezīd bin Gāzī Murād, D Pādişāhī-i Emīr Bāyezīd Ḥān, G Pādişāhī-i Bāyezīd Ḥān, B Pāzişāhī-i Bāyezīd Ḥān bin Murād Beg Gāzī, rahmetu'llāhi, J Pādişāhī-i Yıldırım Bāyezīd//
254. **sulṭān-ı şehīd**: BCG gāzī vü şehīd, AJ gāzī-i şehīd/ **çün...şehīd**: D gāziydi çün şehādetde ' ol şehīd, H çünki gāziydi şehādetde ' ol şehīd, I çün şehādetde gāziydi ol şehīd/ E om. couplet 254//
255. **gibi**: FICHEGJ bigi/ **dükeli**: GJB kaması//
256. **'ilm ehlini**: J ehli-i ilmi/ **ol**: D om./ **ķılurıdı**: BJGF virüridi//
257. **dutardı**: FEDB tutardı/ **kim**: G ki//
258. **aña**: J anga/ **mecmū'-ı ḥalkā**: E kamu ḥalkā, C mecmū' işe/ **itdi...pīşvā**: D itdi mecmū' anı ḥalkā pīşvā//
259. **çok**: B çoḫ/ **aña**: J anga/ **ol**: EI om.//
260. **Rūmdan**: J Rūm u/ **Sivās u Tökātı**: F Tökāt u Sivāsı/ **Sivās u**: E Sivāsı, DH Sivās/ **Tökātı**: B Tökāt/ **Cānikı**: DE Cānik/ **alup**: BF alıp/ **Sāmsūna**: D Sāmsāna, BEF Sāmisūna//
261. **aña**: J anga/ **döndi**: FG gitdi/ **dār-ı mülkinden yaña**: I dār u mülkinden yaña, B dār-ı milkinden yaña/ **döndi...yaña**: J böyle olur devlet işi çün aña/ E om. couplet 261//
262. **tā be-ḥadd-i Antāliye**: H tā be-ḥayr-ı Antāliyye, E tā Antālya kōmadı/ **Antāliye**: F Antākiye/ **ol**: J om./ **tā...diyār**: B Antāliye kōmadı şehr ü diyār, G tā ki Antākiye şehrile diyār, J tā عطييه kamu şehr ü diyār/ DI om. couplet 262//
263. **Alaşar**: J Alaşehir, C Alaşehir/ **ķodı**: E kōdu, G kıldı/ **vü**: JE om./ **ne Aydın u ne Menteşe**: J ne Ayaşuluḫ ḥodı, C ne Aydın ilü vü ne Menteşe/ **u**: D om./ **ne...Germiyān**: BF ne Ayaşuluḫ kōdı ne Germiyān, E ne Ayaşuluḫ ne kōdı Germiyān, G ne Ayaşılıḫ kōdı ne Germiyān//
264. **Ķastamoniyye**: B Ķastamonı/ **daḥı**: E de/ **aña**: J anga, C oña/ **böyle olur**: G böyle durur/ **devlet işi**: D devlet işi/ **çün**: J ḥüb/ **oña**: E aña, J onga//
265. **Ķonya vü Lārendeyi**: JF Ķonyayı Lārendeyi/ **daḥı**: E de//
266. **ķomadı**: J kōymadı/ **itdi ol**: EJ itdi/ **ķamusın**: E kamasın/ **nāmdār**: EHI nānudār, JG şehriyār//

Kemal Sılay

267. **dāru'l-mülke vü:** dāru'l-mülkine/ **şāh:** B şāz/ 'adl ü dād: E 'adl-i dād//
268. ol 'adli **çün:** GE çün ol 'adli/ ol: F bu/ **çün:** DB çü/ **andan:** DBF anda/ **buldılar:** D bildiler, G gördüler/ **işe:** H 'ıyşa//
269. **Rüm içre:** JGB yirlerde, E illerde/ **Rüm:** D / **anuñ:** J anung//
270. **ne şahrā:** D şahrā/ **ki olmadı:** J olmadın ol, E olmadı/ **yā:** B ü yā/ **kişt ü yā bustān u bāğ:** H gülşen ü bustān u bāğ//
271. **ol:** JEG om./ **anuñ:** J anung, E vü, G om./ **couplet 271:** F gice gündüz zühd itdi ol āşikār- işi tāt'at oldı oldı anuñ//
272. **hırgiz eline:** D eline hergiz/ **hırgiz:** FDHBECE hergiz/ J om. **couplet 272//**
273. 'adleydi 'Ömer: HID 'adlile 'Ömer, B 'adliledi 'Ömer, F 'adl idi 'Ömer/ **bildi ki olur kādiler:** E bildi kādiler olur/ **kādiler:** CIBH kādiler/ **bīdādger:** CI bīdāzger/ **şāh-l...Ömer:** E şāh-ı 'Osmāniydi 'adlile 'Ömer, G şāh-ı 'Osmānīvü 'adl içre 'Ömer/ J om. **couplet 273//**
274. **rişvet durur:** A rişvet رِشْوَة/ **u:** B om./ J om. **couplet 274//**
275. **dünyeyiçün:** G dīni içün, B dünyāyiçün, D dīniyiçün/ **dünyeyiçün...nazar:** E dünyeyiçün kim gerekmezdir bular/ J om. **couplet 275//**
276. **itdi:** E kıldı/ **ķamusın:** F ķamu, HGE ķamusın/ **şordı:** FHGE şordurdu/ J om. **couplet 276//**
277. **geregince itdi:** G itdi geregince/ **yavuzlıķdur:** B yavuzlıķdur, F yavuzluķdur/ J om. **couplet 277//**
278. **rāstrülük:** B rāstrülük, CG rāstrülük/ **ħod:** HI hoz, B / **olardan:** G olarda/ **rāstrülük ħod olardan:** E ħod olardan rāstrülük/ **ola:** E gele/ J om. **couplet 278//**
- (m) **ħaber āmeden...Bāyezīd Beg:** J Āmeden-i ħaber-i Sultān-ı Mısr be-Sultān Bāyezīd [J has heading (m) post **couplet 279**], I Ĥaber āmezen ez-vefāt-ı Sultān Berkük be-Bāyezīd Gāzī-rā [I has heading (m) post **couplet 280**], E Haber āmeden ez-vefāt-ı Sultān Berkük be-Bāyezīd Ĥān [E has heading (m) post **couplet 279**], G 'Azīmet kerden-i Bāyezīd Ĥān be-niyet-i Mısr, B Ĥaber āmezen ve vefāt-ı Sultān Berkük be-Bāyezīd Beg Gāzī, H Ĥaber āmeden ez-vefāt-ı Sultān Berkük be-Bāyezīd Beg, D Vefāt-ı Sultān Berkük fī Medīnei Mısr [D has heading (m) post **couplet 280**]]//
279. **bunuñ:** J munung/ **vü:** J om./ **girü:** J girü hem//
280. **Ĥalīķuñ:** J Ĥalīķung/ 'azze ve cel: F 'izz ü celāl/ **Mısr:** C Mısr//
281. **bunı:** E om./ **işidüp:** E işidicek, FB işidip/ **Şāma:** D Şeh/ **binüm:** FDGE benüm/ **oldı diyü:** D ola diyüp, I ola diyü/ **bunı...eyledi:** J çün işidüp ol şāma ķaşd eyledi//
282. **ben daħı ölürem:** E ben de ölürem, H ħāk olısam, BG ben daħı ölem/ **ķim:** DF ki/ **öldi:** D öldi vü/ **ben daħı ölürem:** E ben de ölürem, GBD ben daħı ölem//
283. **saña:** J sanga/ **ķonşılar:** BD ķonşılar, G ķonşılarıñ//
284. **Nüşirvāna:** DE Nüşrevāna, B Nüşrīvān/ **Nüşirvāna didiler:** G didiler Nüşirvāna/ **iy:** I i/ **fulān:** B falān/ **ölüp:** FB ölip/ J om. **couplet 284//**
285. **daħı:** E de/ J om. **couplet 285//**
286. **öliserem:** F öliserin/ **ol öldi:** G ħāk oldı, F öldi/ **olısaram:** F olısarın/ JE om. **couplet 286//**
287. **saña:** E baña, J sanga/ **ķim:** J om./ **hem ol yaña:** G andın yaña, E dir ol yaña, J hem ol yanga//
288. **diyübenüñ:** J diyübeni, B diyübenüñ, D دِيْبَنِي دُتْدِي/ **dutdı:** EBF tutdı/ **Mildenīye:** I Meldenīye/ **vardı:** J itdi, BF geldi//
289. **feth itdi anı egirdüp:** E anı feth itdi egirdüp/ **egirdüp:** BF egirdip/ **döndürdi:** F dönderdi/ **'inān:** F 'ayān, H 'inā//
290. **ķim:** JG ki/ **yaraķ ide:** BF yarağ ide/ **Şām fethine:** J fethine şāmung//
291. **bu ķamu itdügi:** E itdügi kamu/ **anuñ:** J anung/ **bilemedi:** B bilmedi ol/ **ķim:** J ki, G ki ol//
292. **tedbiri:** B tedbir/ **Tangrı:** CGHF Tañrı/ **takziri:** CGBHF taķdiri/ **orada...irişe:** E Tangrınuñ taķdiri çünkim irişe/ DIJ om. **couplet 292/ [ante **couplet 292** G add. heading: Ĥurüc-ı Temür Leng//**
- 293.1 **eyit:** J di ķim//

Ahmedi's History of the Ottoman Dynasty

294. **yüridi**: F پی‌ریدی / **mülk**: BI milk/ **mülk...fütür**: J fitne doldı 'äleme havf u fütür//
295. **Temürün**: J Temürung/ **lâcirem**: DF lâcerem/ **kim**: J ki/ **zulm ü cevri**: I zulm-i cevri, B zulm anda/ **çoğıdı**: G çokıdı [G has couplet 295 post couplet 296], J çoğıdı/ [pro couplet 295 E add. couplet: hileyidi ol Temürün işleri- mekr ile kesmişdi ol çok başları]//
296. **zıkrı vahşet**: F sözi vahşet, GI zıkr ü vahşet/ **vahşetdür**: I vahdetdür/ **yağın**: BD hemîn/ **añmamak durur**: B añmamağ durur, J angmamağ durur/ **hemîn**: BDH yağın//
297. **gıtdı**: J ölüp/ **yıkılup yakıldı**: J yıhılup yağıldı, BDF yıhılup yağıldı/ **çok**: BJ çoğ, F hem//
- (n) **Pâzişâhî-i...kabrehu**: A Pâzişâhî-i Sulţānu's-sa'îdü's-şehîd Emîr Süleymān nevvera'llāhu kabrehu, B Pâzişâhî-i Sulţān-ı cüvān-baht Emîr Süleymān, D Salţanat-ı Emîr Süleymān, H Pâzişāh Sulţānu's-sa'îdü's-şehîd Emîr Süleymān nevvera'llāhu kabrehu, J Pâdişāhî-i Süleymān, I Pâzişāh Emîr Süleymān nevvera'llāhu kabrehu, E Pâzişāhî-i Emîr Süleymān [E has heading (n) ante couplet 299], G Pâdişāhî-i Emîr Süleymān//
298. **Mîr Süleymān**: B Mîr Sülman/ **anuñ**: J anung/ **gibi**: BCFHI bigi/ **gün...güvāh**: GJ ki nefes mihrinden urur mihr ü mäh/ [ante couplet 298 E add. couplet: çünki on dört yıl ol oldı pâzişāh- kim nefes mihrinden urur mihr ü mäh]//
299. **kim**: G ki/ **ola ol**: EG ol ola/ **dādger**: H dāzger/ **olur**: G ola/ **Nüşinrevān**: I Nüşirrevān/ **ol...dādger**: B ol kim ola ol dāzger/ DJ om. couplet 299/ [ante couplet 299 E add. couplet: 'adline idüp nazar görgil 'ayān- gün bigi rüşen ne hâcetdür beyān]//
300. **anuñ bilgil**: E şöyledür/ **cevedür**: D cevidür/ **Cevne**: DI cüdına/ **Hindüstān**: B Hindüsitan/ **Cevne vü Hindüstān**: F Cevne-i Hindüstān/ **himmeti...ayān**: J 'adlile idüp nazar görgil 'inān//
301. **yüz**: B biñ/ **Ĥatimi**: DF Ĥatemi, H Ĥatemi, C Ĥatimi//
302. **yoğ durur**: JBF yoğ durur/ **hırgiz**: CEHDBF hergiz//
303. **işidüp**: FB işidip/ **'ışkına oldı cān viriben**: E cān viriben 'ışkına oldı/ **oldı**: I olur/ **viriben**: B her ten, C bigi, G viriben//
304. **atınuñ**: J atınung/ **imrenüp**: B imrenip/ F om. couplet 304//
305. **u**: B om./ **genc ü destres**: F genc-i destires/ **lîkin**: BFGJ lîk/ **mülk**: F milki, BEI milk//
306. **himmeti katında**: F dağı katında/ **anuñ**: E bu/ **mülk-i zemîn**: BI milk-i zemîn/ **üvezüñ**: GIDBF üvezüñ/ **hemîn**: H yağın/ J om. couplet 306//
307. **mülk**: BI milk/ **aña**: J anga/ **şark u garb**: BCJ şarkıla garb, E hem şark u garb/ **mülk...harb**: E olmadın mülk istese arada harb/ **feth...garb**: F her kime feth olaydı şark u garb//
308. **mürüvvetlü durur**: A mürüvvetlü 'دور', J mürüvvet issidür//
309. **olup durur nefsi**: EFGHI nefsi olup durur, BC nefsi olup durur/ **ağlâkdan**: B ağılâtdan/ **ol arı**: C oldur arı, G zâti arı/ FJ om. couplet 309//
310. **anuñ yoğdur**: E yoğ durur, GI anuñ yok, B anuñ yoğdur, J anung yoğdur/ **ideyim**: D ideyüm/ **ğüb...kerān**: F pes anuñ vaşına yoğ durur kerān//
311. **bikerān**: F ol teki/ **tamām idibile**: B kim idebile, D tamām idebile/ EJ om. couplet 311//
312. **'ömrden ger**: F ger ecelden/ **Tangrınuñ**: GICHDF Tañrınuñ/ EJ om. couplet 312//
313. **bünyād**: B bünyāz/ **ideyüz**: CDI idevüz/ **Mîr Süleymān**: F Mîr Süleymān/ **eydeyüz**: DFG idevüz, BCI eydevüz/ EJ om. couplet 313//
314. **adların evşâfıla**: I adlarını 'أَوْفَلَا / J om. couplet 314//
315. **oldur**: EF geldi/ J om. couplet 315//
316. GJ om. couplet 316//
317. **lâbüd oldı**: F bilki ol/ **ķamusnuñ**: C cümlesinüñ/ **Ĥatemi**: C Ĥatimi/ J om. couplet 317//
318. **evvel**: G andan/ **lîki**: FB lîk/ J om. couplet 318//
319. **kim**: F hod/ **feyz-i cüd**: E feyz ü cüd/ **irürdi**: EG irişdi, B irdi/ J om. couplet 319//

Kemal Sılay

320. **ki ol durur**: E geldi kim, G k'oldı ol/ J om. couplet 320//
 321. **gelür**: EGI geldi, H k'olur/ **gelür ol**: D ol oldı/ J om. couplet 321//
 322. **öñdin**: D öñdi, I öñdür/ **diyeyim**: D diyeyüm, EI diyeyin/ **diñle**: AHI aña/ J om. couplet 322//
 323. **anuñ içün**: F-----/ **kim**: G ki/ **halk-ı cihân**: I şâh-ı cihân/ **olur**: D oldı/ J om. couplet 323//
 324. **şâhudı**: E şehdi, G şâhuñ/ **geliben**: GI gelüben/ **buldı**: I oldı/ J om. couplet 324//
 325. **dağr**: E de/ **idüp**: BF idip, G itdüm, C kılup, D idem/ **adına**: ACDEH adını, BG adın/ **nazmı vaşfila**: H nazm u vaşfila/ J om. couplet 325/ [post couplet 325 F add. heading: Pâdişâh Sultân Murâd]//
 326. **hidmetine**: BCFHI hizmetine/ **cihân**: B cihân/ EGJ om. couplet 326//
 327. **lâcirem**: DF lâcerem/ **hudâvendî**: BFCI huzâvendî/ EG om. couplet 327//
 328. **nesneye**: D nesyebe, A nisyebe/ **eyle**: AFH ebleh/ **gümreh**: BDH gümrâh, I eyle/ J om. couplet 328/ [pro couplet 328 E add. couplets: 'Ömrden ger virülirise amân- Tangrınuñ fazlıyla bir kaç zamân, bir kitâbe dağı bünyâd idevüz- Mîr Süleymân nitdi anda eydevüz]//
 329. **anuñ**: J anung//
 330. **cihândan**: CDFH cihânda/ **rifâtinüñ**: J rifâtinüng//
 332. **cihâna**: E cihânda/ **yağın**: C hemîn/ **cihânuñ**: J cihânung/ **hemîn**: C yağın/ G om. couplet 332//
 333. **itdük**: BJ itdüm/ **kim**: E om./ **añlar**: J anglar, F bilür/ **çün...beyân**: E çün tevârîh oldı bu resme beyân/ G om. couplet 333//
 334. **sözini**: I sözin/ **eydelüm**: DF idelüm/ **idelüm**: C ideyim/ G om. couplet 334//

Abbreviations and Symbols

A	Arabic
add.	adds
ante	before, in front of
ff.	folios
om.	omits
P	Persian
pl.	plural
post	after
pro	for, instead of
sing.	singular
T	Turkish
a: bcd	a as compared with b, c, d, etc.
a...bcd	from-to; to avoid writing a part or the whole of a verse or couplet
...	(appearing in the Translation) at the end of one couplet and at the beginning of the following one, to signal that the sentence continues into the next couplet
....	illegible letters
-	marks the separation of two verses of a couplet in apparatuses
-----	absent or illegible letters, the number of which is undetermined
/	separating two words, expressions, etc. and their variants
//	separating two apparatuses
[abcd]	in the Translation, additions by the translator to facilitate understanding

Aḥmedī's History of the Ottoman Dynasty

[=abcd]	in the Translation, to indicate the element not explicitly stated in the text
(2), (3), etc.	in the index verborum, indicates the number of times that the word appears in the given couplet
[-> abcd]	shows other related names, words, or expressions
§	signals the verses of the Qurʾān, ḥadīṣes, idioms, or the izāfets
>	introduces forms other than the infinitive, base or root of the word, expression or sentence
,	elision
* * * *	shows space left by the copyist

Index Verborum

[The numbers refer to the couplets. Proper names are capitalized. The meanings of the words given here are in no way exhaustive; rather, they are based on the usage in the text itself.]

- āb ū hāk** § land, country: 80.
ābād eyile- § to build up > -di: 70.
ābgūn (P) blue: 131.
ʿābid (A) devout, worshipper: 257.
ad (T) name; proper name; fame, repute, reputation: 162, 324 > -i: 106, 122, 147, 315; -ıla: 194; -ın: 60; -ına: 325; -ların: 314.
ad ur- § to bestow a name (upon somebody) > “urular...ad”: 32.
ʿadem (A) lack, absence: (j).
ādemi (A + P) human being, man, human: 21, 292.
ʿādil (A) just, equitable: 255.
ʿadl (A) justice, equity, integrity: 8, 68, 69, 267 > -eydi: 273; -i: 69, 268, 295; -ini: 5; -iyle: 269.
āferīnīş (P) creation > -den: 324.
āfet (A) calamity, disaster: 91.
āfitāb (P) Sun: 304.
āğāz (P) beginning: (c).
āh (P) moan: 130.
ʿahdi boz- § to break the oath > -up: 42.
ahlāk (A) morality > -dandur: 309.
Aḥmedī: 326.
al- (T) to take, to get, to obtain, to procure > -dı: 39, 48, 54, 57, 65, 76, 79, 80, 107, 109, 111, 157, 260, 265; -dılar: 213, 276; -duğda: 89; -iban: 229; -ındı: 198; -ıp: 224; -madı: 272; -madın: 56; -mağa: 305, -up: 260.
Alaşar: 263.
ʿalef (A) fodder: 166.
ʿalem (A) flag, banner: 22 > -den: 22.
ʿālem (A) world; universe > -de: 329; -i: 317.
ālet (A) instrument > -i: 27.
āl-i ʿOsmān § the Ottoman dynasty: (a) > -uñ: 223.
ʿālī (A) exalted, sublime: 67.
Allāh Ekber § God is most great: 118.
ālūze ol- § to be covered > -up: 247.
amān (A) mercy: 312.
āmeden (P) to come: (m).
añ- (T) to tell, to talk, to mention > -alum: 11; -ıla: 69; -ılan: 119; -ıldı: 10, 15; -mamağ durur: 296; -mazlar: 274.

Kemal Silay

- 'anā (A) trouble, difficulty > -da: 84.
anā (T) to that; to those; to him: 24, 32, 43 (2), 45, 57, 73, 84, 86, 111, 116, 120, 136, 140, 149, 154, 155, 159, 160, 163, 171, 175, 194, 195, 232, 258, 259, 261, 264, 275, 307.
anda (T) there, thither: 9, 38, 46, 74, 77, 94, 115, 117, 138, 152, 161, 169, 170, 175, 178, 219, 233, 247, 313.
andan (T) thereafter, and then, after that: 49, 60, 84, 85, 93, 108, 210, 268, 321.
anı (T) that; him, it: 6, 9, 13, 26, 30, 63, 80, 85, 101, 122, 127, 145, 146, 151, 203, 257 (2), 258, 289, 291, 296, 310, 333, 334.
anlar [--> olar] (T) they: 15, 64, 333 > -a: 20, 192, 239, 277; -da: 4; -dan: 18; -ı: 3, 187, 188; -uñ: 216, 225.
ansuz (T) without it: 177.
Anṭāliye: 262.
anuñ (T) his, its: 2, 34, 50, 88, 92, 136, 166, 167, 196, 238, 240, 253, 269, 271, 291, 298, 300, 306, 310, 311, 323, 325, 326 (2), 329 > -ıla: 13, 68, 161; -la: 33, 41, 150, 158; -çün: 317; -dur: 202.
aḳ- (T) flood -dılar: 60.
āḳbet (A) ultimately, finally: 146, 334.
aḳın (T) flood; raid: 60.
'aḳl (A) intelligence: 17, 18.
ara (T) the space between, distance: 236 > -da: 240, 307; -sında: 75; -ya: 200.
ārāyiş (P) adornment: 150.
arı (T) far (from): 309.
'ārī (A) deprived (of): 144.
arīd- (T) to purify > -ur: 28.
artuḳ (T) other: 200.
artur- (T) to elevate > -ur: 129.
Āşaf-rā (A) like Āşaf > -yıldı: 98.
āsān gel- ṣ to seem facile > -e: 8.
āşār (A) remains: 63.
'aşl (A) cause: 274.
āsūde (P) tranquil: 233.
aşağa (T) the space below; at the end: 15.
aşağa yuḳarı ṣ everywhere: 22.
āşikār (P) openly: 271.
at (T) horse: 243 > -ınuñ: 304.
at- (T) to shoot > -duḡı: 87.
ata (T) father : 255 > -sı: 105.
a'vān-ı dīn ṣ the servants of faith: 60.
'avn (A) help: 159.
'avret (A) woman: 59, 188, 192.
avuç (T) handful: 211.
ay (T) month: 118.
'ayān (A) clearly, openly: 6, 222, 226, 248, 300, 321, 333.
'ayān kıl- to vivify > "kıldı 'ayān": 113.
'ayān ol- ṣ to become manifest, to become evident; to appear > "olmaḳ-çün 'ayān": 128; "oldı... 'ayān": 18.
āyāt (A) verses of the Ḳur'ān: 67.
Aydın: 263.
ayruḡ (T) other > -ı: 181.
az (T) few; a few; not much; little, small; some: 49, 54, 75, 118, 215, 221 > -ıdı: 144.
az- (T) to sin > az: 124.
'azīz (A) dear, beloved: 168.
'azm (A) determination > -in: 171.
'azze ve cel ṣ May He be honored and glorified: 56, 120, 280.
bā (P) with: (a), (h), (k).
bāc (P) tax: 111.
bād (P) wind: 88.

Aḥmedī's History of the Ottoman Dynasty

- bāg** (P) orchard, garden: 270 > -ina: 134, 331.
bahādur (P) brave, hero: 86, 160, 185 > -lıkda: 153.
bahār (P) spring: 133.
baḥr (A) sea: 23.
baḥşış (P) generosity > -i: 90.
baḥt (P) fortune, luck: 84, 150.
bākī (A) eternal; everlasting: 59, 251.
baña [--> **ben, bin**] (T) to me: 14, 226.
bāri [bārī] (P) in short, summing up: 64, 232.
baş (T) head: 243 > -ıdır: 241.
başmı götür- § to cut one's head off > -di: 142.
başla- (T) to start; to undertake > -dışa: 72.
bātl (A) false; wrong: 275 > -ı: 275.
bay (T) rich > -lara: 36.
Bāyezīd Beg [--> **Sultān-ı pīrūz Bāyezīd bin Ġāzī Murād, Sultān Bāyezīd**]: (m).
be (P) to: (f), (i), 262, (m).
beg (T) beg > -ler: 170; -leri: 11; -lerin: 74, 235; -lerinden: 111.
belā (A) calamity, misfortune: 190 > -ya: 216.
belki (P) certainly: 31.
ben [--> **baña, bin**] (T) I: 282 (2), 285 (2), 286, 310, 325.
benefşe (P) violet: 321.
Benī İsrā'īl the Jews, children of Israel > -e: 183, 190.
ber (P) on, in: 252.
berā (P) for, for the sake of, in order to: (f).
berāber (P) together: 148.
berī (A) free (from), far (from): 309.
berk (T) motionless > berk idi: 88.
berķ (A) lightning > berķ idi: 164.
berkid- (T) to strengthen > elüm: 202.
bernā (P) young man; youth: 59.
beyān (A) expression, declaration: (j).
beyān eyle- § to express, to tell; to write > "eyledüm beyān": 1; "eylegil...beyān": 226.
beyān it- § to tell > "i(d)eyim beyān": 310; "itdüm beyān": 222; "itdük beyān": 333.
biçāre (P) poor, wretched: 214.
bīdādger (P) tyrannic: 273.
bifer (P) debilitated: 193.
bigi [--> **gibi**] (T) like: 64.
bigümān (P) undoubtedly: 18, 321, 323.
bihad (P+A) boundless, limitless, endless: 39.
bikerān (P) limitless, endless: 311.
bikuvvet (P+A) feeble: 193.
bil- (T) to know; to be informed; to understand, to realize > -di: 26, 145, 273; -diler: 191; -e: 311, 323; -emedi: 291; -en: 226; -gil: 300; -inür: 222; -ür: 16, -ür idi: 99; -üriseñ: 226; -ürsin: 124, 169.
bilād (A) countries: (i).
bile I (T) with, together with; and: 33, 105 > -yidi: 161.
bile II (T) also, too: 116.
Bilecüg > -i: 53.
bimār (P) sick, ill: 214.
bin [--> **baña, ben**] (T) I > -üm: 281.
biñ (T) thousand: 91, 126.
binā (A) building: 77.
bīnevā (P) poor, destitute: 258 > -lıkdan: 143.
bir (T) one; a, an: 1, 14, 25, 32, 51, 52, 58, 71, 86, 88, 101, 110, 114, 120, 121, 131, 146, 162, 182, 194, 195, 196, 208, 211, 225, 240, 245, 247, 269, 271, 289, 300, 301, 306, 313.

- bir kaç** § some: 245, 279, 312.
bir kaç vakt § for a period of time: 40.
bir zerre § to some extent: 278.
biser (P) without a leader: 193.
biserver (P) without a leader: 193.
bisle-(T) to help > -r: 129.
biş altı § a few: 65.
biş (P) more; great: 4, 220.
bişümār (P) innumerable: 237.
biteşvîş (P+A) easy: 26.
biz (T) we: 196 > -e: 9, 195.
boyun vir- § to sacrifice oneself > -mediler: 186.
boz- (T) to demolish > -ar: 127.
bölük (T) company; group; people: 52, 75.
böyle (T) so, this, in this way; such: 147, 264 > -dür: 251.
bu (T) this: 1, 13 (2), 24, 28, 43, 49, 116, 128, 131, 134, 144, 162, 174, 182, 212, 228, 229, 269, 291, 293, 315, 319, 324, 325, 327, 332 -nda: 121; -nı: 16, 281; -nuñ: 49, 279.
bu arada § in the meantime: 294.
bu kadar § several: 45.
bu resme § in this manner: 333.
būd (P) was; being: (g).
bul- (T) to find; to obtain; to succeed > -a: 178; -alar: 246; -dı: 85, 110, 112, 150, 172, 176, 254, 324; -dılar: 82, 223, 224, 268; -duğın: 59; -ıban: 42; -ına: 126; -mamışdur: 180; -sa: 122; -urısa: 103.
bular [--> **bunlar**] (T) these: 275 > -a: 191.
bunca (T) this much, so much: 65.
bunlar [--> **bular**] (T) these: 65 > -uñ: 228; -uñ-çün: 230.
Bursa: 55 -yı: 76.
bustān [būstān] (P) garden: 270.
buyur- (T) to command, to order: 201.
bülend (P) high; a lot of: 138.
bünyād eyle- § to build up > -di: 70.
bünyād it- § to build up > -(d)eyüz: 313.
cāh (A) high position: 85.
Cālūt > -ı: 219.
cām (P) glass; cup of wine: 272.
cāmi' (A) mosque: 232.
cān (P) soul; life; person; body: 168, 201, 202, 203, 303, 326 > -dan: 180; -ı: 215, 332; -lar: 88.
Cānik > -i: 260.
cānım terk it- § to devote (one's) life (to something) > -di: 47.
cāvizān (P) eternal: 67.
cehd (A) effort: 278.
cehd ü ictihād it- § to fight, to struggle > "i(d)erdi cehd ü ictihād": 97.
cem' it- § to gather; to levy > -di: 276; -(d)üp: 33.
cem' ol- § to gather > -avuz: 196.
ceng (P) battle; war; strife; fight: (h), (k), 240 > -e: 98.
ceng eyle- § to fight > "eyledi ceng": 108.
ceng it- § to fight > "itdi...ceng": 158, 239.
cennet (A) paradise, heaven > -üñ: 135.
cev (P) grain; barley > -edür: 300.
Cevne: 300.
cevr (A) oppression > -i: 295.
cezā it- § to punish > "itdi...cezā": 277.
cezım (A) definite resolution: 171.

Aḥmedī's History of the Ottoman Dynasty

- cıda** (T) lance > -lar: 165.
cidāl (A) fight, combat: 12.
cihād (A) holy war; religious endeavor: (f), 136, 228.
cihād it- § to fight on behalf of Islam > “i(d)e cihād”: 97; “i(d)e...cihād”: 32.
cihān (P) world; universe: 49, 121, 125, 128, 323, 331 > -a: 332; -da: 38; -dan: 50, 330; -r: 326; -uñ: 332.
cihet (A) side, direction: (i).
Cingiz Hān: 6.
cūd (A) munificence, generosity: 17, 319.
cümle (A) all: 155, 184, 187, 189, 215, 217, 221, 229 > -si: 75.
cüz (P) except: 175.
çāker (P) servant: 235.
çāre (P) remedy, cure; help; prevention; solution: 120, 251 > -si: 2.
çarḥ (P) sky; destiny: 131, 330 > -uñ: 251.
çek- (T) to have, to get, to obtain: 79.
Çender > -i: 143.
çeng (P) claw; the simple form of the present-day harp which goes back to primitive times. Although it was very popular among the Turks, it was abandoned in the 18th century: 120, 272.
çeri (T) army, troops: 37, 52, 58, 71, 246.
çirk (P) filth: 63 > -inden: 28.
çoğ [--> **çoğ**] (T) much, great (in amount); many; too many: 38, 138, 220 > -ıdı: 295.
çoğ [--> **çoğ**] (T) much, great (in amount); many; too many: 9, 34, 43, 46, 54, 73, 106, 107, 111, 114, 124, 140, 156, 215, 259, 297.
çü [--> **çün, çünki, çünkim**] (P) as, like; when: 49, 279.
çün [--> **çü, çünki, çünkim**] (P) as, like; when; since, because: 1, 10, 21, 35, 79, 124, 127, 162, 169, 171, 175, 183, 190, 199, 200, 201, 221, 223, 235, 249, 252, 254, 264, 265, 268, 295, 315, 324, 333.
çünki [--> **çü, çün, çünkim**] (P) because, for: 66, 76, 118, 122, 150, 220, 231, 261, 296.
çünkim [--> **çü, çün, çünki**] (P) because, for: 131.
dād (P) equity, justice: 267.
dādger (P) doer of justice; just ruler: 11, 68, 299.
daḥı (T) also, too, even: 2, 34, 53, 79, 139, 169, 189, 204, 212, 232, 236, 261, 264, 265, 272, 282 (2), 285, 286, 287, 313, 325.
dānā (P) wise, learned > -yıldı: 137.
dāniş (P) knowledge; intelligence: 46.
dār (A) region . -da: 78.
dār u gūr (P) war; battle; fight: 236.
dār u gūr it- § to fight, to battle > “i(d)eler...dār u gūr”: 206; “i(d)üp dār u gūr”: 188.
darb (A) force; flash: 157, 164 > -den: 244.
dār-ı ḥayr § [--> **dāru'l-ḥayr**] almshouse: 70, 77.
dār-ı İslām § the Islamic world: 81.
dār-ı küfr § the infidel region > -e: 37; -i: 39, 176.
dār-ı mülk § [--> **dāru'l-mülk**] homeland; country > -inden: 261.
dāru'l-ḥayr § [--> **dār-ı ḥayr**] almshouse: 232.
dāru'l-mülk § [--> **dār-ı mülk**] homeland; country > -e: 267, 289.
dāsītān (P) story: (c).
da'vet (A) invitation: 104.
dāyim [--> **dāyimā**] (A) always; forever: 151.
dāyimā [--> **dāyim**] (A) always; forever: 97, 251.
dede (T) ancestor: 255.
def it- § to expel > “i(d)e def'in”: 44.
degin (T) until: 237.
degül (T) not > -dı: 213, 221.
dem (P) time > -de: 250.
der (P) about, on: (j).

Kemal Silay

- der ü divār** (P) house, home > -da: 78.
destgār (P) helper, protector: 141, 195.
destres (P) power: 305.
devlet (A) state; power; good luck, good fortune; success: 264 > -ine: 329.
devletlū (A+T) happy; fortunate: 203.
deyr (A) church: 77.
dī- (T) to say, to tell; to mention > dime: 15 (2), 179; -di: 57, 124, 180, 197, 230, 285; -diler: 195, 198, 284; -medi: 282; -mediler: 201; -r: 275, 304; -rem: 16; -r iken: 84; -rlerdi: 86; -rler idi: 194; -yen: 199, 205, 230; -yeyim: 322; -yibenün: 288; -yü: 162, 281.
dīle- (T) to wish (for); to ask (for); to demand > dile: 253; -di: 110; -risen: 181.
dīl-sūhte (P) afflicted: 208.
dīn (A) the Islamic faith; belief, faith: 62, 67, 97, 106.
dīn ehli § [--> **ehl-i dīn**] the true believer > -ne: 66.
dīnle- (T) to listen to > dinle: 322; -medi: 272.
diri (T) alive, living > -dür: 30; -yiken: 234.
diyār (A) country, land: 65, 102, 107, 109, 198, 199, 259, 262, 266, 297.
dōn- (T) to return > -di: 45, 261; -derdi: 49; -dürdi: 289; -icegez: 246; -mek: 43.
dört (T) four: 20.
dur- (T) to stop; to stay > -dı: 40, 246, 249; -madı: 54; -ur: 123.
dut- (T) to hold > -iban: 135.
dükeli (T) all: 255.
dūnyā [--> **dūnye**] (A) world > -da: 233.
dūnye [--> **dūnyā**] (A) world > -nūñ: 123; -yiçün: 275.
düriş- (T) to strive > düri : 181.
dürlü (T) much: 156.
dürr-i meknūn § resplendent pearl: 23.
dürüst (P) to go well: 221.
düş- (T) to fall, fall down; to appear > -di: 1, 117, 236; -dükde: 98; -e: 200; -eyidi: 225; -iben: 170.
düşmen (P) enemy, foe: 164, 206, 284, 287 > -e: 187, 207; -i: 245.
düşmiş (T) destitute (person) > -lere: 141.
düz- (T) to create; to compose > -er: 127; -eyim: 14.
ecel (A) the appointed hour of death, death: 56, 120, 280.
ed- (T) to have, to get, to obtain > -em: 162.
egird- (T) to besiege > -üp: 289.
ehl-i ‘adl § just, fair man (men) > -i: 10.
ehl-i ‘atā § compassionate: 308.
ehl-i dīn § [--> **dīn ehli**] true believer(s): 29.
ehl-i kerāmet § saint(s): 57.
ehl-i küfr § [--> **küfr ehli**] infidel(s) > -ün: 44.
ehl-i manşub § state officer: 145.
ehl-i rā § someone who is/are intelligent > -yidi: 137.
ehl-i sitem § one who is cruel: 4, 10.
ejdehā (P) dragon: 87.
eksük (T) absent, missing: 330.
el (T) hand; possession: 156 > -e: 89; -inde: 154, 190; -inden: 229; -ine: 272.
el fakru kade en yekün § Poverty is close to blasphemy: 84.
ellerin hūmla boya- § to make one's hand bloody > “ellerin boyamadılar hūmla”: 7.
elṭāf (A) kindness > -ıla: 96.
emel (A) ambition > emel durur: 123.
emel dut- § to have a desire > -up: 124.
emīr (A) chief, leader, commander: 141, 146, 192, 195, 197, 206.
emr (A) order, command: 128 > emr idi: 191; -i: 105; -ine: 120, 186; -iyile: 280.
enbiyā (A) prophets: 316 > -dan: 19.

Ahmedî's History of the Ottoman Dynasty

- encām-ı kār § end, conclusion of an act: 236.
Engüriyye > -yi: 157.
Ertağrı [-> Ertağrı]: 38, 50 > -a: 46.
Ertağrı [-> Ertağrı]: 33 > -a: 44.
eşer (A) trace, sign, mark: 179.
esir (A) slave; captive: 83, 192.
esir it- § to enslave > "itdi esir": 59; "itdiler esir": 188.
eşcar (A) trees > -a: 319.
eşref (A) more honored: 19.
etrâf (A) regions > -ı: 44.
evliyâ (A) saints: 316.
evşâf (A) qualities > -ıla: 96, 314; -ına: 310.
evvel (A) first: 156, 316, 320.
eyle (T) so, in that manner; like: 56, 211, 328.
eyle- (T) to make, to do; to conquer > -di: 55, 77, 174, 235 (2).
Eyneğöl: 53.
eyt- [it-] (T) to say, to tell > eyit: 293; -(d)elüm: 334; -(d)eyim: 310; -(d)eyüz: 313.
eyü (T) good: 218.
ez (P) from; on: (f), (m).
fakir (A) poor: 83, 140.
fakr (A) poverty: 83 > -in: 145.
farîza (A) sacred obligation: 64.
farz (A) obligatory act: 183, 228.
fazilet (A) virtue > -dür: 99.
fazl (A) virtue > -ı: 177; -ıla: 20, 21; -ıyla: 312.
fenâ (A) annihilation: 173.
fer' (A) effect: 274.
ferrâş (A) servant > -ıdur: 28.
feth [-> fütüh] (A) conquest; victory: 163, 171, (i), 218 > -e: 253; -ine: 290; -ini: 79.
feth it- § to conquer > -di: 53, 262, 266, 289; -(d)e: 102; -(d)üp: 109.
feth ol- § to become conquered > -aydı: 307; -dı: 116, 264; -ıban: 45; "oldı feth": 261.
feyz (A) power: 319.
feyz it- § to give generously > -dükde: 17.
fiğân (P) cry of distress: 130.
fıkr (A) thought; idea; opinion; mind > -e: 98; -i: 16; -süz: 328.
fıkr eyle- § to keep in mind > "fıkr eyle": 230.
fıkr it- § to think > "fıkr it": 125.
fi'l-meşel § for example; indeed: 121.
Fireng: 108.
firistâzen (P) to send: (f).
fıtne (A) instigation: 294.
fulân (A) such and such, so and so: 284.
fırşat (A) opportunity: 42 > -ıdur: 288.
fuzül (A) useless: 177.
fütüh [-> feth] (A) victories > -ından: 253.
fütür (A) languor: 294, 297, 329.
fütüvvet (A) big-heartedness: 308.
gâh [-> geh, gehi] (P) sometimes: 133.
gâlib ol- § to be victorious (in a fight) > -dı: 107; -dılar: 224; -dura: 104.
gam (A) grief: 232.
ğaraž (A) desire; expectation: 175, 200.
ğarb (A) the west: 237, 307.

- ğarıb** (A) abandoned: 140.
ğark ol- § to be mixed (with something) > -mı dı: 242.
ğāyet (A) very, extremely, greatly: 267, 302.
ğayr (A) another person or thing; others: 178, 180 > -a: 205; -dan: 179; -ı: 180.
ğazā (A) campaign; military expedition on behalf of Islam: 26, (f), 99, (i) > -da: 252; -dan: 175; -ya: 153, 186, 212.
ğazā it- § to fight on behalf of Islam > -(d)e: 101; -meyesiz: 197; “ide...ğazā”: 151; “itdi...ğazā”: 106.
ğazā kıl- § to fight on behalf of Islam > “kıldı ğazā”: 64.
ğazāb (A) divine wrath: 191.
ğazāvetnāme (A+P) heroic poem of military exploits: 14.
ğāzī [--> **ğāzī**, **ğāzīyān**] (A) one who fights on behalf of Islam, champion of Islam > -ler: 15.
ğāzī [--> **ğāzī**, **ğāzīyān**] (A) one who fights on behalf of Islam, champion of Islam: 25, 26, 27, 28, 29, 32, 51, 65, 106 > -yidi: 250, 252.
Ğāzī Hān [--> **Murād Beg**, **Murād Beg Ğāzī**, **Ğāzī Murād**, **Sulṭān-ı saʿīd Murād Beg**]: 239 > -ı: 248.
Ğāzī Murād [--> **Murād Beg**, **Ğāzī Hān**, **Murād Beg Ğāzī**, **Sulṭān-ı saʿīd Murād Beg**]: 136, 162, 231, 238 > -a: 150.
ğāzīyān [--> **ğāzī**, **ğāzī**] (A+P) those who fight on behalf of Islam, champions of Islam: (b).
ğazv (A) holy war, military expedition on behalf of Islam: (a), 183 > -den: 199; ğazv idi: 136.
gebr (P) unbeliever: 237, (k).
geç- (T) to pass > -di: 49, 118; -mek: 210.
gedāy (P) mendicant; poor man: 149 > -a: 301.
geh [--> **gāh**, **gehī**] (P) sometimes: 131 (2), 133 (2).
gehī [--> **gāh**, **geh**] (P) sometimes: 133.
gel- (T) to come, to arrive; to occur; to appear > -di: 15, 19, 21, 35 (2), 48, 73, 83, 132, 143, 258, 260, 265, 267, 279, 290, 316; -diler: 316; -dise: 315; -en: 16, 20; -enden: 16; -enlerle: 47; -iben: 324; -meyeni: 104; -mez: 292; -ür: 293, 321.
genc (P) booty; treasure: 39, 305.
ger (P) if: 312.
gerçi (P) although, even though: 305, 318.
gerek (T) necessary, needed: 147, 149 > -dür: 148; -(g)ince: 277; -lüdür: 332; -mez: 275; -se: 122, 283.
germ yūri- § to march in splendor > -di: 162.
Germiyān: 263.
getür- (T) to bring; to give > -di: 278; -mek: 319; -mesün: 331.
gevde (T) body > -ler: 248; -yidi: 241.
gey- (T) to wear > -dügi: 12.
gibi [**bigī**] (T) like: 8, 139, 228, 255, 298.
gice (T) night: 132.
gider- (T) to remove > gider: 123.
gir- (T) to come, to enter; to go (in, into) > -düginde: 98; -meye: 212.
girū (T) again; back, toward: 42 (2), 43, 45, 127, 197, 234, 261, 276, 279, 289, 290, 334.
gīt- (T) to go away, to depart, to leave > -di: 45, 50, 132, 198, 279, 297; -diler: 168; -(d)e: 290; -(d)er: 121, 123.
gök (T) sky > -lere: 142.
Gök Alp : 34.
gōñ(ū) (T) heart > -den: 181, 204; -inde: 178; -üme: 1; -ümüze: 202; -üñde: 179; -üñden: 123.
gōñli pest § modest: 138.
gōñül berkit- § (T) to become one with someone > -di: 47.
gör- (T) to see > -ine: 205; -üp: 304; -ürdi: 248; gör: 81 (2).
göz (T) eye > -ine: 158, 205.
ğurbet (A) poverty; a being away from home.
gül (P) rose: 139.
Gül (P) the Rose (= Prophet Mohammed).
gülzār (P) rose garden > -ına: 135.

Aḥmedī's History of the Ottoman Dynasty

- gümreh** (P) astray: 328.
gün (T) day; sun: 25, 298 > -de: 208.
gündüz (T) by day, in the daytime: 132.
Gündüz Alp: 33.
gürz (P) iron club > -in: 89.
güvāh (P) evidence: 298.
güzend (P) harm: 138.
güzer kıl- § to go > “kılsañ güzer”: 241.
haber (A) news, information, message; clue: (m), 283 > -den:43.
haberci (A+T) messenger > -dür: 287.
hacet (A) need, necessity > -dür: 298.
hadd (A) frontier: 262.
hāk (P) dust: 148, 238.
hāk ol- § to be destroyed, to be annihilated > -ısaram: 286; “oldı hāk”: 170; “oldı...hāk”: 219.
hāk ü gerd kıl- § to destroy > “kılalar...hāk ü gerd”: 238.
hak ol- § to be erased > “olmaya...hak”: 147.
hak(k) (A) right: 275 > -ı: 275.
Haḳ(k) [--> **Tangrı, Hālik, Kırdgār, Şamed**] (A) God: 17, 29, 31, 47, 56, 66, 99, 120, 155, 175, 178, 187, 203, 204, 206, 223, 252, 317 > -a: 200; -dan: 76, 181, 200, 209, 319; -ı: 205; -uñ: 128, 186.
haḳ dīn § the true religion (= Islam) > -üfidür: 27.
hāl (A) situation; behavior: 25 > -i: 222; -in: 145.
hāl (P) mole (on the body): 126.
halāyık (A) people: 35.
halel (A) defect; damage: 9, 225.
hālet (A) situation; position > -i: 27; -in: 3.
Hālik [--> **Tangrı, Kırdgār, Haḳ, Şamed**] (A) God > -uñ: 280.
Halıl > -üñ: 227.
Halıl-i Çenderī: 143.
halk (A) the common people, folk; people, nation: 228, 268, 323 > -a: 6, 8, 224, 234, 258.
hān (P) khan: 57.
hancer (A) khanjar > -le: 249.
handān (P) happy > -ıdı: 139.
hānumān (P) home, family > -ların: 103.
hār (P) thorn: 23, 139, 205.
harāc (A) tax: 111.
harb (A) war; battle, fight; combat: 157, 307 > -de: 244.
harb eyle- § to fight > “eyledi...harb”: 164.
has (P) straw: 23.
hāş (A) distinguished: 223.
hāş u ‘ām § everybody (= the elite, and the common people): 233.
haşm (A) adversary, enemy: 184, 207 > -dan: 196.
haşm-bend (A+P) one who squeezes the enemy > haşm-bend idi: 100.
haste (P) unwell: 214.
hāşāk (P) chip, straw: 23.
haşr (A) collecting people together > -ı: 26.
Hātem I [--> **Hātim, hātem, hātim**] (A) definitive, the last; Mohammed, the last of the prophets > -i: 317.
hātem II [--> **hātim, Hātem, Hātim**] (A) seal; seal ring > -i: 301.
Hātemī: 90.
Hātim -i: 301.
Hātim I [--> **Hātem, hātim, hātem**] (A) definitive, the last; Mohammed, the last of the prophets: 19.
hātim II [--> **Hātim, Hātem, hātem**] (A) definitive; leader: > -i: 21.
haṭṭ (A) youthful beginnings of a beard: 126.
havf (A) fear: 294.

- hayāt** (A) life: 17.
hayl (A) herd of horses: 245.
hayr (A) goodness; prosperity; blessed: 78, 178, 179, 180 (2).
hazān (P) autumn: 133, 331.
hazer it- § to be afraid (of) > “i(d)erdi hazer”: 87.
hazret (A) presence > -inde: 223.
hefte (P) week: 132.
helāk it- § to kill, to destroy > “itdi...helāk”: 219.
helāk kıl- § to kill, to destroy: “kıldı helāk”: 80.
helāk ol- § to be killed, to be destroyed > “oldılar helāk”: 170.
helāl (A) canonically lawful: 12.
hem (P) both... and, and, also, as well as: 10, 11 (2), 17, 95 (4), 100 (2), 152, 153, 157, 166 (2), 232, 234, 287, 309, 326.
hemān (P) now: 119.
hemīn (P) only; in all: 211, 217, 296, 306, 332.
her (P) every, each: 52, 54, 58, 62, 71, 72, 73, 110, 126, 140, 144, 159, 160, 180, 211, 237, 241, 242, 293.
heves it- § to have a desire, to wish > -di: 32; “itmez heves”: 305.
hezārān (P) thousands: 316.
hezīmet (A) crushing defeat: (h).
hiç (P) no, none whatever, none at all; never, never at all: 274, 292, 295.
hidmet (A) service > -ine: 326.
hikāyet eyt- § to tell a story > -(d)eyim: 182.
hile (A) solution: 296.
himmet (A) grace; effort > -i: 153, 300, 306; -iyidi: 138.
Hindüstān: 300.
hırgiz (P) never: 272 (2), 302.
hişār (A) castle, fort: 65, 76.
hişār eyle- § to besiege > “eyledi hişār”: 55.
hitām it- § to conclude, to finish, to complete > “i(d)elüm...hitām”: 13; “i(d)üp hitām”: 325.
hod (P) self, one’s self; own: 147, 278.
hoş (P) pleasant: 27.
hoş dut- § to treat (someone) with warmth > -ardı: 257.
hoş gör- § to tolerate > -ürdi: 257.
hüb (P) good, beautiful; beautifully: 96, 127 (2), 310.
hudāvendī (P) sultanate: 327.
huld (A) heaven, paradise: 134.
hulķ (A) character > -inuñ: 302.
hüccet (A) proof: 24.
hümāy (P) mythical bird; bird of paradise: 149.
hüner (P) talent > -de: 144.
hüsn (A) beauty > -ine: 302; -inuñ: 303.
Ipsala: 116.
ıssı (T) hot: 208.
ışk (A) love, passion > -ma: 303; -ını: 202.
ıvaż (A) obtaining: 175.
ıbtılā (A) endurance: 209.
iç (T) the inside of anything, interior; among > -inde: 139, 248, 297; -indedür: 31; -lerinde: 194.
iç- (T) to drink > -diler: 213; -e: 211 (2); -enler: 215; -enlerüñ: 215; -enüñ: 220, 221; -memege: 209; -meye: 210.
içre (T) in, within: 269.
içün (T) for: 106, 319, 323.
ıhlāş (A) sincere worship or belief: (j), 204 > -dur: 177; -i: 221, 223; -ıdı: 220; -ında: 225; -ından: 216.
ıhlāş ehli § sincere believer: 213.

Ahmedî's History of the Ottoman Dynasty

- ihsân eyle-** § to grant > “ihsân...eyledi”: 36.
ihtirâm it- § to respect > “li(d)erdi ihtirâm”: 256.
ihtisâs (A) a special attachment: 223.
ikbâl (A) felicity: 327.
iki (T) two > -sin: 56.
ikilik (T) polytheism: 114.
ikrâm eyle- § to show honor; to entertain > -di: 36.
il (T) land; country; city: 39, 42, 52, 65, 118, 229 > -ine: 48, 105; -ini: 235; -ler: 37, 109, 224; -lerinden: 189; -lerine: 93, 265.
il ü gûn § country: 259.
ile (T) with: 24, 46, 53, 102, 104, 118, 128, 157 (2), 164, 167, 206, 238, 278, 288, 315.
ilet- (T) to make (something) reach > -di: 135.
ilhâm (A) inspiration > -dur: 2.
illâ (A) but: 14.
ilm ehli § scientist; scholar: 62, 82 > -ni: 256; -yile: 81.
iltifât kıl- § to have an inclination > “kılmaz iltifât”: 205.
imâret (A) emirate: (d).
imdi (T) now: 5.
İmlîk [--> **İmlîki**] > **İmlîk** idi: 184.
İmlîki [--> **İmlîk**] > -ler: 219.
imren- (T) to envy > -üp: 304.
in- (T) to come down > -di: 320.
in'âm eyle- § to give as a favor > -di: 36.
in'âm kıl- § to give as a favor > “kılurıdı in'âm”: 256.
inân (A) rein: 289.
İncil the Gospels: 320.
inhizâm (A) defeat: (k).
insân (A) human being, man, mankind > -a: 17.
ir- (T) to reach, to arrive; to attain > -di: 43, 56, 120, 150, 190, 191, 246, 326, 327; -diyise: 109; -dügi: 173; -dükde: 129; -erdi: 234; -erse: 149; -esin: 253; -gürür: 129; -i di: 209, 280; -i dürdi: 173; -i e: 292; -i iben: 164; -i mesün: 331; -i ür: 234; -mesün: 329; -se: 140; -ürdi: 156, 319.
is (T) owner > -sidür: 308.
İsî Jesus: 119.
İskender: 334.
İslâm Islam > -ı: 104.
isregeçe [--> **isreyaka**] the opposite shore > -ye: 101.
isreyaka [--> **isregeçe**]: the opposite shore (f), (i).¹
ist(d)e- (T) to ask for; to want; to wish for > -di: 159; -medi: 163; -se: 307; -yü: 218.
isti'ânet (A) seeking or asking for help and assistance: 253.
isti'zâr (A) an asking to be excused; an apologizing: (b).
iş (T) work; action; affair, matter; duty, mission: 26, 43, 46, 180, 181, 328 > -e: 268, 292; -i: 12, 40, 147, 210, 251, 264, 271; -lerde: 255; -leri: 218, 221, 274; -lerine: 225; -lüye: 277.
işân (P) they: (a).
işbu (T) this: 123, 171, 222.
işit(d)- (T) to hear; to listen > işid: 14; işit: 5; -en: 333; -di: 162; -icek: 41; -üp: 281, 303.
işle- (T) to make; to do > -dise: 72; -yen: 328.
işleri yit- § to ruin > “yitdi...işleri”: 154.
it-I [--> **eyt-**] (T) to tell, to mention > -(d)elüm: 9; -mediler: 6.
it-II (T) to make, to do; to oppress > -di: 66, 85, 133, 141, 146, 258; -diler: 60; -dügi: 291; -(d)e: 151; -(d)en: 211; -(d)er idi: 6; -gil: 195; -(d)iben: 76.

¹İsreyaka < asra yaka, isregeçe < asra geçe. I am grateful to Şinasi Tekin for bringing this etymology to my attention.

- it'irāz it-** § to interrupt > "it'irāz itme": 14.
itmām (A) a completing, perfecting, finishing > -dur: 2.
iy (T) oh!: 226, 284.
i'zāz eyle- § to honor, to treat with respect > "i'zāz...eyledi": 36.
İznık [--> **İznik**] > -i: 55.
İznik [--> **İznık**] > -i: 79.
'izz (A) greatness > -e: 327.
ķabūl (A) acceptance, agreement: 177.
ķaç- (T) to run away > -dı: 167; -dılar: 244.
ķader (A) destiny: 87.
ķādī (A) judge of Islamic canon law, and, in Ottoman history, governor of a **ķazā** > -ler: 273.
ķāf mythical mountain > -i: 174.
ķāfer [--> **ķāfir**, **ķūffār**] (A) infidel, unbeliever: 60 > -e: 41, 176; -i: 52, 55, 58, 61, 71; -üñ: 74.
ķāfi (A) adequate: 174.
ķāfir [--> **ķāfer**, **ķūffār**] (A) infidel, unbeliever: 105, 111, 117, 229, 247 > -de: 103; -den: 171; -di: 4; -e: 91, 92, 151; -i: 37; -in: 80; -le: 12; -üñ: 40; **ķāfir idi**: 184.
ķahr (A) distress; deep sorrow > -i: 128; -ıdı: 4; -ıydı: 92.
ķahr it- § to destroy, to kill > -di: 125.
ķahr kıl- § to destroy, to kill > "ķıldı...ķahr": 229.
ķal- (T) to remain, to stay, to be kept > -a: 204; -dı: 50, 245; -dılar: 193; -madı: 63, 192, 269, 270; -mı dı: 217; -ur: 23.
ķal'a (A) fortress, castle: 107, 259 > -lar: 111.
ķāmil (A) perfect: 137, 255.
ķamu (T) all, the whole; everybody: 10, 103, 160, 168, 189, 193 (2), 213, 269, 291 > -dan: 19, 21, 315, 324; -nuñ: 21, 154; -sı: 208; -sıla: 144; -sını: 262, 266, 276; -sınıñ: 12, 317.
ķan (T) blood > -a: 242, 247.
ķanad (T) wing > -ıncadur: 306.
ķanda (T) where?, wherever: 69, 109, 112, 224.
ķānūn (A) law: 8 > -ıla: 7.
ķār (P) act; work; service: (d).
ķa'r (A) bottom, deepest part of a sea or of a matter > -ında: 23.
ķaraman: (h), 158, 167, 265.
ķaramaniyān [--> **ķaramanlu**]: (h).
ķaramanlu [--> **ķaramaniyān**] > -da: 169.
ķaravaş (T) female slave, servant, maid: 73.
ķardeş (T) brother > -leri: 154.
ķarger (P) something that works; worker: 172.
ķānzār it- [--> **ķārzār it-**] § to battle, to fight > "itdi ķārzār": 38.
ķarşu (T) opposite, opposite side or direction: 61.
ķarz (A) loan, a lending: 183.
ķārzār it- [--> **ķārzār it-**] § to battle, to fight > "i(d)iben ķārzār": 201; "itmeyevüz ķārzār": 198.
ķaşd eyle- § to "attempt to go > -di: 281.
ķastamoniyye: 264.
ķat (T) presence > -ına: 35, 83, 143, 196; -ında: 31, 148, 300, 306.
ķat ķat § in layers: 243.
ķatl it- § to kill > -(d)eler: 52.
ķayǵu (T) sorrow > -ları: 220; -sı: 139.
ķāyināt (A) world; universe: 205.
ķayşar > -a: 156.
ķazā (A) misfortune; fate: 249.
ķaziyye (A) affair: (b).
ķelīsā (P) church: 112, 114 > -yla: 77.
ķem (P) little, few, deficient: 4, 22, 220.

Aḥmedī's History of the Ottoman Dynasty

- kemāl** (A) perfection; maturity: 129 > -e: 129.
kendü (T) oneself; self, own > -ye: 235.
kendüni ur- § to hurl oneself (at someone) > “kendülerini urmağa”: 207.
kerān (P) limit: 310.
kerem (A) kindness, goodness; nobility: 327.
key (P) the best; great; quite: 26, 65, 153.
kez (T) time: 115, 225.
kıl- (T) to render; to make; to constitute > -dı: 145, 171, 267.
kılıc (T) sword; saber > -ı: 88, 172; -ıdur: 29; -ıla: 48; -ına: 166; -ından: 155.
kır- (T) to crush > -dılar: 59, 188.
kış (T) winter: 290.
kıtāl eyle- § to fight; to go on a campaign > “eyledi...kıtāl”: 115.
kız (T) woman (women): 198, 199.
ki (P) who, which, that: 3, 9, 13, 24, 30, 32, 37, 44, 52, 56, 57, 72, 81, 84, 86, 103, 108, 123, 140, 144, 146, 147, 149, 151, 156, 159, 175, 180, 183 (2), 192, 194, 195, 196, 197, 203, 210, 211, 213, 233, 238, 239, 253, 270, 273 (2), 275, 276, 314, 320.
kibr (A) haughtiness > -den: 309.
kiçi (T) child (children): 213, 268.
kim I (T) who, which, that: 6, 8, 11, 16, 26, 30, 46, 51, 63, 64, 69, 71, 83, 96, 97, 101, 102, 107, 109, 110, 112, 124, 136, 148, 149, 151, 160, 174, 176, 179, 181, 191 (2), 196, 197, 201, 204, 206, 212, 218, 222, 227 (2), 240, 241, 246, 257 (2), 269, 282, 284, 285 (2), 286, 287, 290, 291, 292, 293, 295, 299 (2), 311, 317, 319, 323 (2), 332, 333.
kim II [--> **kimse, kimsene**] (T) who; whoever: 124, 180, 228, 329 > -dür: 311; -ler: 125; -leri: 125.
kimi (T) some (of them): 4 (2).
kimse [--> **kimsene, kim II**] (T) someone, somebody, anyone, anybody: 331.
kimsene [--> **kimse, kim II**] (T) someone, somebody, anyone, anybody > -den: 163.
kın al- § to take revenge (on) > -avuz: 196.
kine dur- § to become hostile > -dılar: 42.
Kirdgār [--> **Hak, Hālik, Şamed, Tangrı**] (P) God: 201.
kişi (T) individual, person, human being; one: 34, 46, 121, 178, 192, 210, 211, 212, 217, 226, 251, 333 > -yi: 195.
kişt (P) sown field: 270.
kişver (P) country, region > -de: 270.
kitāb (A) book; sacred scripture > -a: 13; -uñ: 20.
kitābe (A) book; inscription: 313.
ko- [--> **ko-**] (T) to leave > -dı: 263; -madı: 266; -madılar: 189.
konşu (T) neighbor > -lar: 283.
Ḳonya: 265 > -dan: 35; -dın: 45.
kop- (T) to break out; to begin; to come > -alıdan: 227; -dı: 165, 240.
korķıya düş- § to be afraid (of) > “düşer idi korķıya”: 89.
korķu (T) fear > -dan: 186.
koval git- § to run after > -di: 245.
ko- [--> **ko-**] (T) to leave > -uban: 143.
Köprihişār: 53.
Ḳudret (A) power: 17.
Ḳul (T) slave: 73 > -ıla: 245.
Ḳul huva'llāhu aḥad § “Say, God is One” [Ḳur'an: Süretü'l-ihlāş (112), 1]: 24.
Ḳul it- § to enslave > -(d)er: 301.
Ḳur'an the Ḳur'an: 320 > -dan: 182; -dur: 20.
Ḳuru (T) dry: 242.
küşiş (P) effort; endeavor > -i: 90.
Ḳuvvet (A) strength: 152.
küffār [--> **kāfir, kāfer**] (A) infidels, unbelievers: (a), (k), 244.

- küfr** (A) blasphemy: 74, 117 > -i: 61, 113.
küfr ehli [--> **ehl-i küfr**] § infidel, unbeliever > -ni: 115.
küşte (P) corpse; killed, murdered (person) > -ler: 243.
lā ilāhe illā'llāh § There is no god but God > -r: 113.
lābūd (A) necessarily; undoubtedly: 43, 121, 216, 221, 236, 317, 321.
lācirem (A) necessarily; of course: 18, 27, 38, 110, 176, 218, 220, 295, 327.
la'l-reng (P) ruby-colored: 242.
Lārende > -yi: 265.
laṭīf (A) beautiful; charming: 73.
Lāz (k) > -a: 93, 236, 237.
leb (P) lip: 126.
leşker (P) army; troops: 39, 54, 102, 104, 105, (h), 160, 184, 237, 305 > -i: 117; -ini: 33.
leşker-şiken (P) one who breaks up armies: 100, 185.
levh-i kerem § the tablet of benevolence > -den: 147.
leyl (A) night: 271, 279.
līki [--> **līkin**] (P) but; however: 185, 217, 248.
līkin [--> **līki**] (P) but; however: 90 (2), 158, 305.
lutf (A) kindness, goodness: 4, 128 > -i: 155; -ıla: 145; -ma: 302.
mağrib (A) the west > -de: 108.
māh (P) moon; month: 44, 132 (2), 167.
maḥv it- § to destroy > mahv it: 180.
maḥv ol- § to perish > -a: 204.
makām (A) place: 233.
māl (A) property; possession; booty: 39, 85, 111 > -i: 12.
ma'mūr (A) (place) which has been developed: 269.
ma'rūf (A) known, well-known, renowned > -ıdı: 96, 153.
maşrūf (A) bestowed; used > -ıdı: 153.
mecmū' (A) all: 258 > -i: 185, 214.
meded (A) help: 159, 163.
meger (P) apparently: 247.
melik [--> **mülük**] (A) ruler; sovereign; sultan: 149, 315 > -ler: 3; -lerden: 314.
memleket (A) country: 102 > -de: 267.
menāşıb (A) important rank: 259.
Menteşe: 263.
menzil (A) station > -den: 123.
merg (P) death > merg idi: 88.
meşāf (A) battle, combat: (h).
mescid (A) mosque; small mosque: 70, 77, 114.
meşgūl (A) busy: 268.
mevşūf (A) endowed > -ıdı: 96.
mey (P) wine: 272.
Mıgalkara: 116.
Mısr: 280, 281.
mihnet (A) trouble: 190.
mıhr (P) sun; love; desire: 132, 167 > -ini; 123; -iyidi: 92.
mihrāb (A) niche of a mosque indicating the direction of Mecca: 70.
miqdār (A) quantity, amount: 229.
Mildenī > -ye: 288.
millet (A) people; nation > -i: 227.
Mir Süleymān [--> **Sulṭānu's-sa'idi's-şehīd Emīr Süleymān**]: 298, 313.
Moğol: 5.
muḥāfet şal- § to bestow fear > "şalmışıdı...muḥāfet": 91.

Aḥmedī's History of the Ottoman Dynasty

- Muḥammed:** 316 > -dür: 119.
Muḥammed ümmeti § the community of Mohammed (= the Muslims): 227.
muḥliş (A) sincere: 217.
mūm (P) wax > -a: 301.
munşif (A) just, equitable, fair > -ıdı: 68.
murād (A) wish, desire: 82, 136, 324 > -ı: 110.
Murād Beg [--> **Murād Beg Ğāzī, Ğāzī Murād, Ğāzī H̄ān, Sultān-ı sa'īd Murād Beg**]: (h), (k).
Murād Beg Ğāzī [--> **Murād Beg, Ğāzī Murād, Ğāzī H̄ān, Sultān-ı sa'īd Murād Beg**]: (g), (i).
musabḥar (A) conquered, taken: 235.
muşavver (A) depiction; depicted: 88.
muḥlak (A) certainly, absolutely: 252.
muḥlakā (A) certainly, absolutely: 250.
mübtelā (A) addicted to; having a passion for; suffering from: 190, 209, 216.
mühr (P) seal: 301.
müjde (P) good news: 284, 285, 286.
mülk (A) country; state: 294, 305, 306, 307 > -e: 146; -i: 174.
mülük [--> **melik**] (A) sovereigns; ruler; sultans: (a), 75 > -in: 229.
mü'min (A) true believer: 80 > -e: 91, 92.
mürüvvetlü (A+T) generous > mürüvvetlü durur: 308.
Müsülman (A) Moslem(s) > Müsülmān idiler: 11.
müşterī (A) desirous (for): 303.
Müşterī (A) Jupiter: 300.
müyesser (A) facilitated by God: 171.
nāçār (P) necessarily: 293.
nāgehān (P) suddenly: 1.
naqd (A) esteem > -in: 328.
naqş (A) deficiency: 129.
naqş ur- § to adorn > -ur: 127.
nākūs (A) church-bell: 112.
na'ī (A) horseshoe > -in: 304.
nāle it- § to moan > "itdi nāle": 130.
nām (P) fame; reputation: 85, 94.
nāmdār (P) famous, illustrious: 38, 53, 55, 76, 89, 102, 109, 174, 266.
nāme (P) story: 13.
nān (P) bread: 85.
nāsāz (P) improper > -ıdı: 144.
naşīb bul- § to obtain a portion > "bulurıdı...naşīb": 140.
nāsıḥ (A) something that cancels (the validity of something): 20.
nażar (A) understanding; a looking: 148, 275.
nażar eyle- § to look at > "eyle nażar": 283.
nażar it- § to look at > "itseñ nażar": 241.
nażm (A) poetry > -ı: 325.
ne (T) what?, whatever, how?, which?: 59, 72, 99, 103, 120, 122, 146, 169, 204, 232, 237, 263 (5), 270 (2), 276, 293, 298 > -dür: 2, 121; ne durur: 62, 274.
neberd it- § to fight, to battle > "i(d)eler...neberd": 238.
neçün (T) why?, for what?: 15, 251, 286.
nef (A) a benefiting > -i: 138.
nef eyle- § to be useful, to be of use > -mez: 130.
nefs (A) one's own personality > -i: 309.
nehār (A) day; day time: 133, 271, 279.
Nerīmān-ı Zamān [--> **Orḥān bin 'Osmān, Orḥān**]: 86.
nesne (T) inspiration; remark; thing, anything: 1, 189 > -dür: 183; -ye: 328; -yi: 311.
nevcūvān (P) young man > -ıdı: 152.

- nevpehlevān** (P) heroic: 152.
nevvera'llāhu kabrehu § May God glorify his tomb: (n).
ney (P) a reed flute played especially in Mevlevi music; today it is still one of the fundamental instruments of classical Turkish music: 272.
neẓr it- § to devote > -di: 151.
nice [--> **niçe**] (T) how?, in what manner or degree?, how many?, many: 81, 198, 200, 278, 310 > -yidi: 5.
niçe [--> **nice**] (T) how?, in what manner or degree?, how many?, many: 70, 115 (2), 122, 141, 170 (2), 329 > -leri: 141; -lerüñ: 142.
nihān eyle- § to make (something) invisible > "eyledi...nihān": 113.
nihān ol- § to hide oneself > "olmuşdı nihān": 248; "olmuşdur...nihān": 125.
nihāyet (A) limit, end: 302.
nīknām (P) famous; one who has a good name or reputation: 256.
nī'me'l-fetā § He is the most generous one: 308.
nī'met (A) abundance; benefaction: 78 > -i: 234; -inden: 140.
nire (T) where, wherever > -de: 63; -ye: 51, 107, 241, 172.
nişe (T) why?, how?: 15, 69, 293, 322.
nīt- (T) to do (something) > -di: 313.
nol- (T) to happen, to occur; to become > -a: 315; -di: 334; -ur: 25.
nūr (A) spiritual light: 320, 329.
nuşret bul- § to obtain God's help > -di: 76.
Nüşinrevān [--> **Nüşirvān**]: 299.
Nüşirvān [--> **Nüşinrevān**] > -a: 284.
o [--> **ol**] (T) he > -ña: 264.
oda yaq- § to burn and destroy > -a: 103; -di: 112; "yaqđılar oda": 71.
oğ(u)l (T) son: 198, 199 > -i: 50; -ıydı: 94; -iyiçün: 130.
oğlan (T) child (children): 59, 188; -lar: 192.
Oğuz > -dan: 34.
ol [--> **o**] (T) that; those; he, she, it: 2, 3, 5, 8, 9, 10, 11, 18, 19 (2), 22, 25, 30, 32, 34, 40, 41, 44, 47 (2), 48 (2), 51, 53, 54 (2), 55, 56, 57, 64, 66, 71, 72 (2), 75, 78, 80, 81, 83, 88, 89, 96, 98, 102, 107 (2), 109, 110 (2), 112 (2), 114 (2), 115, 119, 129, 139, 142 (2), 145 (2), 150, 153, 157, 159 (2), 163, 176, 186, 190, 200, 204, 210, 213, 231, 244, 246, 249 (2), 250, 252 (2), 255 (2), 256, 259, 260 (2), 261, 262, 265 (2), 266 (2), 268, 270, 271, 276 (2), 282 (2), 285, 286, 287, 288, 297, 299, 308 (2), 309, 314, 321, 332 -dur: 20, 46, 151, 159, 285, 315; -ıdı: 156; ol durur: 204, 212, 320, 332.
ol arada § there 108, 246, 250, 299.
ol araya § there 212.
ol kadar § this much: 108.
olar [**anlar**] (T) they: 31 (2) > olar durur: 227; -a: 184, 206, 209; -dan: 278; -uñıla: 239.
ol- (T) to be; to exist; to happen, to occur; to become; to have > -a: 8, 30, 69, 148, 149 (2), 175, 178, 180, 192, 196, 210, 211, 230, 257 (2), 278, 299; -alı: 228; -am: 199; -an: 16, 20, 27, 28, 29; -anuñ: 26, 147; -asıdur: 27; -dı: 19, 21, 38, 43, 51, 64, 66, 67 (2), 74, 75, 81, 84, 106, 110, 131, 141, 146, 158, 159, 167, 171, 172, 173, 179, 183, 215, 218, 220, 221, 223, 239, 250, 252, 255 (2), 271, 281, 298, 303, 317, 321; -dılar: 154, 166, 187, 190, 192, 193, 209, 214 (2), 216, 268; -ıban: 195, 215; -madı: 269, 270; -madın: 307; -maga: 106; -maya: 178, 181, 199; -maz: 251; -masun: 330; -mı ıdı: 34, 83, 155, 242; -sa: 139, 225; -sun: 330; -up durur: 309; -ur: 16, 23, 26, 29, 124, 177, 200, 264, 273, 293, 299, 323, 328 (2); -urlar: 233; -ursa: 197; -ur mı: 22; -ur olıban: 168.
ola kim § so that: 32.
oq (T) arrow > -da: 87; -inuñ: 173.
ora (T) that place > -da: 69, 101, 106, 214, 246, 292; -dan: 37, 244.
Orhān [--> **Orhān bin 'Osmān, Nerimān-ı Zamān**]: 57, 68, 82, 86, (f), 101, 130, 134; -ı: 66.
Orhān bin 'Osmān [--> **Orhān, Nerimān-ı Zamān**]: (e).
'Osmān: 50, (d), 51.
'Osmāni [--> **'Osmāni**] > -ler: 222.
'Osmāni [--> **'Osmāni**]: 273 > -ler: 69.

Aḥmedī's History of the Ottoman Dynasty

- otur-** (T) to stay; to take the position > -a: 290; -dı: 254, 267.
otuz toꝥuz § thirty-nine: 135.
öde- (T) to pay > -necek: 183.
öküş (T) much; long; many; far too much > -dür: 231.
öl- (T) to die > -di: 30, 234, 282, 285, 286; -dügi: 287; -dügine: 283; -dügünden: 283; -düre: 104; -düreler: 37; -icek: 57; -ince: 97; -iserem: 286; -mediler: 31; -mekden: 232; -meyem: 285; -üp: 284; -ürem: 282.
ölü (T) dead > -ye: 130.
‘ömr (A) life-span: 331 > -den: 312; -üñi: 124.
‘Ömer: 68, 69, 273, 299.
öñ (T) front; first, at first; before: 16, 315 > -den: 314, 323; -din: 322; -inden: 167.
öñ- (T) to object > -megil: 122.
pāk-dīn § true believer: 211 > pāk-dīn idi: 82.
pāk-ihlāş § true believer > -ıdı: 231.
pāk-i’tikāt § devout believer: 82, 231.
pākīze-dīn § sincere believer: 217.
Paşa Sinān: 85.
pāye (P) degree of rank > -si: 330.
pāyimāl it- § to destroy > “itdi pāyimāl”: 115; “itdi...pāyimāl”: 39.
pāzişāh [--> pāzişeh] (P) padishah, sultan; sovereign: 66, 137 > -a: 148.
pāzişāhī (P) sultanate: (e), (g), (l), (n).
pāzişeh [--> pāzişāh] (P) padishah, sultan: 22.
penāh (P) refuge: 29, 66, 155, 159.
pes (P) then, therefore, consequently; moreover; however: 32, 142, 178, 293, 310, 316.
peyember (P) messenger: 194.
peyk-i kazā § death: 173.
peykān (P) spearhead > -ı: 173.
pīr (P) old: 59.
pīşvā (P) leader: 258.
pūşt (P) protection; support: 29, 66.
rā (P) particle suffixed to a noun or pronoun as a sign of the definite direct object: (f).
rāḥat (A) comfort > -ı: 234.
raḥmet (A) compassion > -dı: 91.
raḥt (P) trappings of a horse: 135.
raḥt u būngāh (P) belongings > -ı: 168.
rāstrülük (P+T) honesty: 278.
rāy (A) opinion, judgment > -ıla: 105.
rāyāt [--> rāyet] (A) flags, banners: 67.
rāyet [--> rāyāt] (A) flag, banner: 74, 117.
red (A) a repelling or rejecting: 24.
reften (P) to depart: (i).
rehgūzer (P) place through which a road passes; frequented place: 121.
rehnümün (P) guide: 84.
renc ü ta‘ab çek- § to have trouble and difficulty > “çeküp renc ü ta‘ab”: 79.
Resül the Prophet [Mohammed]: 19.
revān it- § to sacrifice > “i(d)eler...revān”: 203.
revān ol- § to go (against) > “oldı...revān”: 134; “olduğın revān”: 41.
rızā (A) pleasure: 175.
rızķ (A) plenty: 31.
rif‘at (A) sublimity > -inüñ: 330.
rişvet (A) bribe > rişvet durur: 274.
rivāyet it- § to read the verses of the **Ḳur‘ān** > -(d)eyim: 182.
riyāset ehli § one who has ruling ability > -di: 95.

- rūḥ** (A) spirit > -ından: 253.
Rūm: 161, 235, 269 > -a: 156, 294; -dan: 260.
rūšen (P) bright, shining; clear: 133, 298.
rūz (P) day: 58, 132.
rūz-ı rüsteḥz (P) the Day of Resurrection: 165.
rūzī (P) portion, lot: 45.
rūzigār (P) time: 240, 279.
rūmḥ (A) spear, lance > -inden: 87.
Rüstemi: 90.
rütbet (A) degree > rütbet ile: 315; -de: 318.
sa'adetlū (A+T) prosperous: 203.
şafā (A) sincerity: 216.
şaf-ārā (A+P) embellisher of the ranks > -yıldı: 98.
şāhib-i tedbīr § one who has precaution: 137.
şahrā (A) desert: 270.
şād (A) auspicious: 30, 250.
sāl (P) year: 44, 132, (g).
sal- (T) to send > -dı: 37, 54.
şamed (A) protector: 159.
Şamed [--> **Ḥālik, Ḥāk, Tangrı, Kırdgār**] (A) God: 163.
Sām-ı Sūvār: 89, 174.
Sāmsūn -a: 260.
san- (T) to think > sanma: 30; -asın: 88; -ayduñ: 165.
saña [--> **sen**] to you; for you: 14, 124, 182, 222, 283, 287, 314.
Şaruḥān: 263.
şayd it- § to take, to conquer > -di: 174.
sāye (P) protection > -si: 330.
sāyevār (P) protector: 329.
sebeb (A) cause, reason: 191.
sehāvet ehli § munificent > -di: 95.
şemer (A) fruit: 318, 319.
sen [--> **saña**] (T) you (sing.): 230, 287, 322.
serefrāz (P) eminent, superior; uplifting: 131.
sernigūn (P) inverted; oppressive: 74, 117, 131, 187, 244.
serteser (P) from the first to the last: 11.
server (P) leader > -i: 246; server idi: 86.
serverlik (P+T) quality of a leader; superiority: 94.
sev- (T) to like > -erdi: 256.
sezā (P) suitable; convenient: 106, 151, 277.
sı- (T) to break > -ndı: 165.
sıçra- (T) to leap > -yup: 249.
şıfat (A) attribute: (d).
sī (P) thirty: (g).
sīm (P) silver: 73.
sīmber (P) fair-breasted: 73.
Sinān: 83.
sindān (P) anvil > -a: 172.
sipāh (P) army: 245.
sīpihr (P) sky: 167.
siret (A) character: (d) > -ini: 3.
Sivās: 260.
siyāset (A) governing: 95.
siz (T) you (pl.): 197.

Ahmedî's History of the Ottoman Dynasty

- soñ** (T) last; end: 315, 323 > -a: 314; -i: 20.
soñra (T) then, afterwards; after; later: 15, 16, 18, 19, 21, 320, 321, 324.
şor- (T) to ask; to call (someone) to account > -dı: 25, 276.
Sögüt: 48.
söyle- (T) to say; to mention > -di: 281; -düm: 3.
söz (T) word; remark: 182, 231 > -den: 222; -e: 24; -ler: 2; -lerde: 9; -i: 162; -ini: 334.
su (T) water: 209, 213 > -ya: 208; -yı: 210.
şulh (A) peace > -ıdı: 41.
sultān (A) sultan; sovereign: 110, 250, 327 > -ına: 280; -larınuñ: 5.
Sultān ‘Alā’ü’d-đın Sa‘īd: 25.
Sultān Bāyezīd [--> **Sultān-ı pīrüz Bāyezīd bin Ğāzī Murād, Bāyezīd Beg**]: 254.
Sultān Berķük: (m).
Sultān-ı pīrüz Bāyezīd bin Ğāzī Murād [--> **Sultān Bāyezīd, Bāyezīd Beg**]: (l).
Sultān-ı sa‘īd Murād Beg [--> **Murād Beg Ğāzī, Murād Beg, Ğāzī Murād, Ğāzī Hān**]: (k).
Sultānu’s-sa‘īdi’s-şehīd Emīr Süleymān [--> **Mīr Süleymān**]: (n).
Sultān Yügi > -ne: 35; -ni: 157.
şun- (T) to extend; to give > -dı: 156.
Süre-i İhlāş § the name of the 112th süre of the **Qur‘ān**: 322.
Süleymān Paşa: (f), 94.
sür- (T) to drive away > sür: 181; -diler: 61, 189.
süst (P) withered away; weak: 215, 221.
şād (P) happy: 199.
şādān (P) glad > -ıdı: 139.
şāh (P) shah; sultan, padishah: 40, 44, 147, 167, 245, 267, 273, 284, 298 > -da: 149; -i: 158, 249; -ıdı: 324.
Şām: 161, 290 > -a: 281.
şark (A) the east: 307.
şart (A) condition: 94, 177.
şāyed (P) if: 197.
şeb (P) night: 58, 133.
şecā‘at (A) bravery: 95.
şecer (A) tree > -den: 318.
şehādet (A) martyrdom, death of a Muslim in battle: (k), 254.
şehīd (A) martyr, one who dies in battle for Islam: 25, 30, 250, 252 (2), 254.
şehr (P) city: 65, 102, 107, 118, 229, 259, 262, 266, 297.
şehriyār (P) sovereign; sultan: 259, 262, 297.
şekā (A) perdition: 92.
şer (A) evil: 179.
şer‘ (A) the law of God: 62, 274.
şerh (A) story; explaining > -in: 311; -ini: 5.
şerh it- § to tell > -(d)elüm: 334.
Şeyh Efendi: 258.
şifā (A) a healing, cure: 92.
şimdi (T) now: 9, 78, 80, 119.
şim ir-zen (P) swordsman, warrior: 100.
şirāne (P) lion-like; brave: 164.
şir-gir (P) one who captures lions; brave > şir-gir idi: 100.
şirk (A) becoming companion or partner with God; polytheism: 28, 63, 200.
şöyle [--> **şöyle ki, şöyle kim**] (T) in that manner, so; like: 148.
şöyle ki [--> **şöyle, şöyle kim**] § in such a manner that; just like: 183, 239.
şöyle kim [--> **şöyle ki, şöyle**] § in such a manner that; just like: 96, 174, 282, 285, 286.
şümü (P) inauspiciousness: (j).
tā (P) even until, even into; until; even as far as: 262.
tā kim § so that, in order that: 40.

Kemal Sılay

- tā pā vū ser § from head to toe: 247.
tā‘at (A) worship; act of obedience to God: 271 > -e: 177, 179; -inden: 178; -üñ: 177.
tāb (P) power, strength, ability: 152.
tāc (A) crown: 135, 150, 316.
tağ (T) mountain: 270.
tağyır (A) a changing of a thing for something else; abusing: 274.
taht (P) throne, sovereign’s throne: 135, 150.
taqdır [--> taqzır] (A) predestination > taqdır idi: 291; taqdır ise: 293.
taqrır it- § to constitute > -diler: 62.
taqzır [--> taqdır] (A) predestination > -i: 292.
taqzır it- § to preordain > -di: 56.
taleb eyle- § to want, to demand > “eyledi taleb”: 79.
taleb it- § to want; to demand > “itseñ taleb”: 126.
Tālūt: 219 > -ı: 206.
tama‘ it- § to covet > “itdi tama‘”: 236.
tamām (A) complete, finished: 94, 161.
tamām eyle- § to complete, to finish > “eyledüm...tamām”: 325.
tamām it- § to complete, to finish > -(d)er: 127; -(d)ibile: 311.
tamām ol- § to be finished > “ola...tamām”: 13.
Tangrı [--> Hālik, Haq, Kırdgār, Şamed] (T) God: 30, 105, 292 > -dan: 134, 191, 218; -nuñ: 28, 312.
tap- (T) to worship > -dı: 114; -ılduğ: 119.
tārāc it- § to plunder > -di: 58.
tārīh [--> tevārīh] (A) history > -ini: 240.
tārumār ol- § to be destroyed > “oldı tārumār”: 169.
taş (T) stone: 242.
Tatar: 41, 166 > -da: 160.
tāze (P) fresh: 133.
tebāh ol- § to be destroyed, to be devastated > “ola...tebāh”: 40; “oldı tebāh”: 284; “oldılar...tebāh”: 155.
Tebbet one of the names of the 111th sūre of the Kūr‘ān: 24, 322.
tedbīr (A) precaution > tedbīr idi: 291; -i: 292, 293.
te‘hīr (A) delay: (b).
telef ol- § to be lost, to be destroyed > “olıban telef”: 166.
Temūr: 294 > -uñ: 295.
ten (P) the body > ten idi: 243.
tendürüst (P) healthy: 215.
teng (P) narrow; unbearable: 158, 239.
terk (A) abandonment: 191.
terk it- § to leave > -diler: 168; -(d)elüm: 202.
terk-i cān kıl- § to sacrifice (one’s) life > -urıdı: 99.
tersā (P) Christian: 237.
teşne-ciger (P) extremely thirsty: 208.
teşvīş (A) difficulty: 43.
tevārīh [--> tārīh] (A) histories (history): (a) > -i: 1, 226, 333.
tevekkül (A) a putting of one’s trust in God > tevekkül-çün: 163.
tevḥīd (A) monotheism: 63.
Tevrīt the Torah: 320.
tūğ (P) sword: 165.
tūğ-zen (P) swordsman: 185.
tūre (P) dark: 133.
tūrendāz (P) archer > tūrendāz idi: 185.
tūz [tūz] (P) sharp: 165.
toğrı gel- § to become good > -di: 72.
toğrı- (T) to be better, to be improved > -a: 46.

Aḥmedī's History of the Ottoman Dynasty

Tökāt > -i: 260.

tol- (T) to become full > -dı: 81, 118, 294.

tolu (T) full: 243 > -dur: 78.

toprağ (T) soil > -ıla: 242; -uñ: 126.

Ṭurgūd: 161.

tut- (T) to invade > -dı: 157.

türbe (A) mausoleum: 232.

Türk: 161, 166.

tüvān (P) might: 152.

u [--> **ü, ve, vü**] (P) and: 4, 8, 17 (2), 23, 36 (2), 44, 58, 68, 73, 85 (2), 88, 107, 111, 112, 118, 126, 128, 129, 130, 132 (2), 135, 136, 138, 150, 152, 161 (3), 168, 198, 199 (2), 232, 243, 260, 270, 274, 294, 299, 305, 307, 326, 329.

ū (P) he; him: (d), (k).

uçdan uca § from the first to the last; one by one: 219.

uğra- (T) to stop by; to come > -dılar: 208; -yan: 121; -yup: 210.

ulu (T) great; adult: 51, 65, 94, 110, 146, 213, 268.

Ungurus > -uñ: 93.

unıf- (T) to forget > -(d)ıldı: 68.

ur- (T) to attack; to conquer; to hurl; to hit something against something; to hit and kill > ur: 57; -alar: 52; -dı: 39, 164, 249; -dılar: 42, 189; -duğında: 301; -up: 37.

Urmiyā: 194, 197.

uşan- (T) to be broken into pieces, to be shattered; to be routed > -dı: 165; -urdu: 87, 108.

uy- (T) to join > -dı: 46.

ü [--> **u, ve, vü**] (P) and: 3, 17, 29, 34, 39 (2), 65 (2), 66, 70, 73 (2), 78, 97, 102, 117, 118, 126 (2), 129, 132 (2), 137 (2), 138, 140, 142, 145 (2), 148, 152, 159, 160, 161, 167, 187, 188, 192, 193 (2), 217, 229, 237, 245, 259 (3), 262, 266, 267, 271, 272, 279, 295, 297, 305, 320, 327.

üç (T) three > -den: 18; -i: 116.

üç yüz on üç § three hundred and thirteen: 217.

ümmeñ ta'lū velā tu'lā § My people will ascend and nothing can rise above them: 230.

üst (T) on; above > -inde: 243; -ine: 49, 279.

üvez (T) mosquito > -üñ: 306.

üzre (T) on, upon: 60, 182, 207, 228.

va'de ir- § (for one's hour of death) to be at hand > -iben: 134.

vaḥşet (A) wildness, savageness: 296 > -dür: 296.

vaḥy ol- § to be inspired > -dı: 210.

vaḳt (A) time: 40.

var I (T) there is; there are: 59, 169, 237 > var durur: 78. -dı: 152; -dur: 9; -ıdı: 63, 90 (2), 160, 194; -ısa: 179; -sa: 204.

var II (T) wealth; all: 305 > -ı: 169.

var- (T) to arrive, to reach; to go towards > -dı: 105, 107, 288; -dılarısa: 224; -dıyısa: 51; -madılar: 186; -mağa: 207; -ursın: 287.

Varsak: 161.

vaşf (A) praise; quality > -ıla: 325; -ın: 303.

ve [--> **u, ü, vü**] (A) and: (a), (d) (2), (f), (h) (2), (i), (k) (2).

vefāt (A) death: (m).

velī (P) but: 7.

velvele düş- § to have clamor > "düşmiş idi...velvele": 93.

vesvese (A) preoccupation: 2.

vezīr (A) vizier: 146.

vilāyet (A) province: 54.

vir- (T) to give, to bestow > -dı: 17, 44, 163, 259, 326; -diler: 111; -dürdi: 276; -elüm: 201; -en: 328; -iben: 303; -ilür ise: 312.

- virbi-** (T) to send > -di: 52, 71, 101; -diler: 237.
vizāret (A) vizierate: 146.
Vize: 116.
vü [--> **ve, u, ü**] (P) and: 12, 19, 25, 55, 59, 63, 77, 100 (2), 102, 105, 109, 116 (2), 131, 133, 144, 152, 162, 184, 185, 202, 214 (2), 231, 247, 252, 259, 263, 265, 267, 279, 294, 300, 327.
vücüd (A) existence: 17, 319 > -in: 238.
vücüda gel- § to be created > “geldi vücüda”: 128.
yā (P) either; or: 140, 270, 299, 311.
yā leytenī küntü tūrāb § Would that I were dust [K̄ur’ān: Sūretü’n-nebe’ (78), 40]: 304.
yad (T) foreign; away (from home): 199.
yādīgār it- § to go down in history > “itdi...yādīgār”: 240.
yağ (T) enemy: 154.
yağın (A) surely, certainly: 29, 296, 332.
yaña (T) toward; side; direction: 45, 52, 54, 71, 171, 241, 261, 287 > -dan: 58, 159; -dın: 62.
yap- (T) to do; to make; to build > -dı: 114, 232, 233.
yār (P) friend > -ıdı: 160.
yara- (T) to be good > -ya: 200, 212.
yarak it- § to be equipped with arms > -(d)e: 290.
yarat- (T) to create > -dı: 317.
yaş (T) wet: 242.
yat- (T) to lie down > -urmuş: 247; -urken: 249.
yavuz (T) bad; inauspicious: 181, 277, 309.
yavuzluk (T) badness > -dur: 277.
yaz- (T) to adorn, to embellish; to write > -ar: 127; -ıldı: 322.
yazın (T) in summer: 290.
yık- (T) to destroy, to demolish > -a: 103; -dı: 112, 114; -ıban: 77.
yıkup yak- § to destroy, to demolish > -up: 55; “yıkıban yakdılar”: 71; “yıkulup yakıldı”: 297.
yıl (T) year: 118, 135.
yi- (T) to eat > -dügi: 12; -r: 122 (2).
yig (T) better; profitable: 16, 318, 321.
yigit (T) young man > -ler: 170.
yigrek (T) better: 323 > -dı: 18.
yikpäre (P) entirely: 320.
yir (T) world; place; side, direction; country: 243, 269 > yir durur: 122; -de: 119, 236, 245; -den: 73, 142; -e: 173; -i: 28; -idür: 80; -in: 57; -inden: 61; -ine: 50 (2), 254, 298, 331.
yir altı § under the earth > -nda: 125.
yir yüzi § the face of the earth, the world: 158, 239.
yire sok- § to eradicate; to throw (something) to the ground > -ıban: 61; -up: 113.
yirine yit- § to hit the target > -di: 72.
yirini al- § to take one’s position > “aldı...yirini”: 136.
yit- (T) to come > -diler: 62.
yitür- (T) to destroy, to eradicate; to throw > -di: 142; -diler: 61.
yoğsul (T) poor, destitute > yoğsul iken: 75; -a: 36; -ken: 141.
yoğ (T) there is not: 9 > -dur: 24, 310; yoğ durur: 302 (2); -(ğ)ıdı: 114, 138, 175, 216, 295.
yol (T) way: 224 > -a: 278; -da: 34; -ına: 47, 202, 203, 326; -ında: 30, 97, 99.
yol bul- § to succeed > “buldı yol”: 51.
yol dut- § to set out > “dudı yol”: 288.
yola gir- § to set out > “girdi yola”: 33.
yoldaş (T) comrade > -ı: 34.
yöre (T) region > -de: 40, 266; -yi: 48.
yu- (T) to clean up > -dı: 63.
yukaru (T) on the surface: 23.
yükin- (T) to kneel down (before someone) > -e: 35.

Aḥmedī's History of the Ottoman Dynasty

- yūmn** (A) goodness: 149.
yūri- (T) to march; to move; to go in any way or direction > -di: 48, 132, 294; -diler: 207, 218; -ye: 102; -yiben: 58; -(ü)r idi: 243.
yūz I (T) hundred: 301.
yūz II (T) face > -ini: 49.
yūz dut- § to go > -dışa: 172.
zabı (A) confiscation > -ıla: 8.
zafer (A) victory: 172, 176.
zāhid (A) devout: 257.
zamān (A) time: 41, 49, 101, 119, 131, 289, 312 > -da: 54; -dan: 64, 118, 120, 271; -uñ: 75.
zār (P) miserable: 214.
zebūn it- § to exhaust > “itdiler zebūn”: 74.
zebūn kıl- § to make (someone) weak > “kıldı...zebūn”: 187.
zebūn ol- § to become exhausted, to become wornout > “oldı zebūn”: 117; “olup zebūn”: 244.
Zebūr the Psalms: 320.
zelel (A) defect; trouble: 9, 156, 225.
zeḥīl contemptible: 187.
zelzele (A) earthquake: 93.
zemīn (A) the world: 306.
zer (P) gold: 73, 148.
zerre (A) mote > -sin: 126.
zevāl (A) adversity: 129.
zındık (A) atheist; misbeliever > zındık idi: 184.
zī (A) what a beautiful...!, what a nice...!: 203 (2), 327.
zıkr (A) a mentioning; mention > -i: 296.
zıkr eyle- § to mention, to tell, to talk (about) > düm:3.
zıkr it- § to mention, to tell > -düm: 314.
zıkre getür- § to mention, to tell > -elüm: 10.
zinde (P) alive: 251 > -dür: 31.
zır ü zeber kıl- § to turn (something) upside-down > “kıldı...zır ü zeber”: 176.
zūlm (A) cruelty, oppression: 8, 295 > -den: 6.
zūlm it- § to oppress > -diler: 7.
zūhd it- § to worship > -di: 271.
zūlf (P) side lock of hair, lovelock: 126.
zūnnār (A) rope girdle worn by Christians > -ı: 112.

تاریخ مولانا عثمان وغریب داخلی شہزادہ شمسہ اول الباکور	ایشان با کستان چار سیسہ ذرا اول اعجاز فہر دی ائلکہ پیش لطف کمر	بوقاری چون ایلا دمریان اول ملک کمال اناری دکن ایلامر	کلتا زنتہ دشیدی تاکھان خالین سیرتین سیدم
کیم کا فریدی کبی اصل ستر ایندیکر آرت کر جیکر خان ظلم کر قانوں اضبطیلہ اول	ظلمت خلقہ عداویدی عیان عدل کی جلتہ اول آسان کلا	اول مغول سلطان تریق کعدنی ظلمت یاد اولی قانوسلہ	بغیبی ایست ایندی شرعے الرن بویا مدیلہ خوشنیلہ
چون اکلیدی اول قواصل ستر قاموسینوک ایس کا فرلہ جلال بزخرا وقت نامہ دوقایر کا	ذکر کا قولہ اهل عدلی ستر کندکی و بیذکی مال جلال ایشہ اشعرا فرایدین بکا	اکلم اول بکاری کر ستر بوقابہ ایلمر آتی خستامر	مہر میلانید زمر داد کمر کھانجیلہ اولہ بونامہ شمار
استغفار تاخیر نصیبہ خان کان		مکرم کانت اولہ کاندین یاد عقل اولہ رعدن بکر کدی کلا	ایدلہ شیدان کہ اللہ بن خلک مہر میلانید زمر داد کمر
وزیر خواستہ بعض اند کلا جود صک کلائی آبیان دن اول زبولہ	ولدت عقل حیات مہر وجود خا جزلادی قوم دن اشراولہ	دویت کجا اول مولہ قران کلک پادشہ آقاغا بوقا روعلم	انار آقاغا بچون کلائی دمسہ مکرمی اولی بون کز دیر بابوز
قاموزن جہن مکرم کلائی ادوی دین مکون بحر قمرینہ اولوز	فضیلہ اولیدی قوموں خالی خار خشر خاشاں بوقار اولہ	بیبیلہ قل مولہ احسہ زکون اول سلطان علام الدین	مکرمی اولی بون کز دیر بابوز بکرمی اولی بون کز دیر بابوز
ایمان دایستان		غازی اولی حق دین اول کلائی غازی اولی حق دین اول کلائی	مکرمی اولی بون کز دیر بابوز بکرمی اولی بون کز دیر بابوز
باید این کز غلا کی ایش اولوز غازی اولی بون کز دیر بابوز	غازی اولی بون کز دیر بابوز شیرک کر کدین بویری اولوز	غازی اولی بون کز دیر بابوز غازی اولی بون کز دیر بابوز	مکرمی اولی بون کز دیر بابوز بکرمی اولی بون کز دیر بابوز
آیکہ اولہ شکر بولہ شہید پیرعوش ایندی کہ ادا اول جریاد	الدیمہ کر دوی در اول شہید اولہ کر غازی اولی کہ آد	خزینہ دین اجنہ در اولوز لکری بی جمع ایندی کر دی مولہ	مکرمی اولی بون کز دیر بابوز بکرمی اولی بون کز دیر بابوز
وایح کوئہ الشاعرین جوی کتے بایلہ اعجاز کلائی کلائی	اولیہ کلائی بولہ اول کلائی حسہ الحسان اعجاز کلائی	قوتین چون کلائی سلطان بویکند کار کلائی صلیبا اول کلائی	مکرمی اولی بون کز دیر بابوز بکرمی اولی بون کز دیر بابوز
اند اعجاز جمع اول کلائی کلائی اول بولہ دیر بیج وقت شاہ	لاجرما اولدی جہانہ نامتاز ناکر اول کلائی ایلی شاہ	اور دین حد ایل اللہ کلائی کلائی صلیبا تاکا نا کلائی اول کلائی	مکرمی اولی بون کز دیر بابوز بکرمی اولی بون کز دیر بابوز
بولین حضرت کرول اند کلائی وزیر اول اطراف اطرولہ شاہ	عہد بوزیب کر بویکندہ در کلائی کہ این دقمن اصل کلائی کلائی	بوجورون ایندی جوی شوی کلائی بوقلائی حق اولی کلائی کلائی	مکرمی اولی بون کز دیر بابوز بکرمی اولی بون کز دیر بابوز
اولیہ انکا جتی کبی اطرولہ شاہ بویدی مکت ایسہ کلائی اول	اولیہ انکا جتی کبی اطرولہ شاہ بویدی مکت ایسہ کلائی اول	اول کلائی کلائی اول کلائی بوقلائی حق اولی کلائی کلائی	مکرمی اولی بون کز دیر بابوز بکرمی اولی بون کز دیر بابوز
کند ان اطراف جہان دیر پیسہ اولیہ انکا جتی کبی اطرولہ شاہ	بویدی مکت ایسہ کلائی اول اول کلائی کلائی اول کلائی	اول کلائی کلائی اول کلائی بوقلائی حق اولی کلائی کلائی	مکرمی اولی بون کز دیر بابوز بکرمی اولی بون کز دیر بابوز
بیکری فتح ایند اول نامتاز کلائی بیسہ ایش اول نامتاز	بویدی مکت ایسہ کلائی اول اول کلائی کلائی اول کلائی	اول کلائی کلائی اول کلائی بوقلائی حق اولی کلائی کلائی	مکرمی اولی بون کز دیر بابوز بکرمی اولی بون کز دیر بابوز
پادشاهی اورخان		بوقلائی حق اولی کلائی کلائی اول کلائی کلائی اول کلائی	مکرمی اولی بون کز دیر بابوز بکرمی اولی بون کز دیر بابوز

میرکادون بویباین بر جری	رور شب تا تاج ایلدی کافر	عورتلارن بولدن ایدی اسیر	قیر لرباقی نه ور برنا و پیر
کازارده اقدار اعوان دین	اندک ایلدی عزا آدن آقین	کافر قوشورندن سر ل	کوییه موقین ییتیر لشر
میرکا دین علمعلی پیدلر	دین نه دور شرح تقریر ایلد	بیره کافر واریدی آثار شریک	بود توخیدان و قلماد چرک
اول زماندن کفر فیضه اولدی	بار ایلر سیکر قیلدی غمرا	کی اولوغازی ایدی بیس اخی کما	بولد ایدی بجه ال شمر دیا ز
چونکه خن اورخان ایدی پادشاه	اولد اولدین اصله پشت پناه	اولدی عالیجا و دان زیان دین	اولیغلامر تا ابد آیات دین
مشغیله اولرخان داد کشر	اونیلدی اولکله عهد عسر	قند کرم عثماني لر عدلی اول	اورده علی عمر نیشه آکل
مسجد محراب بیبا ایلدی	بیجه دار خیر ابا ذ ایلدی	میرکا کرم وریدی اول بر جری	بیقین یقیدار اوده کافر
کفر و کفری مریه کد ایلدی	بیته ییدی نه بنلا دیسه اول	کلیمه ییدن اکا جن سیر ز	قول قارا و نولطیف سیمبر
زایت کفر اولد اده ستر کون	کافول بکلا رین ایلدی زید	از زمان اول آرسنه اول بول	یغلیکن چلی اولدی ملوک
چونکه حضرت بولدی حتمن نامد	بور ساری اید ایدین حصار	بیقین اندک کلینا بیله دشر	مسجد ایلادی بنا و دار خیر
دارد ووند بید خیر اولد اده	طوله زینت کدر دیوان ده	از یکده اچ چکب ریج تمب	الدیچون یقین ایلادی طلب
الک اری کفرین قیلدی ملامد	نیمه مؤمن بیر جن اول اچاک	کوزک بیجه دار ایلد افر اولد	کوزیجه علم املیه طولدا اول
پان دیند اورخان بال اعتقاد	علم اولدی بولدی اندن مراد	کلد قاتیه سنان کفر اولد	اولشیدی فقر اینه اسیر
دیرکن که افر کسار ان یگون	جنت اولد اکا عتاده هون	علم اویته ایدی انی باشان	بولد اندن مال جاه نامر نان
بیرجا دز سروریدی اورخان	کوا که در ریدی قریان زمان	اندی اوقدا اوتسا مور قند	از دصار محبتدن ایددی حلد
یغلی اول بر مقصد ستر کدی	صاحب اول تا دجاله بر کدی	کرین اده قل الا اول نامد	دوریدی قریه سار سوار
بخیشی اولدی لیکن خاسی	کویس و اید لیکن رشی	مهمته رحمت ایت کس اری	صلی دی بیک خفاقت کاف
میریدی مؤمنه اول شعا	قهریدی کافین اول شعا	لان دشمنه کد اندن و لوله	اکرم رسول الیه ز لوله
نیشانی اورخان سلیمان باشا	بیره اریک عترت و عهد	اول اعلی د سلیمان باشا نامر	اندک بیدی ستر کد عتار
مهر جماعت مکر کا و املدی	مهر سیامت مری ایت املدی	خوب اوصافله اول موصوفد	شیکر لاله مهر وفدی
دایما ایددی جهنم اجهت	کفر اولجه دین بولدی اید	فکر دغذکده اول امف لید	جکه کوز و کوز صف آریدی
نه نصیحت و نه عزا بیلور دیک	خیر بولدی ترک جان قیلدی	شیکر بیدی و مهر شینر دن	خضر سله بیدی و مهر کون
وریدی اشره کاجیا ان اورخان	کر عزا اوره اولداده بر زمان	کرمیوریه لکریله اول نامد	قلمت فتح ایله و مهر دیا ز
کاکه کایه بولوریه یس	خاقان لرین قهوا و دینه	دعوتیه اکلیاتی اولدون	لکری ایلیم غایت اولدون
شکر امری و اناسی زایله	وند کافر ایلنه لکریله	دیچون ایدی اولکده جن فکا	اولدغانی اولکنا اری سنا
بیریکه کفر و غایب اولد اول	جن دیار شهر کله اولد اول	اول ارا ده اولقند لیک و حکم	که اندن اوتسا ز مغزین قریک
قند کفر ایدیه اول نامد	فتح ایدی اله لادی و دیار	هولادی کوردادی بول اول	سلاجیه بر اولوسلطان اول
قلعه قند دیز آکا مال باج	الدک و کله دن جن باج	قند کرم بولدی کلینا بیله اول	قافوسن نامر اولد اید اول
بیره سقبت ایلدی کفری میان	لا اله الا الله اولدی عباد	چون کلینا قند مسجد ایل اول	ایک لک بوغیدی بیره طبع اول
بیجه کن ایله داند اول قتان	بیجه کفر اهلین ایدی باعالم	ون و علقرا و ایتله	فتح اولدی آکه بوا و جریله
اندک کازیک کفر اولدی زید	رایت کفر اند دشمنی تر کون	از زمان دن جن که کدی ایل	هولاد الله کبیله شهر ایل

عیسی ما یلد و عی برده اول نمان
عالم اول نه دنیجان برده مکند
دنیفوله مهربن کلکند
دیگرات کیلار نهار بدی جهان
خوب یازن خوب نهار اول بد
بشک انقد ان دلا
برنجان چو کوی بیخج بکون
که خان ایدی و که نان نهار
دوبین اول نهار پل تاج تخت
الدا اوله بیبنی غازی سراد
کلک اپست موی بدی کلند
هرکه اگا اینه فقیر تا غریب
بیلار اوله باشی کوزت اولن
بوقوسیلر که علی آردی
عاقبت ملکه انی ایدی وزیر
پادشاهه شیشه کار کرد نظر
چونکه اول غازی ملاکه اولن
واید انده فوت تاب توان
اولدر بیای اگا قدر
اول اولیدی که رومه سوند
سکای و جنگ و اسایان با اولد
هرکادن ایندی اول عون مند
و نوق طرغود ملک روم شاه
استادی کینان اول مکند
جیدله سیدی اویشدی بیخ
جید اولیدن و اسان شاه اولد
چون اولما اولوه بیلورین نه وار
چون مین اولدا ایشوق ایشا
نیزه نهند درسه بولدی طبع
ملک سید ایدی بوکا فی نامدار
کوجر که کافه بولدی نهار

نمداشیلن محمد درهسان
بولد انلین کیشی لا بد کند
ایشومتر لیل که لعل دوند کبار
کوز اولیش ندرین اینه نمان
چون تمام اولد انی کیمو بوند
اول کاکه اولد نحص کوزان
که سلف اول اولد و که سر کون
کاه ندر شب کوی روشن نهار
جنتوله کارینه اولد تخت
کینجا دغز قوی اگا سراد
شع جوع بوغدی انک کند
فیتدن بولر بدی بقی نصیب
بزدن بس کله بیتر اولن
مهرترن عالم ناسازر می
نه اولدنت که اولد اولو امیر
کیرفتینه اول بر رخاک ند
بولد ایش اولد تاج تخت
نوجو ایدی و صر نوچه کوان
فاموقله سیدی انی انلیدی
فصر ایزد چن در لوز کلد
و هریت ک کوزلیان
اول تا اولدی کاه اولد
انجه بیلدی انده عتام
فتح وید اگا هکچون صمد
صابتیدک قید روح مستخبر
اولد مهمله سپه ساه اولک
ولدی ایشی انده اولدی تار صار
قلد عمرین جزم کوزدن یگا
قیلی سندان اولدی کارون
شیکر کانی اولدی سار وار
قلد کار کوز اول زین زبر

برنماندن اولد اگا جتله اجل
چونکه ایدی برده ناوله بر
چو اولد دوتب سکا کوز دیدان
طرحله مردنه سن اساک طلب
لطف نهار حقل اولیچونان
اغلیچون ایدی تاله اولخان
کند قلیچه بویدی معصاه
تکر دن وعده اربین اورخان
پادشاه اولد غازی بویش اولد
پادشاه کایل دانا بدی
قیسی تاج اوله اولما فاندی
بیچه دمنش اولد کسکین
ی کوا لکن قیوت چندید
عبرت حالین فقرین بلدا اولن
قاه اوله اوله ایشی یکه کک
شاهده کار که اولکین مهای
ند ایدی کوا دایم عسار
اولها در لیک کی معروفی
قیلیندن اولدر جمله سباه
الک انکور بدی اول حرنیکه
ایده انکه قرمان شاه جتله
مجه دز کیر تخره و ایدی
چون ایشیدی بو سیری غازی
برقدی و ایشین لر خوب
هرمتر هر ترک اولین تلف
رخت بکاهی همورک ایدلر
بیچه بکلن اولد یکه هلاک
فتح اولد ایشی با سیر دینی
اولدیگان اولد بیک قضا
چون مرادن بوغدی انک
طاعت اولد ایشی دز شرط قبول

جان نه حق امر نه عت و جمل
او ککل اینه بیجا کار که بر
چون بلورین عمری کوز اولوزار
بوله بیک تلف حال خط لب
انله کلد ف جوده بوچسان
اولوه شمع امراه فتان
کلد کیندی روزهفته سا اناه
اوله بولد خال باغینه روان
صاحب تدبیر اصل ایدی
خار اینه ک کوی جتله ایدی
بیچاره ایدی کلک اسیر
قانه کلک خطیل چندید
لطفله ان امیل نصیب فیلدا اول
کفاویله لوح کومند اولد
کیرمک اگا ایدسه اگا کوزان
آواید کار که اولد سکا
مهر فایه هتیه مهر وفدی
اولدی اگا حق لکوی پناه
طوبه سلطان بو کوی مهر فایه
لیک اولدی بیبونی کوزیندنگ
قامی اگا کک ممر باریدی
که بویدی آدم بو بر آد
دمنیله ایلدی شیر اندر ب
قیلیت اولدن انکه علف
جان عزیز اولد ایشی کینلر
بیچه کیند و شین اولد خاک
فتح اولد ایشی با سیر دینی
انکوی بیما ایشیدنی یستا
چون غازی حق کوز اولد اگا عزیز
طاعت اولد ایشی اولد اسیر فیلدا

طَاعَتِيْنَ كَيْشِ اَنَا بُولَه خَتِير	خِزْدِيَه طَاعَتِيَه كِرِزْ اَوْلَادِيْ شَر	غَيْرِدَن كَهْكَانَ وَاَرِيَه اَشْر	غَيْرِدَن كَهْكَانَ وَاَرِيَه اَشْر
بُولِيَتِيْنْدَ خَيْرِ كِرِزْدِيَه خَيْر	دِيرِيسِيْ كِرِزْ بُولِيَه اَوْلَا يَه اِش	حَقْدَن اِرْوِيْ كَهْلَدَن شُرْدِيْ	حَقْدَن اِرْوِيْ كَهْلَدَن شُرْدِيْ
بُولِيَتِيْنْدَ اَزَنَ بِيْ حِكَا يَتِ اَيِيْم	شُوْرِيَه عَاوِلَدِيْ اَزَن	حِكَا يَتِ دَرِيْمَان	حِكَا يَتِ دَرِيْمَان
چُونِ بِيْ اِيْرِيْلَه عَزْ وَاَوْلَادِ قَرِيْض	كَاوِرِيْ جَهْلَه وُزِيْدِيْ بَقِيْ	خَصَمِ اَوْلَادِيْ كِرِزْدِيْ	خَصَمِ اَوْلَادِيْ كِرِزْدِيْ
لِيْلَه بَجُوْجِ بَهَا دَرِيْغِ زَنَتِ	خُتْلَه اَمْرِيَه بِيُوْنِ وِرْمَا دِلُوْ	اَوْلَا عَمَلَه يَه قِرُوْدَن وِرْمَا دِلُوْ	اَوْلَا عَمَلَه يَه قِرُوْدَن وِرْمَا دِلُوْ
دَهْمَتَه جِيْلِيْ خِيْلَارِيْ زَبُوْنِ	عَوْرَتِ اَغْلَانِ قَهْوَا تَدِيْ يَلَسِيْر	قِرُوْزْ اَغْلَانِ اَرِيْدَنْ دَاوْ كِرِزْ	قِرُوْزْ اَغْلَانِ اَرِيْدَنْ دَاوْ كِرِزْ
قَوْمِيْ يَلَرْتَه قَامُوْ اَوْزِدِلُوْ	اَوْلَادِيْ مِيْحَتِ اِنْدَه مَسْئَلَه	چُونِ بِيْ اَسْرِيْلَه اَزِيْدِ اَوْلَادِيْ	چُونِ بِيْ اَسْرِيْلَه اَزِيْدِ اَوْلَادِيْ
يَلِيْزْ كِرِزْ تَرَ اَمْرِيْ سَبَبِ	قَلْدِ اَغْلَانِ كِيُوْ كِه اَوْلَا اَمْرِيْ	عَوْرَتِ اَغْلَانِ نَهْ اَوْلَادِيْ يَلَسِيْر	عَوْرَتِ اَغْلَانِ نَهْ اَوْلَادِيْ يَلَسِيْر
اَوْلَادِيْ سَرْمُقْ دِيْ سَرْمُقُوْ	كِه اَدِلَه اَكَا اَرْمِيَا دِرْ اَرِيْدِيْ	اَلْمَرْغَلَه بَرِيْمِيْر وَارِيْ دِيْ	اَلْمَرْغَلَه بَرِيْمِيْر وَارِيْ دِيْ
دِيْدِيْ اَكَا كِه بِيْرَه دَسْتِ كِرِزْ	خَمْدَن اَكَا كِه بَرِيْمِيْر اَلْوَزْ	كِرِزْ اَوْلَا قَاتِيَه جَمْعِ اَلْوَزْ	كِرِزْ اَوْلَا قَاتِيَه جَمْعِ اَلْوَزْ
اَرْمِيَا دِيْدِيْ كِه اَمْرِيْ لَرِيَه سِيْر	كِيْتَا وُغُوْلُ قِرَا اَلْبَدِيْ دِيَاوْ	دِيْدِيْ زِيْحَه اَمِيَا وُزْ كَانِزَارْ	دِيْدِيْ زِيْحَه اَمِيَا وُزْ كَانِزَارْ
چُونِ دِيَاوْ اَوْغُوْلُ قِرَا اَوْلَادِيْ	سِيْرَه اَوْلَا حَقِيَه بِيْجَه بَارِيَه	حَقْدَن اِرْوِيْ چُونِ عَزْ وُغُوْلَه	حَقْدَن اِرْوِيْ چُونِ عَزْ وُغُوْلَه
دِيْدِيْ كِرِزْ اَوْبِيْنِ كَاوْ دَانِ	كُتْمُوْرَه عَشِيْقِيْ بَرِيْ كِه لَمَر	جَانِ اَوْلَادِيْ بُولِيَه تَرَ اَيْدِيْ	جَانِ اَوْلَادِيْ بُولِيَه تَرَ اَيْدِيْ
زِيْ سَادِ كِه لَمَر دِيْ دَوْلُوْ جَانِ	دَاخِ نَهْ وُرَه كَهْلَدَن نَحْوَا اَوْلَا	اَوْلَادِيْ اَغْلَانِ كِرِزْ اَوْلَادِيْ	اَوْلَادِيْ اَغْلَانِ كِرِزْ اَوْلَادِيْ
خَالِ كُرِيَه كِرِيَه كَا پِنَا مَسْ	كِرِيْدِ اَرْدَشِيْدَه دَاوْ كُرِيْ	اَيْدِيْ كَالُوْبِ اَوْلَا حَقِ اَمْرِيْ	اَيْدِيْ كَالُوْبِ اَوْلَا حَقِ اَمْرِيْ
بُرِيْدِيْ اَرْمِيَا اَزَنَ وُرْمَعَا	قَامِيْ دِلِ مَوْخَه كَتَه جَكْر	اِسِيْ كِرِيْزْ بَرِيْمُوْيَا اَغْرَادِ لَرِيْ	اِسِيْ كِرِيْزْ بَرِيْمُوْيَا اَغْرَادِ لَرِيْ
حَقْدَن اِرْوِيْ اَوْلَا اِنِشَلَه	اَغْرِيْبِ جَمَلِ اَوْلَا اَنْدَكْنِ اِشِيَه	رَحِيْ اَوْلَادِيْ كِه اَوْلَا مَوْجَا جَاهِ	رَحِيْ اَوْلَادِيْ كِه اَوْلَا مَوْجَا جَاهِ
مَكِه اِيْجَه زَارِيْجِ اِيْجَه مَسِيْنِ	كِه يَاهِ دَاخِ كِيْشِ اَوْلِ اَرِيْ كِه	بُوْمَرَا كِه اَوْلَادِيْ كِرِيْ بَارِيَه	بُوْمَرَا كِه اَوْلَادِيْ كِرِيْ بَارِيَه
اَوْلَا كِه اَغْلَانِ اَسْرِيْلَه اَكْلَدِيْ قَهْوْ	خَسْتَه وِيْجَانِ وُزْ اَوْلَادِيْ	اَوْرَكِه بَجُوْجِ بِيْمَانِ اَوْلَادِيْ	اَوْرَكِه بَجُوْجِ بِيْمَانِ اَوْلَادِيْ
بِرِيْ اَسْرِيْلَه اَوْلَادِيْ كَانِ مَسْ	اَلْبَدِ اَوْلَادِيْ كِه اَوْلَادِيْ	بُوْمَرَا اَغْلَانِ مَسِيْدِنِ اَكْلَدِيْ مَسْ	بُوْمَرَا اَغْلَانِ مَسِيْدِنِ اَكْلَدِيْ مَسْ
اَهْوِيْ بَارِيْنِ اَوْجِ كِيْشِ قَلْبِيْ	اَلْمَرْغَلَه اَوْلَادِيْ اَسْرِيْلَه اَيُوْ	بُوْمَرَا اَغْلَانِ مَسِيْدِنِ اَكْلَدِيْ مَسْ	بُوْمَرَا اَغْلَانِ مَسِيْدِنِ اَكْلَدِيْ مَسْ
اَلْمَرْغَلَه لُوْطِ اَمْرِيْ كَالُوْبِ مَادِ كِه	قَهْوَا يَلَسِيْ اَوْلَادِيْ اَحْمِيْر	جَمْعِ اَلْمَرْغَلَه اَغْلَانِ اَمْرِيْ	جَمْعِ اَلْمَرْغَلَه اَغْلَانِ اَمْرِيْ
اِرْوِيْ اَوْلَادِيْ چُونِ دَكْلَه اَغْلَانِ	بِيْلُوْ عَدَا وِلْدَانِيْ حَسِيْلَانِ	اَشُوْرِدَن كِرِيْ كَا اَتَدِيْ بِيْمَانِ	اَشُوْرِدَن كِرِيْ كَا اَتَدِيْ بِيْمَانِ
اَلْمَسَاوِلَه مَسِيْدِنِ اَغْلَانِ اَوْلَادِيْ	اَلْمَرْغَلَه اَغْلَانِ اَوْلَادِيْ	قَتَه وَنِيْدِيْلَه رِيْ بُولِيْزْ	قَتَه وَنِيْدِيْلَه رِيْ بُولِيْزْ
اَوْلَاهِ اَغْلَانِ اَغْلَانِ اَغْلَانِ	بِيْلُوْ عَدَا وِلْدَانِيْ حَسِيْلَانِ	اِيْ تَوْرِيْجِيْ بَارِيْ كِيْشِيْ عِيَانِ	اِيْ تَوْرِيْجِيْ بَارِيْ كِيْشِيْ عِيَانِ
كِرِيْ اَلْمَرْغَلَه مَسْ قَدِ اَسْمِيْ	بُولُوْزْ كِه يَلَسِيْ كِرِيْ اَتَدِيْ اَجْمَعِيْ	رَحِيْ اَوْلَادِيْ بُوْمَرَا اَغْلَانِ	رَحِيْ اَوْلَادِيْ بُوْمَرَا اَغْلَانِ
كَاوِرِيْ اَزَنَ بُوْمَرَا اَزِيْلَه شَمُوْ	بِيْلُوْ عَدَا وِلْدَانِيْ حَسِيْلَانِ	اَتَقِيْ تَوْرِيْجِيْ حَقْلَه دَرِيْنِ	اَتَقِيْ تَوْرِيْجِيْ حَقْلَه دَرِيْنِ
سُوْزْ اَوْكِيْ دَرِيْنِ كِه اَغْلَانِ	بِيْلُوْ عَدَا وِلْدَانِيْ حَسِيْلَانِ	بِيْدِيْ كَارِ اَغْلَانِ مَسِيْزْ	بِيْدِيْ كَارِ اَغْلَانِ مَسِيْزْ
عَقُوْبِيْجِيْنِ بِيْدِيْ دِيَاوَه مَسْتَامِر	بِيْلُوْ عَدَا وِلْدَانِيْ حَسِيْلَانِ	دِيرِيْ كِه خَلْقَه اِرْوِيْزْ	دِيرِيْ كِه خَلْقَه اِرْوِيْزْ
رَهْمَرِ اِيْجِيْ جُونِ مَسْتَامِر اَوْلَادِيْ	بِيْلُوْ عَدَا وِلْدَانِيْ حَسِيْلَانِ	لَاوَنْ دَاخِيْ اَتَدِيْ كَمَجِ اَتَدِيْ	لَاوَنْ دَاخِيْ اَتَدِيْ كَمَجِ اَتَدِيْ
كَلْمِيْ مَسْتَامِرِه مَكِرِ مَسْتَامِرِه دَانِ	بِيْلُوْ عَدَا وِلْدَانِيْ حَسِيْلَانِ	خَنِكِ سُلْطَانِ سَعِيْدِيْزْ بَلَدِ كِرِيْزْ	خَنِكِ سُلْطَانِ سَعِيْدِيْزْ بَلَدِ كِرِيْزْ

که اید ز غازی مملایه سنبند
 قید زنجان آقا کر مرز شکان
 قانده غرق اولمشد طبر اعین له ماش
 صربین اول حربینه ، اولب زبون
 دوز اولدکه کرم دینجا کومچیری
 کوزن اچینه اولمشدی بهمان
 اول انکه اولدکه سلطان نین
 غازی بیدی و قمراده برحق اولدی
 پادشاه سلطان بیرون سنا
 آقا دادا کب قایل اولدی اولک
 خوش کوندی لای کیم عابد لولا
 چو ناصیب ویدیشکا اوله نین
 چوکه اولدی فتح اولدی اشکا
 نه اکثر فرود نه صاروخان
 جن ولسان الیه کلد اولدی
 کلد دارا الملکه و او فرود مشا
 بوقم و فرود بیست مشا
 بیضا ندن دقد اید اولک اشکان
 شاه صفهان که عدلیدی عسر
 دیشچون که آقا کاز کلتر
 شکان کینه اید انان سکا
 خبر لاده ان و خانات سلطان
 لایله خالعه عتر و حسن
 دیندی اول آقا بداج اولدی
 قوشر ولایه دیندی مشا
 مروه نه جن بر دینجا اولدی
 قوشقون دینجا اولدی دینجا اولدی
 کلک کوش اولدی یا قوش لولا
 آدمی تدیر کلمه بیست
 براندا رومه بویردی عور
 دیک خشت چوکه وشت سلطان
 ایز غازی خان اولدی و کلبه
 باشدی مرکه کیر اولک نظر
 بیله و باش بییدی قان قان
 قوش کندی دوشمنی جل سپاه
 قانده اولدی قاندا و ستر
 چو قضا ایدی قوشون کوندی
 چان نه چو بیله دینجه کلبه
 ایستاد دیله دینجه اولدی
 چو نجات اولدی غازی شویله
 علم اولدی سوزد اولدی یخا
 فتح اولدی کلایا کلبه
 دوشمن سلطنت قنایه لایله
 تابع اولدی شکره مسان
 قلموبینه دینی فتح اولدی اشکا
 قوشدی اول بیله شکره مسان
 خلق اولدی چو انان اولدی
 قلدی کوشور نه کیمه طاع
 الکی مر کین ایت کیمه
 ایلدی شوقند کوشور مشرع
 جمع ایدی قاضی مسره اولک
 حیدر له بران کوشور
 برنجه استینه چو برنج کوشور
 بون ایلیت خامه اولدی
 اولد کلدن ساکه کار کله خن
 دید اولدند مرده کوشور اولکم
 دشمن اولدی کوشور کوشور
 فتح اید آه اکذب بر مسان
 برنجه اید کی اولک تدیر
 مره کوشور سپه کاپان اولدی
 چون مودر که بیچ عدلی
 اول قوشور بیچنه کیدی شکران

شیکه اولدی بر زبانی انان مثک
 کوشور بیدی بریه ولسک کلد
 کشته لولسته بورد و ریسات
 قلدی و بیج قوالله بریده مشا
 یاقوشین انکه برنجه کوشور
 چو یوب خصله شاه اید اولک
 باقی اولدی عا زید کلبه
 کوشور قنجه قوشور اولدی
 بریه اولدی سلطان کوشور
 اولدی اعشار اولدی اشکره
 اید انی عومر خلقه بیست
 جانکی اکت سائسه کلد اولک
 قاضی فتح اید اولک شکره
 یله اولد دقت ایسی چو اشکا
 قاضی فتح ایدی اولک نامان
 اولدی کوشور مسک اولدی
 که اولدی اول کوشور یان باغ
 دوشور دی کوشور کوشور
 فتح اید کوشور کوشور
 ناکه لدریز کوشور کوشور
 کوشور لولسته اولدی کوشور
 کوشور کوشور کوشور
 مغرب اولدی دین شایلی
 قوشور لولسته کوشور
 یلی کوشور اولدی کوشور
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بأذن وسلك شيد شعير
أول الأكل الأول كاذب
مهر اولد وفتنه مومده كاخ
خفيفك ومن اشيب مشين
كخيه ككرار كخ دست
ملك ايندات اولدين اولده حرب
كردن اولد دندستي بوي
ديكان تناي كيدن كرسلا
يزكابه داخ بنيا د ايد يوز
بويك ادي نلا كله يسه صوك
لايد اولدي قاسينوك خاخ
كيزمك انجك چون قين جود
كله بيمه دن يك اولدي بكان
انجمن كجركه اخلق جهان
منه عي اولك ادين ايلد ختام
ايد براقال حمزه لاجيم
بچه كيز عالمه سايه وار نور
مرباعيه اريما سون خترات
چون قلابخي بومنه ايدك بيان
سوالا يكدن انجركه كست
داخ ووز سون قسياد ايلدي
عيب وديسه كوزمك يسه
لطفك ايلما بچون چون دور
سادو بيري نشي ادراكدي
بوت اعصابي الت ايد اولد
چونا اول حاصل بظنك كرد
بفند لجر اولصليه منا
چون بدعك طاعين ديوس
خبره ديبي اول كونه موزن
مهر وبارت ويندن مشتق اول
ظلم اولك و مدي انيكاز

كيز اولد نويس روان باعسر
بن كذايه قل ادد يوز خاخ
عشيره اولدي جان ويين
ليكن ايمز ملك الماعه مومس
فتح اوليد اشك اشرف عرب
مهر يوز اخلاق دن ذوا اولدي
يا اولك شرحن هما ايد يبله
ميسلمان نيد الله ايد يوز
چون قورن نسيه اولد اولك
كيز حن انكون يركي عالمي
حقدن امدعي بولجانه وود
لايد اعدن صك كال اولدي
كيز صك اولدن بركه اولدي
ايلد بونظم وصيله تمام
نيم خانا وديي وسلطان كمر
دولتيه ارسون اولك قور
بيريه كيه كوزما سون جهان
كيز ايشون كيش لئ اكل عيان
اعدام خلق بعد الايجاد
اولك نفعي جوه لاني سيلدي
عيب بوضيه يركه يسه
فخريا لوزما بچون صك بوز
كخيه كيز موعيتك اول باكدي
اكه تاكيز بوله ادراكاته بول
مه قلا انسان نه انسا نك اذ
قوره اولد ليك قلزي بجا
بوي حن اكه كيز وريش
شرح انك كراي يلك عيان
مرويه ايشلا دي ناخ اول
فته واثوب ملو زرد كان

ميسلمان اولد اولك بيرينه شاه
ميشي قاتنه اولك بلصك اعيان
خلقك خسته غايه بقدد
ايقول شين كرت ذرافتاب
ميشي قاتنه اولك ملك زين
اول مرؤ تلو دور امل عطا
خوب اوصافه اولك بقدر كان
عز دن كيز بولوي نه لسان
اول ملكل دن كه دك ايد سكا
كلذك اول مزلان انيسا
كخيه لير دن مر اول مجد
اول انجيل ايد توديت زبود
بنت اولدين سور اخلاص دن
چون بونا هيد ايت دن
اندي مخرج ميني ايد اولك
بشيه نندن دن انك اولر
اكد اولما سون جهان نسيه
بويجه اته اول ككود زيبين
كيزوا كند سري ايد لومر
چون سكدن بيلد كراي اولكلام
ديداش كراي كالق چون دن
ديد حقله لطيف وهم قهر دان
نشه بچون بغير ادب قياخ
ويدي بوند اني كيز كامل اول
حقره عليه اول لايق اول
كيز بولانك مهن نكات وين
چون اول لبراي اصلي دن دن
اكه حرم قياست اولدا د
ديد اول كجهانده شيطنت
مترقا لده مرقم اولسا
مهر حياخ قورولين قوريل

كوز كه روشن نه حاجت دوكلا
بچون دوجونه و ميندو سنان
لطفنه مزين نهايت بقدر
ايرت يا ليتي كنت تراب
بوا اولك قاندا بجا دمسين
اول قوت ايتي دنم القه
پس ابي بچنه ايكايه بيسان
تكر اولك نصليكه برنج تمان
اذون اوصافه اولكنا صكا
بصحه مذك كده تاج اولسا
ليد ريكته بچون يك مشد
صكره قان كه اولدند بجان نور
نيه يار اولدي ديا بركه سن
قامودن صكره كلين بولدا
بولنه جان جهان زيد اولك
فكر ايش ايشين كسن اولوز
جوخ اولسون ريفيك با سيب
كيزجه اولك جان اولدند زين
عاقبت تولدي ابي شرح ايد لوم
بچون آي دوين كيز بوز
ايكي داخ اولك كارك اشكا
ويده كندو لطف جود دن دن
غير ادراكات اكا حاصل اول
لان وقدر اهل لاجق اول
نقره اولن يركه بيرينه دن
اول نقو كيز مومر اكا ون
خود اول كونه ايت ايشي عباد
ظاهرا ولب اوله ادي سلطنت
مهر بجلده قوت اولسا
درلودر لواز ايشيه اويكاز