

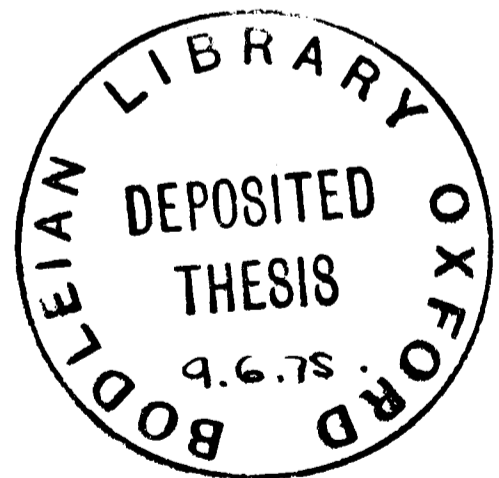
THESIS SUBMITTED FOR THE DEGREE OF DOCTOR OF PHILOSOPHY
OF THE UNIVERSITY OF OXFORD

A critical edition and translation
of the introductory sections and the first thirteen chapters
of the "Selīm-nāme" of Celāl-zāde Muṣṭafā Celebi

by

Celia J. Kerslake

St. Anne's College



Hilary Term 1975^{TT}

Abstract

The Selīm-nāme of Celāl-zāde Muṣṭafā Çelebi is a history of the early career and the reign (1512-20) of the Ottoman Sultan Selīm I. The part which forms the subject of the present edition and translation covers the early career of Selīm, up to his accession to the Ottoman throne, and concentrates particularly on the troubled state of Anatolia during the latter part of the reign of Selīm's father, Bāyezīd II, and on the events which led to Selīm's acquiring the Sultanate in the face of strong competition from his brother Ahmed.

Celāl-zāde Muṣṭafā had entered the service of the Ottoman government halfway through Selīm's reign, in 1516, as a scribe of the Imperial Dīvān. Under Selīm's son and successor, Süleymān, he was promoted, first to the office of Re'īs ül-Küttāb (1525) and then to that of Nişāncı (1534), which he held, with great distinction, for twenty-three years. The Selīm-nāme was written sometime between 1557 and 1566, during the period of his retirement. In explaining his reason for writing the book, Celāl-zāde asserts that none of the accounts of Selīm's reign which have so far been written reflect the true facts, because they were written by uninformed people. He himself claims to have gained his knowledge from reliable people (including Pirī Pasha, Grand Vizier during the last two years of Selīm's reign, whom he served as private secretary). He also implies that his position as Nişāncı, by giving him access to documents relating to the period, has made him especially well qualified to set the record straight.

The Selīm-nāme has not been published, but survives in six manuscript copies, which are located in Istanbul, Dresden, London and Manchester. The critical edition here presented is based on a full collation of the relevant sections of all these manuscripts, which has yielded sufficient evidence regarding the inter-relationship of them to make possible the postulation of a stemma codicum. Descriptions of the manuscripts, and a discussion of the main patterns of variation between them, are included in the introduction to this thesis.

The notes accompanying the translation are intended primarily as a commentary on the text itself, and include a considerable element of discussion of linguistic and semantic problems. The significance of historical terms occurring, and the identity of persons mentioned in the text are also made the subject of notes.

Acknowledgments

I should like to thank the following people for their help and guidance in the preparation of this thesis: my supervisor, Dr. R.C.Repp, for his painstaking assistance and constant encouragement over a long period; Dr. G.L.Lewis, who acted as my supervisor during the periods of Dr. Repp's absence; Professor Ali Nihad Tarlan and Dr. Bekir Kütükoğlu, who helped me with textual difficulties while I was in Istanbul; Professor V.L.Ménage, particularly for his help with the Çagatay poem; Dr. T.O.Gandjei, for his assistance with the Persian section of the same poem; Mr. J.R.Walsh, for lending me his copy of Ahmet Uğur's thesis; and Dr. Ethem Fiğlalı, for his patient efforts to solve some of the outstanding problems in the final stages of the work.

I should also like to express my gratitude to the Department of State for Education and Science, for financing the first three years of my research; to the International Federation of University Women, which, by giving me an International Fellowship, enabled me to spend the year 1971-2 in Istanbul; to the staffs of all the libraries where the manuscripts of the Selīm-nāme are housed, for their co-operation and assistance; to Mrs. V.J.Reed, who typed the thesis; and finally to my parents, for their unfailing support and encouragement.

List of Abbreviations

- Alp, Büyük Osmanlı Lûgati: Ali Rıza Alp and Sabahat Alp, Büyük Osmanlı Lûgati, 4 vols., Istanbul, 1958-61.
- 'Atā'ī: 'Atā'ī (Nev'izāde 'Atā'ullāh), Hadā'ik al-hakā'ik fī takmilat al-Shakā'ik, Istanbul, 1268.
- Babinger: F.Babinger, Die Geschichtsschreiber der Osmanen und ihre Werke, Leiden, 1927.
- Barthold, Turkestan: W.Barthold, Turkestan down to the Mongol invasion, 3rd. ed., London, 1968.
- Browne, Literary History: E.G.Browne, A Literary History of Persia, vol.I, London, 1908.
- Danişmend: İ.H.Danişmend, İzahlı Osmanlı tarihi kronolojisi, new ed., 5 vols., Istanbul, 1971-2.
- Devellioğlu: F.Devellioğlu, Osmanlıca-Türkçe Ansikloneşik Lûgat, Ankara, 1962.
- EI¹: The Encyclopaedia of Islam, 4 vols. and supplement, Leiden-London, 1913-38.
- EI²: The Encyclopaedia of Islam (new edition), Leiden-London, 1954-
- Elöve: Ali Ulvi Elöve, Türk Dili Grameri (a translation of Jean Deny's Grammaire de la langue turque, with additional notes), Istanbul, 1941.
- Gibb, HOP: E.J.W.Gibb, A History of Ottoman Poetry, 6 vols., London, 1900-9.
- Gibb-Bowen: H.A.R.Gibb and Harold Bowen, Islamic Society and the West, vol. I, Islamic Society in the Eighteenth Century, parts I-II, London, 1950, 1957.
- Gökbilgin, Edirne ve Paşa livası: M.Tayyib Gökbilgin, XV.-XVI. asırlarda Edirne ve Paşa livası, Istanbul, 1952.

- Guillaume, The Life of Muhammad: A.Guillaume, The Life of Muhammad; a translation of Ishāq's Sīrat Rasūl Allāh, with introduction and notes, Oxford, 1955.
- Haim: S.Haim, New Persian-English dictionary, 2 vols., Tehran, 1962.
- Hava: J.G.Hava: Arabic-English dictionary, Beirut, 1951.
- Heyd, Ottoman Documents: Uriel Heyd, Ottoman Documents on Palestine, 1552-1615, Oxford, 1960.
- Heyd-Ménage, Criminal Law: Uriel Heyd, Studies in Old Ottoman Criminal Law, ed. V.L.Ménage, Oxford, 1973.
- İA: İslam Ansiklopedisi, Istanbul, 1940-
- Kadri: Hüseyin Kâzım Kadri, Türk Lûgati, 4 vols., Istanbul, 1927-45.
- Koçi Bey Risalesi: Koçi Bey Risalesi, ed. A.K.Aksüt, Istanbul, 1939.
- Kurat, Yarlık ve Bitikler: A.N.Kurat, Topkapı Sarayı Müzesi Arşivindeki Altın Ordu, Kırım ve Türkistan Hanlarına ait Yarlık ve Bitikler, Istanbul, 1940.
- Lane: Edward Lane, Arabic-English Lexicon, 8 vols., London, 1863-93.
- Laṭifî: Laṭifî, Tezkire, Istanbul, 1314.
- Le Strange, Lands of the Eastern Caliphate: G.Le Strange, The lands of the Eastern Caliphate, Cambridge, 1905.
- Levend, Divan Edebiyatı: Agâh Sırrı Levend, Divan Edebiyatı, Istanbul, 1943.
- Mecdî: Hadā'ik al-Shakā'ik (Turkish translation by Mecdî of Ahmed b. Muṣṭafā Taşköprüzâde's al-Shakā'ik al-Nu'māniya), Istanbul, 1269.
- Minorsky, Hudūd al-'Ālam: Hudūd al-'Ālam; A Persian Geography, 372 A.H. - 982 A.D., translated and explained by V.Minorsky, London, 1937.
- Na'imā: Muṣṭafā Na'imā, Ta'rīh, 6 vols., Istanbul, 1283.

- Oransay, Kim Kimdi? Gültekin Oransay, Osmanlı Devletinde Kim Kimdi? (a revised and enlarged edition of Mehmed Süreyyā's Sicill-i 'Osmānī), vol.I, Osmanoğulları, Ankara, 1969.
- Özön: Mustafa Nihat Özön, Büyük Osmanlıca-Türkçe Sözlük, 4th.ed., Istanbul, 1965.
- Pakalın: Mehmet Zeki Pakalın, Osmanlı tarih deyimleri ve terimleri sözlüğü, 3 vols., Istanbul, 1946-56.
- Redhouse¹: Sir James W.Redhouse, A Turkish and English Lexicon, Constantinople, 1921.
- Redhouse²: New Redhouse Turkish-English Dictionary, based largely on Redhouse¹, Istanbul, 1968.
- Rieu: C.Rieu, Catalogue of the Turkish Manuscripts in the British Museum, London, 1888.
- Şalāhī, Kāmūs-i 'Osmānī: Mehmed Şalāhī, Kāmūs-i 'Osmānī, Istanbul, 1313.
- Sāmī, Kāmūs ül-A'lām: Şemseddin Sāmī, Kāmūs ül-A'lām, 6 vols., Istanbul, 1889-98.
- Sāmī, Kāmūs-i Türki: Şemseddin Sāmī, Kāmūs-i Türki, Istanbul, 1317.
- SO: Mehmed Süreyyā, Sicill-i 'Osmānī, 4 vols., Istanbul, 1308-15.
- Steingass: F.Steingass, Persian-English Dictionary, London, 1892.
- Tansel, Bâyezit: Selâhattin Tansel, Sultan II.Bâyezit'in siyasî hayatı, Istanbul, 1966.
- Tansel, Selim: Selâhattin Tansel, Yavuz Sultan Selim, Ankara, 1969.
- TD: İstanbul Üniversitesi Edebiyat Fakültesi, Tarih Dergisi, Istanbul, 1949-
- Tekindağ: M.C.Şehabeddin Tekindağ, Selim-nâmeler, in İstanbul Üniversitesi Edebiyat Fakültesi, Tarih Enstitüsü Dergisi, sayı 1, 1970.
- TS: Türk Dil Kurumu, XIII. asırdan günümüze kadar kitalardan toplanmış tanıklariyle Tarama Sözlüğü, revised ed., 6 vols., Ankara, 1963-72.

- Uğur, Thesis: Ahmet Uğur, The reign of Sultān Selīm I in the light of the Selīm-nāme literature, Ph.D. thesis of the University of Edinburgh, 1973.
- Uzunçarşılı, Celâl zâde: İ.H.Uzunçarşılı, Tosyalı Celâl zâde Mustafa ve Salih Çelebiler, in Belleten, sayı 87, 1958.
- Uzunçarşılı, Kapukulu Ocakları: İ.H.Uzunçarşılı, Osmanlı devleti teşkilâtından Kapukulu Ocakları, 2 vols., Ankara, 1943-4.
- Uzunçarşılı, Merkez: İ.H.Uzunçarşılı, Osmanlı devletinin merkez ve bahriye teşkilâtı, Ankara, 1948.
- Uzunçarşılı, OT,II: İ.H.Uzunçarşılı, Osmanlı Tarihi, vol.II, Ankara, 1949.
- Uzunçarşılı, Saray: İ.H.Uzunçarşılı, Osmanlı devletinin saray teşkilâtı, Ankara, 1945.
- Wehr: Hans Wehr, A dictionary of modern written Arabic, ed. J.Milton Cowan, Wiesbaden, 1961.

INTRODUCTION

I Celālzāde Muṣṭafā Çelebi

The fullest modern studies of Celālzāde Muṣṭafā's life and career are those of İ. H. Uzunçarşılı (Tosyalı Celâl zāde Mustafa ve Salih Çelebiler, in Belleten, sayı 87 (1958) and of T. Gökbilgin (İA, art. Celâl-zāde, 1945). A shorter account is given by V. L. Ménage in EI², art. Djalālzāde Muṣṭafā Çelebi, (1965). Uzunçarşılı, in particular, has drawn on the Selīmname as a source for Celālzāde's life, and the present study has not brought to light any additional information. Here it will suffice to outline the main events of his life, as generally accepted.

He was born in about 896/1490, the eldest son of the każî Celāl üd-Dīn from Tosya. In 922/1516, through the patronage of Pirî Pasha and Seyyidi Beğ, he entered state service as a scribe of the Imperial Dīvān. (The passage on f.19a of the present edition of the Selīmname, in which Celālzāde gives his reasons for choosing the scribal profession rather than that of a müerris or każî, is interesting.) He served as private secretary to Pirî Pasha during his Grand Vizierate (924/1518 - 929/1523), and also to his successor, İbrāhîm Pasha, with whom in 930/1524 he went to Egypt and helped in the establishment of new fiscal arrangements there after the revolt of Ahmed Pasha. On his return, in 931/1525, he was made Re'is ül-Küttāb, and nine years later, in 941/1534, he was promoted to the office of Nişāncı. It was in the latter post, which he held continuously for the next twenty-three years, that he achieved his

1 See below, pp. 13-14.

fame, and became known to posterity as "Koca Nişāncı", "the great Nişāncı". Some doubt surrounds the circumstances of his resignation from this office in 964/1557.¹ During the period of his retirement, he held the honorific rank of müteferrika², and participated, in this capacity, in the Szigetvar campaign. The Nişāncı Eğri 'Abdīzāde Mehmed Beğ died during the siege of Szigetvar, at just about the same time as Sultan Süleymān himself, and Celālzāde was re-appointed to his old office, which he held until his own death a year later (Rebī' ül-āhir 975/October 1567).

II The Selīmname

The date of composition of Celālzāde Muştafā's history of Selīm I, generally referred to either as "Selīmname" or as "Me'āsir-i Selīm Hānī"³, is not precisely known, but it is clear from the statements made by the author on f.21a of the present edition that he wrote it after his retirement from the Nişāncılık at an age close to seventy, and after he had already written the Ṭabaqāt ül-memālik ve derecāt ül-mesālik. The date of Celālzāde's retirement was 964/1557 (Ménage, loc. cit.; Uzunçarşılı, op. cit., p.398), and it is virtually certain that the Selīmname was completed before the commencement of the Szigetvar campaign, in which Celālzāde participated, on 11th Şevvāl, 973/1st May, 1566.⁴ It is clear from the way in which Sultan Süleymān is referred to in the Selīmname (without "merhūm" or any of the pious epithets applied to deceased monarchs, but instead with prayers for the perpetuation of his dominion, e.g. at 20b/9-10) that the work was written while he was still on the throne.

2 See no.[16] of the notes following the translation.

3 On the question of the title of the book, see no.[1] of the notes following the translation.

4 For the date, see Danişmend, II, 340.

Previous studies of Celālzāde's Selīm-nāme have been confined to a summary treatment, comparing Celalzade's presentation of events with those found in other Selīm-nāmes: A. Ateş, Selimnameler, (Edebiyat tarihi travayı, İstanbul Üniversitesi Türkiyat Enstitüsü, Tr. 31, 1937-8); M.C.Ş. Tekindağ, Selim-nâmeler, in Tarih Enstitüsü Dergisi, İstanbul Üniversitesi Edebiyat Fakültesi, sayı 1, 1970; and Ahmet Uğur, The reign of Sultān Selīm I in the light of the Selīm-nāme literature, Ph.D. thesis of the University of Edinburgh, 1973. The latter study is much the fullest of the three, but it is based on only one of the manuscripts (that which I have called L), and does not attempt to deal with textual problems.

The Selīm-nāme proper is preceded by a long religious treatise (occupying ff. 1b-19a in MS. A), which bears no relation at all to the main subject of the book. It contains no allusion to the history to which it is prefaced, and not a single reference to the Ottoman house or any member of it. Indeed, it could have served as a pious preamble to any book, or even constituted a short devotional and didactic work in its own right. Its first section (1b-9b) contains praises of God, expressions of the author's consciousness of his sinfulness, and prayers that God will have mercy upon him and upon all Muslims, and admit them, in spite of their sins, to heaven. These prayers are based on a series of hikāyets (about Ḥasan-i Baṣrī and Farazdaq, Ḥātim, Majnūn, Shaykh Shiblī, Shaykh Khayr-i Nessāj, etc.), treated as parables. The second section (9b-15b) is concerned with Muḥammad. Interspersed with prose and verse passages glorifying the Prophet and invoking God's blessings upon him are stories relating both to Old Testament times and to the Day of Resurrection (the latter taken from Mu'īn al-Miskīn of Khurāsān, d.

954/1547), testifying to the intercessory powers of Muḥammad. The section ends with a poem addressed to Muḥammad, praising him and asking him to intercede for sinners. The final section (15b - 19a) is devoted to the Companions and family of Muḥammad, and in particular to the first four Caliphs. Several traditions are related concerning each of these "Four Friends". Some of those concerning 'Alī are remarkable for their Shiite character, e.g. that loving 'Alī removes sins as fire consumes wood, and that, whereas Muḥammad is lord of the Arabs, 'Alī is lord of the children of Adam.

The Selīm-nāme itself opens with the introduction headed "Sebeb-i te'līf-i kitāb-ı me'āsir-i Selīm Ḥānī ..." This occupies ff. 19a - 30b in the present edition (which will hereafter be referred to, for the sake of convenience, as "Selīm-nāme (ed.)"), and consists of a number of sections:

(1) 19a - 21b: An account of the author's career, and eulogies of Sultans Selīm and Süleymān.

(2) 21b - 22b: The reason for writing the Selīm-nāme, namely that all the histories of Selīm which have so far been written have been the work of uninformed people, who, through setting down their own suppositions, have given a distorted picture of events.

Celāl-zāde asserts that, from his position of long and close association with the affairs of state, and out of gratitude for the late monarch's favours towards him, he is now putting the record straight.

(3) 22b - 28a: Celāl-zāde's attempt to refute the widespread belief, and the assertion of earlier writers, that Selīm rebelled against his father, initiated the Çorlu battle and was defeated in it.

(4) 28a - 30b: Table of contents for the rest of the book.

Of the 23 chapters (faşl) which comprise the remainder of the book, Chapter 1 is an account of Selīm's virtues, and Chapters 2-22 cover his career and reign from his governorship of Trabzon right through to his death. Chapter 23, which occupies more than half of MS. L, rather less than half of MSS. M, H and R, less than one-tenth of MS. D and does not appear at all in MS. A, is called the "hātīme" (epilogue) of the book, and consists of a collection of "hikāyāt-ı acībe", tales from which morals are drawn. This chapter is extraneous to the Selīmnāme proper.

Selīmnāme (ed.) comprises the introductory sections of the Selīmnāme proper, and Chapters 1-13, which cover the history as far as the accession of Selīm and the death of Bāyezīd.

The style of the work is, for the most part, laboured and ornate, and there is much use of sec⁶. The verse passages, which usually summarize, comment on, or draw a moral from, what has just been related, are much less pretentious in style than the prose. They are all in hezec metre.

III The Manuscripts of the Selīmnāme

The critical edition presented in this thesis is based on a full collation of the relevant sections of all the six surviving manuscripts of Celālzāde's Selīmnāme which are known to me. Five of these are mentioned by Uzunçarşılı (Celâl zāde, p.409). The sixth, however, (MS. M) appears to have been unknown until 1973, when it was identified and kindly brought to my attention by Dr. Petra Kappert of the University of Hamburg. It had been wrongly described by M. Kerney in his Bibliotheca Lindesiana: Handlist of

Oriental Manuscripts (Arabic, Persian, Turkish) (privately printed, 1898), pp. xxxiii, 259, as a copy of Celālzāde's Ṭabaḳāt ūl-memālik, but also as a history of Selim II! (The supposition that it was a copy of the Ṭabaḳāt probably arose from the fact that the annotator of this manuscript has written in the margin, opposite the place where the words طبقات الملوك ودرجات السالك occur (Selīm-nāme (ed.), 21a/10-11), the words اسم كتاب .

The locations of the six manuscripts, together with the sigla which I have assigned to them, are as follows:

- M: Manchester, John Rylands University Library, Turkish MSS. nos. 158, 159.
- D: Dresden, Sächsische Landesbibliothek, E 350 (formerly Königliche Bibliothek, no. 350).
- A: Istanbul, Arkeoloji Kütüphanesi, no. 362.
- H: Istanbul, Topkapı Sarayı, Hazine, no. 1415.
- R: Istanbul, Topkapı Sarayı, Revan Köşkü, no. 1274.
- L: London, British Museum, Add. 7848.

Descriptions of the individual manuscripts

(1) MS. M is in two volumes, the first (168 folios) containing the religious preamble and the Selīm-nāme proper, and the second (130 folios) the collection of tales which comprise Chapter 23. The script is the same in both volumes, a clear, calligraphic nesih. The text is partially vocalized. In the first of the two volumes, the top few lines of each page have been rendered illegible or semi-legible, apparently by the permeation of a liquid. The effect of this is most marked in the earlier part of the book.

No title (in Arabic script) appears anywhere in the two volumes. A typical illuminated floral decoration (serlevha) occupies the upper part of f. 1b of the first volume, but the gold space in the middle of it (presumably intended for the title) is blank. In both volumes, there are marginal notes in red ink in a neat, small hand (not that of the copyist).

(2) MS. D was described by H. O. Fleischer in his Catalogus codicum manuscriptorum orientalium Bibliothecae Regiae Dresdensis (Lipsiae, 1831). Its format is unusually large ($16\frac{3}{4}$ " x 11"), and it is written in an extremely clear and regular nesih, which closely resembles that of M. Like M, it is partially vocalized. The number of folios is 71.

On the inside of the front cover, there is the following inscription in German, which was kindly deciphered for me by Herr Helmut Deckert, the Deputy Director of the Sächsische Landesbibliothek: "Dieses Turckische Mæct betitelt Selim Nameh hat der Hl. [= Hochlöbliche] Hoffrath de Heucher den 16. Sept. 1729 Zur Königlichhen Bibliothec geliefert".

At the beginning of the book there is an end-leaf, in thicker paper than the rest of the leaves, stuck to the cover along the spine. On the recto side of this end-leaf there are a number of inscriptions in Arabic script, which have been rendered more or less illegible, apparently by a deliberate attempt at erasure. The longest of these inscriptions I have been able partly to decipher (not with complete confidence) as:

بو کتاب استانبولده ... ص ... افندیه واصل اوله

Of the other inscriptions, two (probably by a different hand) appear to contain the word سلیم نامه. The same word also appears

clearly on f. 1a, in two places, and in the case of the second it is followed by a word which looks like يَا , and then further words erased.

At the top of f. 1b, the space ruled for the illuminated floral decoration (serlevha) has been left blank, but in its lower section a lozenge-shaped coat-of-arms, surmounted by a crown, has been carefully stamped in a central position, almost as if the space had been ruled specially for it! Herr Deckert informs me that this emblem was the official stamp of the Royal Saxon Library.

(3) MS. A has 211 folios (an error in the foliation gives the impression that there are 214) and is written in a small, neat nesih (not ta'lik as stated by Uzunçarşılı in Celâl zâde, p.410). As mentioned in section II above, Chapter 23 is not present in A. I cannot imagine what the basis is for Uzunçarşılı's statement (op. cit., p.409): "Arkeoloji müzesindeki nüsha diğer nüshalardaki 23 üncü faslı yani Selimnâmenin sonundaki hikâye kısmını baş tarafa almakla devam ediyor."

A colophon in A states that its copyist was the author's own son, Maḥmūd, and that he completed his work on 3rd Şafer, 998 [= 12th December, 1589].

An end-leaf at the front of the book bears the inscription, in a faded black ink and an informal hand (presumably not that of Maḥmūd):

غزوات اطرافه سليم اول لمصطفى بن جلال

Whoever wrote this inscription may have been influenced by the fact that Maḥmūd begins his colophon with the words:

بو غزوات هجرت آیات حضرت سليم خانى...

No title appears anywhere else. The gold space in the middle of the

serlevha on f. 1b is left blank.

(4) MS. H is described by F. E. Karatay in Topkapı Sarayı Kütüphanesi Türkçe Yazmalar Kataloğu, vol. I (Istanbul, 1961), p. 208, no. 635. The number of folios is 276, although errors in the foliation give the impression that it is 274. The writing is a rather casual nesih. There are occasional brief marginal notes in Arabic script, apparently by a series of commentators, one taking up where another left off. All the notes in the section of the book falling within Selīmname (ed.) are clearly by one person, writing in a distinctive, even eccentric hand. As these notes are, with one exception (see no. [1] of the notes following the translation), no more than brief indications of the content of the passages to which they are attached, and add neither comment nor additional information, I have not considered them worth individual mention.

The gold space in the middle of the illuminated serlevha on f. 1b bears the inscription:

کتاب فائز سلیم خانى طاب تراه

These words are written in a professional calligraphic style, different from that of the text itself.

(4) MS. R is described by Karatay (loc. cit., no. 636). It has 300 folios (an error in the foliation gives the impression that there are 299), and is written in a neat, but not particularly elegant, nesih. On f. 1a there are two inscriptions (by different hands) and two seals. The first inscription reads:

سلیم نامه مع ۲۴

بیک طقاره التى سنده رئيسى مصطفى افندى
متروکاتنده الفمدر

The seal which comes below this has part of its imprint missing, and the writing is so involved that I have not been able to decipher it. The second seal reads:

الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا انه هدانا الله

and also includes the tugra. The second inscription reads:

مرم
هايون
سليم نامه
خط نسخ
طر
٢٢

The gold space in the middle of the serlevha on f. 1b is left blank.

(6) MS. L was described by C. Rieu in his Catalogue of the Turkish Manuscripts in the British Museum (London, 1888), p. 50b. It has 494 folios, and is written in a clear, elegant nesta'liq. The space in the illuminated serlevha on f. 1b is blank, but the words تاريخ طاهر سليم have been written, very carelessly and obviously by another hand, on f. 1a.

General note: Apart from MS. A, none of the manuscripts bears the name of its copyist, the date at which it was copied or any statement about its exemplar.

IV The Stemma Codicum

When I embarked upon the task of collation, I adopted MS. A

as my "base" manuscript, on the supposition that, having been copied by Celālzāde's own son, it might well be the closest to the original. The collation subsequently revealed, however, that A must have been copied from D. The most important single piece of evidence upon which this conclusion is based is the omission in A, at 28a/18, of a sequence of seventeen words which is present in all the other manuscripts and which in D - a manuscript of exceptionally large format, and therefore with unusually long lines - occupies one complete line. This sequence of words is not a syntactical unit in itself, and is essential to the sense of the passage. Indeed, the copyist Maḥmūd Çelebi evidently realized that he had missed a line, and wrote in the missing words himself in the margin, with a sign in the text to show where they should be inserted. This single major piece of evidence is supported by the following facts: (1) Although A has, throughout the text, a considerable number of substantive variants peculiar to itself, D has none except a few trivial and obvious errors, which would easily have been corrected by an intelligent scribe copying from it; (2) DA share a number of substantive variants against MRL, e.g. at 33b/5, 33b/7, 36b/4.

[Paragraph overleaf follows immediately.]

From the time of the "discovery" of MS. M, it became clear that there was a close relationship between it and D, evidenced particularly in their exclusive sharing of certain obvious, trivial errors, e.g. at 38a/15, 44a/3, 62a/9. But the exact nature of the relationship was difficult to establish, and still remains something of a problem. In the first few folios of Selīmname (ed.), M has a number of small but substantive omissions against all the other MSS. (اولوب at 21a, اول at 23b, تقریری at 28a and اول at 28b), which seem to rule out the possibility of D having been copied from M. On the other hand, several instances later on in the text, where an MDA/HRL divergence coincides with the presence in M of an erasure or of an insertion by another hand, suggest very strongly indeed that D was copied from M: see 44a/15, 68a/8-9, 74b/11, 82a/17, 84a/7. The evidence of these latter cases is so convincing that I am bound to conclude that, throughout most of Selīmname (ed.), the copyist of D was using M as his exemplar, though he must have been using another exemplar in the section 21a-28b, or perhaps working from two simultaneously? Although I have carried out only a partial collation in the religious treatise which precedes Selīmname (ed.), I have come across two examples of substantive divergence between MDA and HRL in that section, with HRL having the more likely reading both times. This argues against the possibility of D having been dependent, from the beginning right up to 28b, on a

representative of the HRL tradition.

That HRL represent a group independent of the MDA group is clearly demonstrated by two substantial omissions in MDA which are clearly errors. The first is at 70b/1, and is discussed in note [290]. The second, at 84b/14, is an even more obvious error, completely upsetting the structure of the sentence. The variant grouping MDA/HRL occurs about 100 times in Selīmname (ed.). Although in many of these instances both readings appear equally possible, the number of cases where MDA's reading appears the more likely is very few, whereas there are many cases where it seems less likely or even wrong. There is only one place where HRL's reading seems actually wrong, i.e. 79b/5.

Within the HRL group, each of the three manuscripts has a sufficient number of peculiar variants to preclude the possibility that either of the others was copied from it. Of the three, H has the fewest peculiar variants, but these include two substantial omissions (at 63a/4-5 and 76a/17-18). R's peculiar variants are more numerous, but not nearly so numerous as those of L, which total around 350 in the whole of Selīmname (ed.), not counting those which consist simply of the addition or omission of ۹.

L's peculiar variants are particularly interesting, because a portion of them, at least, display certain definite "emending" or "improving" trends. The copyist of L appears eager to clarify the text where he can, by the addition of a word or phrase here and there, or the substitution of an easier reading where there is an obscurity. Most of these minor changes are not very significant as far as the general sense is concerned, but the phrase "zamān-ı pīrī ve şeyhān-ı istīlāsiyle ol hizmetden ma'fū olub", which he inserts at 21a/7 in connexion with Celālzāde's retirement from the

Niṣāncılık is particularly interesting in view of the conflicting accounts of the circumstances of his resignation (see Uzunçarşılı, Celâl zâde, p.398; İA, art. Celâl-zâde, p.62). The absence, in the other manuscripts of the Selīm-nāme, of any explicit reference to his resignation as such (it is simply implied by the mention of the conferment of the müteferriḳalık), appears to have struck the copyist of L as odd; whether his insertion is based on knowledge of the facts (i.e. as to whether Celāl-zâde retired voluntarily or under pressure from Rüstem Pasha), or on mere plausible conjecture is, of course, impossible to know. At 24b/3, his insertion of the words "‘Alī Pasha ile" is a helpful and correct clarification, and shows an intelligent command of his material, since ‘Alī Pasha is not mentioned until 29a/7, and the event is not related in detail until 64b. Another manifestation of this copyist's zeal is his desire to harmonize the wording of the chapter headings in the table of contents with the wording which actually appears at the beginning of the respective chapters. In the table of contents (28a-30a), L's variants which are of this special character are marked with an asterisk.

The most interesting of all L's peculiar variants, however, are those which remove or alter words or phrases critical of Bāyezīd's viziers and high officials. See, for example, the obviously deliberate omissions at 61a/19-61b/1, 61b/2-4, 62a/8-10, 67b/15-17 and 69b/15-70a/1, and the replacement of "nādānlar" by more complimentary or neutral expressions at 71b/5, 72a/17 and 79a/13.

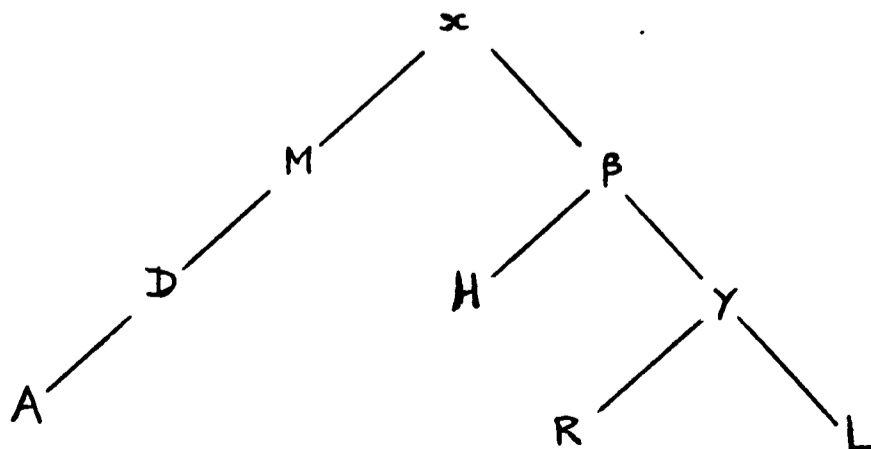
Apart from its many peculiar variants, (among which, it should

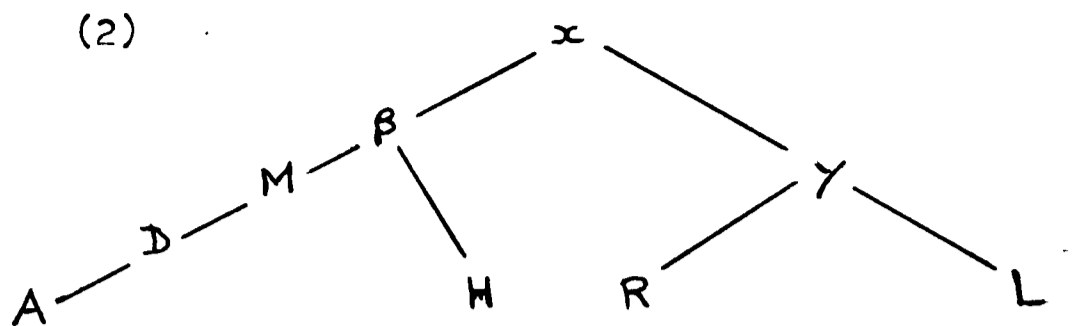
be noted, there are also a considerable number which are either definitely wrong or extremely unlikely) L shares with R about 65 variants against MDAH. Most of these are quite plausible, but they do not show the specific tendencies noted in some of L's peculiar variants, such as removal of criticism of the viziers. However, there are also about 10 places where R and L differ from MDAH, but differ also from each other, and in some of these cases it looks rather as if the copyist of R was attempting a sort of compromise between the version of L and that of the other manuscripts. See, for instance, 69b/15-70a/1, 72b/5-6 and 82b/19¹⁸⁻, where L is "removing criticism" but R is definitely not. R and L clearly have a common source. One possible explanation of these apparent "amalgamations" in R is that this exemplar had certain "corrections" written on it, which the copyist of L adopted but the copyist of R tried to reconcile with the original (and now only partially legible?) version.

There are also fairly frequent instances of exclusive agreement between H and R. These are of a less striking kind than the RL variants, often involving no more than the inclusion or omission of a suffix, but they are too persistent to be ignored.

The evidence here summarized suggests two possible stemmata: (x represents the original, and β and γ are postulated missing manuscripts.)

(1)





Of these two possibilities, (1) allows MDA or HRL readings to be right, but not RL readings (except by assuming conjectural emendation of an error in x); (2) makes HRL always right against MDA, and also allows RL readings to be right. I prefer (1), because it provides a more satisfactory explanation of the HR variants, and also because it does not leave A at quite so improbably many removes from the original. It should be noted that neither of these stemmata solves the problem of the apparent independence of D from M between 21a and 28b. With regard to L's peculiar variants, I have not been able to devise a stemma which allows these to be right (except by a correct conjectural emendation of an obvious error in the original), while at the same time accounting for the exclusive relationship between L and R.

V Presentation of the text

The arrangement of the text by line and by page, and consequently the foliation, are according to MS. A, adopted as the "base" manuscript for this edition.⁵

Stemma (1) above has been adopted as a working hypothesis

5 See above, pp.10-11. Although it turned out not to be as close to the original as I had expected, MS. A has several advantages as a base manuscript. The book is very well-preserved, the writing is clear, and there are virtually no erasures or interventions by other hands.

for the purpose of "establishing" the substance of the text. It should be borne in mind, however, that stemma (2) might be the more correct hypothesis, with the resulting implication that all MDA variants against HRL would be wrong, and that some RL readings would probably be right. In cases where the selection of a particular reading for incorporation into the text appears to be inconsistent with stemma (1) (hereafter referred to as "the stemma"), the point is discussed in the note indicated at the appropriate place in the translation.

All substantive variants from the text thus "established", i.e. all variants which involve the addition, substitution or omission of a word or words, or a different grammatical form of a word, are shown in the apparatus criticus, which thus provides a conspectus of the entire body of evidence upon which the stemma is based.

As regards orthography, my general policy has been: (1) to follow MS. A in the spelling of Turkish words, (2) to regularize the spelling of Arabic and Persian words, and (3) not to show any purely orthographical variants in the apparatus criticus. In more detail, the following procedures have been adopted:

(a) Where A's spelling of a Turkish word is eccentric, or might give rise to ambiguity, a more normal or distinctive version has been taken over from other manuscripts. In the case of possible ambiguity, the rejected form is shown in the apparatus criticus. See, e.g., the adoption of L's $\sqrt{\text{د}}$ rather than the $\sqrt{\text{د}}$ of all the other manuscripts, at 77a/15.

(b) Medde has been supplied in Arabic and Persian words where the sense clearly requires it. In such cases, it is

usually present anyway in D, A and L, or in at least one of them, but M, H and R more often than not omit it.

(c) Tesdīd has been marked only where at least one manuscript has it, and never in Turkish words. An example of an Arabic word in which all the manuscripts usually omit tesdīd is هو. The same principle has been applied to medial hemze, except in the cases covered by (d) below. Initial hemzes (occurring only occasionally) have been ignored.

(d) In Arabic words of the patterns دائما , دائرة , جائز and فضائل , ي has been used instead of hemze. This is the almost totally consistent practice of all the manuscripts except A, which generally has hemze in these cases.

(e) The Persian izāfet after Arabic words originally ending in 'l has been shown either by hemze or by ي , following MS. A. The individual manuscripts show no consistency on this point, but usually agree with each other in any particular case.

(f) The omission of the hemze-i izāfet by one or two manuscripts, in places where the sense clearly requires it, is ignored. (This is of frequent occurrence in M, less so in D.) On the other hand, the hemze-i izāfet has not been put in where none of the manuscripts has it. (This occurs particularly in the case of words ending in ي.)

(g) As far as the forms جملة and جملة are concerned, which appear to be used indiscriminately in all the manuscripts, the reading of A is given in each instance, and variants are not shown.

(h) Vocalizations given by M and D (and rarely by other

manuscripts) are shown only where the unvocalized form is at all ambiguous in the context. Where the vocalization given appears to be the correct one, it has been incorporated into the text, and the unvocalized version has been shown in the apparatus criticus. But where a given vocalization appears wrong, or at least less likely than another reading which the unvocalized form is capable of, the rejected vocalized form has been shown in the apparatus criticus.

(i) Absurdities ("non-words"), resulting from trivial slips such as the omission or misplacement of a diacritical point or points, or the omission of one or two letters, are ignored except where such a reading is shared by two manuscripts (as **امر** in HR, 43a/2; **معرکاه** in MD, 41a/5).

(j) When citing substantive variants in the apparatus criticus, orthographical differences between the manuscripts in each variant group have not been indicated, so that the reading given for a particular group of manuscripts may not represent the exact spelling of more than one member of the group. E.g. if the substantive variation were between **رشت آشیانه** in MHR and **رشت مکاره** in A, the fact that MHR's reading was actually **رشت آشیانه** (without medde) would not be shown.

There are two particular orthographical problems which occur frequently in this text, and require a brief discussion here.

One is the problem of the omission of the **و** linking a pair of Arabic or Persian words of similar meaning (see Elöve, para. 959). The **و** is always supplied by L, and sometimes by A, but is often missing in the other manuscripts. Among the clearest examples are:

49b/7:	ارباب کفر کیسہ	MDHR	AL	ارباب کفر وکیسہ
62a/6:	صرف تاب توآہ اتمک	MDHR	AL	صرف تاب و توآہ اتمک
84a/10-11:	طبل کوسی فسروانی	MDHR	AL	طبل وکوسی فسروانی

As an izāfet relationship between the pair of words in each of these cases is out of the question, Celālzāde must have intended a و to be understood (or simply assumed that it would be, anyway?), even though he does not appear to have written one. It is conceivable that, in his own manuscript, he used a zamme in lieu of و (cf. Elöve, loc. cit.), but this practice is not reflected in any of the present manuscripts, including the partially vocalized M and D. In such cases, my practice has been to adopt the reading of those manuscripts which have the و, and to show the other reading in the apparatus criticus.

The other problem which calls for special mention is that of the interpretation of affixed له in this text. There are many instances in which there is no doubt that this suffix is being used without any possessive connotation, i.e. as the equivalent in meaning of ایله or له. Among the clearest examples are:

65b/17:	شرعیله	(All MSS.)
70b/17:	شرقیله غربه	(All MSS.)
77b/8:	نه یوزیله کلدی	(All MSS.)
82b/3:	دوام دولتیله یادشاه اول	(L has دولت ایله)

In the first, second and fourth of these instances (and in several other similar cases), iyle fits the metre better than ile, and therefore (assuming that له was thus pronounced?) this may be the reason for the use of the form. The unusual cases of هوا ییله at 40b/10 and فطایلیله at 65b/15 are probably to be explained in a similar way. As the words hevā and haṭā end in vowels, -iyle could not be affixed directly, and so a consonantal ی was inserted. Examples from the prose passages of affixed له apparently being used in the meaning of ایله are relatively few, but that at 77b/8 (see above) strongly suggests that the form له

(perhaps here pronounced "ile"?) was not regarded, at this period, as necessarily implying the possessive suffix.

In cases where some of the manuscripts have ال and others (usually A and/or L) have الل, it has been difficult to maintain consistency in the selection of readings, especially when the requirements of sense and metre conflict. In all such instances, however, readings not incorporated into the text have been shown in the apparatus criticus, and the interpretation will be apparent from the translation.

Symbols employed in the presentation of the text and variants

In the text itself:

- ┌ indicate a word or phrase from which some of the MSS. differ. The word or phrase reappears in the apparatus criticus, followed by the sigla of the MSS. which have that reading, and then by the variant reading or readings, with their appropriate sigla.
- v indicates that one or more MSS. insert additional matter at that point, which is shown in the apparatus criticus.

In the apparatus criticus:

- v introduces additional matter inserted, at the point similarly marked in the text, by the MS./MSS. cited.
- om. means "omitted by" (the MS./MSS. cited).
- illeg. means "illegible in" (the MS. cited).
- xxx are used where part of a word is illegible in the MS. cited, the number of x's corresponding to the estimated number of letters missing.
- ? indicates that the word originally written has been completely erased in the MS. cited. (See B¹, B², B^x below.)
- ↔ inserted between two readings indicates that I regard them both as possible. (The translation, however, reflects only

whichever of the readings has been incorporated into the text.) This symbol has been used almost exclusively in connexion with MDA/HRL variants. RL variants, or peculiar variants of L, for example, however plausible they appear, are discounted on stemmatic grounds.

is used where carelessness of writing has made it impossible to tell which of the two readings given was actually intended by the scribe. This usually arises because of the ambiguous placing of diacritical points, or because of a letter appearing as a cross between a > and a ,. See, e.g., 55b/6, 72a/7.

| (occurring only at 69a/1!) indicates the point at which

the end of a line occurs in the MS. in question.

L* See p. 14 above.

(In the remaining symbols, the hypothetical siglum B is used simply as a carrier for the symbol itself. It represents any siglum.)

B indicates that the reading shown is not completely clear in MS. B.

B¹ indicates that the reading shown is what appears in MS. B as the result of an emendation by the original scribe.

B² indicates that the reading shown is what appears in MS. B as the result of an emendation by another hand.

B^x indicates that the reading shown is what appears in MS. B as the result of an emendation, where it is impossible to tell whether the emendation was made by the scribe himself or by someone else.

In cases where B¹, B² or B^x readings occur, the original B reading has also been indicated, and the difference between the two readings represents the nature and extent of the emendation. E.g. the entries in the apparatus criticus at 84a/7 (a significant set of readings from the point of view of constructing the stemma) indicate that M originally had,

at that point, a word which was additional to the text of HRL. This word (which I conjecture may have been a careless repetition of the immediately preceding **اولوب**) was subsequently erased, and in its place, possibly but not certainly by the original copyist, was written the phrase **في الحال**. This phrase appears in D and A as an integral part of the text.

VI Transliteration

For the transliteration of Ottoman names and terms, the practice of Heyd-Ménage in Criminal Law (q.v., pp. xxxi-xxxii) has, in general, been followed. Certain particular divergences from their practice should be mentioned: I have used the form "kāzī" instead of "cadi", "kāzī-‘asker" instead of "kādī-‘asker", "‘Alā üd-Devle" instead of "‘Alā’ al-Dawla" and "Zu ‘l-Ḳādirīye" instead of "Dulkadır". I have rendered both **شريعة** and its synonym **شرع** by "serī‘at".

In the translation, the anglicized forms "Sultan", "Shah", "Khan" and "Pasha" have been used, but where these terms occur in quotations from the text in the notes, they have been regularized as "Sultān", "Ṣāh", "Ḥān" and "Paṣa". Names of Arab and Persian people and places have been transcribed according to the system of EI², except where standard English forms exist, when those have been used instead. Again, in the context of actual quotations from the text, the Ottoman forms have been reverted to, e.g. "Jam" becomes "Cem" and "Khusraw" becomes "Ḥusrev". In the translation, names of biblical personages have been given in their English forms.

SELĪMNĀME, FOLIOS 19a-86a

CRITICAL EDITION AND TRANSLATION

2

4

6

- ببب تألیف کتاب مآثر لیم خان باعث تصنیف قطاب مکایات فروانی
 8 ارباب فضل و کمال ماکر کینی اصحاب عادت و اقبالک عبد کترینی
 اضغ بنده مال و انحق و ایمال و شک ته بال
 10 مصطفی به بلال تر اللّٰه عیوبه و غفر لطفه ذنوبه اول نشو و نما
 وابتداء بلوغ بلاغت انتزاعه تحصیل فنون آداب و تکمیل علوم معارف
 12 اکتابه طالب و راغب اولوب زمانه ده باعث میات و زندگانی و بسبب
 آسایش و کزانی اولور مناسب که ابنای منسه مناسب ایدی تدریس
 14 و قضا کورندی که بری فقر و امتیاجه اینس بری محص قضا در برینک
 نتایج و فوایدی عرف و اضافت که سوکی آفت برینک ملّ عوایدی مشکوک
 16 محلّ آشوب و ظرافت اول یکی طریقه اولک الکی همواره هوایه مملوک
 اولور لاجرم همیشه تحریر و کتابت که محص و فور رامت و مضورده کنایت
 18 اولوب فواید و ثمرات قلم داغ انواع هموم الم در طبیعت صداقت و امانت
 اوزره اغراض طعنه مالی قلیل و کثیر رزق مقسومه قانع اولوب

10 MDHRL الله om. A

R نشود نماده H نشود نما MDAL نشو و نما

12 MHR راغب DAL و راغب

15 MAHL ملّ D ملّ R ملّ

16 MDAHL هوایه om. R

17 MDHRL و کتابت A و کتاب

18 MDAHR و ثمرات L ثمرات

MDHR الم در AH^xL و الم در19 MDAHR طعنه H²L و طعنه

The reason for writing the book of the glorious deeds of Selīm Khan;^[1] the motive for compiling the discourse of the narratives concerning the monarch.

The insignificant servant of the men of excellence and perfection, the lowliest slave of the possessors of happiness and good fortune, the weakest of the bondsmen who are troubled in mind, emaciated, down-trodden and distressed, Muṣṭafā b. Celāl, (may God cover his faults and, by His grace, forgive his sins,) at the beginning of [his] growing up and the commencement of his eloquence-associated adolescence, became desirous and eager to study the various branches of the literary sciences and to obtain a complete mastery of the learned sciences, through which [all] kinds of knowledge are acquired.

The offices which, in this world, provided life and livelihood and were a source of rest and subsistence,^[2] and which were appropriate for men of [his] kind, appeared to be those open to the mūderris and the kāzī. Of these, one is the intimate companion of poverty and need and the other is unmitigated misfortune.^[3] The proceeds and benefits of the one are [the stipend fixed by] custom and the supplements [made to it],^[4] the end of which is disaster; the legality of the revenues of the other is doubtful, a subject of confusion and ingenious argument. The man who enters upon [either of] those two paths always becomes a slave to [his own] inclination.

Without any doubt, the profession of writing and of being a scribe implies^[5] pure abundance of ease and tranquillity; the benefits and fruits of the pen ward off all kinds of cares arising from suffering. If one's nature, in sincerity and faithfulness, is free from the selfish aims of covetousness and content with the allotted portion, [whether it be] little or much, and if it refrains from requesting and asking, [then]

- تارك اولوره ربا ووالى لاشك فيه مرتبه عزت ورتبه عادت در
- 2 يس اول طريوه غنيمت رفيوه موافقت رشد و توفيق^۱ ايله افتيلار اولندى
- اتقاه اول دم فرمنده شيم زمانه دولت مضرت پادشاه بهشت آشيانه
- 4 و بنت مكنه شهر شاه فردوس منزل^۲ هر^۳ فلان شينانه اطاره
- مهر ارتقا^۴ و ياك ضمير كيتي يناه و نور شيدا ارتقا^۵ و آفتاب تأثير هماغه
- 6 هماغه بال اوج لطنت و رفعت شاهباز بالا پرواز آشيانه خلافت
- و عزت دره تاج كلات و فضائل^۶ غزه^۷ يرا بترج مناقب^۸ و فضائل^۹ مفتاح
- 8 كنجينه فتومات عظيمه^{۱۰} مصباح و مشعله^{۱۱} ديامير اليه عنوانه ديبابه^{۱۲}
- شهر يارى فريست كارنامه^{۱۳} خلافت مدارى مظهر كلام عيم البركات
- 10 اِنَّه لَعَلَىٰ نُّوْرِ عَظِيمٍ^{۱۴} بنت منزلت مرموم و مغفور له اطاره سليم
- انار الله برهانه اولوب عتبه^{۱۵} عليه عثمانى و ده^{۱۶} نية^{۱۷} خاقانى نه
- 12 قدرى افلاكه هر انوار رفيعه الآثارى آفتاب عالم تاب ايله برابر
- ايدى زيرا منظور ارباب همت اولانه^{۱۸} اهل كمال ملحوظ اصحاب جاه و بلالت^{۱۹}
- 14 رعايت ذوات^{۲۰} ستوده فصالح اول شيدى اول آستانه ده شريف اولانه
- فضل^{۲۱} و هنر^{۲۲} اول دور عادت غور^{۲۳} ايجره^{۲۴} مرعى و معتبر اولانه
- 16 صدوه عادت رهبر ايدى جاه^{۲۵} باهلده ايدوكى^{۲۶} نامعلوم كام كاملده ايدوكى
- مفهوم اولوب مقيقت ملل اول زمانه دايره^{۲۷} امه و امامه ايدى
- 18 زيرا^{۲۸} ايكى ذات^{۲۹} ستوده صفات توأمانه^{۳۰} صلاح^{۳۱} ملك^{۳۲} و ملت^{۳۳} مخصوصى
- معنايه اول شيدى كه برى پاشاي كامرانه برى ناظر الامكام

L و هر	MDAHR	هر	4	MDAHR	توفيق	L	و توفيق	2	
MDAHR	فضائل	L	و فضائل	7	A	مهر التماع	MDHRL	مهر ارتقا	5
MDAHR	فضائل	M ² L	و فضائل	7					
om. HR	فتومات عظيمه	MDAH ² L		8					
10 Full vocalization only in H : اِنَّه ... عَظِيمٍ									
A	بلالت	MDHRL	و بلالت		L	مجرد ^۷		13	
L	و ذوات	MDAHR	ذوات	14					
A	ايجنده	MDHRL	ايجره		R	هنر	MDAHL	و هنر	15
A	باهلدهكى				MDHRL	باهلده ايدوكى		16	
A	زيراكه				MDHRL	زيرا		18	
L	ستوده	ساوات توأمانه	MDAHR	ستوده صفات توأمانه					
L	و ملك	MDAHR	ملك	19					

there is no doubt about it, [this profession] is a position of glory and a rank of felicity. Therefore, in conformity with right judgement and Divine guidance, that benefit-companioned way was chosen.

It happened that that auspicious-natured moment occurred during the reign of His Majesty, the sovereign whose home and place are in heaven, the king of kings whose abode is in paradise and who is the equal of the dwellers in eternity, the pure-hearted sultan, refuge of the world, sun-like in elevation and influence, the imperial-winged hūmā of the apogee of the Sultanate and exaltation, the high-soaring royal falcon of the nest of the Caliphate^[6] and glory, the pearl of the crown of excellences and accomplishments, the joyful quintessence of illustrious qualities and of virtues, the key to the treasury of great conquests, the lamp and torch against tormenting darknesses, the superscription to the prologue of sovereignty, the index to the chronicle of being the pivot of the Caliphate, the manifestation of the words, the blessings of which are universal, "Indeed, you have a great character",^[7] the late Sultan Selīm, whose station is in paradise, (may God illumine his proof^[8]). The dignity of the high Ottoman court and the exalted imperial palace was on a level with the celestial spheres, and their rays, the effects of which were sublime, were equal with the world-illuminating sun, because the situation had become such that [the person] who was admired by the men of zeal was he who had attained perfection, and what was favourably regarded by the men of rank and greatness was respect for individuals endowed with praiseworthy qualities. What was [considered] noble at that court was excellence and ability, and what was respected and honoured in that profoundly happy reign was the integrity that leads the way to happiness. It was unknown for high rank to be given to an ignorant person; it was understood that the desire [to serve] was to be found in the perfectly-accomplished man.

The true state of affairs, at that time, was a sphere of security and tranquillity, because two persons of praiseworthy qualities had become twins, associates in the cause of the well-being of state and religion. One of these was Piri Pasha^[9] the successful, and the other was the superintendent of the edicts, Seyyidi,^[10] [whose name is] a

1. یادی یادت نشانه ایچی رمها الله تعالی مضرت یادشاه بهشت
2. آشیانه انار الله برهانه انزلک و بود مودودلری ایله کمال افتخارده
3. اولوب بمله مهتات لطنتده رای رزیه لرینی رفیوه ای دینوب مجموع
4. لوازم فلاغته آرای صایبه اصابت نعلری قریه توفیوه اولوردی
5. کینه انزلک وفور رأفت و عاطفترینه مظهر کمال رعایت و تعلیم آداب
6. لطنتده مه اهتمام لری ایله زیب وفر بولوب مضرت یادشاه بهشت
7. آشیانه مه تربیت ایله عرض اولنوب سلك کاتبانه دیوانه عادت
8. عنوانه سلك اولغله تحصیل مباهات اولندی بعده سیر لطنت عثمانی
9. وخت اقبال بخت فروانی مضرت یادشاه بالامکانه و شهریار بلند آشیانه
10. داور دارابنده اکندر یاکر کامکار فر و غلام وهرام بهره کسری نوکر
11. یادشاه فریدوه بهشت و همیشه اقتدار شاه همانصت و بهر ماه
12. ونوشروانه اشقرار سلطان عادت شاه روزگار فاقانه عالی شاه
13. مهابت مدار قطب دایره فیروزی و سروری خورشید مهانه نعلی
14. مهتری مامی بیضه دینه داری و سلطانی جالس اورنگ
15. واریکه شرع و نگرهانی دره تاج ممالک ستانی غره مبارک جمال
16. امانی فهرست کتاب فروانی دیبانه و عنوانه نامه مهانبانی
17. راتب آیات مهانگشایی ناصب رایات عالم آرای مه سیر
18. اقبال و عادت شمس منیر آسمانه یادت صامب قرانه روی زمینه
- میل مته دینه سید الرلیه نتیجه شاهانه بزرگوار آل عثمانه

9. اقبال MDHRL اقبال بخت 9

MD و شهریار AHRL و شهریار

M عادت شاه M²A عادت نشانه DHRL عادت شاه 12

M اریکه DAHR اریکه H²L واریکه 15

MDH R' مهانبانی AH'RL مهانگشایی 17

sign of noble descent. May God, Who is Exalted, have mercy upon them. His Majesty Sultan [Selīm], whose home is in heaven, (may God illumine his proof,) used to take the utmost pride in their beloved beings; he used to obtain their wise counsels as his allies in all the important affairs of the Sultanate, and in all things necessary to the Caliphate their sound, insight-displaying judgements were accompanied by success.

This lowly creature, as the object of the abundant kindness and favour of those same persons, found adornment and splendour through their unflinching attention and the care which they devoted to instructing him in the conventions of the Sultanate. He was presented to His Majesty Sultan [Selīm], whose home is in heaven, with a good report.^[11] Through entering upon the profession of the scribes of the felicitous Dīvān, a just pride was acquired.

Subsequently, the Ottoman throne of sovereignty and the prosperity-destined, imperial seat was blessed with His Majesty, the sultan whose place is exalted, the sovereign whose residence is sublime, the ruler who has Darius as his slave and Alexander as his servant, the potentate who has Cyrus as his page, is as fortunate as Bahrām and has Chosroes attending on him, the monarch who has the pomp of Farīdūn and the power of Jamshīd, the king who has the character of the hūmā, the eminence of Jam and the fame of Nūshīrvān, the sultan of the age, whose state is happiness, the emperor, whose state is exalted, around whom awe revolves, the pole of the sphere of victory and superiority, the world-revealing sun of greatness, the protector of the heartland of piety and of Islam, the one who sits on the throne and couch of the ṣerī‘at and of guardianship, the pearl of the crown of territorial conquest, the finest [expression] of aspirations, blessed in his beauty, the index to the royal book, the preface and heading of the treatise on world-government, the one who sets up in order^[12] the signs of world-subjugation^[13] and erects the banners of world-adornment, the sun of the sky of prosperity and happiness, the light-giving sun of the firmament of dominion, the happy-starred king of the face of the earth, the strong rope of the religion of the Chief of the Apostles, the result of the great sovereigns of the dynasty of ‘Osmān, the pillar of the monarchs of the inhabited

عدهٔ خسروانه ربع مَكُونَه عَالِي شَاهِ ظَلَّ فِدَائِي مُتَعَلِيَه

2 نظام الشريعة قوام الامّة الرّفيعة شاه مَكّه وقَدَسِي

ويثرب فرمائه فرمائي مِيَانَه مَشْرُوه وَمَغْرِب لَطَانَه رُوم

4 ويونانَه ومصر ويَمِه مَكْر رَاهِ كَشُور كُوفَه وبصره

وبغداد وعِراقَه وَعَدَه قَاع مَصُورَه فَرَنْكِيَتَانَه وَكُورِيَسْتَانَه

6 وآلامانَه وَانْكُرُوسِي فَاتِح بَلْغَرَادِ وَاصْلَانِقِيَانَه وَبِدُوه

وَرُدُوسِي فَالِك رَفَعْت مَلِك رَتَبْت فَلَاصَه دُور

8 زمانَه نظام الملك^٧ لِيَمَانَه شَاهِ فَايَه

اِيَلَه مُتَعَدِ اَوْلَدِي اَبْدَه اللّٰه تَعَالَى بِالدَّوْلَةِ الْاَبْدِيَّةِ

10 وَالسَّعَادَةَ السَّرْمَدِيَّةِ

يِنَاهِ اِتْدُولَه قِيُوسَه فِرُوانَه

اَلْهَ اَنِي شَاهِ اِتْدُولَه مِهَانَه

وَارِ اَسْبِ دَوْلَتِ فَارِسِي اِتْدَلَه

12 شَرِيْعَتِ مَلِكْتِيْنَه مَارِسِي اِتْدَلَه

يُوبَلْدِي مِهْرَه اِيْرَشْدِي سَمَانَه

لُوَايِ قَدْرِي اِيْرْدِي اَسْمَانَه

رَايَه طُولْدُورِبِ نَعْتَلَرِيَلَه

14 رَا فِرَازِ اِيْلْدُولَه دَوْلَتَلَرِيَلَه

مِشَابَه اِيْلْدُولَه مِهْرَه مِمالِه

فِرَاوَانَه اِيْلْدُولَه مَلِكِيَلَه مَالِه

رَمِيَا رَمِيْطَكَه مَحْتَرَمِ قَل

16 كِيْرُو عَقْبِي دَه شَاهِ اِيَلَه كَرَمِ قَل

قُورِ اَهْلِ مِغَانَكَه مَرْمِيْجُوه

مُحَمَّدِ مِصْطَفِي نَاكَه مَرْمِيْجُوه

فِندَمِ اَوْلَاغَه مُورِ نَازِنِيَه وَيِر

18 يَه شَيْتِ اِيْجِرَه اَكَا قَحْتِ كَزِيَه وَيِر

اِيْجُورِ لُطْفَكَه اَبِ اَسْبِيَلَه

اَيُوه طُوتِ مِيْنَتَكَه رَاهِ وَ اَسْبِيَلَه

5 MDAHR عراقه H²L وعراقه

7 DAL وردوس MH^x وردوس HR وردوس

M ملك رتبت D ملك رتبت AHRL ملك رتبت

8 A مضرت لطانه^v

9 MH ابد DAL ابد R ابد

14 MDH دولت لريلاه ARL دولت لريلاه

MDH نعتل ريلاه ARL نعتل ريلاه

15 MDHL ملكيله A ملك ايله R ملكته

quarter of the earth, the one whose state is exalted, the Shadow of the God Whose aid is sought, the upholder of the ṣerīʿat, the support of the exalted [Muslim] community, the sovereign of Mecca, Jerusalem and Medina, the one who issues edicts between the place of the sun's rising and the place of its setting, the Sultan of Rūm, ^[14] of ~~Greece~~ ^{Karaman}, Egypt and the Yemen, the ruler of the regions of Kūfa, Baṣra, Baghdad, Iraq and Aden, the subjugator of the fortresses of the Frankish lands, of Georgia, Germany and Hungary, the conqueror of Belgrade, Iṣlānḳamēn (Slankamen,) Buda and Rhodes, the one who is as elevated as the heavenly sphere and has the rank of an angel, the quintessence of the revolving ages, the basis of the order of the empire, Süleymān Shah Khan. May God, Who is exalted, immortalize him with everlasting dominion and eternal happiness.

O God, Thou hast made him king over the world; Thou hast made his court a refuge for monarchs.

Thou hast made him custodian of the kingdom of the ṣerīʿat; Thou hast made him a skilled horseman, riding the steed of dominion.

The banner of his power has reached the sky; it has risen to the sun and attained the heavens.

Thou hast made him eminent through successes, and hast filled his palace with good things.

Thou hast made his possessions and wealth abundant; Thou hast made his beauty like the sun.

In the hereafter, make him king again, show kindness; O All-Merciful One, in Thy mercy make [him] honoured.

Out of regard for Muḥammad Muṣṭafā, out of regard for all the pure in heart,

Give him a select throne in heaven; give him delightful houris to be his servants.

Keep open the way and path to paradise; through Thy grace, cause him to drink the water of Selsebīl.

- نه نثیه و تعائده پرتو عاطفت شاهانه برتریه قریه مال
- 2 بنده کتریه اولوب ریاست کتاب² دیوانه علییه آشیانه اماسه
- اولوندی ثنیا عنایت ملك الخلاء³ ایه عز شاهه مضرت
- 4 پادشاه سعادت استحقاقه فتح ملك عراقه میتر اولوب دار السلام⁴
- بغداد همت آبادده خدمت طغرای سعادت آسا همت و عنایت
- 6 بیوریلوب الهای فراوانه خدمت نشانه عالیخانه هره مند
- اولوب⁷ ثالثا نیه عمر فنا نصیب هفتاده قریب اولوب⁷
- 8 فرجه ندام عتبه میر انتظام در متفرقه لغو عنایت اولندی⁷
- اولوب⁷ اشتغال دعاده مکتبه بته بعضه مدونات انشانه
- 10 صرف روزگار و اوقات اولندی فصوما کتاب طبقات الممالک
- و دریات الممالک که تاریخ پادشاه هفت کشور در زمانه
- 12 دولت قاهره ایام سلطنت زاهره لرنده وقوع بولانه
- فتومات نادره نکه محتوی اوزره تحریری⁶ و واقعات⁶ ممالک
- 14 عثمانیه نکه وقوعی اوزره تفصیل و تطیری در
- توارخه شه و سلطانی در اول
- 16 مقیقت مالی در شاه زمانه
- نهایت شرمی در راز نهانکه
- یازلدی شوکله واقع مابری در
- دعز عاقل اگا یومه و میرادر
- 18 وزله صدقی در ولؤلؤ کبی در
- لطاغت ده کل فوشبو کبی در
- درت اوله وزله مال و مالی
- بواهر در کواهر در لائی

2 MDL کتاب AHR کتاب

3 L نلاو R نلاو MDAH الخلاء

4 L الخلاء MDAH السلام

7 M om DAHRL اولوب

L زمانه پیری و شیخونت استیلا یله اول خدمتده معفو اولوب⁷

8 M om M²DAHRL اولندی

9 MH آوايه DARL

13 M تحریر M^xDAHRL تحریری

M واقعات DAHRL واقعات

In the year 930, ^[15] a ray of the highest royal favour drew near to the situation of this most insignificant slave, and the office of Re'īs ūl-Küttāb to the Dīvān, the home of which is in the highest heaven, was bestowed [upon him].

Secondly, when, by the grace of the Creator King, Whose state is glorious, the conquest of the territory of Iraq was made possible for His Majesty the Sultan, whose due is happiness, the office of the felicitous tugra was graciously bestowed [upon him] in Baghdad, the abode of peace, which is as flourishing as heaven. He enjoyed the office of the illustrious cypher for many years.

Thirdly, when the years of extinction-destined life had come near to seventy, the rank of müteferrika, ^[16] [implying] a distinction from the [other] groups of servants of the court which is as well-ordered as the firmament, was conferred [upon him].

During the period of being occupied with prayer, ^[17] time and hours have been spent on the composition of certain trivial books. In particular, the book, Ṭabaḳāt ūl-memālik ve derecāt ūl-mesālik, which is the history of the Sultan of the seven climes, is an authentic record of the remarkable conquests, and a detailed, written account, in accordance with the true facts, of the events in the Ottoman dominions, which have taken place during the period of his triumphant reign and the days of his brilliant Sultanate.

That is the king and sultan of histories; it is the attestation and proof of what has been said.

It is the truth about ^[18] the reigning monarch, finally, it is the explanation of hidden mysteries.

That which is actual fact was written [in it]; the intelligent man does not question it with "how"s and "why"s.

Truth expressed in words is like a pearl; in charm, it is like a sweet-scented rose.

If the quality and substance of what is said be sound, it is [the equivalent of] jewels, gems and pearls.

- اول کتاب مستطاب ده مضرت پادشاه همراه پناهک زمانه دولترنده
- 2 وقوع بولانه موادت وانبارک مها امکه تفصیلی تحریر اولندی
- اما مشار الیه سلیم خان رمت آشیانک نور الله مرقدہ
- 4 آیام فلافلترنده واقع اولانه امورک مقیقتی اوزره تصویر
- و بیانی علی التفصیل عالمده طور اولیوب اکریمه افده
- 6 بعض کتل تألیفات وتصنیفات نادره⁶ یازوب شرح و عیاره ایلمشیر
- کندو تصویرلی⁷ و پندارلی و فارمدنه اجتماع اتدکری
- 8 غیر واقع انبار کزافی یازمشیر زیرا اول تاریخده اطوار
- اطنتده بر قاعده⁸ مہتده امور فلافلتده بر ضابطه⁹ مشیدہ
- 10 مرعی و مقبول دراهم¹⁰ و دینار¹¹ انتظام ملک کک¹² فیص ارتام قوانیه
- ایله مکوک¹³ طریقه¹⁴ التیام¹⁵ بر و براه مالوک ایدی که انزلہ
- 12 مقایقنه بر وزیر اعظم و بر طفرای غرای عالم آرای فدمتنہ
- مباشر اولانه نشانی ایله کاتب دیوانده غیری فردک اطلاق
- 14 اولزدی ارار اطنت و اطوار فلافلت نہایت مرتبہده
- محفوظ و مضبوط ایدی ارکانه ایره¹⁶ و مقربیه¹⁷ دنه¹⁸ عقول
- 16 ارباب شکوک¹⁹ و ظنوبه²⁰ انولہ درکنده مالک مالک بنوبه ایدیلر
- تہید مقدمات آمالده تصویر اولنانه صور و تمثالده مہرہ²¹ مقصود
- 18 نقاب مکتانت اب صوبه و مفظ ایله م تور و محجوب اولوردی
- فتومات اعجام و اعراب که اب شاء الله العزیز طور بدیع اوزره

6 om.L MDAHR نادرہ

7 L تصویر M^xR^x تصویرلی MDAHR تصویرلی

10 MDAHR دینار H'L و دینار

11 L اموال مالک^v

15 L وکروه مقربیه دنه MDAHR و مقربیه دنه

16 R ظنوبه MDAHL و ظنوبه

In that excellent book, a detailed account was written, as far as was possible, of the events and reports which have occurred during the reign of His Majesty Sultan [Süleymān], the refuge of the world. But a true description and exposition of the things which took place in the days of the Caliphate of the above-mentioned Selīm Khan, whose home is in Divine mercy, (may God illumine his resting-place), has not been written, in detail, [anywhere] in the world. Although, among those of an earlier period, certain highly-accomplished persons wrote remarkable works and compositions, explained [things] and presented them clearly, they wrote down their own depictions and suppositions and the idle, untrue reports which they had heard from external sources.

For, at that period, in the ways of the Sultanate a well-established rule, and in the affairs of the Caliphate a firmly-constructed system was observed and accepted; the dirhems and dīnārs of the good order of the state were coined with the abundance-marked die of the laws (ḵavānīn); and the path of [maintaining] cohesion was followed in such a way that no person other than a Grand Vizier, a Nişāncı, who performs the office of the illustrious, world-adorning tuğra, and a scribe of the Dīvān would be aware of the true nature of those things. The secrets of the Sultanate and the ways of the Caliphate were guarded and kept safe in the utmost degree. The minds of sceptical and suspicious people among the other high officials and among those who were admitted to the royal presence were, as regards the understanding of those things, travelling along paths of darkness. In the forms and images which were fashioned in the course of laying down the prerequisites of aspirations, ^[19] the face of that which was intended used to be covered and concealed by the wisdom-related veil of protecting and guarding. The victories over the Persians and the Arabs, which, if God the Powerful wills, will [here] be related

تفصیل اولنور پادشاهانه قدیمه کیمیه^۱ میتر اولنور دکدر

2 جمله نکه ظهورنه اولنا عنایت مور ثانیاً وسیله^۲ کامله^۳ مطلقه

ابتدای اموره اسرار سلطنت مکشوف اولیوب تدبیر تغیر تأثیر ایله

4 مستور و محفوظ اولدوغی در شاملر اموری آشکار و معلوم

اولور سه دشمنه تدارک ایدر مقصود حاصل اولنر کیمینه^۴ فاکسلر

6 اول ذات بزرگوار عادت آثاره^۵ همه همت و عاطفتلری ایله

غریبه امله و کرم لری واقع اولوب شکرانه^۶ نعمت و رأفت

8 لازمه^۷ دایره^۸ بشریت در فاطر فاتره عزم صمیمی فطور اتدی که

زمانه دولترنده واقع اولانه امور علی ما بری توید و تحریر اولنه

10 وهم مرموم مشار الیبرک انبار سلطنت لرینک صحتی اوزره عیانه

و بیانه اولنانه رومانیت لری طرفنده نوع اشارت دنی

12 اولغیره^۹ انلر جانینه^{۱۰} مزید^{۱۱} التفاتلری و همه عاطفتلری

و کمال محبت و ارادتلری اولانه ارباب دولت و اصحاب عادت

14 کتابک فاطر عاطر صفامآتر لرینه تشبیه مبانی رور و مبور

ایچونه تمهید مقالات^{۱۲} اولندی^{۱۳} یعلم الله و کفی^{۱۴} به شریفدا که^{۱۵} بو سفر

16 مقایس مآلده مطور اولانه فصومییات^{۱۶} و اموال^{۱۷} ایجاد و افتراع

اولیوب^{۱۸} صحتی ایله^{۱۹} ارباب اطلاعده^{۲۰} اجتماع اولنانه انبار

18 و مکره زمانه مباشرت امکامده مشاهده اولنانه امور^{۲۱} و آثاردر^{۲۲}

صحتی اوزره تحریر اولندی نظر رأفتلری متعلقه اولانه ارباب قبول

۱ کیمیه M کیمیه DAHR کیمیه ۱

R اولنانه A اولغیره MDHL اولنانه اولغیره 12

MDAHL مزید om. R

L و تشبیه بیانه تفصیل و امالات^{۱۵} 15

MDAHR یعلم الله که om. L

M کفی DAHR و کفی

L اموال MDAHR و اموال 16

L وقوعی اوزره MDAHR صحتی ایله 17

L اولنانه^{۲۰} ۱۷

L و آثاردر که R آثاردر M و آثاردر DAH و آثاردر 18

وانصافده مأمول در که پیشه ارباب مد مقتضایه م طور

2 اولاه امور کزافه محمول اولیوب مزید عنایت ورأفت فاصه

ایله مقبول اولسی اوله^۷

هیثه عادتی لطف و کرم در

4 فضیلت اهلی^۴ کیم عالی هم در

طریق عدلده ایتمز^۵ ذهولی^۵

وزه لابد طوتر مع قبولی

عناده ارتکاب ایتمز دلندمه

6 قومز انصاف^۶ جیبینی^۶ الندمه

ظنونی یا ایمل اتمک کرکدر

کشی هر امری مال اتمک کرکدر

موافقی مزاج فاکه و ککر

8 بلنله بلیمیه اولمز برابر^۸

ارادت آله عالم الغیب و سائر العیب^۹ مشیت^۹ فدای بی شک و ریب

10 ایله جلّ بلاه و عمّ نواله دور ابو البشر آدمده بری

علیه صلوات الله الملك^{۱۱} الاکرم^{۱۱} بهانه ندکلو پادشاه لر دنیایه

12 نعتدار صامب کلاه لر کلمش لر ایسه تواریخ کتاب لرنده بمله نکه

شاه لری مذکور قاموسی نکه آرا و افکار لری شاه نامه لرنده

14 مفصل و مشروع م طور در دیده^{۱۴} انصاف ایله باقله و فرواه

عالم یناه بم باهانه عادت دنگاه ایچنده نل عثانه

16 بنت آشیانده مرموم بهشت مکانه اطانه لیم فانه کامراه

مانندی بر یاد شاه بلند شاه^{۱۷} ارجمند مکانه کلن

18 دکدر اته آثارنا تدل^{۱۸} علینا لامنه مفهوم مقایسه یناهی

بو معنایه شاهد و کواه در اول نرو عالم مدار شهریار کامکار

3^۷ A لطف الله تعالی

4 M اهل DAHRL اهلی

5 M زهولی DAHRL ذهولی

6 R جیبینی D جیبینی M هسی AHL جیبینی

8 M برابرًا DAHRL برابر

9 L و مشیت MDAHR مشیت

11 M الاکبر DAHRL الاکرم

17 M بلند شاه DAHRL بلند شاه

and fair-minded people, whose kindly regard lights upon [it],
 that [this book] will not be linked with the idle things
 written according to the custom of envious people, but will be
 accepted with abundant favour and special kindness.

The habit of the man of excellence, who is high-minded, is always
 kindness and generosity.

He inevitably lends a receptive ear to what is said; he does not
 become distracted from the way of justice.

He does not let the purse of fairness out of his hand; he does not
 commit obstinacy in his heart.

A man must make every event a fact [in his mind];^[23] he must tread
 suspicions under foot.

He who knows and he who does not know do not go together;^[24] is
 a mixture of earth and sugar appropriate?

However many monarchs and sovereigns have, by the will of the Deity
 who is the Knower of things hidden and the Coverer of faults, and by
 the volition of the God who is indubitable and unquestionable, (His
 glory is great and His gift is universal,) come into the world since the
 time of Adam, the father of mankind, (upon whom be the blessings of God,
 the Most Generous King,) the glory of all of them is related in the books
 of histories, and their opinions and ideas are recorded in detail and
 with explanations in their ṣāhnāmes. If one looks with the eye of jus-
 tice, [it is clear that,] among the monarchs who have been the refuge
 of the world, the kings of Jam-like eminence who have occupied the seat
 of happiness, there has not come a sovereign of exalted state, and king
 of kings of estimable rank, like the late Sultan Selīm Khan the success-
 ful, whose place is in heaven, of the line of 'Osmān, whose home is in
 paradise. The meaning, which is a repository of truths, of the saying,
 "The effects we produce are an indication of us",^[25] is attestation
 and evidence of this reality.

آفتاب شتبارك انار الله برهانه تخت دولت بخت مرزبوم	
2 رومه استیلاری اتاری بناب فلانرام قدس مقام	
لطافه بایزید خانہ نور الله مرقدہ برلہ واقع اولاہ ماہراری	
4 اکریہ افواہ غادہ بر الوب اوزرہ مذکور و مشہوردر بلکہ	
ارباب ظواہرہ عقول قاصرہ لری ایر شدوکی اوزرہ رسالہ لری	
6 کتاب لری تصنیف ایدوب مرموم مشار الیہ عصیہ و طفیلیہ انا	
ایدرلر بواعث امورہ مقایقندہ قطع نظر کندو بندار لری	
8 مقتضا بنجہ موسی الیہ یاد شاہ عادت تکاہ مقندہ	
اطوار عجیبہ اوزرہ ترتیب لری تحریر وت طیر ایر لری	
10 نظر قل کار اموال جہانہ	اولور اکثر خرچہ دیوہ فائہ
کلام مقدہ در صدوہ مقالات	وقوع ماہرا و مہ مالات
12 قبول ایر انی ہر مرد عاقل	علومہ اولیجاوہ ادراکی شامل
زمانہ اہلندہ آذر صدقہ راغب	غرض آمیز اولور اکثر مطالب
14 عیر اولی مقایوہ بلہ مشکل	یولی افلاص و صدقہ بلہ یرکل
وز اولدر سرو کیبی اولہ طوغری	۹ رہرو کیبی کیم بعد اولہ اوغری
16 ولی شعی زمانہ اقتضای	مہارہ اصحابنا مہ رضای
اولیدر مایل مرص و مذقت	بولنمز منصف آدم اہل صحت
18 کلام صدقہ اتزلر وثوقی	اولور اکثر وزہ کذبہ لوقی
یلانہ دیرلر صحیح اولاہ کلامہ	اناندر مہ وزی مشکل عوامہ

1	MDAHR	دولت بخت	1	دولت
2	MDHRL	قدس مقام	2	A قدس معتاد
6	MDAHR	کتاب لری	6	L و کتاب لری
7	MDAHL	مقایقندہ	7	R مقایقندہ
8	MDAHR	عادت تکاہ	8	L مغفرت د تکاہ
9	MDAHR	وت طیر	9	L وت طیرلر
10	MDAHR	اموال	10	L H* و اموال
11	MDAHR	ماہرا	11	L و ماہرا
13	D	مطالب	13	MAHRL مطالب
14	R	یرکل	14	MDAHL یرکل

Although the taking over of the dominion-destined throne of the land of Rūm^[26] by that monarch who was the pivot of the world, that powerful sovereign whose fame is like the sun, (may God illumine his proof,) and the events which took place between him and his father, His Majesty Sultan Bāyezīd Khan, who walks in eternity and has his abode in heaven, (may God illumine his resting-place,) are spoken of and made famous in a certain way in the mouths of the people, and although, moreover, [certain persons] have compiled treatises and books, on the basis of what the limited minds of those concerned with outward appearances can comprehend, in which they impute to the aforesaid late [Sultan Selīm] rebellion and insurrection, [those writers] have had no regard for the true nature of the causes of things, but have written and set down, in strange fashions and in accordance with their own ideas, compositions about the aforesaid Sultan, whose seat was happiness.

Look at the effect of the circumstances of the world: in most of what is said, there are many fictitious stories.

It is in the word of truth that the correct sayings, the actual [mode of] occurrence of events, and excellence of circumstantial detail are found.

Every intelligent man accepts it, when his understanding has encompassed the sciences.

Among the people of the age, there are few who are eager for truth; most wishes are mixed with self-interest.

It has become hard and difficult to know realities; the path of sincerity and truth is all full of mud.

The [true] saying is that which is straight like a cypress, or is like a traveller whose direction^[27] is auspicious.

But now, the requirement of the time and the good pleasure of the men of this world

Have become inclined towards greed and reprehensible behaviour;^[28] no just man or high-minded person is to be found.

[People] do not put their trust in the word of truth; falsehood attaches itself to most of what is said.

They call the saying which is true a lie; it is difficult to make the populace believe what one says.

مقایسه بلکه طالب دکلر	در عرفانه هیچ راغب دکلر
2 اصولی بلکه کامل کرک در	وزک فرهینه اهل دل کرک در
یا زرار بر بهانیه کتابی	ایدر لر درج انده فصل و بابی
4 وقوع و صحتی مقصود اولر	تجارتدر یوفه اسی و اولر
اشیدنر صنور لر آنی کریمک	کماره وار صدق اونده آنی کریمک
6 ایر شوم ویر مقصودک نشانه	قبول ایت طوغری ووزی عارفانه
سخه پیرایه یدر صدق و صحت	کوزلده فوب اولور کر اوله عفت
8 بو قضیه عمالک رومده درجه نهایتده مشهور السنه ناس ده	
متعارف و مذکور و بعضی منشآت افاضل و کتل ده م طور در که	
10 مرموم لطانہ لیم خانہ مغفور علیہ رمة اللک الغفور	
اتاری لطانہ مبرور وفاقانہ انیس مور اولانہ لطانہ	
12 بایزید خانہ غازی علیہ الرمة والغفرانہ الیه یورلو صحرا نده	
بنک و آشوب ایدوب اول دار و کیرده منہزم و مغلوب اولدی	
14 دیر لر ماتا وکلا اول شهریار فاضل و عاقل اول پادشاه	
کامکار شیردل که ذاتنده آفتاب فضل و کمال دورنده بر بهانگیر	
16 بی مثال عهدنده انو شروانہ باه و بلال ایدی جناب شہامت	
مآبری اول ا نادده یاک و معتر شاه معالی نشانه لری اول	
18 و بهاره افترا و تهمتده دور و مبرادر اول بر پادشاه اقالیم کشا	
و ملک تابه بر فدیو یاکرای و بهن شاه علی الخصوص کمال عقل	

3	MDHR	بهانیه	A	بهانیه
9	MDAL	و کتل ده	HR	کتل ده
11	DAHRL	وفاقانہ	M	فاقانہ
12	M DAHR	غازی علیہ	om L	
13	M DAHL	اولدی	R	اولدیلر
14	MDARL	و عاقل	om H	
16	HL	و بلال	MDAR	بلال
18	HRL	و مبرادر	MDA	مبرادر
	DAHRL	اول	om M	

They are not desirous to know realities; they are not at all eager for the gate of knowledge.

For knowing the fundamentals, a highly-accomplished man is needed; [29] for the understanding of what is said, a pure-hearted man is needed. [29]

[People] write a book upon a pretext; they include in it sections and chapters.

The factual soundness and the truth of it are not what is aimed for; it is commerce, [in which] there is no profit and can be no gain.

Those who hear [what is written in such books] think that that is the truth; there is surmise in the house of veracity - [they think that] that is the truth.

In order that the arrow of your intention may reach the target, wisely accept the true saying.

Veracity and truth are the adornment of words; it is good if there is chastity in a beautiful person.

The following assertion is extremely famous in the dominions of Rūm, well-known and much spoken of on the tongues of the people, and recorded in certain writings by most excellent and highly-accomplished persons: that the late Sultan Selīm Khan (upon whom be the mercy of the All-Forgiving King) created, on the field of Çorlu, a battle and tumult between himself and his father, Sultan Bāyezīd Khan Ġāzī, the sultan accepted of God, the emperor who is the companion of the houris, (upon him be mercy and forgiveness,) and that in that conflict he [Sultan Selīm] was routed and defeated.

God forbid! Certainly not! That excellent and wise sovereign, that powerful, lion-hearted monarch, who in his personality was the sun of excellence and perfection, in his age a world-conqueror without equal and in his time the Anūshīrvān of rank and greatness, - his majestic being, in which courage resided, is pure and free from that imputation, and his nature, which was marked by exalted qualities, is far removed and clear from such slander and suspicion. Would he, being a monarch who was a conqueror of regions and a taker of kingdoms, a prince whose judgement was pure and who had the mark of Jam, and being, in particular,

- ورای ایله عالده فرید قواعد و روم سلطنت و کامکاری ده
2. یکانه و مید^۲ ایگه پذیر^۲ بزکوارینه^۲ عصیانه و طغیانه ایدرمی
- ایدی مقایه امور سلطنت ده^۲ محروم^۲ جهل^۲ کتر^۲ مآثر مکنت شعار
4. فلافت ده^۲ شعورده بی غیر کزاف کویلرک فلاف واقع اسنادلری
- درکه ارقام کذب صریحه مرقوم اولس در بو اعتقادی ایدنلر^۲
6. نادانلر شراب من و جهل ایله مست و میرانلر در اول آفتاب
- تابانه و مهر^۲ نشانله^۲ اول دم لرده طبع همایونلرنده فی الجملة
8. لطنته میل و نگرانلری اوله روم ایلی دلورلرنده اول کوهلر
- شہامت و اقبالک ببر وار لاندلرنده اول دکلو بهادرلر دلیرلر
10. ائدرکیرلر ظفر تأثیرلر^۲ کرک^۲ نخجیرلر شیر نظیرلر^۲ وار ایدی که ادنی هجوم^۲ و اشارت^۲ ایله
- فصوم^۲ و اعدایی^۲ بر آهده تار مار ممله نی اسیر لاله^۲ نثار
12. ایدرلردی فصوصا زبده^۲ عکر شیر هجوم^۲ قدوه^۲ بهادرانه ظفر
- روم تغنک اندازلر مرب و منکده رافرازلر قوی دل لر
14. رزم آزالر ممتازلر میدانه کیرودارده منک بازلر^۲ گمانه^۲ کس لر تیریرتابلر^۲ دشمنه ستاره لر
- قهرمانلر اعدا قهر و دوست نوازلر^۲ اوغرا شده پابکر رزم ده بری لر^۲ بو انبختلر^۲ یکجری لر فود
16. اول آساره عزت و جلالک باه و دلده بنده لری فلوص نیت
- وصفای طویت ایله افکنده لری ایدیلر شویله که اول زمانده
18. لطانه لیمه بناک^۲ وبدال ده^۲ نوعا رضالری اولدوغره بیله لردی
- ویا معرکه گامده مال^۲ شریفنی^۲ کوره لردی ممله سی یولنه باه و باس

- 2 R یکانه و مید AL یکانه و و مید MDH یکانه و مید
- A بزکوارینی ایله MDHRL بزکوارینه
- 3 L و جهل کتر MDAHR جهل کتر | L لطنته MDAHR لطنته ده
- 4 A ایدی MDHRL ایدنلر 5 L فلافته MDAHR فلافت ده
- 7 RL در نشانک MDAH در نشانک
- 10 om. A D کرک^۲ نخجیرلر شیر نظیر MHRL کرک^۲ نخجیرلر شیر نظیرلر
- MDHR اشارت AH'R'L اشارت
- 11 MHRL و اعدای DA و اعدایی
- 14 om. A MDHRL گمانه کس لر تیریرتابلر
- 15 om. A MDHRL اعدا قهر و دوست نوازلر
- om. A MDHRL بو انبختلر HA بری لر MDRL بری لر
- 18 L شریفلرینی MDAHR شریفنی 19 L وبدالده MDAHR وبدالده

unmatched in the world for perfection of intellect and judgement, and unique and incomparable as regards [observance of] the rules and customs of Sultanate and power, have defied and rebelled against his great father? [That] is the untrue imputation of the diffusers of ignorance, who are deprived as regards the true facts about the affairs of the Sultanate, and of the idle talkers, who are unaware of knowledge as regards the wisdom-marked glories of the Caliphate; it has been written in characters of manifest falsehood. Those who hold this belief are uninformed people, intoxicated and confused by the wine of stupidity and ignorance.

If there had been, at that moment, in the royal nature of that bright, shining sun, any leaning towards, or expectation^[30] of the Sultanate whatsoever, there were, among the brave fighting men of Rūmēli, among the leopards and lions of that mountainous region of valour and prosperity, such heroes, intrepid warriors, dragon-catchers, victory-effecters, wolf-hunters and lion-like fighters that, at the slightest attack or signal, they would have routed the adversaries and enemies in an instant, and made all of them captives of the chain of destruction. In particular, the cream of the troops who are lion-like in attack, the exemplar of the heroes whose marks are victory, the musketeers, the men who are outstanding in war and battle, the stout-hearted ones, the experienced warriors, the distinguished ones, the men who risk their lives on the field of combat, the archers, the ones whose arrows fly far, the enemy-takers, the invincible champions, the ones who crush their adversaries and are kind to their friends, who are swift-moving in battle and bold in combat, the fortunate ones, the Janissaries themselves, were with heart and soul the bondsmen, and with sincerity of intent and purity of purpose the slaves, of that sky of glory and majesty. Therefore if, at that time, they had known Sultan Selīm to be in any way willing for a fight and combat, or if they had seen his noble beauty on the battlefield, they would all have strewn their lives and heads along his path and

نتار ایدوب فاك پای	سند ظفر مندینه ^۱ یوز	ورر لردی علی الخصوص
2 اول زمانده قاپو فلقنه آب روی لری	عاکر ظفر مآثر عثمانیا نکه	
کزیده لری رزم خوی لری عالم پوی	ود شمه بوی لری ^۳	
4 اناطولی جانبارینه مأمور اولوب کلیبولی	اسکله سنده	
اول جانبه عبور و مرور ^۵ ایلمش لردی		
6 اگرچه ظاهرا آشوب ایدی مال	بدال وبنکه منسوب ایدی اموال	
قتال ورزم و اوغرا ^۷ ایدی هر	دو کیله طیراغه با ^۷ ایدی هر و	
8 آقردی باجا فویه بویه بکزر	نه بو بل نیل ^۸ ایله ^۸ آمویه بکزر	
زمینه دو شمه ^۹ ایدی سیم ته لر	قره طیراوه ایدی نازله بدنه لر	
10 ایریشوب تیرلر جانلر آوردی	طر اغزیه آیوب قاهر لر آوردی	
ولی بر اصله مقروه ایدی اول مال	عموم ^{۱۱} نله ^{۱۱} مجهول ایدی منوال	
12 یوغیدی پادشاهه رزمه قصدی	کماه جنگی اول دم لرده یاصدی	
اتایه یکمدی شمشیر برآه	شریعت امرینه اتهدی عصیا به	
14 بهالت اهلی اتدیلر شروری	کنس ^{۱۳} ده ^{۱۳} الوه استر لردی نوری	
فته پیدا ایدوب ارباب شرت	دلر لردی ایره ^{۱۴} شاهه ^{۱۴} مضرت	
16 فدا مفظ ایدی آنی بلادنه	امیره اتدی و بودینی نظامه	
دیار رومه لطاره اولدی آفر	شعار دینه برهانه اولدی آفر	
18 ایدیه لر قصد اول شاه بهانه	قودیلر براه سر ^{۱۵} یق و نانه	
ایده بولور دیشلر بو مثل در	لغیذ و پرمفا قند و عمل در	

1	ظفر پیوندینه	MDAHR ظفر مندینه
3	۷	L علی یا شا ایله
5	A مرور و عبور	MDHRL عبور و مرور
8	L ایدی	MDAHR ایله
11	M xx و ما	DAHRL عموم
15	R شاهه	MDAHL شاهه

prostrated themselves in the dust trodden by the foot of his victorious steed. [31]

Above all, at that time, the finest men of the standing army (kapu halkı), the warlike-natured, world-traversing, enemy-seeking elite of the military forces of the Ottomans, the glories of which are victory, had been ordered into Anadolu and had crossed over to that side from the port of Gelibolu. [32]

It is true that the situation was clearly a tumult, and that the conditions were related to strife and combat.

There was fighting, battle and conflict on every side; what was being poured on to the ground on every side was heads.

Blood was flowing from place to place like a river - know what a river: it was like the Nile and the Oxus.

Silver-white bodies had fallen to the ground; the delicate human forms were [now] black earth.

Arrows were reaching [their objectives] and taking lives; they were opening the mouths of veins and taking blood.

But that state of affairs was linked to an origin, the form [of which] was unknown to people in general.

Sultan [Selīm] had no intention of battle; he slackened the bow of war immediately.

He did not draw a sharp sword against his father; he did not disobey the command of the ṣerī'at.

Ignorant people did evil things; they wanted to take the light away from the sun.

Malicious men created intrigues; they wished harm to come to that monarch.

God preserved him from adversity, and kept his being safe from error.

In the end, he became Sultan of the land of Rūm; in the end, he became a proof of the sign of the Faith.

Those who had evil designs on that king of the world all bowed their heads to the sword and spear.

People have said: "One receives the consequence of what one does": this is a proverb; it is sweet and delightful, sugar-candy and honey.

بلوردی انی بر دانای بوهر	وبودی آفتاب ایدی منور
2 پهر فضله نورشید ایدی انر	دیار رایه بشید ایدی انر
3 پری پاشا ایدی ذات مکمل	ذکا وفضل ایله اول ایدی اکل
4 ابوبکر صدیقک نالی ایدی	هدایت نعتیله بلی ایدی
انولک تقریری در مطور اولنلر	لایه صدوق ایله مذکور اولنلر
6 روایت ایدی لر ما برایی	قو بالله اما پیوه و برایی
هر کارک بر اصلی هر کتابک بر کونه ابواب و فصلی اولور دانلر	
8 مقایه امورہ اطلاق اولور طبیب ماذنہ و عارف امراس	
علیله وجوهات ایله واقف کرک که مزاج المده مصوبه	
10 مال طبیعت صفایه مقروه اوله پس اصول قضایایه و قوف	
پیشه ارباب فضل معروف ایمن اول زمانده آستانه بلیزید خانی ده	
12 علیہ الرمة والغفرانہ واقع اولان ارکان دولت واعیانه	
لطنت صامب اغراض اولوب دایره عدالت وانصافده	
14 اعراض ایوب مصامبت وافتلاطری ارباب هوا مکاله وانباطری	
اصحاب زروه وریایله اولوب مراتب عزته وصول ایله اسیر	
16 ماه غرور اموال واسباب دنیایه دغول ایله مبتلای بلای نفس	
ذی شرور سندن دولتده پررور اولشاردی بمله اطمانه	
18 امده تابع و منوبلر بنود البیس برتلبیس الرنده مغلوب لر ایدی	
انصاف یوزنده کندولرله اعمال رده لر بره تذکر و تقوی ایلیوب	

3	DAHRL	پری	M	پری
8	MDAHL	اموره	R	امورده
9	MDAL	که	om.	HR
11	MDAHR ² L	معروف	om.	R
15	DAHRL	زروه	M	رزوه
	MDAHL	وریایله	R	دریایله
16	MDAHR	غرور	L	و غرور
	H ^x RL	اسباب	MDAH	اسباب
17-18	MDAHR	مغلوب لر ایدی	om.	L
17	MDAHR	بمله	H ^x	بمله

A certain learned man of great worth knew that; his being was a brilliant sun.

He was the sun in the sky of excellence; he was the Jamshīd of the land of good judgement.

[That] consummate individual was Pirī Pasha; in intelligence and excellence he was most perfect.

He was of the line of Abū Bakr, ^[33] the Eminently Truthful; he was nourished by the benefit of spiritual guidance.

The things which are written [in this book], the things which are spoken of with the tongue of truth, are of his reporting.

He related what happened; O hearer, for God's sake leave off the questioning.

Every affair has an origin, and every book some kind of division into chapters. Wisdom comes about through awareness of the realities of things. It is necessary for a doctor to be ^[34] skilled and expert, and versed in the diseases of a sick person from all aspects, in order that the constitution [of his patient] may be preserved from suffering and the state of [his] disposition may be linked with tranquillity. It would seem, then, that knowing the origins of affairs is the business of men of known excellence.

The high officials of the state and great men of the Sultanate who were at the court of Bāyezīd Khan (upon whom be mercy and forgiveness) at that time were motivated by selfish interests. They had turned away from the sphere of justice and fairness. Their friendly associations and social intercourse were with frivolous people, and their conversation and relaxation was with hypocrites and dissimulators. Through attaining to positions of glory, they had become slaves of the high rank of conceitedness; through entering upon the riches and resources of this world, they had become subject to the affliction of the evil self; in high state office, they had become full of joy. They were all adherents and partisans of Sultan Aḥmed, and had been overcome at the hands of the forces of the deceitful Devil.

When recollecting and thinking deeply about their own wicked deeds, from the point of view of justice, they had fully realized that, if

- لطافه سلیم خانم عادت نشانه پادشاه اولورده تحقیق مقام لری
- 2 پاه ذلت مکره و مکانلری قعر دریای صحت و مشقت اولجاغیه
- تمام بهشردی اول سبب ایله علی الاتصال لطافه سلیم خانم
- 4 صورت صداقتده پادشاه لرینه غیر فواه لور طریقنده مرموم لطافه
- بایزیده دلایع غز و مخمت ایدوب طالب لطنت در دیو هر زمانده
- 6 عز مضور لرنده اسناد عصیان و مخالفت ایدر لری وقتی که صلوه
- رهمه اخیه فاقطنی ویریلوب مکم بها نطاع کوندریلوب آستانه
- 8 عادت طرفنه توبه لری مقرر اولجاوه مسند وزارتده اوتورابه
- صاحب دولت مجلس همایون لرینه عرض ایلمش که لطافه سلیم روم
- 10 ایلمه کچوب صلوه رم انکه استیذاندنه مرادی تخت لطنت امیز و آرزوی
- اورنگ دولت در مالیا قصدی بناب عالی شانگوزه اسادت کورینور
- 12 زیرا آوه کرمانده برو تونه صوینی کچوب روم ایلمه دفول اتدکه اوزرنه
- اللی بیلده زیاده عکر مع اولس در مرادی لطنت ایدوکنده
- 14 استباه یوقدر دیو غز ایدر لری متی بو مصاحت ایچوه کللیا روم ایلی
- بکرنی و سیاه ظفریناهنی بمله قاپویه کتوروب اول پادشاه ظفر
- 16 د تکاهه مضرت ایچوه انواع میله و افانه لره ارتکاب اتمشردی
- تحریر موادت و انبار ایدمه ارباب ظواهر کید اشرارده بیکانه لری ایدی
- 18 واقع اولاه اوضاع فتنه ایقاعی غیری صورتده ابداع و افتراع اتمشردی
- وقوع مالده بعید و دور علام صحت و مقیقتده متروک و مهجوردی

5 MDA و مذلت HRL و مذمت

7 A آ تانه MDHRL آ تانه

8 عادت آ تانه MDAHR عادت

15 MDA ظفریناهنی HRL ظفریناهنی

DARL کتوردوب MH کتوروب

A عادت د تکاهه MDHRL ظفر تکاهه 15-16

16 L نصرت MDAHR مضرت

L اشرارده M کید اشرارده DAHR کید اشرارده 17

L غیر MDAHR غیر 18

Sultan Selīm Khan, whose sign was happiness, became the sovereign, their place would certainly^[35] be the pit of degradation, and their dwelling and abode the bottom of the sea of affliction and hardship. For that reason, under the guise of loyalty and ostensibly out of goodwill towards their sovereign, they were continually calumniating and blaming Sultan Selīm Khan to the late Sultan Bāyezīd, and were always accusing him, in the glory of [the sovereign's] presence, of rebellion and opposition, alleging that he was seeking the Sultanate.

At the time when imperial permission had been given [to Sultan Selīm] to visit his father,^[36] and the imperial edict had been sent [to him], when it was established that he was proceeding towards the imperial court, the influential men who were sitting in the seat of the vizierate submitted a representation to the imperial assembly, as follows:

"In crossing over into Rūmēli and asking for permission to visit his father, Sultan Selīm's aim is the seat of the Sultanate, his hope and desire the throne of the state. At the present time, his object appears to be to do wrong to Your Illustrious Majesty. For when, advancing in this direction from Akkermān, he crossed the River Danube and entered Rūmēli, more than fifty thousand^[37] troops collected around him. There is no doubt that his aim is the Sultanate."

While making these false accusations, they had even made all the beğs and victory-sheltering troops of Rūmēli come to the court, in their entire numbers, for the purposes of this affair. In order to bring harm upon that monarch whose seat was victory, they had perpetrated all kinds of stratagems and fictions. The people concerned with outward appearances, who wrote down events and reports, were unfamiliar with the fraudulent scheming of evil men. They presented the seditious acts which occurred in a different form, of their own invention and fabrication. It is remote and far from the reality of the case, and dissociated and separated from the marks of authenticity and truth.

1. بو مایه ده^۱ کوفه کفت وکوی اولوب اول شهریار آفاقه روم ایلمده
2. نجاقلر^۲ توبیه اولنوب کندولرله^۳ آستانه^۴ عادت پناهه^۵ کلامله امرنده انواع صورتلر عظیم حرلر کیدلر ایتملردر بالجه مرموم لطابه بایزیده
4. عز^۶ مضرلرینه ایرشوب صله^۷ رم اداسی باینده نیلی زمائز تأنیر وترافی
- کو ترلدی^۸ تفصیلنه کلام طویل اولور مرادلری بو ایدی که لطابه
6. بایزید فانه استانبوله وارچاقو لطابه امدی کتورب پادشاه ایلیهلر
- کلیا عاگر دریا شتباہ ایله مضرت پادشاه بهشت آشیانکه اوزرینه واروب
8. هر نه طریقله امکانه اولورسه مباشرت ایلیهلر مضرت پادشاه عادت دستگام
- بو ماله واقف و آگاه اولوب کرو جناب معلازینه بولشماور ملامظه ننده
10. اولدیلر اول تاریخده لطابه بایزید فانه انار الله برهانه ادرنه شهرنده
- اولورلردی لطابه لیم فانه نور الله مرقدہ ادرنیه یقینه کلدکده^۹ مذکور
12. اولاه غمازلر عز^{۱۰} مضرلرینه عرض ایدوب^{۱۱} پادشاهم^{۱۲} لیم فانه هجوم
- وقصدی مددنه تجاوز ایلدی محرومه^{۱۳} ادرنه صحرای عظیم ده^{۱۴} شهر مکشوق در
14. مصارنه اعتقاد اولنمز وهم ملحوظ اولاه نیت ایچونه باری استانبوله
- وارالوم دیو تحریک ایدوب انلرک^{۱۵} فاده^{۱۶} ارشاد لرله ادرنده
16. کویلوب یورلو اطرافنه کلنوب^{۱۷} اوغراسی اولدوغی محله لطابه لیم
- مضرتلری دنی اوردوی همایونه ملاقی اولجاقلری کونه مرموم لطابه
18. بایزید فانه عربہ ایچنده ایملر اتقاق اول محله^{۱۸} یوقوس^{۱۹} بر اولوب یشته
- اوزرینه یقلور ایکه بعضی ارکانه^{۲۰} عربہ یاننه یانسوب لطابه بایزیده

1. MDAHR مایه ده L بایده
2. MDAHR نجاقلر L نجاقو
- MDARL کندولرله H وکندولرله
- MDHRL عادت پناهه A عادتو
- HRL کو ترلدی لر ↔ MDA کو ترلدی 5
- HRL کلدکلر نده ↔ MDA کلدکده 11
- MDAHR پادشاهم L پادشاه 12
- MHRL عظیم ده DA عظیم 13
- MDAHR فاده L افاده 15
- DAHRL کلنوب M کلوب 16
- L بر 18 18
- MDAHR ارکانه L ارکانه دولت 19

Meanwhile, much discussion took place, and sancaks in Rūmēli^[38] were conferred upon that king of the horizons. In order to prevent his coming to the court which was the refuge of happiness, [the viziers] used all kinds of methods and grave deceptions and frauds. In short, with regard to his reaching the glory of the presence of the late Sultan Bāyezīd, and performing his filial visit, for a long time a policy of postponement and delay was displayed [by the viziers]. If this were to be related in detail, the discourse would be long. Their aim^[39] was as follows. When Sultan Bāyezīd Khan arrived in Istanbul, they would send for Sultan Ahmed and make him the sovereign. They^[40] would march against His Majesty Sultan [Selīm], whose home is in heaven, with the ocean-resembling armies in their entirety, and proceed in whatever way was possible.

When His Majesty Sultan [Selīm], whose seat was happiness, became aware and informed of this situation, he again began to consider how he might meet [his father's] Exalted Majesty. At that period, Sultan Bāyezīd Khan (may God illumine his proof) was residing in the city of Edirne.^[41] When Sultan Selim Khan (may God illumine his resting-place) came near to Edirne, the above-mentioned calumniators submitted a representation to the glory of [Sultan Bāyezīd's] presence, inciting him as follows:

"Your Majesty, Selīm Khan's aggression and intention have gone beyond all bounds. The city of Edirne is an exposed city in a great plain, and no reliance can be placed upon its fortifications. For the purpose which we have in view, moreover, let us, at all events, go to Istanbul."^[42]

As the result of the guidance to disorder given by those persons, [the sovereign and his entourage] moved out of Edirne. They came to the environs of Çorlu. On the day that His Majesty Sultan Selīm was to encounter the imperial army at the place where Uğraş^[43] is, the late Sultan Bāyezīd Khan was in a carriage. As it happens, there is a rise in the ground at that place, and as they were going up the hill, certain high officials came alongside the carriage and submitted the following

- 1 عرصہ ایدر لر کہ یاد شام عربہ دوندراک شہزادہ نک عکر مہابت اثر نہ
- 2 نظر ایدوک مرادی صلہ رَم می در یونہ غیر آرزوسی وارمی در
- 3 معلومکوز اولور دیدکرندہ مرموم مشار الیہ دنی عربہ دوندروب
- 4 یوکک یردہ اشغیہ نظر ایدوب کورر لر کہ لطانہ لیم الیہ بر آلی
- 5 عظیم الشان وکروہ پر شکوہ باہر البرہانہ کہ بحیرہ وینار عکر انجم شمار
- 6 دلاورانہ بحر مقدار بر ہیبت وصلابت الیہ کلور کہ مشار الیہ لطانہ
- 7 بایزید خانہ نور اللہ مرقدہ عدوی کینہ بویک غمز فاد آمیزی دشمنہ
- 8 فتنہ آرزو نک رنہ کینہ انگیزی فاطر عاطر صفامظاہر لرنده تمام یر
- 9 اتسہ ایسہ اول مالتی کوردکری کبی شبہ لری یقینہ متبتل اولوب
- 10 صبرہ مجالری قالایوب پیرک عالم لری قلب شریف لرنہ استعجال براغوب
- 11 ضمیر منیر مہر تأثیر لرنہ فوق وفتیت غلبہ سی الیہ فاطر لری برانفعال
- 12 اولیجاو اوغلو مکہ بو هجوم بنی الباغہ تخت عادت بختمدہ بنی قالدورب
- 13 بیانہ صالحہ اولس کبی بو طمطراو وطنطنہ نہ در ہمارہ طوی اورک
- 14 عکر بنک اتونر دیو امر اتدکری کبی طویلر ماضر ایسہ ہمارہ اول
- 15 ساعت طویلرہ آتسہ ویریلوب بہانی دودہ مستغرقہ اتدکری کبی مضرت
- 16 لطانہ لیم طالب ثراہ غریبہ دریای میرت اولوب طویلر آتہغلہ اطرافدہ
- 17 اولانہ عکرندہ قلیج مقوب مرب وقتالہ باشلدی لر کندولر عکرہ
- 18 التفات ایدر لر ہ ہنگامہ بیویوب آتسہ مرب وقتال فروزانہ اولور دیو
- ہمارہ اول ساعت یا نرنده ماضر بولناہ فواص الیہ عکرندہ آیریلوب

4 R یر MDAHL یردہ

6 M الیہ DAHRL الیہ

7 L فتنہ بویک MDAHR کینہ بویک

9 DAL شبہ لری MHR شبہ لری

18 DA فراوانہ MHRL فروزانہ

petition to Sultan Bāyezīd:

"Your Majesty, turn the carriage round and look at the awe-effecting army of the prince, then you will know whether his intention is to visit his father, or whether he has a different desire."

When they said this, the aforesaid late monarch turned the carriage round. Looking down from that high position, he saw that, with Sultan Selīm, a magnificent host, a majestic company whose proof was manifest, consisting of, on right and left, soldiers numerous as the stars and brave warriors whose collective extent was like the sea, was coming with a formidable^[44] grandeur and firmness. The mischievous calumination of the malevolent enemy and the hatred-exciting stratagem of the sedition-desiring adversary had, it seems, made a complete impression on the fragrant mind, in which purity was manifested, of the above-mentioned Sultan Bāyezīd Khan (may God illumine his resting-place). When he saw that state of affairs, his suspicions changed to conviction, and he was no longer able to be patient. His state of old age put precipitateness into his noble heart, and, with the victory of fear and dread over his light-giving mind, the effect of which was like the sun, his feelings became full of anger, and he said:

"What is this pomp and display, as if this assault on the part of my son has occurred in order to take me, to remove me from my prosperity-destined throne and to throw me out? Fire cannons at once! Let the troops give battle!"

Upon this command the cannons, which were ready at hand, were instantly fired, and the world became submerged in smoke. His Majesty Sultan Selīm (may his grave be pleasant) was immersed in a sea of astonishment. With the discharging of the cannons, swords sprang out from the troops all around, and they began to do battle and to kill each other. [Sultan Selīm] himself, realizing that, if he paid attention to the soldiers, the tumult would grow and the fire of battle and slaughter would blaze up, withdrew from them that very instant, with the personal attendants who were present at his side, and set off towards the port

- قره دکر: کنلرندم اولار ائیلوی اکلہ سی طرفنه عزیزت ایلیوب عجلہ ایله
- 2 اندہ ایریشوب ماضرکی لر وارمسی بر وبعہ استعجال سوار اولوب دریادہ
- کفہ 'بانبلرینه' توبہ ایملر بو طرفدہ عکر عالی قالب هر بری بر طرفہ
- 4 'پیشاہ' اولوب بایزیدی لر بو 'مالتہ' مغرور اولوب لطارہ لیم
- مغلوب اولوب قایدی دیو آوازہ لر مقاروب فراواہ مرکات
- 6 ونبشہر بناہ وبداللر انواع محاربه وقتاللر واقع اولوب صورت
- مال آیینہ روزکارده بو وبعہ کورینوب بو ائنادہ بی نہایہ قانلر
- 8 دوکلوب اسباب وآلات یغمالنوب فارتلر اولدی اول بناہ وبعہ
- وقوعی بو وبعہ اولشیدی ارباب فاد وندلانک بر قاج اهل
- 10 طغیانہ وعصیانک سرمایہ شناعت آیتلری 'ایدی' که ظهور و بروز
- ایلدی عوام فلور لطارہ لیمہ ائناد 'ایلدی لر'
- 12 صقرہ ارباب شرک میله ندہ کہ 'دُ دُ' ماصل اولور کیله ندہ
- قریب اولہ فترہ اهلینہ زہار الوکله قومه کندو قوینوکه مار
- 14 که نصیله یعنی بند ایدرلر کنہ اییلہ بانک بند ایدرلر
- نصیحت کونہ 'ویلرلر' کلامی ویرورلر وزیرہ مرہ نظامی
- 16 اولور بعضی نصیحت ده ضررلر موادت آتشی ویرور شررلر
- نصیحت مبعہ لله کرلہدر کیجه سیرینہ لابد مه کرلہدر
- 18 'شروراکیز' اولور کہ نصیحت ویرور اول آدمہ آفر فضیحت
- فاد آمیز اولار نصیحت ایشتمہ عدونک پندی ایله هیچ ایسہ ایشتمہ

- 3 R بانبنہ MDAHL جانبلرینہ
- 4 R پیشاہ MDAHL پیشاہ
- A مالہ illeg. M DHRL مالتہ
- 10 L شناعت فتنہ آیتلری MDAHR شناعت آیتلری
- D ایدی MAHRL ایدی
- 11 L ایدرلر MDAHR ایلدی لر
- 12 DHRL مد مد MA دُ دُ
- 15 L ایلرلر MDAHR ویلرلر
- 18 R شروراکیز MDAHL شروراکیز

of Ahyolu,^[45] which is on the Black Sea coast. They reached it in haste, and, hurriedly embarking in ships which were ready at hand, set out across the sea in the direction of Kaffa.^[46]

On this side, [Sultan Selīm's] soldiers, left uncommanded, scattered, each one going in a different direction. Bāyezīd's men, deceived by this state of affairs, raised shouts of "Sultan Selīm is defeated and has fled!" Much activity and movement, much fighting and combat and all kinds of battle and mutual slaughter took place. It is in this [superficial] aspect that the form of the case appears in the mirror of time. Meanwhile, blood was shed, goods and equipment were plundered and losses sustained, on a vast scale. That battle and conflict had come about in the way here related. What manifested and revealed itself [in that occurrence] was the abomination-marked stock-in-trade of God-forsaken mischief-makers, of a few seditious and rebellious persons, [but] the common people imputed it to Sultan Selīm.

Beware of the stratagems of evil men, which are produced handful by handful out of the bushel.

Take care not to be close to seditious people; do not, with your hand, put a serpent into your own bosom.

By their advice to you, - that is, they give you counsel - they bind your soul with the rope of sin.

They say things in the form of advice; they give to words a pleasing arrangement.

In some advice, there is harm; the fire of disasters gives out sparks.

It is necessary that advice be given^[47] disinterestedly, [just as] the moon is indispensably necessary for night travel.

If advice is such as to stir up evils, it will, in the end, bring disgrace upon that man.

Do not listen to the counsel that is mixed with villainy; do not do anything on the advice of an enemy.

غرض اهليلة يار اوله باشه	صاقره بي مهر ايله هرگز آشه
2 ايشي امرله بر عاقل اصيله	که عاقل دشمنه اولمز باصيله
بصر دشمنري عاقل اولنلر	باصيلور دشمنه غافل اولنلر
4 کوره بي اصلي بند اتدی لييه	غضب اوکرتدی اول شاه مليه
وباله قويدی بر شاه کريمي	اکا اشراب ايله برم عظيمي
6 بو مال اوزنگ درر عاقل اولانه	کمال فهم ايله کامل اولانه
کرکدر آدمي ده مسره تدبير	کلام پرغرض اتمايه تأثير
8 ايرجه عاقله سعینه وزلر	بصيرت کوزلريله آنی کوزلر
بيلور صدور ايله کذب طبع ياکي	قبول ايتمز علومي ميبی ياکي
10 غرض اصحابني محرم ايدنه	بهالت اهلي هدم ايدنه
علومه اصلي علم لطنت درر	کمالی اول علومه معدلت درر
12 الم يکه عدل اهلينه يار اول	ايکی عالمه دایم کامکار اول
مهانه مک ايدنه صامبه قرابه لر	ایسی تاج و تختک کامراه لر
14 قنوسی بولسی ارباب عقولی	قيوننده اولر اولشدی قولی
راسر عالمه مک ايلملر	بلاغت اهلی آنی بولملر
16 ولی نادانه ايدنه اعتمادی	ميقرمن در قمو الدهه بلادی
بلادت اهلی ملکوله دشمنی درر	زوال ملک و دولت رهبری درر
18 اول شاه اقاليم معارف و دانش و پادشاه ممالک لطایف و بینش	
مضرتلرينک انار الله برهانه کينه خالص الفؤادلری مقنده مبذول اولانه	

1	MHR	آشه	DAL
5	L	اول	MDAHR
6	DAHRL	اوزنگ	M
7	D	کرکدر	AHRL
8	A	غافل	DHRL
9	R	صدقيله	MDAHL
	D	کذب	MAHRL
	R	میبی	DAHL
14	RL	اولو	MD
	HA	اولر	
16	R	اعتقادی	MDAHL
17	L	دوام	MDAHR
	L	رهزنی درر	MDAHR

Do not be friends with self-interested people, or become acquainted with them; take care never to get on familiar terms with an unkind person.

Entrust [your] affair to an intelligent man of good stock, because it is impossible for an intelligent man to be overpowered by an enemy.

Those who are intelligent overpower enemies, [but] those who are careless are overpowered by an enemy.

Look^[48] at the ignoble person: he used a fraud against Selīm, and aroused anger in [Bāyezīd,] that mild-tempered monarch.

He plunged a noble monarch into a harmful situation, by insinuating to him a grave offence.^[49]

This case is an example to the man who is intelligent, to the man who is perfect through perfection of understanding.

Circumspection is needed in a man, so that sayings which are full of self-interest may have no effect [on him].

When words reach the ear of an intelligent man, he examines them with eyes of discernment.

His pure nature knows truth and falsehood; the pocket of his cognitive faculties will not admit a rent.^[50]

Do not make self-interested people your confidants; do not make ignorant people your intimate friends.

The essence of the sciences is the science of sovereignty; the perfection of those sciences is justice.

In order not to suffer, be a friend of just men; [then you will] always be successful, in this world and the next.

The happy-starred monarchs who have ruled the world, the successful men who have been possessors of crown and throne,

Had all found intelligent people, and it was they who had become their slaves (kullar) at their courts.

[Those monarchs,] it seems, ruled the world from one end to the other; the men of eloquence are reported to have said it.

But he who placed reliance upon an ignorant person let all his territories slip out of his hands.

The stupid man is the enemy of the kingdom; he is the guide to the decline of the kingdom and state.

آثار عاطفت بمیلہ، شاہانہ و انوار، رأفت مزیلہ، یاد شاہانہ لری

2 موجب و مستلزم اولدی که هنگام عزت^۲ عادت منزلت

اوانه^۳ عبودیت دولت مرتبت لرنده ایکه کندولرله ولایت

4 طربزونده اولاه اموال ظفر ماللری بعده تخت فرزند بخت

عثمانه بلوس هلیونلری^۴ و اوانه^۳ فلافت ظفر منقبت لرنده

6 واقع اولاه موادث و فتوماتک صدوق و صحت اوزره مناقب

علیه^۵ صداقت مقرونلری قلم شوکت رقم برله مرقوم اوله

8 تفصیل اموال فرزند فاللری اعجوبه^۶ ملات لاطیره ظفر شیم در

بر قاج فصول اوزره ترقیم و ترتیب اولندی فصل اول

10 ذات فحشته صفا لری نکه مناقب علیه لری و تفصیل نیه لری

بیاننده^۷ فصل ثانی ابتداء نشاءت^۸ سروانی و اول غناء

12 فاقانی لرنده تخت عادت بختلری اولاه مدینه^۹ طرب افزونه

طربزونده کاکه و متمکله ایکه واقع اولاه ملات مینت غایاتلری

14 تفصیلی ایله بعضی افعال عبرت انتظام فصوصنده

فصل ثالث اول اثناده مماله^{۱۰} عثمانی ده اولاه سپاه ظفر

16 پناه اموالی^{۱۱} عتبه^{۱۲} علیاده اولاه وزراء اعلام عجایب پیام

انبارنده فصل رابع اول مرزبوم نصرت لزوم ده

18 کفار صامب کیله کوربه اقیله ایدوب مماله^{۱۳} لایته ده مبارزانه فتح نشانه

کتورب مملکت معوره نکه کمال انتظامی آییله عدالت دینه مبیره ایچونه قواعد

وروم^{۱۴} فلافتک تمام^{۱۵} التیامی

19 مصلحتی ایچونه مسره تدبیر لری نکه تقریری^{۱۶} بیاننده^{۱۷}

2 L مذمت MDAHR عزت^۲

3 R اوانه AH آوانه MDL اوانه^۳

5 L بیاننده در MDAHR بیاننده ۱۱ DAL و آوانه MHR و اوانه^۳

۱۱ L نشاءت DA نشاءت MHR نشاءت^۸

* L ایله^{۱۰} ۱۶ | * L محرومه^{۱۳} ۱۵

18 In A, these words are written in the margin, in

the same hand, and there is a sign in the text showing where

they are to be inserted.

L وروم MDAHR روم

19 A بیاننده در MDHRL بیاننده om. M DAHRL تقریری^{۱۶}

The marks of the handsome royal favour and the rays of the abundant kingly compassion of that monarch of the region of knowledge and learning, that sovereign of the dominions of subtleties and insight, His Majesty [Sultan Selīm], (may God illumine his proof,) which were lavished concerning his pure-hearted, lowly [servant], made it requisite and necessary that his success-purporting affairs during his governorship of Trabzon, while he was in the period of his happiness-stationed glory and the time of his dominion-ranking service, his subsequent imperial accession to the auspicious-fortuned throne of 'Osmān, and the exalted, fidelity-linked, glorious narratives, in their true and correct form, of the events and conquests which took place during the time of his Caliphate, the glory of which was victory, should be written down with a majesty-inscribing pen. The details of his auspicious-omened affairs are a wonder among the facts concerning monarchs endowed with victorious qualities. They have been written down and arranged in several chapters, [as follows].

Chapter One: An account of the exalted, glorious qualities and the sublime virtues of his personality, the attributes of which were auspicious. [30b]

Chapter Two: A detailed account of the situations, terminating in good fortune, which occurred while he was resident and settled in the mirth-abounding city of Trabzon, which was his prosperity-destined throne at the beginning of his royal growing-up and in the first part of his monarchical development; and certain reports about the Persians, arranged as a warning. [38b]

Chapter Three: An account of the condition of the victory-sheltering^{["feu} army which was in the Ottoman dominions at that time, and of the remarkable viziers, concerning whom there is news of strange things, who were at the exalted court. [43a]

Chapter Four: An account of his making a raid, from that victory-attended country, against the malicious infidels of Georgia, bringing warriors, whose sign was conquest, from the Islamic dominions; and of the exposition of his wise policy for the perfect ordering of the flourishing empire and, for the sake of the custom of justice enjoined by the true religion, for the complete cohesion of the rules and laws of the Caliphate [48b]

فصل فلان فرزند عادت‌منداری لطانه نواقیه ربع

2 مکوه برهانه لاطیه فلافت مقروه اولانه مضرت شاه

لیمانه فانه خلد الله ظلال معدلته علی كافة السیمیه لواء سعادت

4 امتوا طلبی ایچونه آستانه عالی شاه بایزید فانی ده نور الله مرقده

استدعای عنایت ادکلرنده اول باده واقع اولانه مابرانله تفصیلی

6 "وبعد" مشار الیه لطانه عالی شاه کفه سنجاقی عنایت اولنوب اول

بهانه الیه طریزوننده فراغت ایلیوب کی ل الیه دریاده صروه

8 کفه به دفول همایونلری بیاننده در فصل ادس

نواقیه ماضیه ده قریم تاتارینک فانی منکی کرای فانه الیه

10 ملاقات سعادت آیاترینله تفصیلی واول ائنده مشار الیه فانه

اوغللری سعادت کرای انزه باغلیوب بو مابیره ده صدور

12 بولانه مابرانله بیاننده در فصل سابع طایفه تاتار الیه

ملاقاتده صکره مابیره ده واقع اولانه حکایات و اوضاع الیه

14 روم ایلینه کیچوب آعه کرمانه اقلیمنه وصول بولوب آستانه دولت

آشیانه بایزیدی به انار الله برهانه صله ریم ایچونه اذنه بابنده

16 مکتوب الیه آدم کوندروب بعده عتبه علیاده اول فصوص ایچونه

موالی عظام زمره سنده صاروکرز که باط فضل وکالده فرزند

18 ایدی جناب معالرینه اول ارال اولنوب مابیره ده واقع اولانه

اموال و سرگذشت بیاننده فصل ثامه مشار الیه لطانه

4 A آستانه MDHRL آستانه

6 A وبعد MDHRL وبعد

* L ابتدا⁷

9 * L دشت ده MDAHR ماضیه ده

10 L الیه MDAHR الیه

11 L کرای MDAHR کرای

15 * L استیخاره MDAHR اذنه

17 HR زمره سنده illeg. M DAL زمره سنده

18 om. M DAHRL اول

19 HR سرگذشت MDAL و سرگذشت

L بیاننده در MDAHR بیاننده

Chapter Five: A detailed account of the events which occurred when he requested favour from the illustrious court of Bāyezīd Khan (may God illumine his resting-place) to ask for a prosperity-comprising livā for his fortunate son, His Majesty Shah Süleymān Khan (may God perpetuate the shade of his justice over all Muslims), who is the sultan of the monarchs of the inhabited part of the earth and the proof of the sultans who have been conjoined with the Caliphate; and an account of how, subsequently, the sancak of Kaffa was bestowed upon the aforesaid illustrious Sultan [Süleymān], and of how [Sultan Selīm], upon that pretext, withdrew from Trabzon and, having crossed the sea in ships, made his royal entry into the city of Kaffa. [52b]

Chapter Six: A detailed account of his auspicious meeting with one of the [now] defunct monarchs, Mengli Giray Khan, Khan of the Crimean Tatars; and an account of how, at that time, the aforesaid Khan^[52] gave his son Sa'ādet Giray to Sultan Selīm, and of the events which took place in the meanwhile. [54b]

Chapter Seven: An account of how [Sultan Selīm], after his meeting with the Tatars and as a result of the narrated incidents and the actions which had taken place between him and them, crossed over into Rūmeli, arrived in the region of Akkermān and sent an envoy [or envoys] to the court of Bāyezīd (may God illumine his proof), the abode of prosperity, with a letter on the subject of permission to visit his father;^[53] of how, after that, Sarıgürz, a member of the class of chief judges (mevālī-i 'izām), who was the "queen" on the chess-board of excellence and perfection, was sent from the sublime court to the exalted presence of [Sultan Selīm] in connexion with that matter, and of the situations and transactions which occurred between them. [58a]

هشت آسمیانه روم ایله ملولی ایله قزداغلی مرموم لطان

2 امد ایله سیر شهزاده لر مرکاتی ایله مملکتده اضطراب وانقلاب

عجیبه اولغله ولایت اناطولی ده اوباسی قزلباسی ده شیطان

4 قولی نکه فروبی اول معرکه ده اناطولی بکربکیسی قره کوز پاشانک

ضیاعنی واندن واقع اولان موادث وفادانک تفصیل

6 و بیاننده فصل تاسع اول فتنه وفادک دفع شروری

ایچونه آستانه شاخ البنیاننده قایو فلقی ایله وزیر اعظم علی پاشانک

8 اناطولی به ملولی زمره طغات ایله جنک و مرپی اول اثنانده

ظهوره کلان واقعاتک تفصیلی بیاننده فصل عاشر

10 مرموم مشار الیه بنت مقامک علیه الرمة والرضوانه آستانه

علیایه اتصل ایچونه عزیمت هایونلری و مابینده بالاری ایله ملاقات

12 اثناننده ارادت علیه الهی و مشیت نینی نامتناهی ایله

صورت بولان مرپ و جنک فصوصنده واقع اولان موادث

14 عجیبه نکه تفصیلنده فصل مادی عشر اول مادته ده

فلاص اولوب کیرو محرومه کفه به وصولری بیاننده

16 فصل ثانی عشر اثره بو مابرای دهشت افزا صورت نما

اولدقده مکره لطان امدک تخت عادت بخته انزوا ایچونه

18 قطنینیه محیه بوارنده مال دیه منه کلوب عتبه علیاده

اول باده واقع اولان اضطرابک تفصیلنده فصل ثالث عشر

3 om. L MDAHR عجیبه

5 R تفصیلی MDAHL تفصیل

10 L مشار الیه MDAHR مشار الیه بنت مقامک

11 om. MDAHR * L ایچونه

15 * L بولوب HR ایله MDA →

17 L عادت بخته MDAHR عادت بخته

18 (* L اولان

Chapter Eight: A detailed account and exposition of how, as a result of the entry of the above-mentioned Sultan [Selīm], whose home is in heaven, into Rūmēli, unrest and upheaval assumed astonishing proportions in the empire through the movements of his brother, the late Sultan Aḥmed, and the other princes (ṣehzādeler);^[54] of the consequent revolt of Şeyṭān Kulu, one of the Kızılbaş rabble, in the province of Anadolu; of the loss of Karagöz Pasha, the Beğlerbeği of Anadolu, in that battle, and of the disasters and evils which occurred there. [59b].

Chapter Nine: A detailed account of how 'Alī Pasha, the Grand Vizier, [sent] from the lofty-structured court with the standing army (kapu halkı), went into Anadolu in order to remove the evils of that insurrection and disorder; of his battle and combat with the body of rebels, and of the events which occurred at that time. [63b]

Chapter Ten: A detailed account of the royal determination of the above-mentioned late [Sultan Selīm], whose place is in paradise, (may [God's] mercy and approbation be upon him,) to reach^[55] the exalted court, and of the strange events that occurred in connexion with the battle and conflict which, through the exalted will of God and His sublime, infinite volition,^[56] came about between the two sides during his encounter with his father. [70a]

Chapter Eleven: An account of his escape from that calamity and his arrival back in the city of Kaffa. [73a]

Chapter Twelve: A detailed account of how, after this alarming incident had befallen [Sultan Selīm], Sultan Aḥmed came to Maltepe, in the environs of the guarded city of Constantinople, in order to withdraw to the seclusion of the prosperity-destined throne; and of the disturbance which occurred in the exalted capital in that connexion. [74a]

مضرت پادشاه دفعهٔ ثانیہ ده عتبہ علیا یہ دعوت اولنوب کلدکلرنده

2 تخت عثمانہ پادشاه اورنگ فلافته صامب جاہ ومالک

پناه وسعادت دستگاہ اولدقلری بیاننده فصل رابع عشر

4 عزیمت همایونلری ولایت اناطولیہ اولوب مسہ تدبیر ظفر تأثیر ایله

لطافہ امدی کتوردب یکی شهر صحرا سنده مقاتلهٔ فروانی

6 اولوب لطافہ امدک نجم میاتلری مغرب مائہ وصول بولوب

انده محرومۂ بورۂ واروب بعضی شہزادہ لک بولتانه

8 میاتلرینہ قہر وهلاک نیملرنی اوردوب انده صکرہ الیغار

ایله صاروفانہ دیارینہ واروب لطافہ قورقود ایله

10 واقع اولانہ اموال بیاننده فصل خامس عشر

تخت سعادت بختہ کلوب اول بہارده مبارزانه قتال ایله سفر

12 اعجامہ عزیمت ایدوب تبریز وآذربایجانہ وفارسی کراسی

شاه اسمعیل ایله بولشوب قوت قاهرۂ فروانی ایله شوکت

14 وشہامتلی شافرنی کراسی ایوب فتح عظیمده صکرہ فاک تبریز

نعل نعل غبار آمیزہ یوز واروب انده واقع اولانہ مواسف

16 عجیبہ بیاننده فصل سادس عشر اول سفر ظفر اثرده

مراجمت ایدوب محرومۂ اما نیہ تختنده قشایوب اول بہارده

18 عکر ظفر بیکر ایله کمانہ واروب فتح وفتوح اموالی وانده صکرہ

ولایت ترکمانہ وذو القادریہ والیسی علاء الدولۂ فتنہ شکارک

1 H ? H* مشار ایله L پادشاه مرموم MDAR پادشاه 1

6 MDAHR میاتلری 6

7 AL برومۂ D بورۂ MHR برومۂ 7

8 M نیملری DAHRL نیملرنی 8

15 MDAH نعل * RL نعل 15

17 MDAHR محرومۂ * om. L 17

R اول MDAHL اول 17

18 MDAHR کمانہ * L قلعهٔ کمانہ 18

Chapter Thirteen: An account of how, when His Majesty Sultan [Selīm], having been summoned to the exalted capital for the second time, came there, he became sovereign on the throne of 'Osmān, and, on the throne of the Caliphate, the possessor of high rank, the protector of dominions, the one whose seat was happiness. [80a]

Chapter Fourteen: An account of his imperial setting out for the province of Anadolu; of how, with success-effecting good management, he caused Sultan Ahmed to be brought [to battle]; of how a royal battle took place on the plain of Yenişehir, and the star of Sultan Ahmed's life arrived at the setting-place of death; of how [Sultan Selīm] went from there to the city of Bursa, and caused the breezes of suppression and destruction to blow into the gardens of the lives of certain princes (şehzādeler); of how, after that, he rode at full speed to the region of Saruḥān, and of the events which took place with Sultan Korkud.

Chapter Fifteen: An account of how he came [back] to the prosperity-destined capital, and, in the spring, set out with the champions of battle on an expedition against the Persians; of how he encountered Shah Isma'īl, the king of Tabrīz, Ādharbāyjān and Fārs, and, with overwhelming imperial force, broke the branches of his pomp and valour; of how, after the great victory, the land of Tabrīz rubbed its face against the hoof of [his] dust-covered charger; and of the strange events which occurred there.

Chapter Sixteen: An account of how he returned from that successful expedition and passed the winter at the royal residence in the city of Amasya; of how, in the spring, he went to Kemāḥ with the victory-featured army; of the circumstances of victory and conquests [there]; and, after that, of the events concerning the troublemaker 'Alā ūd-Devle, ruler of the territory of the Tūrkmēn and the Zu 'l-Ḳadirīye.

- مابری بیاننده فصل سابع عشر توفیقات آهن ایریشوب
 2 اول پادشاه ساهته دیار بکر و کوردستانه مملکتی فتح اولنوب
 اول دیارک امراننده عتبه عالم پناهه^۷ اطاعت ایدنر و اول
 4 مملکته عاکر منصوره ایله بکر بکی تعییبه اولندوغی بیاننده
 فصل ثامه عشر اول دیارلر مفتوح اولیجاوه
 6 شاه عجم طرفلرنده مرکات اولوب انلرک دفع فادری ایچونه
 آستانه مخلصد الاقبالده عکر کوندریلوب قزل باسی فانه لرنده
 8 قره فانه ایله اوغراسی عظیم اولوب واقع اولانه فتومات
 بیله فموصنده فصل تابع عشر دفعه^۷ ثانیه ده
 10 اول بهار اولوب دیار شرقه عزیمت ایدوب بو اثناده مصر
 سلطان اولانه غوری نام پرکک اموالی باینده اولانه
 12 تدبیرات نصرت غایاتک تفصیلی طایفه^۷ پرکک ایله آخر الامر
 مزار حضرت داود نبی علیه السلام اولدوغی صحرا ده واقع اولانه
 14 آشوب وقتالک تفصیلی^۷ و دار السلام شام و ملبک فتحی
 و دیار مصر و قدسی شریفک فتومی و اقلیم سعیدده اوته
 16 اکناف مغرب زمیه ده بعضی ولایتلرک ونوبه و مبیسی دیارلرینک
 و ایر عربستانه اقلیملرینک اکندریه و رشید و دمیط
 18 قلعه لرینک فتحی^۷ و تخیری و کشادی^۷ و مریمیه و حتریمیه اموالی
 و ممالک مصریه فتحنده مکره عودت همایونه ایدوب شامه کلایجه

۳ ۷ ل کلوب

۱۰ ل اولدوغی کبی MDAHR اولوب

ل ایلیوب M و عالی DAHR ایدوب

۱۴ L om MDAHR تفصیلی

۱۸ A فتح MDHRL فتحی

ل و تخیر کشادی MDHRL و تخیری و کشادی

Chapter Seventeen: An account of how, through acts of Divine assistance, the countries of Diyarbakır and Kurdistan were conquered for that sovereign whose influence was like that of the hümā; of those of the chiefs of that region who submitted themselves to the court which is the refuge of the world; and of the appointment to that country of a beğlerbeği with Divinely-aided troops.

Chapter Eighteen: An account of how, when those regions were conquered, moves were made by the Shah of Persia; of how troops were sent from the court whose prosperity is eternal, to remove the disorder he had caused; of the great battle which took place with Kara Khan, one of Kızılbaş khans, and of the fine victories which occurred.

Chapter Nineteen: A detailed account of how, when spring came, [Sultan Selīm] set out a second time for the Eastern lands; and of the victory-aimed measures which were taken, at this time, concerning the affairs of the Circassian named Ġavrī who was Sultan of Egypt; a detailed account of the tumult and battle which finally took place with the Circassians on the plain where the tomb of the Prophet David is (peace be upon him); and an account of the conquest of Damascus, the abode of peace, and of Aleppo; of the conquests of the land of Egypt and of holy Jerusalem; of the conquest, subjugation and opening up of certain territories on the margins of the Maghrib, beyond the region of Upper Egypt, also of the lands of Nubia and Abyssinia, the other regions of Arabia and the fortresses of Alexandria, Rosetta and Damietta; of the events concerning the two venerated sacred cities, [Mecca and Medina]; of how, after the conquest of the Egyptian territories, [Sultan Selīm] began his imperial return; and of how, when he came to Damascus, he made Pirī Pasha

- پری پشایی — سرعکر ایدوب فراهه ار سال اتدکری بیاننده
- 2 فصل عشریه — عادت واقبال ایله کندولر
- دیار رومه عزیمت اتدکری بیاننده فصل امدی و عشریه
- 4 دیار رومده طاشی و باغی بلالی دیکله معروف اهل عصیانله
- مروبی انزلک دفع فادی ایچوه عاکر ظفرمآثر ایله فرهاد پاشا
- 6 کوندردلوقی فصوص در فصل اثنی و عشریه تقدیر فدای
- رت العالییه ایله اول پادشاه ملایه فصائل فناآباد دنیاده
- 8 سرای سرور آسای عقبایه ارتحالری بیاننده فصل ثالث و عشریه
- فاتمه کتاب که بعضی مکایات عجیبه نکه آرایسه وزیروری در
- 9 فصل اول ذات فحشته صفاترینک مناقب
- 10 علیّه و فصائل سنیه لری بیاننده در اول مهر مهانه اخروز
- لطننتک عالم غیبده طلوعی و در یکتای فلاقتک صدق
- 12 شرق افزای نهایتده ظهوری مدایه روم عادت لر رومده
- مدینه مبارکه اما یته ده اولوب مییه ولادت لرنده مکایت
- 14 عجیبه واقع اولوب صدر الاعالی بدر الوالی آفتاب منیر آسمانه
- انشا لطایه سریر قواعد املا فرزند عادت مند مرموم
- 16 کمال پاشا که فرید علوم وومید روم ایدی لر تغده الله بغفرانه
- بعضی مؤلفات لرنده بیابه اتملدر یتنا ذکر اولندی مکر
- 18 اول اثنا ده که مشار الیه فاقانه بهشت آشیانه نور الله مرقده
- عالم شهادته قدم قوملر ولادتی زماننده مدینه اما یته ده

1	پشایی	MDAH	پشایی	RL	اتدکری	MDAHR	L	ایلدکری
	بیاننده	MDAHR	بیاننده در	L	2	واقبال	AL	MDHR
	بیاننده	MDAHR	بیاننده در	L	4	رومده	HRL	MDA
	فادی	MDAHR	فادری	L	6	فصوص در	MDAHR	L
	عز شاه	L*						
	فناآباد	MDARL	آباد	H		ملک فناآباد	H ^x	
	بیاننده	MDHR	بیاننده در	AL				
	وزیروری در		فصل ثالث و عشریه	MDHRL		om. A		
	عشریه	DL	عشریه	MHR				
	آفتاب	MDARL		om. H		H ²		
	که	MDHRL		om. A		119	ولادتی	L
						MDAHR		

ser'asker and sent him to the Euphrates.

Chapter Twenty: An account of his own setting out, with happiness and good fortune, for the land of Rūm.

Chapter Twenty-One: An account of the uprising, in the land of Rūm, ^[57] of the unruly and rebellious faction known as Celālī; and of how Ferhād Pasha was sent, with troops whose glories were victory, to remove the disorder which they had caused.

Chapter Twenty-Two: An account of how, through the foreordination of God, the Lord of [all] classes of beings, that monarch, whose qualities were angelic, departed from the transient abode of this world to the joyful mansion of the hereafter.

Chapter Twenty-Three: The epilogue of the book, which is the adornment and embellishment provided by certain wonderful stories.

Chapter One: An account of the exalted, glorious qualities and the sublime virtues of his personality, the attributes of which were auspicious.

The rising of that world-illuminating sun of the Sultanate from the invisible realm and the appearance of the matchless pearl of the Caliphate from the honour-enhancing oyster-shell of the extremity [of existence] occurred in the blessed city of Amasya, one of the cities of the happiness-attended [land of] Rūm. ^[58] A strange incident is related as having taken place at the time of his birth. The chief of the most exalted personages, full moon of the great judges (mevālī), light-giving sun of the sky of literary style (inṣā), sultan of the throne of the rules of orthography, the fortunate late [grand]son of Kemāl Pasha, ^[59] who was unique in [understanding of] the sciences and unrivalled in [knowledge of] official procedure, (may God cover him with His forgiveness,) gave a clear account of it in certain of his written works. ^[60] It is related [here] as a good augury.

It seems that, at the time when the above-mentioned monarch, whose home is in heaven, (may God illumine his resting-place,) set foot in the visible world, at the time, [that is,] of his birth, a saintly-thinking

1. برای فاقانی قاپو سینه بر درویشی⁷ ولایت اندیسی⁸ کلوب مسه مال اوزره تقریر
2. مقال ایلمس | ولایت برینک تابنده ماهی | عادت اوینک فرمنده شاهی
3. دلی اسرار غیبه رازدانی | ضمیری⁹ کاشق¹⁰ تر نهانی
4. پرده غیبده مستور اولان اموالده خبر ویروب بوکوبه
5. بو آستانه دولت آشیانده بر فرزند دولت مند بر مولود گزیده
6. عادت پیوند طوغنه کرکدر دولتی پراغنه نوری آفاق منور
7. رواج عطر آمیز عادتی دماغ عالیانی معطر ایدر اطلس برینه
8. پادشاه دودماه آل عثمانه ممالک پناه اولور بم عادت رسمی
9. وبدنه میمنت نشینی¹¹ اوزره یدی عدد فال همایونه فالی اوله
10. کرک اول بلقار¹² مقدار نجه اعداء بدنهادده یدی نفر بکله غالب
11. اولوب مظفر و منصور اولور دیو بشارت لر ایلمس فی الواقع
12. روز مزبورده¹³ اول هلال فرخ جمال مطلع بروزده ظهور ایدوب
13. نور جمالی صحه برای¹⁴ دلکشایی¹⁵ مانند فلد برینه ایلمس اول ابدال
14. مبارک فالک تقریری اوزره واقعا بدنه بهجت نشینلرنده یدی
15. فال سعادت شمل¹⁶ مزته بولونمس فی الواقع یدی نفر اشخاصه مظفر
16. و منصور اوله¹⁷ کرک اه شاء الله العزیز مفعلا مشروح
17. و مطور اولور ذات شریفی منبع ینابیع افلاک کریمه و بود
18. مودودلری رابطنه فضایل عمیه اولوب طبیعت هانصلت لری
- معدنه انواع فضل و کمال و کانه مواهر جاه و بلال ایدی زبانی

1. ولایت آیدنیس L MDHR ولایت اندیسی em A
3. ضمیر M DAHRL ضمیری
8. دولت آشیانه L MDAHR آل
9. میمنت نشینی MDA HRL میمنت نشینی
10. بکله MDHRL بکله A
12. روز مزبورده MDAHR em L
13. دلکشایی MDHR دلکشایی AL
15. ایله¹⁸ L
16. اوله L MDAHR اوله

dervish came to the gate of the royal palace in the city of Amasya and made an utterance in accordance with the goodness of [his] spiritual state.

The radiant moon of the constellation of sainthood, the fortunate monarch of the apogee of blessedness;

His heart was acquainted with the secrets of the invisible world; his mind was an uncoverer of hidden mysteries.

He prophesied about things which were concealed within the veil of invisibility, and announced the following good news:

"Today, at this court which is the abode of prosperity, a fortunate child, a chosen son who is destined to attain happiness, will be born. The light of the lamp of his dominion will illumine the horizons; the fragrant scents of his prosperity will perfume the nostrils of the inhabitants of the world. He will become sovereign in the place of his father, a protector of dominions in the dynasty of the line of Osmān. On his body, the mark of which is happiness and the home of which is good fortune, he will have seven moles of royal omen. In accordance with the number of those moles (ك = beñler), he will overcome seven rulers (ك = beğler) from among the evil-natured enemies, and be made triumphant and victorious."

And in fact, on the aforesaid day, that crescent moon, whose beauty was auspicious, did make its appearance from the rising-place of manifestation, and the radiance of its beauty made the courtyard of the heart-delighting palace like paradise the sublime. In accordance with the prophecy of that blessed-omened, holy man, seven prosperity-implying moles were indeed found on his body, the home of which was joy, adorning it. He was, in fact, to be made triumphant and victorious over seven individuals. If God Almighty wills, this will be explained and written down in detail.

His illustrious personality was the fountain-head of the springs of noble qualities; his beloved being was a garden of universal virtues; his nature, the characteristics of which were those of the hümā, was a mine of all kinds of excellence and perfection and of the gems of rank and greatness.

- غایتده ملیح لسانی درجه نهایته فصیح ایدی معانی
- 2 بدیعه ابداعنده طبع کواهرنثار ایله — حبابه زمانه انشاء خیالات
- غریبه ده ذهره وقاد — حر معناد ایله — لمانه دورانه ایدی لر
- 4 فارسی و تورکی و تاتاری اشعار بلندلری مشهور آبدار
- و لیلی غزلیات — سماعی اطراف عالم و اشراق بنی آدم ایچنده مذکور در
- 6 فراوانه کلدی شاعر لر بهانه — فلك اومینی اتمس آشیانه
- کلامی هر برینک جوهر اولس — هنر افلاکی ایچره انتر اولس
- 8 خیالاتیه دیمش لر غزل لر — کی رومی کی فرسی کوزل لر
- قومش لر عالیه پوهه یادکاری — کلماته کمالاته هزاری
- 10 دیکوب هر بریسی باغ مصفا — ایچی پرو شمشادیه طوبی
- قموده طبعی فایوده دی او شاهک — خهر ملکینه فانه و یاد شاهک
- 12 اول سرو فرامانه باغ کمال 'اول' نهال گلزار اقبالک لاله فارسی ده —
- بر غزل لرینک مطلع غزالی 'ولایت' هندوستانه ایریشوب اتقار
- 14 اول دیارده اولانه شعراده ادایی دیمکه مشهور بر شاعر — امرکه
- خنوره فضایلده ماهر نظیری نادر ایدی اول مطلع زیبایی استماع
- 16 ایدججه قراری قالمایوب دیار رومه عزیمت 'ایدوب' کلمه دی —
- غالباً اول آفتاب شوکت و املالک بعضی اشعار 'لطافت' شعارلرنی
- 18 مه نظم بدیعه ترتیب اتمس در بو ملات فضایل اشتها رده —
- غیری طبیعت شهامت آیتلرنده بلادت و شجاعت بر مرتبه ده 'مشهود'

12 L واول MDAHR اول

13 L دیار MH ولایت DAR ولایت

16 L ایلویوب MDAHR ایدوب

17 L مهابت شعارلرنی MDAHR لطافت شعارلرنی

19 M مشهور DAHRL مشهود

His manner of speaking was extremely pleasant and his diction was eloquent in the utmost degree. With [his] gem-scattering genius, he was the Saḥbān^[61] of the age in the invention of new ideas; with [his] brilliant, habitually fascinating intellect, he was the Salmān^[62] of the epoch in the construction of strange fantasies. His sublime poems in Persian, Turkish and Tatar^[63] are renowned; his graceful, easy-flowing, enchanting ġazels are spoken of in the uttermost parts of the world and among the eminent men of the human race.

Many poets have come into the world, and have made the apogee of the sphere [their] home.

The words of each one of them have been jewels; they have been stars in the spheres of art.

They have expressed their fantasies in ġazels, some of which are in Turkish,^[64] some in Persian, [and all] beauties.

They have left many memorials in the world, [those] nightingale[s] of the rose-garden of perfect accomplishments.

Each one of them has planted a pure garden, the inside of which is full of cypresses and most delightful^[65] with its box-trees.

[But] the genius of that monarch, the king and sovereign of the dominion of words, was superior to all.

The brilliant opening couplet (maṭla') of a ġazel in the Persian language by that elegantly-moving cypress of the garden of perfection, that straight-grown sapling of the flower-garden of good fortune, had reached the land of India. Now among the poets who were in that country, there was an enchanting poet famous by the name of Adāyī,^[66] who was [so] expert in the various kinds of literary accomplishments [that] his equal is rarely found. On hearing that beautiful opening couplet, he had become restless and had set out for and come to the land of Rūm. It is very probable that he arranged certain elegant writings of that sun of majesty and glory, [Sultan Selīm,] with a fine, original versification.

Apart from these excellence-famed qualities, fortitude and bravery were observable in [that monarch's] nature, the sign of which was courage, to such a degree, and the principles of resolute endeavour and

- قواعد اقدام و ملالت 'الایب' بهادری و بـالت قلب شریفارنده
- 2 بر 'مناجده' 'معقود' ایدی لاشک فیه اول مالت سام و نریمانده مفقود
- 'رتم' و 'فندیارده' معدوم و نابود ایدی میدانه رزم ظفر
- 4 جزم ده صف شکر 'هنکام' عزم ده بیر 'وشیر مردافکره' ایدی لر
- اوقات مرب و بنگ یا نلرنده نوروز مرتت فروز ساعات قتال
- 6 و صفدری 'هنکام' بانه فشان بهادری و دلاوری عید پیروزلری
- ایدی طبیعتلری گلزاری اول دم ده سر سبز و تازه اولوردی که
- 8 آشوب و بنگ بلبلری اغصانه کیر و دارده افغانه و غلغلر آیده لردی
- ذهره هایونلری بهاری اول زمانلرده فرم و دلاویز اولوب آمیلوردی که
- 10 بهادرلک آوازه و زمزمه لری ایله عرصه کارزار اجل مدار و صحره
- بنگ و رزم بانه شکار ملو و ملامال اوله ایدی
- 12 شجاعت بنده فرمانی ایدی ظفر نصرت قولی قربانی ایدی
- قوم افکاری مصروف ایدی بنگه مهابت کویتر لردی نهنگه
- 14 ایوبی بولور اولندی مرادی وردی بانی کیبی بخشی آدی
- بهادر آدمی مقبولی ایدی مروّت قاپو بنده قولی ایدی
- 16 کمال اهلینه ایلردی نظر لر قاپردی کوه قافه بی هنر لر
- هتت علیاری بر مناجده بلند و بر در بنده سامی وار بمند
- 18 ایدی که دیده علیا منزلت لرنده لطنت روی زمیره قاف بقاف
- ذره وار زیور و آرایس تاج و نگینه 'شهرت' شهر یاری و بمشید آیمه

- 1 L^x و الایب MDAHRL الایب
- 2 M مناجده DAHRL مناجده
- R مقصود MDAHL معقود
- 3 L و رتم MDAHR رتم
- 4 L منکامه MDAHR منکام
- L و مرد شیر افکره MDAHR و شیر مرد افکره
- L² و هنکام MDAHRL منکام
- DA ایدر لردی MHRL ایده لردی
- L² و شهرت MDAHRL شهرت

of greatness and the forms of heroism and valour were fixed in his noble heart to such an extent, that, without any doubt, that state was lacking in Sām and Narīmān, and wanting and non-existent in Rustam and Isfandiyār. In the field of victory-deciding battle, he was a breaker of the enemy's ranks; in the hour which demanded resolution, he was a man-overthrowing tiger and lion. Times of war and strife were for him a joy-enkindling New Year's Day; hours of fighting and heroism and the life-sacrificing time of bravery and valour were his auspicious festival. The rose-garden of his nature would become verdant and fresh at the moment when the nightingales of tumult and strife were lamenting and clamouring on the boughs of battle; the blossoms of his royal mind would become luxuriant and fragrant, and open out, at those times when the field of death-pivoted battle and the arena of life-seizing combat and war had become full to overflowing with the shouts and roaring of brave warriors.

Courage was the servant of his command; success and victory were his devoted slaves.

All his thoughts were turned towards war; he would inspire awe [even] in a sword.

His aim had been to find that which was good; he loved a good name as much as his own soul.

The valiant man was acceptable to him; manliness was his slave (kul) at his court.

He would look with favour upon those who had attained perfection; those without ability would flee to the mountain of Kāf.

His exalted aspiration was sublime to such an extent, and elevated and estimable to such a degree that, in his lofty-ranking sight, sovereignty over the face of the earth, from end to end, was [something] as insignificant as a mote; the embellishment and ornament of crown and signet-ring, and imperial, Jamshīd-like fame, were, in his estimation,

- نظر اعتبارارنده 'نور' و مقیر و بی مقدار ایدی مال و ملک و مواهرک
- 2 قدری یا نرنده لاشیء بتوبه 'عاله' داور و پادشاه اولهده بر خاطر مقیری غنده آزاد ایلمکی یله وردی مناصب علیایه استحقاق
- 4 'قاتنده' مقبول و مسلم اولوب بر یراربه مائه سنجاق و میرلک مقبولجه پیاده به عالی دیرلک و کشورکیرلک و برک بلیز ایدی
- 6 نامرده التفات ایدوب مخته 'نظر' یا ننده قاهره ایله برابر فرومایه بی اصل و بدنفسی 'فیه' فدمت بیورموه منابنده اولو کناه و مرتبه
- 8 بدتر ایدی هر فدمته لیاقت کوز تمکده به لوا به نکتهدانه نادانه ایله تکلم و فطابده عار و پرهیز ایدر پادشاه عارف
- 10 و کامراه و عالی شاه ایدی
- بلند شاه و بلند همت ار ایدی
- 12 هماهتا ایدی عز و شرف ده
- در یکدانه اولشدی صدق ده
- فضایلده اگا یوغیدی ثانی
- 14 بلاغت ملکنک لطانی ایدی
- فصامت تختنک فاقانی ایدی
- مناصب و برمز ایدی اهل جهله
- 16 لطانر تخت و تاج ایله افتخار عالم مدارار مک و حکومت و سروری ایله صامب الاعتبارلردر اول شاه اقلیم کمال و معارف شهین شاه
- 18 ممالک فضل و لطایف کلاه ماهه باسی اندر مز تاج و افرده عار ایدردی فلعت فلافت و لطنت قامت بلند پر صلابتقرینه استحقاقله

- 1 MDHRL نور A مور
- 2 MDAHL عالیه R عالییه
- MDA پادشاه HRL و پادشاه
- 4 HRL قاتنده MD یا ننده A یا نرنده
- 6 MDAHR نظر L مهر نظر
- 7 MDAHR و بدنفسی L و بر نفس
- 13 MDAHL کمال R کناه
- 16 MDAHR تخت و تاج ایله L تاج و ختله
- 17 MDAHR الاعتبارلردر L اعتبارلردر
- MDAHR شهین شاه L² و شهین شاه
- 18 MDAHR تاج L و تاج

contemptible, trifling and of no importance. The value of wealth, possessions and jewels was nothing as far as he was concerned. He would rather free one lowly mind from anxiety than be ruler and emperor over the whole world. For the highest offices of state, merit was, in his view, the accepted and indisputable [qualification]; it was permissible to give a sancak or mīrlik^[67] to a capable müsellem, a high income (dirlik) or the conquest of countries to an approved infantryman (piyāde). Showing regard for a coward, and looking with favour upon an effeminate man, were, in his opinion, on a par with murder; enjoining service upon an ignoble, base fellow or a mean, depraved person was, to him, a great sin or even worse. In considering suitability for each position of service, he was a champion, appreciating subtle points. He was a wise and successful monarch, exalted in state, who habitually shunned and abstained from conversation and communication with ignorant people.

He was a man of elevated state and elevated aspiration; his court was on a level with the sky.

In glory and honour, he was like the hümā; he had been the matchless pearl in the oyster-shell.

In excellent qualities there was no-one equal to him; in his nature, perfect excellence was manifested.

He was the sultan of the kingdom of eloquence; he was the sovereign of the throne of correct, elegant expression.

He would not give offices to ignorant people; he would not become angry over a simple matter.

Monarchs glory^[68] in thrones and crowns, and rulers upon whom the world pivots acquire esteem through authority, jurisdiction and supremacy. [But] that king of the realm of perfection and the various branches of knowledge, that emperor of the dominions of excellence and subtleties, would not have bowed his head [even] to the moon as a crown; he habitually shunned tiaras and diadems. While the honorific robe of Caliphate and Sultanate had been inherited deservedly by his tall, robust frame, he

preferred the clothes and costume of a poor man, and had no taste for satin, gold brocade, or majestic garments made from cloth of gold. His noble form was a spirit embodied; the mould of his lofty figure was, from head to foot, a treasury of conquests. His world-adorning judgement put considerations of world-conquest in the place of pleasure and jollity; he was not over-desirous of food or sleep. Morning and evening, his earnest endeavour had been the acquisition of human accomplishments; day and night, his effort and concern had been the perfection of the things which are necessary for sanctity. His fragrant mind was like a shining sun from morning till evening, to extend rays of kindness and beneficence into the corners of men's hearts. His illuminating mind was a light-producing candle; from night until morning it used to be bright and radiant with the beams of his conquest-effecting thoughts.

His royal idea always was to bring the world into the hand of his grasp.

Had his life been one or two years longer, the inhabited quarter of the earth would have been subjugated from end to end.

The world would have become subject to his command; Narīmān-like heroes would have become wax to his burning word. [69]

The lands of Portugal, Rome and little Russia, [70] Poland, Bulgaria, Bohemia and little Hungary, [70]

France, the emperor of Spain and Germany, and, in general, all the infidels and Christians,

Had made ready their ḥarāc; if only the coinage of his life had been current...

He would have ruled over the face of the earth from end to end; he would have made the world submit to the voluntary and obligatory acts (nefl ū farż). [71]

His exalted court was a sea of people versed in all branches of learning and science; the inhabitants of his lofty palace were persons endowed with the understanding that is linked with happiness; the attendants at his prosperity-related gate

- موروث اولس ایگره فقیرانه لبار وکوتر افتیلر ایدوب
 2 املس و دیبای زریه 'جامه' زربفت و شوکت آینه نگاهاری یوغیدی
 هم شریفاری مصور روح قالب بدنه منیقلاری ساریا کنجینه
 4 فتوح ایدی رای عالم آرائی کیتی ستانلو ملامظه لرنی عیس
 و عشرت 'یرینه' قویوب 'فورد' و خوابه مریم دکلر ایدی شام و حر
 6 مد 'ومهدلری' کتاب کالات انیته 'لیل' و نهار سعی و اهتمام لری
 تکمیل مآرب قدسیه اولشدی خاطر عاظرلری زوایای قلوبه
 8 یرتو لطف و امامه ایر شد مرکه کرده شامه ورنجه شمس رنشا
 کبی 'ضمیر منیرلری' شمع نور آثار ایدی کیچه دهه صبا مه ایر شنبه
 10 انوار افکار فتح آثار ایله یرنور و تابانه اولوردی

- | | |
|--|-------------------------------|
| همیشه خاطر صاحب قرانی | کتورکدی بد قبضه بهانی |
| 12 میاتی برک بیل اولیدی افزونه | سخردی سراسر ربع مکونه |
| بهانه فرماننه محکوم اولوردی | زیرناظر سوزینه موم اولوردی |
| 14 دیار پورتقال 'ورم' و 'رول' | له و بلغار و په هم 'انگرو' له |
| فرانچه شاه اسپانیه الابه | عموما جمله کفار 'و فرستیا به' |
| 16 مهیا ایستلردی فرابن | نقود عمرینله اوله روابی |
| سراسر حکم ایدردی روی ارضه | بهانی رام ایدردی 'نقل' و فرضه |
| 18 دده سامیه لری بحر 'اهالی' علوم و فنونه 'عتبه' 'عالیه سی' 'گانی' | |
| اصحاب فهم سعادت مقروه 'باب' سعادت انتاب لری ملازم لری | |

- | | | | |
|-----------------------|----------------------|----------------------|-------------|
| L برینه | MDAHR برینه | L و جامه | MDAHR جامه |
| R و مهدلرنی | MDAHL و مهدلری | R فرد | MDAHL فرد |
| L om | MDAHR کبی | L ² و لیل | MDAHL لیل |
| | MDA و پورتقال | HRL پورتقال | 14 |
| L رول | M و رول | DAHR و رول | |
| M انگرو له | DAHRL انگرو له | | |
| RL و فرستیا به | MDAH و فرستیا به | | 15 |
| MDAHR اهالی | L اهالی | R نقل | MDAHL نقل |
| L ² و عتبه | MDAHL عتبه | R فنونه | MDAHL فنونه |
| | H علیسی | MDARL عالی سی | |
| | MDAHL گانه | H ^x گانی | |
| | L ^x و باب | MDAHL باب | 19 |

were men of the drum and flag; [72] and the functionaries of his Dīvān, which was filled with sublime qualities, were men of the sword and the pen. The radiance of his majesty-related sun reached to the countries of India and Northern China, to the regions of Kāshghar, Samarkand and Southern China, to all the frontiers of Fārs, Khurāsān and Iṣfahān and to all the confines of Iraq, Ādharbāyjān, Shīrvān and Gīlān. The men of knowledge and skill, those who understood the meanings of ^[all] things in ^{land and sea,} whose names are recorded in the registers which list the writings produced throughout the inhabited part of the earth, were eager and longing to reach his exalted court.

When, in the early part of the tenth [73] century, the land of Persia, which is the place where the plant of the Khusrāws [74] and of Jam had grown, became the scene of sedition, commotion and wickedness and, with the rise of the "Red-head" (Sūrḥser = Kızılbaş) sect, a centre of confusion and anarchy and a place where the coins of life were disbursed and spent, however many exquisite and true crowned monarchs there were among the survivors of the Selcuk dynasty, and among the famous and splendour-possessing members of the majestic Bayındırlu [75] tribe and the Akkoyunlu federation of tribes, all of them prostrated themselves before his prosperity-related gate, [for] his exalted court had become for them a refuge and a place of safety.

His court was a place of shelter for sultans; the great men of the ulus [76] all bowed their heads.

He used to govern the people, and afford protection to the most exalted men.

Those who had no accomplishments were far away, while those who had no wealth had become near [to the Sultan].

He used to look with favour on men of ability: crowned monarchs were his humble slaves.

He used to know a pure-natured [man] by what he said; he used to make the black earth gold with a glance.

When he had become sovereign on the throne of ʿOsmān, and after the battle with the king of Persia, from the regions of Khurāsān a perfectly-

- ارباب طبل و علم دیوانه معالی مشحونی مباشری صامبانه تیغ و قلم
- 2- ایدی مالک هندوستانه و مییه اقالیم کاشغر و سمرقند و ما مییه
- کافه مدود فارسی و فراسانه و صفاهاه عاتیه اکناف عراقه
- 4- و آذربایجان و شیروان و کیلان و شمشه آفتاب هیبت انتاب لری
- ایریشوب صحایف ربع مکوه بریده لرنده اسم لری مرقوم اولانه
- 6- ارباب عرفانه و هنر اصحاب معانی شناسانه بحر و بر عتبه علیالرینه
- ایرکه طالب و مشتاق ایدیلر فاک عجم که منبت نبات فروانه ویم در اول
- 8- مائه تاعده مظهر فتنه و شور و شر اولوب فروع طایفه سرخ سر
- برله مرکز آشوب و هرج و مرج نقود عمره محل صرف و فرج اولیجان
- 10- بقایای آل لاجوردیه و گروه پرشکوه بایندرلو ایله طایفه آف
- قیونلونک بنام لری و صامب امتشام لری اولانلرده تمقدار کزیده
- 12- و خالص تامدار لری واریه بله سی باب سعادت انتاب لرینه
- یوز وروب عتبه علیالری انلره پناه و مأمه اولشدی
- 14- ملاذ ایدی لاطینه قبوی اولولک باسی اکویدی هب اولوسی
- اهالی یه رعایتلر ایدردی
- 16- ایراقه ایدی کمالی اولیانلر قریب اولشدی مالی اولیانلر
- هنر اهلینه ایلردی نظرلر
- 18- کلاننده بیلوردی طبع پاک زر ایلردی نظرله قاره خاکلی
- سریر عثمانه پادشاه اولوب کرای عجم برله کارزارده صکره

1	MDAHL	مییه	2	L ² و دیوانه	MDAHL	دیوانه
3	MDAHR	عاقه	3	L	و عاقه	MDAHR
5	MHRL	بریده لرنده	5	DA	مزیره لرنده	MHRL
6	MDAHR	اصحاب	6	L	و اصحاب	MDAHR
7	H	نبات	7	DA	am	MR
7	MHR	ویم در	7	DAL	مدر	H
8	MDAHL	و شر	8	R	شر	MDAHL
9	DHRL	و هرج و مرج	9	A	هرج و مرج	M
9	MDAHL	نقود	9	L ^x	و نقود	DHRL
11	DAHRL	تمقدار	11	M	نقدار	MDAHL
14	MDHRL	هب	14	A	هر	MDHRL
15	MDHRL	اهالی یه	15	A	اهالی یه	MDHRL

مملک فراسانده اقلیم عرفانه مالک طریقہ ^۱ نظم آبدارہ سالک	
۲ امیرہ اسلمو بر کامل عارف آستانہ ^۲ عادت آشیانہ بو نامہ ^۳	
	بہجت نامہ ^۴ کوند ر مشیدی ^۵
۴ الاسباب لكل قلب سلیم	۴ هو فتاح الابواب لكل ملك اکرم و مناع
نیاز بندہ ^۶ او خواجہ ملائی صفاہانی	بیر ای ^۷ فضر ^۸ سوی مضرت اکندر ^۹ تانی ^{۱۰}
وی عدالت سپهرینک ماہی	۶ ای ^{۱۱} عادت ^{۱۲} سریرینک ماہی
وی نبی فصلت و ولی مقدم	ای ^{۱۳} لیلیاہ صفات و عیسی دم
وی شجاعت ممالکیدار مدار	۸ ای ^{۱۴} خا ملکیدا ^{۱۵} پیہ الار
وی سیحادم و کلیم ^{۱۶} کلام ^{۱۷}	ای ^{۱۸} کندریناہ ^{۱۹} و فضر الہام ^{۲۰}
شاہ بہ شاہ فرور دوراہ	۱۰ ای دیانت جہانینغہ ^{۲۱} لطاہ
عالم اہلی قاتیکدا ^{۲۲} ذرہ مثال	ای یوزک آفتاب اوج جلال
توشتی ذوق ^{۲۳} و ^{۲۴} رور ^{۲۵} آدم آرا	۱۲ تا ظهور ایلدک بو عالم آرا
یتتی ^{۲۶} دیرہ اہلنہ صدای امید	پالدیک ایرہ ^{۲۷} جہانندہ ^{۲۸} کوس نوید
صدق دہر ایچندہ ^{۲۹} در یتیم	۱۴ فرور دیرہ پناہ شاہ سلیم
فلد اللہ ملکہ ابداء	تابدی مو ^{۳۰} تولیدا ^{۳۱} طریقہ ہدا
طرقہ شرعی رعایت قل	۱۶ اہل لامنی ہدایت قل
یار بولسورہ ^{۳۲} مہار یار کا	بیلہ کیم عدل و داد ^{۳۳} بار کا
مہدی افر الزمانہ ^{۳۴} ہ	۱۸ کیل کہ دیرہ اہلغہ ^{۳۵} آماہ ^{۳۶} ہ
یوز توماہ ماتم ایلہ نو شروابہ	بار عدل و خالک ^{۳۷} ایچورہ ^{۳۸} میراہ

۱ L و طریقہ MDAHR طریقہ	
۳ A صورت نامہ عبودیت مشحوندر ^۳	
۴ M ملک DAHRL ملک M ملک	۵ HR مضر M فضر DAL فضر
۵ MDAHL تانی R تانی	۶ MDAHR عادت L خلافت
۹ MD و فضر والہام M ^x D ^x AHRL و فضر الہام	MDL و کلام D ^x AHR کلام
۱۱ MDAH قاتیکدا R قاتندہ	
۱۲ ARL و رور MDH رور	۱۳ MDHRL جہانندہ A جہانہ
۱۳ (no MS. has it) یتتی DR یتتی MAH یتتی L یتتی	
۱۴ M ایچندہ DAHRL ایچورہ	
۱۵ MAHL یولیدل M' یولیدہ D یولیدل R یولیدل	
۱۷ MDAHL و داد R داد	۱۹ MDAHR خالک L و خالک
۱۸ D آماہ ہ ہ MAHRL آماہ ہ ہ	

accomplished, wise man by the name of Amīn,^[77] a possessor of the realm of knowledge and a follower of the way of graceful versification, sent to the court which is the abode of prosperity this letter, written with the pen of gladness:

He [God] is the Opener of gates to every generous king, and the Giver of means to every sound heart.

O Ḥızır, carry in the direction of His Majesty, the second Alexander, the entreaty of his servant, Ḥoca Molla Şıfāhānī.

O monarch of the throne of happiness, and O moon of the sky of justice,

O you who have the attributes of Solomon and the breath of Jesus, whose natural quality is that of a prophet and whose coming is [auspicious,] like that of a saint,

O commander-in-chief in the kingdom of generosity, O pivot [upon which all turns] in the dominions of bravery,

O refuge of Alexander, you who are inspired like Ḥızır, who have the breath of the Messiah and whose speech is like that of [Moses,] the one who speaks with [God],

O sultan of the world of piety, monarch, son of a monarch, sovereign of the age,

O you whose face is the sun of the apogee of greatness, beside whom the people of the world are like motes,

Since you appeared in this world, pleasure and joy have descended among men.

When you beat the kettle-drum of good news in the world, the sound of hope reached the people of the [true] religion.

Shah Selīm, sovereign and defender of the Faith, the rare pearl in the oyster-shell of time,

Has found in the path of God the way of right guidance; may God perpetuate his reign for ever.

Guide the people of Islam along the right course; observe the ways of the ṣerīʿat.

Just as you possess justice and equity, may the Four Friends^[78] be friends to you.

Come, because it is you who are a protection for the people of the [true] religion; it is you who are the Mehdī of the end of time.

A million Ḥātims and Nūshīrvāns are amazed at your justice and generosity.

بيله کيم سنده وار فتح و ظفر	قدرت قوم در نه فعل بشر
2 مير ديار که زمانه شاهي	بلکه قدرت آهي
نکا ای شاه عرصه عالم بار	عرض ايتار ايمدی کيم بجاليم وار
4 لطف ايلاب مينک مراديه يت	داد فواهلک مير ايمدی داديه يت
بار ايدی مکنم فراسارده	ملا فورزم برله بلقانده
6 کوردم ايه بی بلای وطر	بولدم اول ملا ديه بلای وطر
ديه سرائینی کفر بیقتی تمام	کفر ديه مسندنده توتی مقام
8 بدعت و فو بیقتی عالمی	فو مقده ايردی آدمی
فاندانلر باریسی بولدی فراب	قالدی شرح ایچنده آبله تاب
10 بغرمی کفر اوتی کباب ایتدی	ديه واسلامنی فراب ایتدی
بنده سنی پالک مذهب مير	بی رو علم ديه مکتب مير
12 انواء اوچوره بو بدعت اهلی ديه	بکا بیقتی جفا و تیغ کیه
مکا توشمادی بو بلا بالغوز	محنت و جور و ابتلا بالغوز
14 کیم که سنی ایدی جفا کوردی	بو بدعت اهلی ديه ابتلا کوردی
سندیه ایتد وار در عالم	عالم ایچنده کی بنی آدم
16 رسته کفرنی میکیب اوزکل	کلیب اسلام ایلنی تیرکوزکل
انتظاره چکر فراسانلو	قل فراسانده دانی لطانلو
18 بار مشتاق کا اهل عراق	ایله کیم جانغه ته ایرر مشتاق
ما وراء النهر ایچره شاه و کدا	قیلا تورلر کا مدام دعا

A کیم	MDHRL که 2	MD مو در	AHRL مو در 1
		MD دار فواهلک	AHRL داد فواهلک 4
R بیقتی	ML بیقتی	DAH بیقتی	7
MDAHR بریسی	L باریسی 9	A فو	MDHRL فو 8
L آب و تاب	DAR ایله تاب	MH آبله تاب	(MS. no آبله تاب) 9
A و پالک مذهب	MDHRL پالک مذهب 11	R اسلامنی	MDAHL واسلامنی 10
L ديه و مکتب	MDAHR ديه مکتب	11	
DAHR بییتی	ML بییتی	(MS. no بییتی)	12
MDAHR اهل ديه	L اهل ديه	R om	MDAHL که 14
L ایچنداکي	MD ایچنده کي	AHR ایچنده کي	15
R جانغه	MDAHL جانغه	18	
L ایرور	MHR ايدر	M'DA ایرر	

Such conquest and victory as is found with you is the power of God, not the work of man.

I do not say that you are the king of the age; rather, you are the power of God.

O king, I have a petition to present to you; let me present it, now that I have the opportunity.

Be so gracious as to accede to my desire; I am petitioning you for justice - come now, to redress my wrong.

I used to have a home in Khurāsān, in the country of Khwarizm and in Balkān.^[79]

[But] when I experienced the many afflictions of [my] homeland, I became an exile from that country.

Misbelief has completely demolished the palace of religion; misbelief has established itself in the seat of religion.

Heresy and vice have destroyed the world; vice has separated man from God.

All^[80] the dynasties have been ruined; no splendour or radiance is left within the ṣerī'at.

The fire of misbelief has roasted my heart, and devastated religion and Islam.

I, [your] servant, am a Sunni, whose belief is unsullied; I am a follower of learning, and my school is religion.

Because of that, there has come to me from these heretics oppression and the sword of hatred.

This affliction, [this] ordeal, tyranny and suffering has not fallen upon me only;

Whoever was a Sunni has undergone oppression, and suffered at the hands of these heretics.

The world, the sons of Adam who are in the world, have [great] hope of you.

Pull the thread of misbelief, and break it; come and revive the people of Islam.

The Khurāsānians are longingly awaiting you; rule in Khurāsān as well.

The people of Iraq are yearning for you, in the same way that the body yearns for the soul.

In Transoxiana, kings and beggars are continually praying for you,

دشمنك زار و سرنگونه بولغای	كه سنك دولتك خزونه بولغای
كفر دفعیه ^۲ قلورنی ^۲ مزیم ایله	2 دولت و نصرت ^۲ ایله عزم ایله
مكنت و بدعت ایله ماتمديه	قورتار اسلام اهلی غمديه
فیر اوچونه زار لرغه امساره قل	4 لطف ایله مسته لرغه در ماه قل
دیه اهلینك امیددی نندیه ^۲ تور ^۲	كه مهانك نویدی نندیه در
باغری تور قاهره واشکی تور کلکونه	6 فوایه ^۲ فسته کیم ایرور محزونه
تنگریدیه دولتک تیلار دایم	یغلابه وصلتک تیلار دایم
كفر و بدعت ^۲ ایلینی ^۲ قلغای رد	8 كه و بودک ^۲ تاییب ^۲ میات ابد
دولتک داغی مستدام اولسونه	بخت و نصرت کا مدام اولسونه
لامی بر ازیبه قاصر به قیصر	10 الا ای قاصد فرخنده منظر
تویی امروز در مردی مسلم	بگو ای پادشاه جمله عالم
تو شرع مصطفی بر ما نهادی	12 لامی دیه تو در دنیا نهادی
مهاجره در زیر بار منت تو	مجدد کشت دیه از همت تو
همه از دولت لطایه لیسیت ^۲	14 اگر ملک شریعت ^۲ تقییت ^۲
یو افکندی زر تاج قزل بره	زیبیت در تزلزل فارس و تورک
فکره اکنونه بردی از تنه ^۲	16 افکندی تاج من از رای مظفر
فدارا و محمدرای خلیفه	قزل برکت همچونه مار افعی
دهد دشنام اصحاب محمد	18 تویی امروز از اوصاف شریفه
	روا داری که کبری ^۲ ملحدی دد

- 2 MDHR نصرت AL و نصرت
- R کفر و فعیه MDAHL کفر دفعیه
- R قلورنی MDAHR²L قلورنی
- 5 DAL در MHR تور
- 8 L تاییب R تاییب H تا xxv A تائب D تاییب MH² تاییب
- L اهلینی MDAHR ایلینی
- 14 MD مستقیمت D'AHRL مستقیمت
- 17 L (sic) بو MDAHR ک
- AL نگوپی M نگوپی DHR نگوپی
- 19 MDAHR کبری L کبری

That your dominion may be increased, and that your enemy may weep and be brought low.

Set out, accompanied by prosperity and Divine aid; resolve to expel misbelief.

Save the people of Islam from grief, from tribulation, heresy and mourning.

Heal the sick with kindness; for the sake of charity, do good to those who are in distress.

For the world's good news is of you, and the hope of the people of the [true] religion is in you.

[As for] the sick hoca, who is grieved, his heart has turned to blood, and his tears are rose-coloured.

He is always weeping and wishing for your arrival; he is always asking God for [the extension of] your dominion,

So that your being may find the life of eternity, and repulse the people of misbelief and heresy.

May good fortune and victory be always yours, and may the mountain of your dominion last for ever.

O messenger, whose face is auspicious, carry a greeting from this inadequate one to the emperor.

Say: O sovereign of the whole world, today your manliness is undisputed.

It is you who have laid the foundation of religion in the world; it is you who have set the ṣerī'at of Muṣṭafā in its proper place.

Through your endeavour, religion has been renewed; the world is under a burden of obligation to you.

If the kingdom of the ṣerī'at is well ordered, it is all because of the dominion of Sultan Selīm.

From fear of you, Persians and Turks are in a state of agitation, since you have knocked the crown of the Kızılbörek [= Kızılbaş] off his head.

You have knocked his crown from his head, O victorious one; now, with manly valour, knock the head from his body.

The Kızılbörek is like a viper; there is nothing gained until you crush his head.

Today you, by virtue of [your] noble qualities, are Caliph to God and Muḥammad.

Do you consider it permissible that a pagan, a heretic, a savage beast, should revile the Companions of Muḥammad? [81]

- تو او را بشکنی از روی مردی
2 اگر گیرد زمانی در سلامت
چنین دیدم ز اخبار پیبر
4 بذو القرینیه ازانه خود را علم کرد
دو قره او پادشاه اندر مهراه شد
6 بیا آی نصر دینه کس صنم که
که شرف و غرب را از دولت و کام
8 ز اخبار ملام در صحابه
که در اسلام بعد از قره بی مر
10 تو آنه دینه پرور و کمورتانی
بیا از روی عالم رنج بر دار
12 مراد مه ازیه نی کنج و مالست
دو قره ارزانکه ذو القرینیه شد
14 الهی قیصر ما پیرا کردد
زنور عدل او عالم منور
16 آمیه بالنبی الاطهر وآله الازهر
اول پادشاه هما با هله ایلوکده نظیر و مثالی اول ندیو عادت
18 دستگاهله شفقت و مرمت ده عدیل و امثالی یوغیدی مرموم
یری پاشایه مکایت البشر موه بجانه و تعالی آبا و اجداد او با غنه

6 L از MDAHR ای 6

7 MDAHR کام L و کام 7

(cf. l. 9) A شود دیندار MDHRL بگیرد باز

8 L آورد MDAHR آورده 8

A کاتبه را MDHRL کاتب در

11 MDAHR بکس L بکس 11

L و مار MH om. M²DAH^xR مار

13 R شد H شد D شد MD²AH²R'L شد شد

14 L پیر MDAHR پیر 14

15 DR امیه MAHL آمیه 15

16 MHR امیه DAL آمیه 16

Do you defeat him out of manliness, [but] turn back without cutting off his head?

If, at some time, he recovers, I shall not let you escape [responsibility for it] at the Resurrection.

Thus have I observed among the traditions of the Prophet: that Zu'l-Ḳarneyn was emperor in Rūm.

The reason why he made himself famous as "Zu 'l-Ḳarneyn" is this, that he united the kingdom of Persia with Rūm. [82]

He became sovereign in the world for a period of two ḳarns; [83] his edict ran in the East and the West.

Come, O help of the Faith, and break the idols; [84] unite the kingdom of Persia with the throne of Rūm,

So that the Zu'l-Ḳarneyn of Islam may take again the East and the West by means of power and will.

Among the accounts of bloody battles concerning the Companions [of the Prophet], the writer has recorded in [his] writing [a prophecy] like this:

That in Islam, after countless ages (ḳarn), there would be another pious Zu'l-Ḳarneyn.

You are that protector of religion and conqueror of countries; you are the Zu'l-Ḳarneyn promised to the world.

Come, take away suffering from the face of the world; be sure to kill the snake and take the treasure.

What I desire from this is not treasure and riches; [my] object is the treasure of the approval of the Lord of Glory.

If Zu'l-Ḳarneyn was happy for two ḳarns, [83] may you have a hundred ḳarns [83] of life and dominion.

My God, may our emperor live to be an old man; may he become a world-conqueror like Zu'l-Ḳarneyn.

The world is illumined by the light of his justice; Amīn, say "Amen" until the Day of Judgement.

Amen, by the purest Prophet and his most radiant family.

That sovereign, whose high rank was as that of the hümā, had no parallel or match in goodness; that monarch, whose seat was happiness, had no equal or peer in kindness and compassion. The following is something which he told the late Pirī Pasha:

"When God (praise be to Him, He is Exalted,) made me sovereign in

1. بنی پادشاه ایدجله خالو بن انباز¹ مضرتزینه تضرع و نیاز ایله
2. مناجاتلر ایدوم که ای آساره وزمینک خالق ای انسی و جه²
3. ووموشک³ رازقی آلله قدیم و خدای کریم یریوزنده مرم حاصلک
4. اولاه⁴ که کعبه⁵ عادت پناه در ایکی مهاره فخری مبیله محمد
- مصطفی نکه مبارک مزارلری عادتلو مرقد همایونلری اولدوغی
6. مدینه منوره نکه بکا باروب کشکنی میتر ایت دیو نیجه زمارلر
7. یوزمی⁷ ناکه وردم یوزم⁸ شکرلر که مو⁹ بجان و تعالی بنی اول
8. عادتله ایرشردی دنیا ده مراد و مقصودم اولدوغی امیذرله
9. وصول بولدم بنم عربستانه اقلیلرینه محبتم ایر ولایتلر کبی
10. دکلر عرب طایفه سی که الله تعالی نکه ور وولنک قوکنی لریدر
11. انلری کرکن کبی رعایت¹¹ ایله دیو وصیتلر ایدرلردی¹²
12. یالکوز بو عادت کیمه میتردر که مرینه شاه قدسی و شامه پادشاه
13. عوما عربستانه مالک پناه اوله عرب دیارن فتح ایدوب کلدکده¹³
14. آتانه¹⁴ عادتده یری پاشاده غیری وزیر یوغیدی دیهر و دنیا
15. امورنده لطنت و خلافت اموالنده انلره کمال اعتقادلری
16. وار ایدی فی الحقیقه بمله¹⁶ انانک اعقلی کافه¹⁷ بنی آدمک افضل¹⁸
17. وکللی ایدی لر محلنده انلری تفصیل اولنور بو کیمه کاتب دیواره
18. عالی اولوب آلتی¹⁸ بیل مقداری خدمتزننده ایدم مرموم هر کیجه
- تا نصف اللیله دکیه اولرنده دیواره ایدردی مصالح مسایره کورب

1. R بنی انباز A بنی نیاز M بنی اساز DHL بنی انباز
3. AHR و موشک MD و موشک L و و موشک
4. L بیت الله⁵
7. L یوزومی MDAR یوزی HR² یوزمی
- H شکرله MDARL شکرلر که
11. L رعایتلر MDAHR رعایت
- DA ایدردی MHRL ایدرلردی
13. RL کلدکده صکره MDAH کلدکده
16. ARL افضل MDH افضل
18. HR ? MDAH²R²L آلتی

the line of my forefathers, I made inward prayers, with humble supplication and entreaty, to the presence of the Creator, Who is without partner, saying:

"O Creator of the heavens and the earth, O Sustainer of men, cinn and wild beasts, Eternal and Generous God, make attainable to me the office of sweeper in the place which is Thy special sanctuary on earth, namely the happiness-sheltering Ka'ba, and in the illumined city of Medina, where the blessed tomb and the happy, august resting-place of Muḥammad Muṣṭafā, the glory of this world and the next, Thy beloved, is.'

"Over a long period, I used to prostrate myself on the ground with this prayer. [I give] great thanks that God (praise be to Him, He is Exalted,) has caused me to reach those happinesses, and that I have attained to the hopes upon which my desire and aim were fixed in this world. My love for the Arab lands is not like [my love for] other countries. The Arab people are the neighbours^[85] of God, Who is Exalted, and of His Apostle. Treat them with due respect." Such would be his command.

But to whom is such a happiness made attainable, as that he should be king of the two sacred cities, [Mecca and Medina,] sovereign of Jerusalem and Damascus and protector of dominions for the Arab lands in general?

When [Sultan Selīm] came back after conquering the Arab countries, there was no vizier at the imperial court except Pirī Pasha.^[86] In religious and secular matters, in the affairs of the Sultanate and the Caliphate, [the Sultan] had complete confidence in him. Truly, he was the most intelligent of all mankind, the most excellent and perfect of all the sons of Adam. His works will be related in detail in their proper place. This lowly creature, after becoming a scribe of the exalted Dīvān, was in his service for the space of six years.

The late [Pasha] used to hold a dīvān in his house every night, right up to midnight, attending to the affairs of the Muslims and

- ممالک محروسه، پادشاهی ده اولاد، مظالم و محایفه علم تحصیل ایدوب
- 2 کیجه ار اویونزاردی بو بایده لطاره لیلله بر و بهله آهتام لری
- واریدی که اکثر کیجه لرده ایکی اوج دفعه بر بهانه ایله قاپوبی لری
- 4 کلوب کورر لردی مهتات مسیننی کورر لری دیو پاشایی تجتسی ایدر لردی
- ایرته لری دیوانه هلیونه واروب وقت اولوردی صیلمده ایچرو
- 6 کیروب اوله زمانه دکیه کیجه کوردکاری مصالح و مهتاتی جمله
- عز مضورلرینه عرض ایدر لردی ممالک ل لایمه ده بر آمده ظلم
- 8 و مور اولندوغنه رضالی یوغیدی و مملکتده ظلم و مور اولدوغنی
- بلامک یانلرنده اولو کناه ایدی مقیقتا کندولرنی پادشاه بلنزل ایدی
- 10 الله تعالی تک کینه کتر بنده سی یر یوزنده عبادینک مهتاتی
- قایورغه قومسی ادنی افکنده سم دیو بیورر لردی وهم عربستانک
- 12 قاضی عکر لکنی یری پاشایه امر اتن لردی بر کوبه مرموم پاشایه
- علماء روم ده بعضی اولولر مکه و مدینه یه روم ده قاضی کوندر مک
- 14 مناسب در دیدیلر پاشا دنی تذکره ایدوب بو فصوصی پایه سریر
- اعلارینه عرض اتدک لرنده بیور مملک که یر یوزنده دیه محمدی
- 16 علیه الصلوة والسلام ظهور ایده لی طقوز یوز بیلده زیاده در
- مکه معظه مرم آلهی مدینه منوره تختگاه مضرت رالت پناهی در
- 18 بو زمانه کلنجه فاربدیه اثره قاضی کوندر لسی میدر مکه و مدینه
- پادشاه لغی سرور کایناتک اولاد کرامی اللرنده در به اول ملکتری

L اهتام هایونلری R اتمام لری MDAH اهتام لری 2

L قاپوبی لری MDAHHR قاپوبی لری 3

om. DA MHRL پاشایی 4

L مصالحی MDAHHR مصالح و مهتاتی 6

MDA اولدوغنه HRL اولدوغنه 8

R اولدوغنی MDAHHL اولدوغنی

R کندولری MDAHHL کندولرنی 9

gathering information about any wrongs and injustices^[87] which occurred in the Divinely-protected imperial dominions. He would not sleep at night. Sultan Selīm attached such importance to this matter that, most nights, his doorkeepers (kapucılar) would come two or three times on some pretext, and have a look. They would spy on the Pasha, to see whether he was attending to the urgent affairs of the Muslims. The following day, he would go to the Imperial Dīvān. Then, when the [appropriate] time came,^[88] he would go "inside"^[89] early in the morning, and, until noon-time, he would submit to the glorious presence of [the Sultan] all the affairs and urgent matters which he had attended to during the night.

[Sultan Selīm] would not permit the oppression or unjust treatment of a single individual in the Islamic dominions; and not to know that there was oppression or injustice in the empire was, to his mind, a great sin. He really did not consider himself a sovereign; he used to say: "I am the lowly, inferior bondsman of God, Who is Exalted, and His meanest slave, who has been placed^[90] in the world to look after the important affairs of His servants."

[Sultan Selīm] had assigned the kāzī-‘askerlik of the Arab lands to Pirī Pasha.^[91] One day, some leading members of the ‘ulemā of Rūm said to the late Pasha: "It is fitting to send kāzīs from Rūm to Mecca and Medina." The Pasha made a note [of this], and when he submitted the matter to the foot of [Sultan Selīm's] most high throne, the sovereign said:

"It is more than nine hundred years since the religion of Muḥammad (upon whom be blessing and peace) appeared in the world. The glorified city of Mecca is the sanctuary of God, and the illumined city of Medina is the capital of him who is the stronghold of apostleship. Up to this time, has a kāzī [ever] been sent to them from outside? The sovereignty of Mecca and Medina is in the hands of the noble descendants of the Chief of all created things. I did not take those territories by leading an

- عكر يکوب واروب آلام انگر کمال انقيادارنده و مسه
- 2 آداب و اما نرنده بکا اطاعت و اکرام کمال انقياد و امترا م
- ايلدى لر بو عزتک مکافاتى اوزر مه لازم در شب و روز
- 4 الله تعالى به شکر و ثنا لر ايدرم که مو بجانہ و تعالى بکا امساہ
- ولطف لر ايلديکن مگده و مدينه عیدارده و معه کونرنده
- 6 فطبه لرده بنم اسم ياد اولنور بو عادتى بتوبہ دنيا ياد شاه لغنه
- ويرمزيہ^۲ مريمہ شريفیہ اهالي سنه نه دکلو همت و عاطفت
- 8 و رعایت و شفقت مکره و ميتر ايسه دريغ ايتمه لکه زهار
- وزهار مگه و مدينه امورنه دغل و تعرض ايله ديو امر ايدر لردى
- 10 بر کوبه دنى محيۀ استانبولده ايدى لر ديوانه همايوه اولوب
- مرموم پاشا ايجرو کيروب بولم دقلرنده الفاظ درر بارلرنده
- 12 کوه لر نثار ايدوب بيور مشر که کافر تابه اقليلرنده مملکت لر^۲
- واريس دروننده معظم شهر لر محکم و مصيه بارولر عالی قلعه لر
- 14 دربالده بن نهايه معور و دلکس مزيره لر اولوب انگرک ياد شاهلى
- کافر ايس کفاره لايو ميدر که تخت نشيه اولوب مملکت لر
- 16 ضبط ايليه لر^۲ عالمه^۲ مک و مکومت ايليه لر غيرت اسلام
- يوقميدر انگرله تدارکه^۲ کور مک فاطمه لايح اولدى بو بابه
- 18 نوله دنى فکر و تدبيرک نيجه در بلنمک^۲ کرکدر ديمش لر پاشا مرموم
- دنى ذکا و فرا ستده پهلووانه زمانه علم و مکتده^۲ بزرجمهر و آصف نشاه

5 AL ايلدى که MDHR ايلديکى

7 L ويرمزم MDAHR ويرمزيه

12 R مملکت MDAHL مملکت لر

16 L عالمده MDAHR عالمه

17 R تدارکه لوازمه MDAHL تدارکه

18 L نيله MDAHR بلنمک

19 MDHRL مکتده A و مکتده

army there; they, out of their perfect compliance and their excellent courtesy and kindness, paid homage to me, honoured me and offered me complete submission and respect. It is incumbent upon me to reward [them] for this glory. Night and day, I give thanks and praises to God, Who is Exalted, that in Mecca and Medina, concerning which God (praise be to Him, Who is Exalted) has shown me kindness and favours, my name is mentioned in the ḥuṭbes at the festivals and on Fridays. I would not exchange this happiness for the sovereignty of the whole world. However much assistance, favour, regard and compassion it is possible and made practicable for you to offer to the inhabitants of the two sacred cities, do not withhold it; but beware and take care that you do not meddle and interfere in the affairs of Mecca and Medina." Such would be his orders.

One day, [Sultan Selīm] was in the protected city of Istanbul. A meeting of the Imperial Dīvān had taken place, and when the late Pasha went "inside" and they met, the Sultan, scattering gems from among his pearl-showering expressions, said:

"I hear that there are, in the infidel lands, countries in which there are great cities, firm and strong fortifications and tall castles, that, in the seas, there are an infinite number of prosperous and delightful islands, and that the rulers of those places are infidels. Does it befit infidels to be seated on thrones, to control kingdoms and to exercise rule and government over the world? Is there no zeal in Islam? [The need] to make preparations against those [infidels] has flashed clear upon my mind. What is your own opinion and counsel in this matter? It is necessary that it should be known."

The late Pasha was, in intelligence and discernment, the champion of the age, and in knowledge and wisdom he bore the marks of Buzurj-mihr and Āṣaf. When he became aware of [the Sultan's] noble desire, he said:

- ایدی مراد شریفزنی معلوم ایدنوب دیمشکر که امر عالی صدور و بروز
- 2 ایدره ممالک محروسه فاقانی ده بس آلتی یوز مقداری قادرغهر
- وقالیتہ کی لری بنا اولنوب دیوبله پاشایہ آفریہ لر و تحسیر لر
- 4 ایلوب همارہ امر ایلدوم یا پدر دیو بیور مشکر طمرہ مقدر
- فرمانہ هایونی عموماً عالیہ اعلام ایدوب ممالک محروسه پادشاهی ده
- 6 اولقدر کی لر یا پلماو تدارکی ایچوبه برافه واجب کور لکه
- اولقدر ایله ممالک امکام شریفه کوندردی وهم مالیا ترانه لر
- 8 اولدوغی محل اول دورده بمله مقار ایدی همارہ اول کوبه مباشرت
- اولنوب مقبرلرده واقع اولانه عظامی بمله افراج ایدوب بریرده
- 10 اوزوبه فرقلر کدورب مجموع کولگری انده مدفوبه ایلدی لر
- ترانه یرلی تطهیر و پاله اتدوردی اوج آی مقداری کیچوب
- 12 وندیله بکرینک آدم لری کلوب مکتوب ابراز اتدیلر بو مالت
- ونبر کافرستانه اقلیملرینه ایرشدکده دیمشکر که لطانه سلیم خانہ
- 14 عجمستانه و عربستانه اقلیملرینه فتح ایلدی کرو عزیمت لری بزم
- ملکتلر و مزه در انوکله مقابله و مقاتله به اقتدار مز یوقدر
- 16 بالضروری قولی اولام دیو نامدار و مشهور اولانه فرنگستانه
- پادشاه لرنده اوبه کز نفر بنام شاهانه کفرینانه اتفاق ایله جمله
- 18 فرزینه لرنده موجود اولانه جواهر و لعل و یاقوت تبرکاتی مقاروب
- اوج یللو خرابله انواع تحفه لر و هدیه لر یرا ایلوب ایلیجی تعبیه

1	محروسه ممالک	MDAHR	ممالک محروسه	2			
3	کی لری	MDAHL	کی لری	3			
4	دیمشکر	MDAHR	دیو بیور مشکر	4			
6	اولقدر	MH	اولقدر	DARL	اولقدر		
9	مقبرلرده	MDHR	مقبرلرده				
11	مقدار	M [*] DARL	مقداری	om. M	M [*] DAHRL	آی	
14	H اقلیم لر	RL	اقلیم لرنی	MDA	اقلیملرینه	14	
	L		شمکیرو	MDAHR	کرو		
16	مشهور	MDA	مشهور	HRL	و مشهور	16	
17	om. MDA ↔ HRL		بمله	om. L	MDAHR	بنام	
19	MDA		فراجه	L	فراج لریله	HR	فراجه
	RL		ایلیجی لر	MDAH	ایلیجی		

"If the exalted edict is issued and goes forth, let five or six hundred kađırgas and kalite^[92] ships be built in the Divinely-protected imperial dominions."

[Sultan Selīm] praised and congratulated the Pasha, and said: "I give the order immediately: get it done."

[The Pasha] went out and proclaimed the imperial command to the world in general. In order to procure the things necessary for the construction of that number of ships in the Divinely-protected imperial dominions, noble edicts were sent to the provinces by means of couriers, ordering the provision of tools and materials.

The place where the dockyards now are was, at that period, entirely a burial-ground. That same day, they set to work, dug up all the bones that were in the graves, had long ditches cut in a certain place and buried all the bones there. The dockyard sites were cleaned and made pure.

After three months had passed, envoys of the lords of Venice came and presented a letter. It seems that, when the news of this situation had reached the infidel countries, [their rulers] had said: "Sultan Selīm Khan has conquered the Persian and Arab lands; in future, it is our countries that he will be making for. Since we have not the power to confront him or to do battle with him, let us, of necessity,^[93] become his slaves (kul)." Accordingly, from among the renowned and celebrated sovereigns of the Frankish lands, eighteen famous monarchs, strongholds of unbelief, had, by mutual agreement, brought out all the jewels, and the sacred objects made with rubies and other precious stones, which were to be found in their treasuries, prepared all kinds of rare gifts and presents, together with three years' ḥarāc, and appointed envoys.

اتدیلر دیو بلدردی تقدیر خدای قدير ايله عزّ شانه اول

2. بیل ممالک وسیعه آفرت فتحی ایچونه فر رمت اثر عقبايه

عزیمت اتدیلر منزللری کلزار نعیم آثار بهمت تخت عادت

4. بختلری اریکه بنت مغفرت رمت اولس اوله بو مقوله مکایتلرله

نهایتی یوقدر تفصیل اولنورسه کتاب طویل اولور اختصار اولندی

6. همایونه مرتبه ذات ایدی عالی اولیدی جامع جمله عالی

عظیم الخلو ایدی پاله ایدی فوی کل فندایه ایدی لطفیله روی

8. ایویه ایلوک ایدردی مکافات عدویه کوترردی فشم وآفات

ویرردی دشمنه نامیله لرزه یرامز آدمه شیر ایدی شرزه

10. عدالت اتکل غایت وردی ولی عدل اهلنی بولمز آرردی

زبونه ایدی زمانده لاطیه ایدردی ررفرو جمله فواقیه

12. مهابت صالحیدی یریوزینه فدا بر مال ویرمشدی اوزینه

الیه صنع پاکیدی جمالی ویروردی دولتینه مور کالی

14. ایرشسه دورینه ایلمدارا فریدونه ویه ذو القرینیه ودارا

شاه لره جمله فصالده اهر یادشاه لره مجموع مکارمده اقدم والزم

16. محلنده بود وخوا اهلنه کمال اعانه وعطارد اول بر مالت محبوب

وفصلت خوب ومرغوبدر انوکه ررفراز اوله فدیو خوا

18. از بهانده ممتاز اولور بر وبود که طبعنده کواهر بود موجود

اوله عالده محبوب ومودود اولور هر ذات عالی سات که سریشسه

4 MDAHR اولس

9 MDAHR نامیله

10 MDAHR بولمز

13 MDAHR ویروردی

15 MDHRL فصالده

AHR اقدم والزم MD اقدم والزم L الزم وادقم

18 MDAHL وبود که R ومله

MDAHR طبعنده L فزانه طبعنده

19 R² وعود

Such was the purport of the letter.

By the foreordination of Almighty God, Whose state is glorious, that year [Sultan Selīm] set out on the mercy-resulting expedition to the other world, to conquer the vast dominions of the hereafter. May the rose-garden of heaven, the effects of which are bliss, have become his dwelling, and the couch of forgiveness-embodiment paradise his prosperity-destined throne.

There is no end to this kind of stories. If they are related in detail, the book will become too long; [therefore] they have been abridged.

He was an exalted person, of royal rank; he had been one who brought together all sublime qualities.

He was great in character,^[94] his disposition was pure, and his face, by virtue of its kindness, was [like] a full-blown rose.

He would reward a good man with goodness, but to an enemy he would show fury, inflicting upon him disasters.

By his reputation, he would cause an adversary to tremble; towards a good-for-nothing man, he was a roaring lion.

He loved exceedingly to do justice; yet he would look for just men and not find any.

[Other] monarchs were powerless in his time; all the sovereigns humbled themselves.

He had cast awe over the face of the earth, [for] God had endowed his essential being with a [special] quality.

His beauty was of God's pure making; God used to impart perfection to his dominion.

If Farīdūn, Alexander or Darius had lived to see his time, they would have resorted to feigned friendship.^[95]

More important for monarchs than all [other] virtues, and of greater priority and more necessary for sovereigns than all [other] noble qualities is generosity and munificence in its proper place, and perfection in conferring benefits and gifts upon those worthy of them. That is a lovable quality, and a good and desirable characteristic. The munificent ruler who is outstanding in that respect will become distinguished in the world. A person in whose nature the jewels of generosity are to be found will be loved and held dear in the world. Every individual possessed of exalted qualities, who is a spring of munificence and good

- خا و منات اوله بهانده مظهر الطلق مضرت ودود اولغله عواقبی
- 2 محمود اولور اول پادشاه فزایه نشانه و ماتم نشانه اول نورو
- اقلیم لطف وامانه بر مثابه ده بومرد سخی مله امانه شاه زاویه
- 4 لطفه افی آیدی لر که اول مدینه افزونه وزیاده مرتبه ودایره اولور
- واقع اولاه فرارده که هر بری نادره آفاق اولوب نه شروع و غریبه
- 6 ونه شمال و بنوبده اول و بهله عاگر دریا مثال بهادرانه ظفر نوال
- ونصرت اشغال مجتمع اولدوغی نامعلوم و مشکوکر عتبه علیارنده
- 8 اولاه سپاه بی کرانه مشم و قدم فراوانه و بحر نشانه دفعاتله
- علی و به العموم بخیر و اما انظر ایله لر در که محاسب عقول درکنده
- 10 لال و تعیینه عینه محال در
- کفی دریا نوالی فیض ایدردی
- 12 برج فقره قور نافع مرام
- خا و بودی و بر مکدی فزایه
- 14 اگر کردی عبادی سفت ایله
- زمانه بولشیدی استقامت
- 16 زمانده ظلم معدوم اولیدی
- فصل ثانی ابتداء نشاءت نروانی و اول نماء
- 18 فاقانی رنده تخت سعادت بخت لری اولاه مدینه طرب افزونه
- طربزونده کله ایله واقع اولاه ملات مینت غایات لری ایله

2	MDAL	و ماتم نشانه	HR	و ماتم نشانه
4	MDHRL	ایدی لر	A	ایدی
8	MDAHR	و بحر نشانه	L	بحر نشانه
9	MAHRL	عقول	D	عقول
10	DAHR	و تعیینه	ML	و تعیینه
12	MDHRL	مرام	A	مرام
17	MHR	نشاءت	DA	نشاءت

works, will become, in this world, the object of the favours of the All-Loving God, and consequently his final state will be praiseworthy.

That treasure-dispersing and Hātīm-like monarch, that sovereign of the land of kindness and beneficence, was so generous and open-handed, so much the king of the dominion of beneficence and the aḥī of the lodge (zāviye) of kindness, that there cannot be any level or degree which exceeds and surpasses that limit. On the campaigns which took place [during his reign], each one of which was a rarity in the world, - for it is unknown and doubtful whether such an ocean-like array of troops, such success-giving and victory-enfolding heroes, have [ever] assembled, either in East or West, North or South - he repeatedly, and in a universal manner, bestowed [such] gifts and presents upon the boundless army and the sea-like multitude of attendants and servants, who were at his exalted court, that the intelligent reckoner^[96] is dumb as regards the comprehension of them, and it is impossible for the eye to define them.

His hand, bounteous as the sea, would overflow; it would prevent anxieties, and cancel out any decrease.

He would apply beneficial ointments to anyone who was wounded by poverty; his gift was not such that it should be [only] dirhems.

His munificence and generosity was to give away treasuries, lavishing hoarded riches upon [Gods] servants.

He would spare [Gods] servants with compassion; his pure heart was full^[98] of mercy.

The world had found straight dealing, and the tax-paying subjects (ra'īyet)^[99] had found rest in the skirt of his justice.

Oppression had become non-existent in his time; the heart of the oppressor had melted and become wax.

Chapter Two: An account of the situations, terminating in good fortune, which occurred while he was resident in the mirth-abounding city of Trabzon, which was his prosperity-destined throne at the beginning of his royal growing-up and in the first part of his monarchical development;

- بعض اعجام عبرت التيام بیاخته در تقدیر مکت پذیر مو ایله
- 2 ملّ بلاله مضرت یاد شاه بهمت آسمیانک تغده الله بغفرانه
- ابتداء دولت عادت منزلتارنده مقرّ مشیت همایونلری مملکت معمره
- 4 طربزوه اولوب که سمت شمالده دریای واد کنارده بر اقلیم جنّت
- نعیم وآباددر بر جانبی ولایت پرکس وکوروبستانه بر طرفی ولایت
- 6 سروانه وکیلانه قریب بنکستانه وکوهستانه در بر سمتی دنی عجمستانده
- ولایت آذربایجانہ متصل در اول ولایتلر مضرت فاقانه ابو الفتح
- 8 والنصر زبده عثمانیانه اولابه اطابه محمد فانه فلدا آسمیانک شمشیر
- برآنه ممالک ستانه لرله فتح اولنسی ولایت در تخت عثمانی و سریر
- 10 عالمگیر کیتی ستانی یاد شاه علییه نگاه مضرت بایزید فانه جنّت
- آسمیانه ایله مستعد اولدقدنه صکره اولاد امجاد دولت نژاد لرینه
- 12 هر برینه بر مملکت و اقلیم تقسیم اولندقدنه دیار نعت آثار طربزوه
- مقدم همایونه اطابه لاطیه ربع مکوه شاه سلیم فانه
- 14 عادت مقروه واقع اولنسی نور الله برقده
- هایدی او ملکه سایه صادی کنسی ایدی شرق بر بنده قلدی
- 16 قدومیله عادت بولدی مملکت دوکلدی عالیه تخم عدالت
- اثر یوغیدی دورنده تمده مزاج ملکه مصوره ایدی المده
- 18 ایوه بصردی بیکانه مرمده شکایت یوغیدی کرک و غنمده
- مرقده دی رعایا ایله منده بولوردی رهحی هرکس مایه منده

3 MDHRL عادت منزلتارنده A و عادت منزلتارنده

6 MDAHR عجمستانده L ماله عجمستانده

12 MDAHR om. L بر

MH اولنده DARL اولندقدنه

13 MDHRL شاه A اطابه

and of certain [reports],^[100] the cohesion of which is a warning, about the Persians.

By the wise foreordination of God, Whose glory is great, the seat of royal grandeur of His Majesty Sultan [Selīm], whose home is in heaven, (may God cover him with His forgiveness,) at the beginning of his happiness-ranking dominion, was the flourishing province of Trabzon, which is a region as delightful as paradise, and prosperous, in the northern quarter, on the coast of the Black Sea. It is a forested, mountainous area, of which one side is near to the countries of the Circassians and of Georgia, and another part to the countries of Shirvān and Gīlān. Another district of it is adjacent to the Persian province of Ādharbāyjān. Those territories form the province conquered by the sharp, kingdom-taking sword of His Sovereign Majesty, the Conqueror and Victor, the cream of the Ottomans, Sultan Meḥemmed Khan, whose home is in eternity. When,^[101] after the Ottoman throne and the world-taking seat of universal conquest had become blessed with the sovereign whose place is in the highest heaven, His Majesty Bāyezīd Khan, whose home is in paradise, a province and region was apportioned to each of his illustrious sons of imperial lineage, the comfortable area of Trabzon became^[101a] the royal place of arrival of the sultan of the sultans of the inhabited quarter of the earth, Shah Selīm Khan, with whom prosperity was linked, (may God illumine his resting-place).

He was a hūmā, which cast its shadow over that dominion; he was a sun, which stayed in the constellation of honour.

Through his coming, the dominion found happiness, and the seed of justice was scattered over the world.

There was no trace of oppression in his time, and the temperament of the dominion was preserved from suffering.

No stranger set foot in the [Sultan's] private apartments (ḥarem);^[102] there was no complaint from wolf or sheep.^[103]

The re'āyā were comfortable under his protection; in the capital that he invested, everyone found profit.

- 1 اول ائله ولایت مزبورہ ایلہ "ہجوار" اولہ ممالک اعجام آوہ قویونلو
- 2 دیگہ معروف بر طایفہ یہ رام اولوب اول اقلیم لک پادشاہ و سلطانری
- اطراف "واکناف" ماکم وفاقاہ لری ایدی لری بملہ "مرزبوم عجم"
- 4 سخر ملکوت فرمندہ شیم لری اول شیدی هر بری تاج وکیرہ ایلہ
- شهرہ آفاوہ ایدی لری والی ایام و نیرہ و وابوہ اعوام
- 6 "وانتظام آیینہ دہ" برو اول "دیاردہ" ملکوت قریہ اول شیدی
- لکہ "میانزندہ رعایت شرع مبیہ نامری" و محمود "ارالزندہ حمایت
- 8 نہر "تیدالریہ علیہ الصلوٰۃ والسلام بالکلیہ ملوب "ومعقود"
- ایدی عدالت و حمایت فراشری بیط "زمیہ دہ" متور "غیر" مفروہ
- 10 اولوب "دماغ" ماکم و لاطیرہ رواج هوا و هووس برلہ مدهوس
- ایدی تمہید شرایع اسلامہ نسبت واغراض شریک و معنایہ
- 12 و تشیید مبانی ملکہ دہ تعصب و آراء "زناہ" داخل و درمیابہ اولدوغی
- ظاہر و آشکار اولوب علی الخصوص اول "اواہدہ" قاضی عیسی دیگہ
- 14 معروف "بر" شخصک ظہوری مصالح "لطنت" امورینہ دفولی ایلہ
- مراسم و قوانینہ ملکہ تمام افتتال آیینہ نظم "دیہ" و مملکت دہ "نشر
- 16 مفاد و ضلال اول شیدی

- شریعتہ فتور اولدی عجم دہ
- 18 اساس شرعی بقدر تمل دہ
- کیدوب پیرلر یکت بکلر ایرشدی
- دیانت قالدی اول ملک ہم دہ
- آوی اولدی بہاہ مسہ عمل دہ
- امور ملکته زہ لری قارشدی

1	MDAL	ہجوار	HR	ہجوار	3	L	واکناف	MDAHR	اکناف		
3	HRL	ممالک	MDA	ممالک				MDAHR	L	و عجم	
6		وانتظام آیینہ دہ	All MSS.	Should be					2	انتظام آیینہ دہ	
	MDH	دیاردہ	ARL	دیاردہ	7	L	زناہ ایلہ				
7	MDAH	و محمود	R	ومعقود		L	ومفقود				
8	MDAHL	ومعقود	R	ومفقود							
9	D ² AHL	زمیہ دہ	MD	زمیہ		R	زمیہ دہ				
	MDAHR	غیر	L	و غیر							
10	MDAL	دماغ	HR	دماغ	12	L	زناہ	MDAHR		L	زناہ
13	MDHR	اواہدہ	AL	آواہدہ	14	om.	بر	MDAHR		L	
14	MDAHR	لطنت	L	و لطنت							
15	MDAHR	دیہ و مملکت دہ	L	قریہ مملکتہ							

At that time, the Persian territories bordering on the above-mentioned province were subject to a people known as the Akkoyunlu, who were the monarchs and sultans of those regions and the rulers and kings of the surrounding areas. The entire land of Persia had been made subject to their prosperous-natured rule. Each one of them, through [possession of] crown and signet-ring, was famous throughout the world. They were the people with whom government had been linked in that country from bygone days and from the former years, whose adornment was order. [104]

However, among them observance of the clear ṣerīʿat was not respected or praised, [105] and protection of the Sunna of the Chief of the Apostles (upon whom be blessing and peace) was totally snatched away and bound up. [106] The carpets of justice and protection were hidden, not spread out, on the face of the earth, and the minds of rulers and sultans were intoxicated by the aromas of inclination and desire. It was apparent and clear that, in [their] imposing the laws of Islam, spite and selfish aims had been partners and associates, and that in [their] building up the structures of sovereignty, partisanship and the counsels of women were openly involved. In particular, with the rise to prominence at that time of a person known as Ḳāzī ʿIṣā, [107] and his intrusion into matters belonging to the affairs of state, the established usages and laws of the realm had fallen into complete disorder, and evils and corruption had been spread in the traditional order of religion and kingdom.

There was a slackening of the ṣerīʿat in Persia; no piety was left in that kingdom of Jam.

They fundamentally demolished the basis of the ṣerīʿat; the world became empty of good works.

When the old men went, young lads arrived, and women interfered in the affairs of the realm.

دنی ل اولدی ابراره معادل	سریر عزته بقدی اراذل
فرومایه کیچی ل کچی مهتر	2 بلنله باییه اولدی برابر
بقردی هر کشی قلب سقیه	نظر قالدی اسلوب قدیمه
بجانی اوزره تبدیل	4 لا برم ⁷ "قدیمه" رتانی طریقه ⁸ محموده ⁹
اولدی تقدیر علیه ¹⁰ الهی	دولت ¹¹ انتقال ¹² عادت مهم ¹³ متحتم ¹⁴
لطنته متثبت اولنلر	6 ومثبت ¹⁵ نیتیه نامتناهی اوزره ¹⁶ لاله ¹⁷
سرای	بمله عالم بقایه ارتحال مجموعی
هر طرفنده اولاه	8 ایله عجلک هر طرفنده اولاه سریر عزته بر رذل دونه هر بانبنده اولاه
کیچوب یادشاه کامراه اولدیلر	تخت ¹⁸ عادت بختنه ¹⁹ بر ذلیل ذلت مقروه
سریر ایلدی ل اسباب نظم وانتظامه	10 ملکه آهی قالوب هر قیم وابلهی صامب
بو اثناده دودماه	مخل وختل قالدی بو اثناده دودماه
صامب راز نفی ولایت	12 اردبیل ده شاه اسمعیل که زمره ²⁰ اصفیاده
نور الله مرقده نلنده ایله اتاری	یناه مضرت شیخ صفی نور الله مرقده نلنده ایله اتاری
همر اولغیره	14 شیخ میدر ²¹ ناکاه ²² سودای ²³ لطننت برله هم عنانه
مقتول اولدقدیه	زماننده شاهانه عجم برله ستیز وبنک ایدوب آمر مقتول اولدقدیه
قالس ایله	16 صکره شاه اسمعیل ست کیلانده صغیر بر محلده کزنوب قالس ایله
طریقه	قدرت می ²⁴ قدیر بل ²⁵ ذکره شاننه دکتیر اولوب ²⁶ ناکاه ²⁷ طریقه
فروج ایلدی	18 لطنته ولوج ایله دودماه عجم آهی بولغیره فروج ایلدی
انطقا ووروب	آز زمانه ایچنده پوو فاندانلرله پراغ دولتری ²⁸ فتیلنه ²⁹ انطقا ووروب

4 AHRL D نیره illeg. M

L قویه³⁰ illeg. M DAHR قدیمه³¹

5 L لازم³²

AH^{*}L و متحتم³³ MDHR متحتم³⁴

L افری³⁵ به MDAHR افروی³⁶ به 7

RL عادت بخته³⁷ MDAH عادت بختنه³⁸ 9

RL امید و سودای³⁹ MDAH ناکاه⁴⁰ سودای⁴¹ 14

om. L MDAHR ناکاه⁴² 17

HR فتیلنه⁴³ M²DAL فتیلنه⁴⁴ 19

The most despicable men ascended the throne of glory; the vile acquired equal status with the good.

The man who did not know became on a level with him who did; mean, petty fellows took precedence.

There was no regard left for the old order; everyone would look to an unsound, false person.

Inevitably, according to the eternal customs^[108] of the Lord and the praiseworthy Divine way, a change of dominion and a transfer of prosperity became urgent and imperative. When, in accordance with the exalted foreordination of God, and [His] sublime, infinite volition, those who had taken hold of the chain of succession to the sultanate had all departed to the eternal world and moved on to the joyful mansion of the hereafter,^[109] a low, despicable person acceded to the seat of glory in every part of Persia, and an abject fellow, with whom baseness was linked, to the prosperity-destined throne^[110] in every region, and they became monarchs powerful enough to carry out their desires. The kingship^[111] having been left vacant, every unsound and foolish man was made possessor of a throne. The means of order and regularity became damaged, and the condition of the affairs of state was left neglected and disordered.

Meanwhile, Shah Isma'īl, of the ruling family of Ardabil, [made his appearance]. He was descended from Şeyh Şafī, who belonged to the class of holy men and was a possessor of the hidden mystery^[112] and a refuge of saintliness (may God illumine his resting-place). However, [Shah Isma'īl's] father, Şeyh Haydar, having suddenly become associated and identified with an intense longing for power, had contended and fought with the kings of Persia in his time. After he was eventually killed, [Shah Isma'īl] at first remained in hiding in a small place in the region of Gilān. Then, when the power of the Everliving, Almighty [God], (the mention of Whose name is glorious,) became the protector^{of} his affair, he suddenly entered upon the path of sovereignty and, as the ruling house of Persia was empty, he emerged upon the scene.

Within a short space of time, he extinguished the wick of the lamp of dominion of many dynasties. While there was injustice and oppression

- ممالک کثیره ایچنده مور و بفا قندیلرلرنده افتفا وار ایگره باد انتقام^v
2. فتنه و فسادلرینه² اشتعال¹ و یروب نیلی اقلیم لره و دیار لره² استیلا
- ایله شاه ممالک پناه اولدی کیدرک عراقه³ و خارسه بلکه صفاهاره
4. و فراسانه⁴ دنی هجوم ایله اول مرزبومی دنی مسخر قلدی شهامت
- و شوکتی آوازه سی شرقه⁵ غلغله براغوب⁵ لاطینه تخت نشیره آرالرنده⁶
6. زمزمه⁶ براغوب دبدبه⁶ پیدا اولدی
- لاطینه و یروب دهشت فروبی
8. یکی بر طرز پیدا ایلدی لر
- مزاب دینی یردا ایلدی لر
- باط ظلی یایدی لر⁹ بهانه
- مقارت و یردیله جمله مهانه
10. اوز اتدی لر دل اصحاب رسوله
- هوا بیله کوچ اتدی لر اصوله
- تعارضلر ایدوب نفل¹⁰ ایله فرضه
- یایشدیلر کند سبب و رفضه
12. مستولی اولدو قلی ممالکده مامد و بواسعی اصطبل ستور قوانیره
- شرع قوم نقودنی کیسه¹³ تحقیره¹³ قویوب نقاب مور الیم ایله بلال دینی
14. مستور اتدی لر¹⁴ مجموع¹⁴ اقلیم عجم یر هرج مرج اولوب هر نه محل ده
- یر سنی یالک مذهب اهل علم و ادب قلدیسه¹⁵ و بودلرنی هدف
16. شمشیر ایدوب عمرلی نقودنی فاکه صالحوب¹⁶ فرج ایلدی لر
- مدود شرقه اعلام بغی ایله غالب کمال غلبه و استیلا ایله تسخیر
18. روی زمیننه طالب و راغب¹⁸ اولدی لر بیط ارض ده منم دیگر نیست
- آوازه لرنی صالحوب صامع قرانلور¹⁷ طریقارینه¹⁷ الک اولوب غنی الحقیقه

1. ایله ^v L	2. وفاد آتشرینه MDAH	2. وفاد آتشرینه
2. اشتعال MDAH	MDAH و دیار لره	2. ممالک و دیار لره
3. عراقه MDAHR	L عراقه	4. فراسانه AL
5. غلغله براغوب MDAHL	R xxx و ب	R' آشوب
MDAHR آرالرنده	L آرالرنده	6. زمزمه MDAHL
DAHR براغوب دبدبه	M برا xxxxxx	L و دمدمه
MD یایدی لر	AHRL یایدی لر	9. یایدی لر
MDR نقل	AHL نفل	11. نفل
MDAR تحقیره	om. H اغراضه	L تحقره
MDAHL مجموع	om. R	L وارییه MDAHR
L جمله ^v	MDAL وراغب	18. وراغب
MDHRL طریقارینه	A طریقنه	19. طریقنه

in many countries, and concealment [of it] in [the brilliance of Shah Isma'īl's] lamps, [113] the wind of revenge fanned the flames of his insurrection and mischief. He conquered many regions and countries, and thus became a dominion-sheltering monarch. As time went on, he attacked Iraq and Fārs, and even Iṣfāhān and Khurāsān as well, and thus subjugated that region [114] also. The fame of his bravery and might left a clamour in the East and a murmur among the reigning sultans, and a resounding magnificence came into being.

His emergence caused terror to sultans; he made bloodshed, wine and sexual promiscuity permissible.

He brought into being a new way; he made the temperament of religion full of disease.

He spread the carpet of oppression over the world, and insulted all great men.

He maligned the Companions of the Apostle; following [mere] inclination, [115] he did violence to the fundamental tenets [of Islam].

He opposed the voluntary and obligatory acts (nefl ü farż) and took hold of the lasso of cursing and heresy.

In the countries over which he established control he turned the mosques, both small and great, into stables for animals, put the coins of the true ṣerī'at into the purse of contempt; and concealed the beauty of the Faith with a veil of grievous injustice. All the regions of Persia became full of chaos, and wherever a Sunni with unsullied beliefs, possessed of learning and refinement, remained, [Shah Isma'īl] made his body a target for the sword, and flung the coins of his life upon the ground and spent them. He became dominant over the frontiers of the East with flags of tyranny; through [achieving] a complete supremacy and conquest, he became desirous and eager to subjugate the entire world. He sent out his shout of "It is I; there is no-one else!" over the face of the earth, and entered upon the path of victorious kingship; he did

۱. یوه ممالک و اقلیمه مالک اولدی لر غرور دبدبه ک شورگیری و ظهور کوبه
2. عالم تخیری برله مدود طریزوننده بعض مواضعه دنی تعرض قصدنه تجهیز
- عکرا ایلدی لکه مضرت پادشاه بهشت آشیانک شععه مهر اقبالری اکناف
4. طریزونه پرتو صالوب ظلال ظفرنواللری تعرض اعدایه پیر و پرده اولوب
- بر نیجه دفعه مانبینده منک و آشوب دنی اولوب معرکه گاه ظفرد تکاه ده
6. پناه نصرت پناه لیس لر مظفر و منصور اولوب بند عدو مقهور اولدی
۷. یکوب عکرا کوه رفض والحاد دمام ایلدی لر قصد افاد
8. ایدوب یوه امتحان نیجه دفعه مدد اولز بلا تیرینی دفعه
- هزیمت بولدی لر اولوب کریزانه قایوب قور تلدیلر افتابه فیزانه
10. مخنت مینه طوتمز مس یو تیره مقابل اوله می روابه شیره
- روا اولز ادانی اوله منصور کونس طوغه دویرمی نوره دیجور
12. مضرت پادشاه بهشت آشیانک نور الله مرقده طبیعت هماغصلتاری
- مهاه ستانغه مایل اولوب یکتکک عنفواننده منک و مرب و کیر و دارده
14. هیچ نینه مایل دکلدی آرزنجانه شهری طریزونه قریب اولوب
- اکناف عجمه تبدلات و تغیرات اولوب اول ائانه ولایت آرزنجانه
16. عالی بولنوب اول دیاره داروغه قویوب ضبط اتدردی لر صکره
- مرزبوم عجم پور اردبیل النده مفتوح و ملام اولیجاو ملکیت آرزنجانه
18. دنی عجم مدی در بزم شیرمز ایله فتح اولنسن در دیو ولایت آرزنجانه
- بیسن عظیم کتورب قهرله اول طرفری ضبط اتدیلر مضرت پادشاه بهشت آشیانک

3 MDAHL ایلدی R ایلدی

MDAHR اکناف L اطراف

5 AHRL معرکه گاه MD معرکه

MDAHL ظفرد تکاه R ظفرد تکاه

MDAH فیزانه 9 RL و فیزانه

MDAHR و کیر و داره 13 L و کیر و داره

D'AL آرزنجانه 14 MDHR آذربایجان

D'AH آرزنجانه 15 M آرزنجانه DR آذربایجان

MDAHR داروغه 16 L بر داروغه

MDAHL آرزنجانه 17 R آذربایجان R^x آذربایجان

MDAH مدی در 18 RL مدودنده در

MDAHR آرزنجانه L آرزنجانه

indeed take possession of many countries and regions.

With the arrogance born of the pomp resulting from territorial conquest, and with the appearance of his star of world-subjugation, [Shah Isma'īl] even fitted out an army for the purpose of attacking certain places on the confines of Trabzon. But the brightness of the sun of prosperity of His Majesty Sultan [Selīm], whose home is in heaven, sent out rays to the borders of Trabzon, and his victory-giving shade was a shield and screen against the assaults of enemies. Fighting and tumult broke out many times, from both sides, and on the battlefield, which was the seat of success, the victory-sheltering army of Selīm's men was made successful and victorious, and the enemy's troops were vanquished.

The band of heretics and apostates led out an army; they frequently resolved to stir up trouble.

They made many trials, on several occasions; [but] nothing can help to ward off the arrow of calamity.

They were routed and took to flight; now falling, now rising, they ran away and escaped.

For an effeminate man does not, it seems, hold his chest firm towards an arrow; would a fox confront a lion?

It would not be fitting for the basest men to be made victorious; if the sun rises, can darkness endure^[116] the light?

The disposition, which had the quality of the hūmā, of His Majesty Sultan [Selīm], whose home is in heaven, (may God illumine his resting-place,) was inclined towards world-conquest, and [even] in the first bloom of his youth, nothing was an obstacle [to him] in the matter of battle, war and combat.

The city of Erzincan^[117] is near to Trabzon. As a result of changes and alterations which had taken place on the borders of Persia, the province of Erzincan was, at that time, without a governor. [Sultan Selīm] set an officer (dārūga) over that district and caused it to be brought under his control.

Later, when the land of Persia was in the hands of the son of Ardabil, conquered and ceded [to him] intact, that monarch, asserting that "The domain of Erzincan also is [part of] the frontier of Persia and has been conquered by our sword", brought a great army to the province of Erzincan and seized those districts by force. His Majesty Sultan [Selīm], whose

- 1 بو فصوصه کمال انفعال ده اولوب رای مینت آراری مقتضی اولدی^۷
- 2 عکر ممالک کیر و مجاهدانه فتح تأثیر ایله آرزنجانه^۲ ملول ایلیه لر
- 3 بناءً علی ذلله ایادی همیونلرنده اولانه ممالکده و اطراف و اکنافده
- 4 مها امکه عکر فیروزفر مبارزانه فتح آور مع ایدوب کندولر
- 5 بالذات میس بیکراجه^۳ آنجم شاه^۴ ایله آرزنجانه اوزرینه واروب
- 6 ضابطانه^۵ اعجام^۶ ایله بی نه یاه بنک و مرب ایدوب شمیر روانه کیر و تیغ
- 7 مره تأثیر ایله^۷ فیح^۸ بهانی عدویه تنک ایدوب قوت قاهره^۹ فروانی ایله
- 8 آرزنجانی فتح ایدوب عنایت فتح بلبل ایله عزت شاه نصر میل میتر
- 9 اولیجا اول دیارلری ضبط و تسخیر اتدی لر لکه بو فصوص بناب
- 10 بیت مکانه و فلدا آشیانه^{۱۰} بابالری مرموم^{۱۱} لطاره^{۱۲} بایزید خانک
- 11 انار الله برهانه مرضی لری اولیوب دفعاتله امکام بهانطاع کوندر ب
- 12 ولایت شرقه متعلقه اولانه اراضی و نوامی به دنل اولندوغنه رضای
- 13 همیونم یوقدر دیدگری ابلده^{۱۳} طبع کزیه لری رضای والد^{۱۴} کامکارلرینه^{۱۵}
- 14 مطیع و تابع ایدی اول ابلده^{۱۶} صکره ده^{۱۷} اول بانبه^{۱۸} تعرضه^{۱۹} مایل اولیوب
- 15 اکنافی عجمده ال بکدی لر مضرت پادشاه زیمانه^{۲۰} طوتک کمال شجاعت
- 16 و سهابت لری قلوب اعداده کوه شکوه خاطر فحیت^{۲۱} رایر دشمنده
- 17 مرامت انبوه اولغله کوردیلر که حدود رومده^{۲۲} د^{۲۳} دید کندو
- 18 آشیانلری موارنده برهای^{۲۴} عدمال^{۲۵} بیسه^{۲۶} اقبالده بر شیر فرید
- 19 کوهسار بدال ایچنده بر بیر^{۲۷} صیدنویددر^{۲۸} انوکه قتال و بنک

1	R ^۱ که ^۷	2	MDAHR آرزنجانه
5	MDAH آنجم شاه	RL	آنجم شاه
6	MDAHR اعجام	L	عجم
7	MDAHL فیح	R ^۲	عرسه ^۸
10	L و مغفور له ^۷		
13	MDHRL کامکارلرینه	A	کامکاره
14	MDAL صکره	HR	صکره ده
	MDHRL تعرضه	A	تعرضه قانغه
17	MDAH د	RL	بر د
18	MDAH عدمال	RL	عدفال
	MDAL بیسه	HR	بیسه
19	MDAHL صیدنویددر	R	نوددر

home is in heaven, was angered in the utmost degree by this matter, and his prosperity-adorning judgement required that he should go into Erzincan with kingdom-taking troops and with warriors for the Faith, whose effect was conquest. Accordingly he collected, in as large numbers as possible, troops whose splendour was victory, and conquest-bringing champions, from the territories which were in his royal possession and from the surrounding districts, and he himself went in person, with the immense army whose glory was as the stars, against Erzincan. He fought and did battle with the officers of the Persians on a vast scale. With the life-taking scimitar and the death-effecting sword, he made the wideness of the world narrow for the enemy. He captured Erzincan with overwhelming royal force, and when, by the grace of the All-Glorious Opener of all ways, Whose state is mighty, [this] fine victory had been made possible, he took control of and subjugated those districts.

However, this matter was not agreeable to His Majesty, whose place is in paradise and whose home is in eternity, [Sultan Selīm's] father, the late Sultan Bāyezīd Khan (may God illumine His proof), and he repeatedly sent world-obeyed edicts saying: "I do not give my imperial consent that there should be any interference in the territories and districts which belong to the domain of the East." For that reason, and because his exquisite nature was obedient and submissive to the will of his powerful father, [Sultan Selīm] did not thereafter incline to making assaults in that direction, and withdrew from the confines of Persia.

The consummate bravery and augustness of His Majesty Sultan [Selīm], whose might was equal to that of Narīmān, appeared [like] a mountain of grandeur to the hearts of [his] adversaries, and became [like] a large wound in the minds of [his] enemies, the secrets of which were fear. They saw the situation thus:

"He is an effective barrier on the frontiers of Rūm, a hūmā, whose quality is auspicious, in the vicinity of his own abode, a unique lion in the forest of good fortune, and a tiger, whose good news is of prey, in the mountainous region of combat. To fight and do battle with him,

- اول دلاور جا به آور ايله رز مه آهنك مقيقتا كرسيمه نام وننه
- 2 در ديو عداوت و ستيزي ترك ايدوب الجي لر كوندروب ميانلرنده
- محبت و مصافات ارالرنده سوذت و موالات اولغه اقدام
- 4 واهتمام ايليوب اطراف و بوانبده اولاه ولايتلك فتوح و استخلاصه مشغول و متصدى اولدى لر⁵
- 6 بارشديلر قزلباس ايله اول دم قليج بقمايه قنده اقيه دم
- مقرر ايدو لر صلح و سلامي رعيت لر بوله دايم فلامي
- 8 ولايت امه اوله اولايه و مشيت زواله ايريشه رسم كدورت
- قبول اولدى نياز ايكي طرفده قبولر آيدى لر لك شرفده
- 10 عجب در صولت شمير عجب در ادات فوق آتسه ده² لهج در
- مضرت ياد شاه بهشت آسيانك انار الله برهانه شاه رفعت
- 12 مقام لري بلند و آسمانه و سعيت خاطر عاظر جواهر ارتسام لري ارجمند
- و كيوايه هتت ايدى ضمير منير لري دواير روى زميه ده اولاه
- 14 اقاليم و مملكت لر كبي³ و معتده⁴ اولوب هرگاه⁷ كار باره⁶ فراست⁸ و افكارى⁹
- منازل علياي كمالته قونوب كويوب جواهر معارف و ايقانه
- 16 و كواهر فضائل و عرفانه اله كتور مكه طالب و بالب هر زمانه ده
- پاه مرام⁷ و آرزوي⁷ نجيسته فرجام لري² جمع بنود مآرب و آمال
- 18 فرمنده فال اعظه تخير ممالك قلوب هم مصحوب قاسغه هونالك
- راغب² ايدى لر طبع هميونلري هواره كسب كمال ذمه صفا مقرونلري

MDAR اولغه HL اولغه 3

R بارشديلر⁵

L و آتسه ده MDAHR آتسه ده 10

L مبوط و وبيع R مبوط و و معتده MDAH و معتده 14

MDA كار باره HRL كار باره

L و افكار لري MDAHR و افكار لري

MDHR و آرزو و نجيسته فرجام لري A و آرزوي نجيسته فرجام لري 17

L و آرزو و نجيسته فرجام لري

AH^xRL و راغب MDH راغب 19

to resolve upon war with that courageous one, that fierce beast, truly is to break the bottle of reputation and honour."

Upon this consideration, they^[118] gave up hostility and strife and sent envoys. They made resolute efforts and took great care to maintain love and sincerity, friendship and mutual reliance between [themselves and Sultan Selīm], and busied themselves with and applied themselves to the conquest and appropriation of the surrounding and adjoining districts.

He made peace with the Kizılbaş at that time, so that no sword should come out from its sheath and no blood flow;

So that he might establish concord and amity, and the ra'iyets might find lasting prosperity;

So that there should be security in the province, and no terror, and all trace of grief should fade away.

Petitions were accepted from both sides;^[119] they opened gates on to the path^[120] of honour.

The onslaught of the sword is an extraordinary thing; it is an instrument of terror, a flame in the fire.

The high-stationed nature of His Majesty Sultan [Selīm], whose home is in heaven, (may God illumine His proof,) was exalted and of sky-like compass, and his fragrant, gem-marked mind was noble, its aspiration reaching to the planet Saturn.^[121] His light-giving consciousness, in breadth of compass, was like the zones and countries contained by the circles on the face of the earth;^[122] the caravan of his discernment and thoughts was constantly halting and moving on among the highest stations of accomplishments; he would strive successfully to obtain jewels of the sciences and of certainty, and gems of excellent attainments and of knowledge; as the army of his happily-concluding wishes and desires was always levying troops of auspicious aims and hopes, he was ambitious and eager to conquer the dominions of the hearts which are accompanied by aspirations. Since his royal disposition was continually occupied with the acquisition of perfection, and his tranquillity-linked mind was always engaged in con-

- دایماً ملاحظه امور عادت اشتعالده اولغیره جمله آفات ومیره لری
- 2 ارباب علوم و عرفانه ایله مصاصبته مخصوص مجموع اوقات مرت
- قریه لری اصحاب تواریخ وایقانه ایله الفت واتحاده منحصر ومحصور اولمیدی
- 4 جهانده بکزمز نینه علومه قرو یرلر شبیه اولنز کومه
- علوم ایله جهان اولور مخر
- 6 علوم ایله کدالر شاه اولورلر
- 7 علوم ایله اولور مقصود مامل
- 8 تدارکدر علومه باس وبوغی که مه غلغ اولور دولت اروغی
- نظر عادت اثرلرنده بو قضیه معلوم وظاهر ومبرهه بو مسئله
- 10 مقایه رسوم کوه کبی مشهور دروشه که عالتک فناسی محققه
- دنیاک بقاسی غیر مصدور صیف ومتا مرورده لیل ونهار
- 12 متصل عبورده سلطانر کلوب کچمکده پادشاهلر قونوب کومیکده
- لکه جمله امورک وبوده کلهسی اسباب ایله هر فانهیه ولوج ودفول
- 14 فتح باب ایله مجموع منکلاتک انکشاف ومالی کتاب ایله در لاجرم
- کزیده ناسی اولانه فرقه نامیه علماشاه عادت اقتباسی زمره فضلا
- 16 وبلغا اولدوغنه بناء مرمومک اول دیارده افتلاطاری ارباب علوم ایله
- اولوب مالات جهانیه اطلاع بیلارینه مالک فصوص لطنت وفلافت
- 18 دیارلرینک اوسع واسلم ولایتلرینه مالک اولوب رای جهان آرالی
- جمله مالاته شامل وواقی افکار صایبه اصابت خالی همه اطوار جهان

- 6 MDHR علومیه AL علوم ایله
- MD هلاک M^xAHRL هلال
- 7 MDAHR علومیه L علوم ایله
- MDHR نوریه AL نورله
- 8 L فکر MDAHR غلغ
- L وبنانه MDAHR دنیاک
- 13 MDAH دفول RL ودفول
- 15 om. M M²DAHRL فرقه
- 16 A' مرموم مبرورله A مرموم MDHRL مرمومک
- 17 HR اطلاع MDAL اطلاع
- 18 om. R MDAHL واسلم
- 19 MD واقی AHRL وواقی

sideration of the things which comprise happiness, all his moments and hours had been reserved for the society of men of learning and knowledge, and the whole of his joy-linked time had been devoted exclusively to familiarity and friendship with historians and men of certainty.

Nothing in the world resembles the sciences; ^[123] dry places are not like vineyards.

By means of the sciences, the world may be subjugated, just as the world is illumined by means of the sun.

Through the sciences, beggars become kings; from being crescents, they become full moons.

Through the sciences, the desired object is attained; it is through the presence of light that lanterns become radiant.

The chief and leader of the sciences is the making of necessary preparations, since goodness of character is the young shoot from which success grows. ^[124]

In [Sultan Selīm's] happiness-effecting view, this matter was known, evident and proven, and this proposition, the marks of which are truths, was as renowned and as conspicuous as the sun: that the transience of the universe is certain, and the permanence of the world is unsubstantiated; that summer and winter pass by, and night and day are continuously fleeting; that sultans come and go, and monarchs encamp and move on; and yet, that the coming into being of all things is through causes, entry and penetration into every house is through the opening of a door, and the uncovering and solving of all difficulties is through books. Since, necessarily, the saved group which is the élite of mankind, whose dignity is that of the 'ulemā and whose acquisition is happiness, is the class of accomplished and eloquent men, it was with men of learning that the late [Sultan] used to mingle in that country. He followed the paths leading to conversance with the facts about the world, and acquired possession of the most extensive and intact dominions of the regions pertaining to the subject of Sultanate and Caliphate. His world-adorning judgement became comprehensively informed about all situations, and his sound, insight-displaying

و بهانیه متفطره و عارف اولدی لر^۱

2 ضمیری لوح محفوظ معانی

رموزات بهانه اولدی واقف

4 بهانه کیرلک اموریه بلدی بالذات

فنونه لطنت ده ماهر اولدی

6 ممولی اولدی فکرینک نکاته

اوکنده آشکار امر نهانی

قمو اسراره دوشدی ذهنی عارف

ندر اوکرندی کوردی^۲ صالح و آفات

سما لطفه ابر ماطر اولدی

ایرشدی علمی مال کایناته

فصل ثالث ماله محرومه عثمانیده اولانه پناه

8 ظفریناه اموالی ایله عتبه عالم پناه فاقانی ده^۳ مرتب اولانه وزراء

عظام عجایب پیام بیانی در سده عثمانیه ده تخت نشینه اولانه

10 لاطیه کرام عثمانی و فواقیه فغام بهانبنانی پادشاهانه

اقلیم عدالت و نصفت و کشور کیرانه ماله اماسه و مروّت

12 ایسی لر هر برینک ایام هایونلرنده وقوع بولانه مابرانله تفصیلی

معلوم طباع لیمه معارف مناسانه بلاغت شعار و مفهوم ضمیر

14 مکت سرار فضایل اقتبانه فصامت دثاردر ماله کفار خاکسار

ضاللت تبارده شمیر برانه ظفرنکار تیغ قاطع الاعنانه مانه

16 کذار ایله اقلیم لر و مملکت لر فتح ایدوب ونه آسمانه ارتفاع و سما

بروج قلعه لر و مصار لر کناد قلوب لواء اسلام عادت خربانی

18 اوج علیینه افراشته ایلملردر دیره مبینه امرنده اقدام لری

و تروج^۴ شرع کزیه فصوصنده اهتمام لری آرایسی صفات شهرور

1 L ایدی لر MDAHR اولدی لر 1

2 HR افر MDAL امر 2

4 L بلدی MDAHR کوردی 4

8 MDA فانی ده HRL فاقانی ده 8

L و سما بروج MDAHR و سما بروج 16-17

17 om R MDAHL اسلام 17

18 MDA ایلملردی HRL ایلملردر 18

19 MDARL و تروج H و تروج 19

thoughts became discerning and knowledgeable about all the ways of the world and of its inhabitants.

His mind was a Preserved Tablet of realities, in the presence of which hidden things [became] clear.

He became conversant with the enigmas of the world; his intellect became acquainted with all mysteries.

He became personally aware of the affairs of world-conquest; he learnt and observed what peace and calamities are.

He became proficient in the arts of sovereignty; he became a raining cloud in the sky of benevolence.

His mind acquired a comprehensive grasp of subtleties, and his knowledge attained to [an awareness of] the condition of the universe.

Chapter Three: An account of the condition of the victory-sheltering ["feudal"] army which was in the Divinely-protected Ottoman dominions, and of the great viziers, concerning whom there is news of strange things, who were marshalled at the imperial court, the refuge of the world.

The noble Ottoman Sultans, and the illustrious, world-protecting emperors, who have sat on the throne at the Ottoman court; have been sovereigns of the realm of justice and equity and kingdom-conquerors of the dominions of beneficence and manly generosity. The details of the events which took place in the imperial days of each one of them are known to the sound natures of those who are versed in the branches of knowledge and whose inner garment is eloquence; they are understood by the minds, the secrets of which are wisdom, of those who have acquired excellent accomplishments and whose outer garment is correct, elegant speech. From the dominions of the abject infidels, whose lineage is spiritual error, [these Sultans] have conquered regions and kingdoms with the keen, victory-depicting scimitar and the neck-cutting, heart-penetrating sword; what fortresses and castles, lofty as the heavens and with towers merging with the sky, they have opened up; and they have raised the banner of Islam, the outcome of which is prosperity, to the apogee of the highest heaven. Their persevering endeavour in the cause of the true religion and their diligence in the matter of promoting^[125] the [Divinely-] chosen ṣerī'at are the adornment of the pages of the months and epochs.

- و دهورد در فتومات بميله که اگردنه صدور 'ظهور' اتس در نه قروه
- 2 ماضيه ده^۷ ادوار سابقه ده انگره امثال و نظایری 'واقعات' و موادک
- وقوعی غیر مستورد^۳
- 4 لواء شرعی منصور ایلس لر
میراغ دینی یرنور ایلس لر
- نکونر اتدی لر اعلام کفری
اوروب طامشه صدی لر جام کفری
- 6 پلیپالر اوشندی صدی ناقوسی
شریعت موسی ایله یاندی فانوسی
- کلیارده اولدی جای انجیل
مقر^۴ و منزل آیات^۵ تنزیل^۶
- 8 شرف و یردی اذانه لر بام^۷ دیره^۸
کلورلردی ملکر جمله سیره
- خصوصا^۹ 'رور' شاهانه غزا^{۱۰} آیینه برهانه لاطیه مغفرت کزیه
- 10 آب روی لاطیه عثمانیانه ملک بوی فواقیه قدسی نشینانه
- زوار رمت بن نیازی فاتح قطنطینیته مرموم لاطیه محمد فانه غازی
- 12 انار الله برهانه یادشاه^{۱۱} سرافراز ممالک پناه هماهراز ایدی که شاه لرده
- امتالی نایاب و معدوم کشور کشارده اقرانی نامعلوم در^{۱۲} زماننده
- 14 لواء شرع مبیره قبه^{۱۳} عتیقه بلکه سراج دایره^{۱۴} علیینه میقوب بهانده
- نه آله مانند بر پادشاه عالم پناه جنبانه شبیه بر نورو ممالک نگاه کلس دکدر
- 16 ابل فتوماتنه فتح قطنطینیته^{۱۵} شاهد و کواه در^{۱۶} که بو شهر بنت مکمل
- و فردوس مثال مقیقتا روی زمیبرده فال عرصه کاینات ایچره
- 18 پای زیبای دنیا به زریه فلخال در دیره اسلام ایله کفار لیام
- اراسنده^{۱۷} دید ذو القرنیه مثالنده بحریه متقابلیه میاننده

- 1 M ظهور DAHRL وظهور
- 2 RL ونه H^x نه^v
- A وواقعات MDHRL واقعات
- L مشهوردر MDAHR مستورددر³
- L و تنزیل MDAHR تنزیل⁷
- MDHR دیره AL دیره⁸
- D رور MAHRL رور⁹
- L بر پادشاه MDAHR پادشاه¹²
- L² مفقود و نامعلوم در MDHRL نامعلوم در¹³
- R شاهددر MDAHL شاهد و کواه در¹⁶

The occurrence, in bygone times or in former ages, of any events or happenings similar or parallel to the fine conquests which have issued and proceeded from these [monarchs] is unrecorded.^[126]

They have made the banner of the ṣerīʿat victorious; they have made the lamp of the Faith full of light.

They have turned the flags of unbelief upside-down; they have struck the chalice of unbelief against a stone and shattered it.

The crosses have been broken to pieces and the bell has been smashed; the lantern has been lighted with the candle of the ṣerīʿat.

In the churches, the place of the gospel has become the seat and home of the verses of the Divine revelation.

The recitations of the ezān have conferred honour upon the roof of the monastery;^[127] all the kings have been coming to look.

In particular, the chief^[128] of the monarchs whose custom is the ḡazā, the proof of the sultans who have been selected for Divine pardon, the glory of the Sultans of the Ottomans, the musk-scented one among the emperors who are seated in heaven, the one who is worthy of the mercy of the Self-Sufficient [God], the Conqueror of Constantinople, the late Sultan Meḥemmed Khan Ġāzī, (may God illumine His proof,) was an outstanding sovereign, a refuge of dominions, and an intimate companion of the hümā; his like is not to be found and non-existent among monarchs, and his equal is unknown among the conquerors of countries. In his time, the banner of the clear ṣerīʿat rose up to the vault of Capella, and even to the crown of the sphere of the highest heaven. In the [whole] world there has not come a sovereign, a refuge of the universe, who is like him, or a monarch, a custodian of dominions, who is comparable with His Majesty.

The conquest of Constantinople is a witness and testimony to the finest of his conquests. For this city, heaven-like in form and resembling a garden of paradise, is truly the beauty-spot on the face of the earth; within the area of the whole creation, it is the golden anklet for the beautiful foot of the world. Between the religion of Islam and the base infidels it is like the impenetrable Rampart of Zuʿl-Ḳarneyn,^[129] and between the two confronting seas it is a wondrous partition and an

فاصله عجیبه و باروی دید^۲ که مقالی معدوم نابدید^۱

2	جہانک عرصہ سندنہ یوفہ مقالی	ہشت فلندہ بکزر در جمالی
	ایک بحر اوستنه شهر معظم	یکس روی آرضہ سور اعظم
4	مزینہ در برومیلہ مصاری	ملکہ اوزرہ اسالی استواری
	ایچندہ وار یدی ^۲ کوه بلندی	کوزہ اصغر ^۲ ہاوند و مرندی ^۱
6	نیچہ وادی لری صحراری وار	نیچہ میدانلری زیبالری وار
7	رالر در محلاتی سراسر	معلّا شہنشیہ لری اوبہ ہر
8	عدیل اولز مصر بر کویہ سینہ	گر ^۲ کرم اولیچو کردونہ سینہ
	ایا صوفیہ مقالی در بناک	یوزی صویں در روی جہانک
10	یہ ایوبک صفای قبر یگی	زر اتمدر مقیقت روی خاک
	طراوت لری کہ قونسی اکودردہ	ہشت عدنہ بکزر در نظرده
12	سرای شاہ منزل در رورہ	دونر ہر صبحدم دریای نورہ
	قلاتالی فرنگستانہ بکزر	تہ زیبا ایچندہ جانہ بکزر
14	ماللہ محییہ روم بعنایۃ اللہ الحق القیوم دیہ ^۲ امدی ^۲ و شرع ^۲ متیہ ^۱	
	محمدی علیہ الصلوٰۃ والسلام پادشاہ لرینک ^۲ سرای ^۱ سرورانجامی	
16	و تخت معلای فلک مقامی در بلاد بنت آبادنک ہر شہری مأوای مجاہدینہ	
	قراہ ہشت نہادینک ہر قریہ سی منزل و قرار گاہ مرابطینہ در	
18	ہر مقامی علماء دیہ ایلہ ملو ہر جانبی فضلی اہل یقیہ ایلہ ^۲ طیطلو ^۲	
	صوامع قدس جامع شیوخ الکبیرہ ایلہ مشرف و مصفی جوامع نورلوامعی	

1	MDAHR دید	L دید
	MDHR نابدید	AH ² L و نابدید
3	AHRL ارضہ	MD راضہ
5	MDAHR یدی	L ایدی
	MDAHL نہاوند و مرندی	R نہادندہ مرندی
7	MDAHR رالر در	L رالر وار
8	AL گر	MDHR گر
11	MDAHL بکزر در	R بکزدی
14	L مبیہ ^۲	
	MDAHR مبیہ	L مبیہ
15	HRL سرای	M ² DA اورنک
18	MDAHL طیطلو	R طیطلودر

effective fortification, the like of which is non-existent and not to be seen.

It has no match within the area of the entire world; its beauty is like the heaven of eternity.

[It is] the great city upon the two seas, [with] the greatest wall [ever] constructed on the face of the earth.

Its fortifications are embellished with their battlements; its stable foundation is upon the Fish. [130]

It has within it seven lofty hills; it has no regard for Nihāwand and Marand. [131]

How many valleys and open plains it has, and how many public squares and beautiful women!

Its districts are made up of palaces from end to end; the elevated bay-windows are on a level with the apogee.

Cairo would not be equivalent to one of its back streets; when it becomes hot [with warlike fervour], it braces its chest against Fortune's wheel. [132]

Hagia Sophia is like the gardens of paradise; it is the glory of the face of the world.

The brightness of Eyūp's holy tomb has truly made the face of the earth gold.

The freshness which has alighted upon Üsküdar is like the heaven of Eden to the beholder.

The palace of the monarch is a dwelling-place of joy; at every day-break it turns into a sea of light.

Galata resembles the Frankish lands; it is like the soul within a beautiful body.

By the grace of the Ever-Living, Eternally Self-Existent King, the Divinely-protected dominions of Rūm are the palace, whose effect is joy, and the exalted throne, whose place is in the firmament, of the sovereigns of the religion of Aḥmad and the firm ṣerī‘at of Muḥammad (upon whom be blessing and peace). Every city of its paradisian regions is a home of warriors for the Faith; every one of its heaven-like villages is an alighting-place and abode of frontier guards. Every place in it is filled with learned doctors of religion, and every part of it is absolutely full of erudite men possessed of sure and certain knowledge. Its religious houses (ṣavāmi‘), [133] whose assemblies are endued with holiness, are ennobled and purified by ṣeyḥs who follow the way of piety; its mosques, which

1. ارباب رُوحِ ناکیه^۱ ایله مزیتِه و معلا در طایفه اجنادی مرابطلر
2. غازی لر سیاه ظفریناهی مجاهدلر نه مجازی لردر مرموم لطاره
- بایزید خانه علیه الرمة والغفرانه زمانه کلنجه عتبه علیای عثمانیه ده
4. عادت وقانونه جمله ماهانه عالی شانک قاپولری مدود اولمایوب
- مکشوف اولوب هر پادشاه عادت مألوفک عز مضور موفور الحبور لرنده
6. تدابیر لطننت وقضایای مجاهدیه مشاوره اولنانه ارکانه دولت
- واعیانه لطننت لری اول زمانه نکه^۷ پیرلری پیرلری قدم لری که اصیل
8. اولوب ابا عه بد آتانه عادت آشیانه نکه^۸ مردم زاده لری
- کمال معارف و فضایل ایله معور آزاده لری اولوب مقیقتا لمانه لر
10. یاله اعتقاد لر نسبت و تعصب ده عاری مو شناسی لر مرمت
- استیناسی لر صالح^۹ و متدیته لر^{۱۰} اولور لردی جناب شریف لرنده مقدمه
12. عدول اولو کنانه طریقو ارتشایه لولک بویک بریمه یا لرنده قراکوه
- پاه ایدی بو اوصاف ایله معور و موصوف اولماینجه کنه پادشاه
14. وزیر اولزدی مردم زاده اصیل اولیوب لکه عتبه علیا لرنده بلنوب
- آداب و تعلیم ایله مرتی فضایل و معارف ایله معور و معلا اولسی
16. بنده لرده^{۱۱} ایریشور^{۱۲} که کرو^{۱۳} وزارتت تمام مستحق و لایق اوله اکا دنی
- اول مقام معلایین عنایت ایدر لردی اول دنی پایه وزارتت قدم
18. باصوب اولولر طریقنه مقتدی اولوب دایره مقدمه و منزله
- صداقت ده تجاوز اخیوب دایما علمایین^{۱۴} کندولره مصائب قلوب افاضل ایله

1. L ماکیه MDAHR ناکیه ۱

7. A زمانه MDHRL زمانه نکه 7

7-8. om. L MDAHR پیرلری... عادت آشیانه نکه 7-8

11. R و متدیته M eq. ill DAHL و متدیته لر 11

16. L کسه^{۱۵} 16

MDAHR کرو H^xL که

19. R^xL علمای R علمای MDAH علمای 19

radiate light, are adorned and exalted by the steadfast and devout. The body of men who compose its armies are frontier guards and gāzīs; its victory-sheltering troops are warriors for the Faith - and what requiters they are!

Up to the time of the late Sultan Bayezid Khan (upon whom be mercy and forgiveness), the custom and law at the exalted Ottoman court was as follows. The gate of all the illustrious monarchs would not be closed, but kept open, ^[134] and their high officials of the realm and great men of the Sultanate, who were consulted about measures of state and about the affairs of the warriors for the Faith, in the glory of the joy-abounding presence of each prosperity-accustomed sovereign, would be the elders and leaders of that time, who were of noble stock and who, by ancestral tradition, were [free]men (merdūmzādeler)^[135] of the court which is the abode of prosperity, and its free [servants], enriched by perfection in the various branches of knowledge and in excellent accomplishments; truly, they would be Muslims, men of pure beliefs, respecters of right who were free from spite and partisanship, familiars of compassion, good and pious individuals. In their noble view, deviation from justice was a great sin, while following the path of venality was a serious crime and, according to them, a dark pit. When a person was not enriched with and possessed of the qualities just described, he would not become vizier to the Sultan. [However,] if [a person] was not a freeman, of noble birth, but graduated from among the slaves who had been nurtured at [the Sultan's] exalted court, trained by rules of conduct and by instruction, and enriched and elevated by excellent accomplishments and the various branches of knowledge, again he would be completely deserving and worthy of the vizierate, and [the Sultan] would bestow that exalted status upon him, too.

He, ^[136] for his part, having entered upon the rank of vizier, would follow in the path of the great. He would not overstep the bounds of the sphere of justice or the state of loyalty. He would always make the 'ulemā his companions, consult with the most distinguished men, and

- مشورت ارباب قانونه ايله مسره معامله وموافقته ايدرلردى
- 2 افراد آفریده ده^۲ بر^۲ فرده ظلم وتعدی اتمک و اترمکه رضالری اولیوب
- عالم طولوسی مال ومنال اولسه سیم^۳ وزره^۳ ومواهره التفات لری
- 4 اولزدی زمانلرنده میل ونسبت وتعضب وغضب وخیانت^۷
- وارتسا ايله کسیه^۴ منصب ویرمکده اولو کناه ومبریمه یونیدی
- 6 ملامی ماده^۵ شرح قویسه مطیع ومنقاد قوانیه قدیمه اوزره مصالح
- ملین کورمکده انصافه معتادلر ایدی بو طریقار ايله آراسته
- 8 اولدقدیه صکره ممالک معوره ده رعایا^۶ سرور ودشمنانه ملک وملت
- مقهور ایدی بو منزله^۷ علیایه ایریشوب تمام مستحور اولاینجه کسیه^۸
- 10 وزارت ویرمزلر ایدی وعقبه^۹ عالم پناه عثمانی ده قدر^{۱۰} وجلالت^{۱۱}
- وعظمت ومراتب بهیته^{۱۲} لطنت وفلافت که بو مقام ومنزلت
- 12 علیایه ایرشس در لاشک^{۱۳} فیه نتایج واسباب غیرانتسابی مجموع
- مهقات^{۱۴} لطنت^{۱۵} ومصالح^{۱۶} اموال^{۱۷} فلافت دبیر صامب تدبیر وکاتب
- 14 ماهر آصف نظیرله عهده سنده اولدوغی ايله در

دبیر کاملک تیغ زبانی	راسر فتح ایدر ملک بهرانی
16 دبیر کاملک رأی متینی	اله بایز درر روی زمینی
دبیر کاملک دستنده اقلام	اولور کاهی عجب در اردها خام
18 کهن لطفیله ^{۱۸} جابه پرور درر اول	مذاقه شهد ايله ^{۱۹} شکر درر ^{۲۰} اول
دبیر کاملک هر نفس طبیی	مریص ملکته اولور طبیی

M فریده ده	M ² DAHRL آفریده ده ²
om L	MDAHR بر
L وزر	MDAHR وزره ³
H ² وخیانت	H ^۷ وخیانت ^۷
AL کنه یه	MHR کسیه ⁵
L معور ورعایا	R معور رعایا
MDAH معوره ده رعایا	8
AL کنه یه	MHR کسیه ⁹
R و لطنت	MDAHL لطنت ¹³
L و اموال	MDAHR اموال
A لطفله	MDHRL لطفیله ¹⁸
HL شکر درر	MD شکر درر
AR شکر درر	18

maintain good, harmonious relations with the people concerned with the ḳānūn law. He would not consent to act unjustly or oppressively towards a single created being, or to let anyone else do so. Even if it were a case of enough wealth and possessions to fill the world, he would have no regard for silver, gold or jewels. In the time of [such viziers], there was no greater sin or crime than to give a state office to anyone through personal inclination, spite,^[137] partisanship, anger, treachery or the accepting of a bribe. They were all obedient and submissive [in following] the highway of the true ṣerī'at, and accustomed to acting justly in settling the affairs of the Muslims in accordance with the ancient laws (ḳavānīn). After [everything] had been arranged in these ways, the re'āyā in the prosperous dominions were happy,^[138] and the enemies of the state and the Faith were [left] subdued. The vizierate would not be given to anyone who had not attained to the most exalted condition just described, and was not completely deserving.

There is no doubt that, at the Ottoman court, which is the refuge of the world, the beneficial effects and means of power, glory and greatness, and of the magnificent [high] positions in the Sultanate and Caliphate - to which most exalted status and rank [the man who is made vizier] has attained - are due to the fact that all the important concerns of the Sultanate and the matters relating to the affairs of the Caliphate are in the charge of a secretary (debīr),^[139] whose measures are well-directed, and an expert scribe (kātib), who is the equal of Āṣaf.

The sword of the excellent secretary's tongue conquers the kingdom of the world from end to end.

The excellent secretary's firm opinion is that it is permissible for him to take^[140] the [entire] face of the earth.

In the hand of the excellent secretary, pens sometimes become dragon-like - it is amazing!

At other times, he nourishes the soul with his kindness; he is honey and sugar to the taste.

Every sweet-scented breath^[141] of the excellent secretary becomes the physician of the sick person in the kingdom.

1. یق و قلم توأمانه خامه و منجر شريك العنانه در ثبوت دعویده
2. اکیسی بیله بیته قویعه ظهور نتیجه نیته ده هر بریسی مقدّمه مستقیه
3. انرلز قوام ملك مرتبه هلكه در لکه قلم ده منافع کثیر قلم مبارک
4. ضمیر روشنای ملكه شمس منیر ازاله دیجورده مهر مستنیر در قلم
5. ایله شمیر بولنور یق ایله قلم بولونمز زیرا قلیجه کاری خرابلور
6. ویرانه لور بیدادلور در قلمه سودی معورلور و شهر لک و آبادلقدر
7. اول زمانه کاتبه اعالم عثمانیه نه مقیقتا انتظامی بر قاج وزیر آصف
8. نظیر ویر قاج دبیر بن نظیر سحر تخییر ایله اولمدر باری اوایل لطنت
9. بایزید فانی ده اولوب قدیم بر مقدار ووریلو کلوب مقرر ایکه مرمومک
10. مزاینده نوع فتور اعتدال طبیعتنده قصور اولغیره اموال مملکت
11. قصد و شعوره التفات اتمیوب کیدرک آتانه عادتده وزارت
12. استحقاق ملامظه سی متروک اولوب اما نیته ده شهرزاده ایکه ایچرو
13. فدمترنده اولاه بعضی بنده لرنی تیزمک مرتبه بالایله ایر شدورب وزیر
14. طایفه طواشی ده بعضی دمی سریر صدارته کتورب مشیر صامب
15. تدبیر ایلدی لر سرای ده پرورده اولسی خالی ذهر لر مراسم لطنت ده
16. عامی لر اولوب فلافتده کم نامیلر تدابیر امورده قاصر العقول وقلیل الفهوم
17. آراء انتظام ملکه ضعیف القلوب ونحیف العلوم کهنه لر سریر وزارتده
18. حکم پذیر و قضا تأثیر اولدی لر
- وزیر اولدی کیچوب صدره صبی لر | علوم کورمسی بلرز غبی لر

1. L و دعوا ده MDAHR دعویده
2. L مستقیه در MDAHR مستقیه
4. L بدر MDAHR مهر
6. D بیدار لقدر MAHRL بیدادلور در
7. L مهر انتظامی MDAHR انتظامی
10. MDAL طبیعتده HR طبیعتنده
16. om. A MDHRL کم نامیلر

The sword and the pen are twins; they are partners at the reins. In the establishing of a case, the two of them together are a firm, positive proof, and for the coming about of sublime results, each of them is a direct prerequisite. Without them, the proper condition of the state reaches the point of destruction. However, in the pen the benefits are [more] numerous. The blessed-minded pen is the illuminating sun [which provides] the light of the kingdom, and the radiant sun in the dispelling of darkness. The sword is found with the pen, but the pen is not found with the sword, because the effect of the sword is ruin, desolation and injustice, whereas the profit brought by the pen is [a condition of] populousness, cultivation and prosperity.

Up to that time, ^[142] the orderly administration of the Ottoman lands had really been due to a few Āsaf-like viziers and a few incomparable secretaries (debīr) who possessed [seemingly] magical powers of subjugation. Although in the early part, at least, of the reign of Bāyezīd Khan, the old order was kept in force and remained fixed in some degree, the late [Sultan], owing to a kind of weakness in his disposition and a deficiency in the balance of his nature, used to take no notice of [a man's] intention as regards the affairs of the realm, or [his] understanding of them. ^[143] Gradually, the consideration of worthiness for the vizierate was abandoned at the imperial court. [The Sultan] rapidly promoted to high rank some slaves of his who had been in his personal service while he was prince (ṣehzāde) in Amasya, and made them viziers; he even raised certain of the eunuchs to the seat of the Grand Vizierate, making them counsellors (mūṣīr) ^[144] and administrators. Empty-minded fellows who had been nurtured in the palace, and people who were ignorant about the established usages of the Sultanate, of no reputation in the sphere of the procedure of the Caliphate, deficient in intellect and of little understanding as regards the management of affairs, and feeble-hearted and weak in knowledge where views about the orderly administration of the state were concerned, became, in the seat of the vizierate, possessed of authority and a decisive influence.

[Mere] boys, and stupid fellows who had not studied, and did not know, the sciences, stepped into the highest positions and became viziers.

مقاربه اولیاسی اهل تمیزه	دکلمر آشنا علم عزیزه
نه در بلنز بری عیب و هنرلر	2 معارفده تپی لر بی نبرلر
هوسنالک و کینه کتر و دونه	زر و زیور ⁷ سور ⁷ التونه مفتونه
طورر مرآت قلبی اوزره یاسی	4 فضا یلده یوه اکننده ⁴ لباسی
اول وارونه بخت لرك مقام معلایه عروبلری ⁵ وذوات ⁵ مفاسد	
6 ساتک زوایای تصرفات ملکه ولوبلری ایله ذاتلرنده انواع کبر و غرور	
طبیعت لرنده اصناف مفاسد و شرور ظهور ایدوب آز ⁷ زمانه ⁷ ایچنده	
8 دبدبه ⁸ مکومت ⁸ سروری ⁸ کمال ⁸ داد ⁸ ودهسی ⁸ و مهتری ⁸ برله ذی شاه	
وکامراه اولدی لر مناصب علیانک نصب و عزلی اللرنده بواهر	
10 واموال و اعمالک مل ¹⁰ وکشادی ذمتلرنده مطلق العنانه اولغله	
بلدکلری اموری اهلنده صورمغه عار ایدوب کندو طبایع هوا	
12 یرست لری مقتضای ¹² نجه عمل قلبی قاعده ¹² مرضیه ¹² و طریقه ¹² مرعیه ¹² عد	
ایدوب بریکی ¹⁴ آلوب ¹⁴ پیدا و بدید قانونه هویدا قلدی لر عدالت	
14 ونصفت اموری مطروح ارتقا ونسبت و تعصب قاپولری مفتوح	
تیغ و تیر مور ¹⁶ وعدوانه ¹⁶ ایله رأفت و شفقت ابامنی مریص و مجروح	
16 ایلدی لر قدیم دنه عالی منصب لر شجاعت مدار شہامت شعار	
اولاه یرار و شیر مرد مرد دلیر اولاه لره توبیه اولنوکلس ایگه	
18 اول اطوار و قاعده متروک اولوب هر ترک سیاهنی و امیر ¹⁸ بر بدبخت	
و شقی و گراه وار ایله اهل قدر ¹⁸ و صائب تدبیر اولدی دنی لر هر محله یه کتخدا	

3	MDHRL	سور	A	ورنه
4	MDHRL	اکننده	A	اکنده
5	MDAHR	ذوات	L	ذوات
7	MAHL	زمانه	DR	زمانه
8	DAHRL	سروری	M	سروری
	MDAHR	داد	L	وداد
13	MDHR	یکی	A	ایکی
	MAHRL	الوب	D	اولوب
15	MDAHL	عدوانه	R	عدوانه
18	RL	قاندہ ¹⁸		
19	AHRL	قدر	MDA'	وقدر

They were not acquainted with precious learning; they had not associated with discerning people.

They were devoid and ignorant of the various branches of knowledge; not one of them knew what are vices and what are [commendable] skills.

[Each of them] loved gold and ornaments and was infatuated with riches, full of wild desires, low, inferior and despicable;

He had no garment of excellent accomplishments on his back, and there was tarnish on the mirror of his heart.

With the rise of those inverse-fortuned fellows to exalted positions, and the entry of persons characterized by evil qualities into the secluded places where the disposal of everything pertaining to the state is enjoyed, every kind of pride and conceit appeared in their personalities, and all sorts of evil and vicious traits emerged in their natures. Through the pomp that goes with the authority of superior rank, and by means of the utmost liberality, munificence and grandeur, they acquired, within a short time, prestige and the power to carry out their desires. Appointments to, and dismissals from, the highest offices of state were in their hands, and the explanation and disclosure^[145] of jewels and riches, and of actions, was unrestrictedly in their charge.

Being ashamed to ask the people concerned about matters of which they [themselves] were ignorant, they considered it an acceptable rule, and a procedure to be observed, to act in accordance with their own whim-following natures; they invented a new way and brought out a new law (kānūn). The concerns of justice and equity having been cast aside and the gates of bribe-taking, spite and partisanship flung open, they made the bodies of kindness and compassion sick and wounded with the sword and arrow of oppression and hostility. Whereas, from of old, the high offices of state had always been conferred upon people who were pivots of courage, distinguished by bravery, capable, lion-hearted, manly and fearless, those ways and that rule were [now] abandoned, with the result that every Turk ^{[146] became a} sipāhī or an emīr, and any ill-fated, erring wretch there might be became possessed of power and administrative authority. Base fellows became kethūdā ^[147] in every city ward, and men fit

کشتی لر «هر» ولایت متصرف و رافع اللوا اولدی لر

- | | | |
|----|--|-----------------------------|
| 2 | مفا و مور شاه اولدی زمانه | یورتدی عکر ظلمی مهانه |
| | بوزلدی هر قواعد اولدی متروک | طریقو ارتشا مقبول و معلوله |
| 4 | امیر اولدی علم لر یکدی رشوت | مشیر اولدی امیره میل و نسبت |
| | مهانه قالدورب باس سیم ایله زر | ضعیف اولدی قوای عدل یکسر |
| 6 | قور دیلر شریعتده نیجه طاس | عدالت فانه سینی یقدی اوباس |
| | مصوصا ولایت اناطولی و قرمانه و رومده واقع اولانه تیمارلرک قدیمده | |
| 8 | قاعده مقررده لری اولوب بر تیمار محلول اوله ویرلزدی الا محلنه محل تیمار دنی | |
| | قلیجه یرار اولوب مرد شجیع و بهادر و شیر مرد اولوب کرک ایدی که کراتله | |
| 10 | بهادر لغی ثابت و محقق اولوب اوغرا شلرده باشلر کوب دلاور لغی | |
| | ظاهر اولس اوله محلول تیمار لر انوک کبی به ویریلوب بو طریقله محلنه ویریلانه | |
| 12 | تیمارلرده اصلا و قطعاً پیس کی و رشوت النمزدی اول دورده بوللوب و طریقو | |
| | کلیاً فراموس اولنوب تیمار لر بازار ارتشاده مزاده بقوب طویل طویل | |
| 14 | اسب و استر لر قطار قطار مایه لر و اشتزر لر ویرلینجه تیمارده بهر وور | |
| | اولزلردی تیماره مستحو ویرار اولانه بهادر و دلاورلرک یا نلرنده اسی | |
| 16 | خوارج و اجنبی اولوب تیمار ویرمزاردی اول ابلده ذکر اولنانه ولایتلرده | |
| | سپاه اموالی مکدر اولوب مختلر مسهر التفات ایله دریات علیایه صعود اتدیلر | |
| 18 | دلیری جمله معزول ایلدی لر | هوا دربندنه یول ایلدی لر |
| | سیوفی باسیانه اولدی سپاهی | دلاور بیرینه کچدی تباهی |

- | | |
|----|---|
| 1 | MDAHL om R هر |
| 8 | HRL om MDA اولوب |
| 11 | L کبی لر R کبی به D کبی ه MAH کبی به |
| 12 | MDHRL om A و قطعاً |
| | MDHR طریقو AL طریقو |
| 13 | A بازارلرده MDHRL بازار ارتشاده |
| | RL بیع مه یزید اولنور اولدی |
| 14 | R ² و شیر نزلر R و استر لر نزلر MDAHL و اشتزر لر |
| | A بهر دار MD بهر وار HRL بهر وور |
| 16 | MDAHL ² om L اولنانه |

to be slaughtered became governors (mutaşarrıf) and ensign-raisers^[148] in every province.

Cruelty and injustice became kings of the age, and caused the army of oppression to march through the world.

Every rule was broken and became abandoned; the path of venality became acceptable and generally followed.

Bribery became emīr^[149] and hoisted flags; bias and spite became advisers (müşīr) to the emīr.

Silver and gold reared their heads in the world; all at once, the forces of justice became weak.

Many a stone was torn from [the edifice of] the şerī‘at; the rabble demolished the house of justice.

In particular, there was a long-established rule concerning the tīmārs which lay within the provinces of Anadolu, Karaman and Rūm,^[150] that if a tīmār became vacant, it would not be given to anyone except a fit person. Now a fit person for a tīmār had to be useful with a sword, a brave, valiant, lion-hearted man, whose heroism had been repeatedly established and proved, who had cut off heads in battles, and whose courage was readily apparent. Vacant tīmārs would be given to men of that kind, and, in the case of tīmārs given in this way to people worthy of them, presents and bribes were absolutely never accepted.

In that period,^[151] however, this policy and way became totally forgotten, and tīmārs went up for auction in the market of bribery. [Now, men] could not become beneficiaries^[152] of a tīmār unless line upon line of horses and mules and train upon train of female and male camels had been given. As far as [the corrupt provincial governors] were concerned, the name of the valiant and brave men who were deserving of and fit for tīmārs became "outsiders" and "strangers", and they would not give tīmārs [to them]. For that reason, the condition of the ["feudal"] army (sipāh)^[153] in the above-mentioned provinces became disturbed; effeminate wretches were shown great favour and rose to the highest ranks.

They dismissed all the courageous men, and travelled at a good pace to the frontier pass^[154] of self-indulgence.

He who knew nothing of swords became a sipāhī; a corrupt person stepped into the place of the brave man.

1. فراغت اولدی مستولی میوشه
2. مزاده مقدی هر تیار محلول
3. ترقی بولدی رشوتله دینی لر
4. وزراء معصیت آرائک افعال سیئات و شنایعه ارتکاب لری کمال درجه ده
5. ظاهر و شایع اولوب ممالک اسلامیته ده نقود انتظام و سرمایه التیام
6. تمام تلف و ضایع اولدوغی مشهور اولغله مرموم لطاره بایزید خانک
7. بو خصوص معلوم لری اولس برکوه وزیر لر عزّ حضور لرینه کردکارنده
8. مرموم پری پاشا اول زمانده اناطولی جانبارنه خزانه عامره دفتر داری
9. ایملر حکایت ایدر لری هابه ایچرو کردو کز کبی پادشاهک مزاج شریفارنده
10. نوعا علامت خشم و غضب اولوب وزیر لره خطاب عتاب آمیز ایدوب
11. دیدیلر که موه سبحانه و تعالی به قولنه لطنت قدمتی اماله ایلدی
12. تحت ایدم ده اولاه رعایانک جمله اموالی یاریه قیامت کوننده بنده
13. سؤال اولنجاغی خود معلوم و محقور در بنده سزی اختیار ایدوب جمله
14. امور می سزه اعتماد ایلدم تقدیر موه ایله مزاجنده فتور و عجز اولدوغی
15. ابلده جمله امور می کندوم کورمه میسر دکدر اشیدورم طشره نک
16. اموالی مختل اولوب اتمام زماننده سوریلوکلاه عادت و قانون لری جمله
17. تبدیل و تغییر ایدوب اموال ملکتی بلنلرده صور میوب سز خود اوقس
18. یازم مس مصالح لطنت سورس پیر لر کاملر دکل سز پادشاه لوه و وزارت اموالی
19. کیمده کوردوکوز فوایه کوز کیمدر پیس کس وهدایایه طع ایدوب کندو

1. H بکزدی MDAH^xRL بکزدی

H^x رهوشه HR وهوشه MDAL وهوشه

12. R تحت MDAHL تحت

H اولیجاغی M اولیجاغی DARL اولنجاغی

L بندانی MDAHR بنده

MD مزاجمه AHRL مزاجنده

MDA اموری HRL اموری

L تمام^v

A وکاملر MDHRL کاملر

A اموال وزارتق MDHRL پادشاه لوه و وزارت اموالی

MHR فوایه کوز DAL فوایه کوز

MDA هدایایه HRL وهدایایه

A readiness to give up overcame the armies; the valiant warriors became like hares and mice.

Every vacant tīmār went up for auction; the eye of justice and kindness became diseased.

Base fellows found promotion (terakki)^[155] through bribery, and rich men were held in the hand like roses.^[156]

It became perfectly obvious, and a subject of common knowledge, that the rebellion-adorning viziers were committing wicked and abominable acts,^[157] and it became generally known in the Islamic dominions that the coinage of good order and the capital of cohesion were being completely squandered and lost. The late Sultan Bāyezīd Khan became aware of this matter, and one day, when the viziers entered the glory of his presence, [there occurred an incident which] the late Pirī Pasha, at that time defterdār of the imperial treasury for the regions of Anadolu,^[158] used to relate as follows:

^[159]As soon as we went in, there was a kind of indication of wrath and anger in the noble humour of the sovereign. Addressing the viziers in terms of reproof, he said:

"God (praise be to Him, He is Exalted) has bestowed upon me, His slave, the office of the Sultanate, and it is quite clear and certain that tomorrow, on the Day of Resurrection, I shall be questioned concerning all the conditions of the re'āyā who are under my authority. I, for my part, have chosen you and entrusted^[160] all my affairs to you, [for] since, by the foreordination of God, there is a weakness and inability in my constitution, it has not been made possible for me to look after all my affairs myself.

"[Now] I hear that the affairs of the provinces are in disorder, and that you have changed and altered all the customs and kānūns which were kept in force during my father's time. You have not sought information about the affairs of the empire from those who know. [Yet] you yourselves are not wise old men, or highly-accomplished people, who have read and written [much] and carried on the business of the Sultanate. From whom have you learnt about the concerns of sovereignty and viziership? Who is your teacher? I hear that, being greedy for gifts and presents, you

- مراد کوز اوزره قایمه یکی قانونه لر تله بدعت لر ترتیب^۱ و امداد
- 2 ایلسه از سیاه و رعیت جمله متشکی لر اولوب مملکت اموالی مکتد^۲
- اولوب^۳ انواع جور و ظلم لر افتراع ایلسه از دیو ایشیدورم آفرته
- 4 بکا یتامو یر قومایوب یاریه قیامت کوننده مو قاضی اولیجاو نه جواب
- و یرورم مال مشکدر نیچوه مقید اولیوب ظلمه رضا و یرر از دیو
- 6 وره لر ایدیجه وزیر لک هر بریسی بلدگری اوزره^۴ صحیح و سقیم مو بلر
- و یروب بو ائنده موفه کفت و کو اولس^۵ جمله ده^۶ آشفه اولانه
- 8 وزیر که اسنه مسیح پاشا دیرلر ایسه اول فی الجملة دایره^۷ عقلمه اولوب
- صواب و فطایین^۸ فهم^۹ ایدر ایسه مرمومک مضورنده یرنده قالقوب
- 10 دیسه که دولتو پادشاه^{۱۰} وزیر اولانه قوللرک عادت و فصلت لر نی
- وقوع^{۱۱} و صحتی اوزره امرک اولورسه عز^{۱۲} مضوره عرض ایده^{۱۳} دیوبله
- 12 ویله دیو اجازت و یرمشر دیسه که اول زمانده وزیر اعظم اولانه
- ایچوه اشته بو قوللر ارباب عیسه و عشرتده اولوب لیل و نهار فر
- 14 و فجوره مشغول اولوب غایت کزیده طبیعت کنا کیفیت بخس رومی
- و فرنگی^{۱۴} شراب لر^{۱۵} اله کتورمکده پهلوانه روز کاردر شب و روز مد^{۱۶} و مهدی
- 16 یاران ایله مجلس لر قوروب^{۱۷} سیمیه بدنه^{۱۸} لاقی لر النده من فوشکوار
- نوس ایدر فوس الحله^{۱۹} شیریه زبانه^{۲۰} فوشخوه لر ترتم نواز ازنده لر
- 18 ایله کولب اوینا مقده جمله اهتامی اگا مصروف در و ایکنجی وزیر ایچوه
- بو^{۲۱} قوللر دنیا یرست سیم^{۲۲} وزیر^{۲۳} و بواهر دوست^{۲۴} گنه در^{۲۵} لیل و نهار

- 1 H ترتیب MDARL ترتیب 1
- 3 L درلو درلو بدعتلر^۷ 3
- A ایلسه^۷ MDHRL ایلسه از 3
- | | | | |
|------------------|---------|---------------------------------------|------------|
| 6 MDHRL اوزره 6 | A کبی | 7 MDAHL جمله ده 7 | am. R |
| 9 MDAHR فهم 9 | L فرجه | 10 ^۷ L ک مملکت اموالی و 10 | |
| 11 MDAHR وقوع 11 | L وقوعی | 15 MDAR شراب لر 15 | HL شراب لر |
- 16 MHR سیمیه بدنه DAL سیمیه بدنه 16
- A و شیریه زبانه MDHRL شیریه زبانه 17
- MD بر AHRL بو 19
- L وزیر MDAHR وزیر
- MDHRL بواهر دوست A و بواهر دوست
- A کیمه در MDHRL کیمه در

have arranged and invented, at my court, new kānūns and [other] fresh innovations, in accordance with your own aims. [I hear] that the sipāhīs and the ra'īyet are all complaining, that the condition of the empire is disturbed, and that you have devised various forms of tyranny and oppression.

"You are not leaving me a place to lie down in in the next world. Tomorrow, on the Day of Resurrection, when God is Judge, what answer shall I give? The situation is difficult. Why are you not showing diligence, but giving your consent to oppression?"

When [the Sultan] had ended these harsh words, each of the viziers gave sound or unsound answers, as they thought best, and at this time much discussion took place.

The vizier who was of lower rank than all [the rest], whose name was Mesīh Pasha, ^[161] was, by and large, within the sphere of intelligence, and understood [the difference between] right and wrong. He rose from his place, in the presence of the late monarch, and said:

"My august Sovereign, if you give the order, let me submit to the glory of [your] presence a true and accurate account of the habits and moral qualities of those of your slaves who are viziers."

The Sultan gave him permission, saying, "Speak".

[Mesīh Pasha,] referring to the man who was Grand Vizier at that time, said:

"This slave of yours here belongs to the class of people who give themselves over to pleasure and jollity; he is occupied in vice and debauchery night and day. In obtaining the choicest exhilarating and intoxicating Greek and French wines, he is the champion of the age. Night and day, his earnestness and diligence are [employed] in having gatherings with his friends, drinking ^[162] delicious and easily-digestible wine served by fair-bodied ^[163] cup-bearers, and laughing and enjoying himself with delightful singers ^[164] who have pleasant voices and sweet tongues, and with musicians who play trilling melodies. All his care is expended on that."

Referring to the second vizier, he said:

"This slave of yours is a worldly-minded person, a lover of silver,

صنایع و پیشه‌های جمع مال و منال در بازارگانر ایله اختلاط 'فوابه‌کیلر'

2 ایله انبساط ایدوب فواید و مراجع 'نه' ایله ماصل در و درآمد یوللرینک

اموالنی قایروب کنجینه شناسی فزینة اقبالی دوشه مناصب

4 و جهاتی بیع مه یزید اتکده زمانه‌ک قارونی در قارنی مالله طولدرمه

ساعی در 'واوینجی' وزیر ایچوه 'بو' قولکز کلاردوست در 'شام' و

6 آت اوزرنده انیبوب مراد و مقصودی صید و موسی کوکده 'اوپر'

'قوشلری' طوتب بی‌بانه اتکه مت و مدهوس در اول 'قید ایله' مقید

8 اولس دردمند در غایت ایو طازی لر 'وایز ایزلر' غرآ و بی بدل

زغری بیلیوب لقلو شکار طورنه‌کیلر صید آکور طوغانلر و یاقرلر

10 شاهیلر بلغانلر و آتجهلر 'آولتمو' علومنی اوکرنسی اول باده نظیر

واقرائی یوقدر متصل اول هوا 'وهوس' اوزره در و به قولک دنی

12 مریضه الزاج اولوب ایوه زمتنه مبتلای هرگاه اطبایه حکمایه مراجعت

ایدوب مرضه علامی مزاجله صحت ایله امتزاجی امرینه 'مقیدم'

14 'دفتردار' افندی لر خود مبارک دامنوکه 'یک' و محکم یاپشوب مال

تحصیل ایده لم دیو سنی ووریو ووریو جهته آلوب 'کیدرلر' مملکت اموالی

16 مشکدر رعایا یا عمل مور و ظلم اولس لر در هر طرف آه 'وواویلا' ایله

طولس در سزه آفرت کرک ایله 'بو' مملکتک مالله کورر گنه 'قایور'

18 دیو کلمات اتکده مرموم لظانه بایزید خانه کریمه ایدوب کریمه و یلر

دیو کوزلرنده یاس روانه اولس پیقوب کتس لر وزیرلرک بو ووزلر

H فویه‌کی لر MDR فویه‌کی لر AL فوابه‌کیلر 1

em. L MDAHR نه A مراجع MDHRL و مراجع 2

R بر MDAHL بو MDA اوینجی → HRL و اوینجی 5

L اوپر MDAHR اوپر 6 am R MDAHR² شام

MD قوشلر AHRL قوشلری 7

HR قیدیه M و illeg DAL قید ایله

R ایزلر A وایو ایزلر MDHL وایز ایزلر 8

A بی بدل M و illeg DHRL و بی بدل

MDH هوس ARL و هوس 11 MDHR اولتمه AL آولتمو 10

L امریه A امرنه MDHR امرینه 13

MDAHR یک L یک A دفتردار MDHRL دفتردار 14

L کیده یورلر R کیدرلر MH کیدرلر M^xDAH^x کیدرلر 15

R بر MDAHL بو 17 R و اوویلا MDAHL و اوویلا 16

DA کسنه MHRL کسنه 17

gold and jewels. Night and day, his occupation and business is the accumulation of wealth and possessions. He associates with traders, and is at his ease with rich merchants. He is concerned^[165] about how profits and exorbitant interest^[166] may be obtained, and about the state of the roads by which income arrives. He is acquainted with treasuries and acquires hoarded riches, and in selling by auction any offices of state and posts in pious foundations (cihāt) which fall [vacant], he is the Kārūn of the age. He strives diligently to fill his belly with wealth."

Then, referring to the third vizier, he said:

"This slave of yours is a lover of the chase. He does not dismount from horseback morning or evening; his aim and object is the hunting of wild animals, and he is drunk and intoxicated with a desire to catch and render lifeless the birds that fly in the sky. He has become bound^[167] by that fetter, and is afflicted. He keeps extremely fine greyhounds, and trail-following, splendid, priceless hunting-dogs. He has learnt the sciences relating to the use in hunting^[168] of stork-catching, crane-seizing, prey-taking lanners, merlins, peregrine falcons, goshawks and sparrow-hawks. In that field he has no match or equal. He is continually following that inclination and passion.

"I, your slave, for my part, am ill and suffering from pain in the feet. I am constantly having recourse to doctors and physicians, and am bound^[169] to the cause of the curing of the disease and the mingling of my constitution with health.

"As for the defterdār efendis, by holding on to your blessed skirt firmly and tightly and saying, 'Let us collect revenue', they are gradually dragging you to hell.

"The condition of the empire is difficult; the re'āyā have become trampled under the foot of tyranny and oppression, and every region has become full of sighs and wails. If the next world is of any interest to you,^[170] appoint^[171] someone capable of attending to the condition of this empire."

When [Mesīh Pasha] said these words, the late Sultan Bāyezīd Khan wept. With tears flowing from his eyes, he said, "You speak truly", and

- کوشارینه گرمیوب کولشستر کرو قدیمی اولوبلری اوزره اولوب
- 2 قطعاً متأثر^۱ محبوب^۲ اولماس لر دولت دنیا ایله مغرورلر ایسه
- عجب مکت در بر^۳ طرفه اولوب | اولورمسی بعضی لرده عقل ملوب
- 4 هوایه میل و دنیایه^۴ محبت | مهتم آتشینه قصد و نیت
- کشی جانینی اتقار اوده مشکل | به دوشمه یاه ایچینه او ده مشکل
- 6 جوانلو بر بلای مستقل در | سراسر یوللری سنک و یاقل در
- بصیرت یمنی اعی ایدرلر | تغافل کوزلریه بینا ایدرلر
- 8^v بو اوضاع ایله یاه ورعیت زیاده مشوس^۵ مضرب^۶ الحال اولوب
- خریاد و انیه لر نی کوس ایدر بر اهل هوس بولنمیوب مملکت هر طرفی^۷ و هر جانبی^۸
- 10 ظلم و ستم آتس لر ایله سوزانه مظلوملر کوللری نار^۹ جور ایله^{۱۰} بر یاه
- فاطرلری پریشانه اولوب یوقاروده ذکر اولندوغی اوزره ولایت
- 12 عجم ده قزیل باس طایفه سی ظهور ایدوب آو قیونلونک رعایا به
- ستم و ظلم ایدنلری جمله قریلوب بایندرلونک اوجاقلرنی سوندر مکه
- 14 اناطولی جانبارینک بعضی بیرلنده طایفه قزلباشه وارمسی آدم لر
- اولوب بو مملکته واقع اولانه مظالم و محایفی اشیدوب اقوام
- 16 واقرباشنه خبرلر کوندروب اول طایفه رعیته عدل ایدوب
- و درلکی برار و شیرمرده و پرورلر دیو بلدرمکیه روم خلقلنه
- 18 اکثری اول جانبه میل ایدوب بر بر عجمه مکتوب لر^{۱۱} و کاغدلر^{۱۲} کوندرب
- فاده مباشرت اتدکلرنی ولایت طربزوننده مضرت یادشاه بهشت آشیانه

2 L و محبوب MDAHR محبوب

3 R بو MDAHL بر

4 MDHR دنیا به AL و دنیا به

8^v فصل رابع اول مرزبوم نصرت لزوم ده کفار صامب کیه کریمه آقیه ایدوب

مالله الامیه ده مبارزانه فتح نشانه کتوروب مملکت معوره نک کمال

انتظامی آییبه دیه مبیه ایچونه قواعد روم فلاغته تمام التیامی ایچونه

L مه تدبیر لیدر

L و مضرب MDAHR مضرب

9 MDHRL om A و هر جانبی

10 A جورله MDHR جورله L جور ایله

18 MD کاغدلر AHRL و کاغدلر

went out and left.

These things that were said did not, [however,] make any impression on the viziers, who [simply] laughed together. They continued according to their old ways, without being in the least affected or ashamed, [for] they were self-deceived through worldly prosperity.

It is astonishing, strange, and a curious thing, the way [things are]: it would seem that, in some people, reason has been snatched away.

Inclination to personal desires and love for this world are [equivalent to] aiming for and being intent on hell-fire.

It is hard for a person to throw his soul into the fire; or to fall into the pit - that, too, is hard.

Youth is a trial on its own; its paths consist of stones and pebbles from one end to the other.

They^[172] make the eye of discernment blind, and give sight to the eyes of heedlessness.

[Chapter Four: An account of his making a raid, from that victory-attended country, against the malicious infidels of Georgia, bringing warriors, whose sign was conquest, from the Islamic dominions; and of the exposition of his wise policy for the perfect ordering of the flourishing empire and, for the sake of the custom of justice enjoined by the true religion, for the complete cohesion of the rules and laws of the Caliphate.]^[173]

The sipāhīs and ra'īyet had become greatly distressed and troubled by these conditions, and there was no sensible person to listen to their cries and groans. Every part and every region of the country was burning with the fires of oppression and tyranny, the hearts of the oppressed were being roasted by the fire of injustice, and their minds were distraught. As has been related above,^[174] in the land of Persia the Kızılbaş sect had made its appearance, those of the Akkoyunlu who had oppressed and tyrannized over the re'āyā had all been killed, and [the Kızılbaş] had extinguished the various branches of the Bayındırlu dynasty. There were men who had gone to join the Kızılbaş from certain places within the regions of Anadolu, and when they heard of the wrongs and injustices^[175] that were occurring in this country they sent messages to their families and relations, saying: "These people show justice to the ra'īyet, and give the dirlīks^[176] to capable and lion-hearted men." As a result of being thus informed, the majority of the people of Rūm [i.e. Anadolu] became favourably disposed towards that side; here and there, they sent letters and documents to Persia and embarked upon seditious

- تغذیه الله بغفرانه عجمه هجوار اولغیره معلوم ایدینوب کور مشر که
 2 عتبه علیاده اولاه متصرفانه سلطنت و مباشرانه امور خلافتک
 نظر کیمیا اثری جمله قول طایفه سینه اولوب ⁷ ماب و نسب ³
 4 صامبری اولاه مردم زاده لر و او باور لر لری درمات ⁷ علیا
 و مناصبده مطلقاً ³ محروم قالوب خاصه تیمار اتکی براره ویرلیوب
 6 بی اصل و بی محبت ⁷ دیوانه ³ دنی لره غیبی و مهمل کتر کشتنی لره
 معارفده عالی و عاری هدایا نثار و ارتش اشعار نادانلره
 8 مخنت لره ³ تومیه اولغماغله دلاور لر ایرو کلمکده مایوسی اولوب
 جمله فواطره اضطراب کلوب اهالی مملکت طرف دشمنه التجا اتکه
 10 باشلیوب بر نیجه زمانه مرور ایدر سه فتنه و فساد اولالوب
 دفعی دایره ³ امکانده اولر دیو طبیعت صفا غاصبتارینده ⁷ غرو
 12 غیرت و محبت متقاضی و متحرک اولوب دودمانه ولایتده
 بو آتیه ³ وزانی آب ناب تدبیر ایله ⁷ منطقی ³ قلمغه آینه ³ طبع
 14 منیرلنده صورت بدیعه ⁷ منتقی ³ و مرتقم اولس اگا بنا ⁷ ولایت
 انطولی ³ و روم ⁷ قرمانه ³ دیارلرینه آدم لر کوندروب جوارلنده
 16 اولاه کورمی کافرلرینه آقینم واردر طویلقدنه صفالو اولاه
 جواهر و دلیرلر کلوه لر دیو مجمع لره و بازارلره ندا و تنبیه
 18 ایلیوب عموم ناله بو اخبار مسرت آخاری اعلام ایلمش مالک
 محیته ده واقع اولاه شهرلرده و قصباتده و قرانده

DHR ماب نسب M ماب نسب AL ماب و نسب 3

HR علیاده مناصبده MDA علیا و مناصبده مطلقاً 4-5

L علیاده اولاه مناصبده

6 MDA ↔ om. HRL دیوانه

8 A و مخنت لره MDHRL مخنت لره

11 M غرو DAHRL غرو

13 M منطقی DAHRL منطقی

14 H لایح MD منتقی ARL منتقی

15 MDHR قرمانه AL و قرمانه

activity.

In the province of Trabzon, His Majesty Sultan [Selīm], whose home is in heaven, (may God cover him with His forgiveness,) was aware of all this, because of his proximity to Persia. He saw that the favour, efficacious as alchemy, of those who, at the exalted court, disposed of the resources of the Sultanate and managed the affairs of the Caliphate, was all towards the slave class, and that freemen (merdümzādeler)^[177] and men of prominent families,^[178] who possessed both personal merit and ancestral distinction, had become absolutely excluded from the highest ranks and from state offices. Since, in particular,^[179] the livelihood provided by tīmārs was not being given to capable men but conferred upon ignoble and unzealous, foolish, base fellows, upon mean, ignorance-diffusing people who were fit to be killed, upon uneducated persons, devoid and destitute of the various kinds of knowledge, who scattered presents and were characterized by bribery,^[180] and upon effeminate wretches, brave men had lost hope of advancement, and unrest had come into all minds. The inhabitants of the country had begun to take refuge with the enemy's side, and if much time should pass, the sedition and disorder would grow, and it would not be within the bounds of possibility to suppress it.

As a result of these observations, an emotion of zeal and a sense of responsibility became importunate and excited in [Sultan Selīm's] nature, the special quality of which was tranquillity. In the mirror of his radiant disposition a new and original shape became depicted and delineated, for extinguishing this blazing fire from among the people of the province,^[181] with the pure water of prudent measures. Accordingly, he sent men to the province of Anadolu and to the regions of Rūm and Karaman, and they made the following announcement and proclamation in the places of assembly and in the market-places: "I am making a raid against the Georgian infidels who are in my^[182] vicinity; let those young men and brave fellows who delight in^[183] plunder come." They made known this news, the effects of which were joy, to the people at large.

From the cities, towns and villages which lay in the Divinely-

وقوز کوپر ارباب اغبیہ دہ جہاد و غزادہ^۷ صفالو اولاہ مرداہ^۷

2 و ہزیراہ کارزار طریزونہ سفر ایدوب بو بہانہ ایہ فیلی

دلاورلر غزایرورلر جہادزیورلر اندہ واروب جمع

4 اولشیرکروہ انبوه اولوب کندو ذات سعادت اشتمالری^۷ ہزاراہ

شوکت و اہت و ابلال ایہ سوار اولوب عکر ظفرنوال

6 ایہ جہاد فی سبیل اللہ نیتنہ ولایت کورجستانک بر طرفنہ

اقیہ ایدوب ارباب کفر و کیہ^۷ اوزرلرینہ^۷ هجوم ایلمشیر^۷ بر ملکیت وسیعہ

8 طولاً و عرضاً پائمال فیول بادپای و لکدکوب سمد سرعت

غزای قیلوب معورہ^۷ فراب ویراہ^۷ آبادنی^۷ ماوا و آشیاہ

10 بغداد فئاتواہ^۷ ایلیوب اطفال و عیالنی^۷ و صبیانہ و نواننی^۷

تبی^۷ و اسیر اموال و متاع و اسباب^۷ و ضیاعنی^۷ رملہ یعما و تلالہ

12 ایہ غزاتی مفتنم و سیر ایلمشیر

طویلقلر اولوب بی مدّ و وافر

اسیر اولس عجب اطفال کافر^۷

14 الینہ رایگانہ کرمس غزاتک

غزا رہبرلری بیس کلاطہ

کوزلر نازنیہ لر غنیجہ فملر

فرامانہ سروق د کلبو صنملر

16 آنمس پوقہ سہ سیمایا جواری

فرح بخس و صفابہجت جواری

یری رفارہ و موراشمال

مجدد کاکل و عنبر لال

18 یر اولس ایچی اوردونک یری دہ

ساوس ماہ و مہر و مشتری دہ

غزای غزادہ مراجعت ایدوب کلورکہ غزات ظفر سات مقنندہ

1 A غزا و جہادہ MDHRL جہاد و غزادہ ۱ L کار^۷

4 MDHR کیہ AL و کیہ^۷ 7 A شریفلری MDHRL سعادت اشتمالری^۷

7 HRL om. MDA هجوم ایلمشیر 7

9 MDAH ویراہ RL و ویراہ

DA آبادانی MHRL آبادنی

10 MDAHL فئاتواہ R فئاتواہ

L و صبیاننی MDAHR و صبیانہ و نواننی

D تبی^۷ MAHRL تبی^۷ 11

L om. MDA و اسبابنی HR و اسباب

13 Instead of this beyt, R has the following continuation of the preceding prose passage:

ہر و مہلہ طویلقلر اولوب بی مدّ و وافر کافر اسیر اولس

These words occupy the last and part of the penultimate line of a page.

protected dominions, and from among the nomadic tent-dwellers, brave and lion-like men of battle, who delighted in the cihād and ġazā, made the journey to Trabzon. Under this pretext, many valiant heroes, nourishers of ġazās and adornments of the cihād, arrived and assembled there. When they had become a large company, [Sultan Selīm] himself, in his happiness-enfolding person, mounted with the legions of majesty, splendour and glory. Then, with the solemn intention of cihād in the cause of God, he carried out a raid, with the victory-giving army, into one side of the country of Georgia, and made an assault upon the people of unbelief and hatred. He caused a vast area, throughout its length and breadth, to be trodden underfoot by horses swift as the wind, and trampled over by speed-increasing chargers; he made its inhabited places waste and desolate, and its prosperous regions the home and nest of the owl whose power is death.^[184] He took its children and wives, its boys and women, prisoner^[185] and captive, and let the ġāzīs become spoil-laden and satiated through looting and plundering all^[186] its riches, goods, chattels and farms.

Unlimited and abundant quantities of booty were captured, and - an amazing sight - the children of the infidel were taken prisoner.

Into the possession of the ġāzīs, the guides of the ġazā, the army of mail-clad warriors, came gratuitously

Beautiful, graceful and rosebud-mouthed creatures, and elegantly-walking, cypress-statured, rose-scented idols.

Many jasmine-complexioned girls were taken, girls who imparted gladness and whose beauty was a delight.

[They were] fairy-faced and houri-featured, with curling locks and with ambergris-fragrant ringlets.^[187]

The inside of the camp became full of [these] fairies, like a sky full of moons, suns and Jupiters.

While they were coming back from the illustrious ġazā, [Sultan

- عاطفت میله شاهانه‌ری ظهور و بروز ایدوب عادت
- 2 قدیمه عثمانیانه اوزره غزاده اله‌کیره اسیرلده پنج ویک
- الناوه عادت مقررہ ایکہ اول عادت غازیله انعام وامانہ
- 4 آیلیوب اصلا و قطعاً اول بابده نسنه آلدورمادیلر بو جهتده
- اندہ اولانہ مبارزلک حضرت پادشاه عادت همراهہ محبت
- 6 وانلاصلری زیادہ اولوب هرکس الطاق اماظرنی اول
- فر نصرت رهبرده واقع اولانہ فصایل حمیدہ لرنی شرح
- 8 و بیانہ ایدوب مدح کزیمه لرینی ورد لسانہ ایدرلردی
- اناطولی دہ روم دہ و قرمانہ دہ کلہ بہادرلک اعیانہ
- 10 ودلاورلندنہ بعضی لرنی حضور مہور آالرینہ کتوروب
- الفاظ دربارلندنہ کوهلر نثار ایدوب بیورمشلرکہ
- 12 اتام آتانه سندنہ اولانہ بی هنرلر طرارل مال و منالہ
- طمع کارلر هدایا و پیس کشری معبود ایدینورلر طیارلر
- 14 بلائہ مبتلا لدر امداد عظام دورلندنہ برو آتانه مزہ
- خدمت ایدہ کلہ مردم زادہ لری ویرار و کزیدہ پہلوانہ
- 16 و نامدار یکتہ لری ایلو کتورمکدہ ال یکوب دایما تربیت
- وامانہ لری قول طایفہ سنے منحصر اولوب قول دہ غیرہ ی
- 18 منصب ویرمدکری ایچوہ ولایت و مملکتز فلقنک یرارلری
- قزلباسی طایفہ سنے میل ایلیوب اول آتانه ایله بیاشملہ

4 AL ایدوب MDHR ایلیوب

6 L مزید و موغور MDAHR زیادہ

7 L دوام دولت و امتداد عزت لری دعائنه مشغول اولوب

L و اماظرینی MDAHR اماظرنی

9 L و روم MDAHR روم دہ

A و اعیانہ MDHRL اعیانہ

R و مہور آالرینہ A مہور آتارلینہ MDHL مہور آالرینہ 10

MDA مملکتز HRL و مملکتز 18

Selīm's] admirable royal goodwill manifested and revealed itself with regard to the victory-marked gāzīs. Whereas, according to the ancient custom of the Ottomans, it was the established practice for one-fifth of the prisoners captured during a gāzā to be taken [by the Sultan], he granted that customary quota to the gāzīs as a favour, and did not let anything at all be taken [for himself] in that connexion. Because of this, the love and sincere devotion of the warriors who were there towards His Majesty Sultan [Selīm], whose travelling-companion was happiness, became very great; everyone was declaring and making known the favours proceeding from his beneficence, and those laudable qualities of his which had become apparent on that victory-guided campaign, and they had his exquisite praises constantly on their tongues.

[Sultan Selīm] summoned into his happiness-resembling presence some of the leaders and champions of the brave warriors who had come from Anadolu, from Rūm and from Karaman, and, scattering gems from among his pearl-showering expressions, he said:

"The incompetent people, the purse-snatchers, the men greedy for wealth and possessions, who are at my father's court, make gifts and presents their gods, and worship them; they are suffering from an affliction. They have given up advancing the freemen,^[188] the capable and distinguished champion warriors and the renowned young heroes, who have constantly served our court since the times of my great ancestors. Their promotions and beneficence are always confined to the slave class, and, because they do not give office to anyone other than slaves, the capable men among the people of our country and realm are, I have heard,^[189] inclining towards the Kızılbaş, and are on the point of establishing relations with that court.

- اوزره اولشدر دیو ایشتدوم کورمیی به اقیبه اتکی
- 2 اول ابلده افتیار ایدوب سزی کتورمکده مرادم بو ایدی
- بنم نظر فرخنده اثرم سزک طایفه کوزه در دده لرومز
- 4 زمانرنده برو بزه نصیحتلر اول وجهله در که آستانه مزده
- اصل قولر یولزه صداقت اوزره جاهه و باسی اوینایوب
- 6 بزه یولداشله وفدست ایدلدر^۷ مو سبحانه وتعالی به قولنه
- دولت ارزانی آیدره^۲ بنم نظر عاطفت اثرم مردم زاده لره در
- 8 سه التفام یرار وکزیده قلیج اورا به یهلوانلره در قوللرمزه
- نه منت انلر خالص بنده لدر ایچلرنده سالماه واهل انصاف
- 10 یالک اعتقاد دیندار فضایل شعار اولنلری ایلرو یکمک کرک
- یونمه قولدر^۲ دیو بی هنرلری^۳ فیسی ودنی لره اعتبار^۲
- 12 ایدوب یرامازی آدم ایتمک یادشاهله علامتی دکدر
- مردم زاده لردنه یوز میورمه روا اولز انه شاء الله تعالی
- 14 به بو نیت اوزره برقرارم هر بریکوز یرلو یریکوزه واروب
- بنم بو اعتقاد یالک اوزره اولدوغی ولایتکوزده^۷ یرار لره
- 16 دلاور لره تنبیه ایدوب بلدور له قزلباسی مانبنه
- میل و محبتده واز کلوه لر دیو تاگیدلر ایلس لر بمله اول
- 18 غزاده اولاه دلاور لریلو^۲ یرینه واروب حضرت
- پادشاه بهشت آ میانک تغذده الله بغفرانه وجهه مسفور اوزره

۶^۷ RL عالی منصب لر ویرار در لکر انلر لدر

7 MDA ایدوب HRL ایدره

11 A قوللدر MDHRL قولدر

A و فیسی دنی لره اعتقاد MDHRL فیسی ودنی لره اعتبار

15 HRL بو MDA om

L اولاه^۷

D یرار MAHRL یرلو 18

"It was for that reason that I chose to make a raid on the Georgian[s], and my aim in bringing you here was this. My regard, the effect of which is auspicious, is towards your class. Since the times of our forefathers, the counsels [given] to us have been to this effect, that our true slaves at our court are those who, in loyal devotion, risk life and head in our cause, and who give us companionship and service. If^[190] God (praise be to Him, He is Exalted) bestows upon me, His slave, sovereign power, my beneficent regard is towards freemen, and my good favour is towards capable and distinguished, sword-wielding champion warriors. What obligation [have we] to our slaves? They are purely and simply bondsmen. It is right and proper to advance those among them who are Muslims and just men, of pure beliefs, pious and characterized by excellent qualities; butto show regard for the incompetent among them, the mean and base fellows, and to make good-for-nothing people one's [trusted] servants, merely because they are slaves, is not a mark of sovereignty. It is never right to turn one's face away from freemen. If God, Who is Exalted, so wills, I am firm in this resolution.

"Go, each one of you to your own place, and, in your [own] district, proclaim and make known to the capable and brave men that I have this pure conviction, so that they may desist from inclination and love towards the Kızılbaş." Such were his emphatic words.

So all the brave warriors who had been on that gazā went [back], each to his own place, and they related and reported, in their districts and

بیوردقاری کلمات عادت آیاتی ولایت و مملکتزنده

2 مکایت و روایت ایدوب اول همای اوج عادتک

ذکر اولنامه غزاده کوردقاری الطاق و عنایتزینی جمله

4 عالی بلدورب فاس ایلمشر بو اوضاعی ایشیدوب کوس

طوتنلر بانه و دلده اول آستانه تک قوی اولوب مجمع ناس

6 اولابه مکانه لرده و مجلس لرده لوزانه لر ترکی لر مقاروب

یوری لطابه سلیم دورابه سنو کدر کلماتی ذکر ایدر اولدیلر

8 مجموع کاینات اراسنده ایلوکلرنی دلورکلرنی ویلیوب

شجاعت و شهامت ایله مشهور زمانه اولوب دلرده ویلنامه

10 اوصاف شریفه لری اولوب جمله اهل اسلام بو مکایت ایله

امیدوار اولوب قزلباس طرفلرنی فراموسی اتدیلر زهی

12 تدبیر کزیه زهی آثار شهر یاری و بزرگواری هزارابه

هزار تحسیر و آفریه

نه شه صامب قرابه اولشدی عالی

او سته هیچ کسه کتمزیدی

شه دنیا ستاره عزت و اقدام

ایچدی هر دلور آگه جامی

در دولت مآب دوشدی مطلوب

14 کوره تدبیر شاه بی مثالی

کسه نامنی ذکر اتمزیدی

16 بو تدبیر کزینه ایتدی اقدام

بلند اولدی جهانی طوتدی نامی

18 اولدی بانه کبی اولدی محبوب

آستانه بایزید فانی ده اولابه لر بو آولزه استماع ایله مکانلری

M و مجلس لره DAHRL و مجلس لرده 6

AHRL که MD کسه 15

R طولدی MDAHL طوتدی 17

A آستانه MDHRL آستانه 19

A استکه MDHRL ایله

regions, the auspicious words uttered, in the way here narrated, by His Majesty Sultan [Selīm], whose home is in heaven (may God cover him with His forgiveness). They made known and divulged to all the world the favours and gracious kindness of that hūmā of the apogee of happiness, which they had experienced on the above-mentioned gāzā. Those who heard and gave ear to [the account of] these actions became, with heart and soul, the slaves of that court; and in the places where people collected together, and at social gatherings, the bards (ozanlar) began to produce songs and to chant the words, "March, Sultan Selīm, the time is yours!" They declared his goodness and his valour among all created beings. Thus he became the celebrity of the age for courage and bravery, and his noble qualities became the subject spoken of on [all] tongues. All the people of Islam became hopeful as a result of this report, and they forgot the Kızılbaş side.

Oh, what exquisite management! Oh, what marks of sovereignty and greatness! Thousands upon thousands of commendations and praises!

See^[191] the skilful management of the monarch without equal! What a monarch! He had become lord of a fortunate conjunction of the planets, and exalted.

[Previously,] nobody used to mention his name, and nobody would go to that [i.e. his] region at all.

He resolutely carried out this exquisite plan, the world-conquering monarch of glory and resolute endeavour.

[Then] his fame rose high, and filled the world; every brave man was drinking his glass to him.^[192]

He came to be held as dear as life itself, he became beloved; his court, which was the abode of prosperity, became a much-sought place.

When those who were at the court of Bāyezīd Khan heard this news,

- عقده وغم منزلری جای مزه و ماتم اولدی بمله عالم
- 2 اول پادشاه جم فصالح بنده درم خریده لری اولوب
دیلرده نام هایونی دلاورلك ایله عادت مرضیه لری
- 4 تمام مردانه لك وارلك هنرورلك ایله مشهور اولدوغنه
رشك و مدده مبتلای رنج عظیم اولدی لر بلدی لر که
- 6 نادانلك دفترلی دوریلوب امرام بی اعتباری و ذلت
ایله مریم و فسته اولانه دلاورانه غیرت زنده اولوب
- 8 دیرلدی نام ونشاه ارنگری هجوم اولاس ناتراس ذلت
استیناس ایله طاغلوب یرکنده اولشدی اول پادشاه ملک
- 10 شاه و دولت نشانك ظهوری ایله بریره کلوب دیرلدی
معلوم ایدندی لر که آفتاب دولتلی کوفه دوشوب زواله
- 12 قریب اولدی اول بی روح لر مرکات مذبح کبی لطافه
امد جانینه انتابلرنی آشکار ایدوب سده دولت مآب
- 14 بایزیدی ده اولانه ارباب مامانك امیداری حاصل
اولغه لطافه امدك شفاعتی وسیله ایدینوب بمله
- 16 ارباب آمالی اول آستانه یه کوندروب مقاصد و مرادات
مصولتی اول قایوبه منحصر اتدی لر لطافه امدك شفاعتی
- 18 اولاینجه بر مقصود حاصل اولزدی لاید اول املده ارباب
مصالحه بمله سی لطافه امد درکاهنه ملازمت والتجا

4 MDA ↔ om. HRL هنرورلك

6 DAHRL دوریلوب M دوریلوب

MDAHR بی اعتبار L بی اعتباری

L دولت MDAHR و ذلت

MD ملک شاه AHRL ملک شاه 9-10

L وعزت نشانك MDAHR و دولت نشانك 10

A برینه MDHRL بریره

MDA ↔ om. HRL لاید 18

their situations became anxiety and grief, and their dwellings places of sorrow and mourning. They became afflicted with great distress, out of envy and jealousy at the fact that everyone had become [as] the purchased slave of that monarch whose qualities were like those of Jam, and that on men's tongues his royal name was being celebrated for valour and his laudable disposition for consummate bravery, manliness and skill. They realized that the rolls of ignorance had been rolled up,^[193] and that the courageous men of zeal who had been sick and ill with the diseases of lack of esteem^[194] and degradation had revived and gained fresh vigour. [Whereas] the men of renown and distinction had [earlier] become dispersed and scattered through the assault of the unshaven rabble who are familiar with baseness, [now,] with the emergence of that monarch whose state was dominion and whose mark was prosperity, they had come together and re-assembled. [The people at court] became aware that the sun of their prosperity had passed into eclipse and come near to setting.

Those lifeless fellows, therefore, behaving with the desperation of victims for slaughter,^[195] made plain their adherence to Sultan Ahmed's cause. They secured the intercession of Sultan Ahmed as a means for the realization of the hopes of those people at Bāyezīd's court, the abode of sovereignty, who had affairs needing attention. They sent all those who had aspirations to [Sultan Ahmed's] court, and made the attainment of aims and desires possible only through that court, [so that,] without Sultan Ahmed's intercession, no wished-for object could be attained. Inevitably, as a result of this, all those who had affairs to be dealt with would persistently have recourse to Sultan Ahmed's court, and would

ایدوب بر مراد اولورلردی اول نادانه لر بو طریقه

2 یا پیشوب غلو عالی لطاءه امد طرفنه میل اتونلر دیو

تدبیر ایلدی لر فی الواقع سایر شهرزاده لردنه لطاءه

4 امدک علو شانی معلوم اولدی قایو فلقنک جمله سی انوک

مانینه منجذب اولوب عنایتنه اتکا ایلدی لر بحسب الظاهر پای

6 تخت لطننت لطاءه امدک اولجاغنی هرکسی اعتقاد ایدوب

غیری یه امتثال ویرمز اولدی لر نادانه لر تقدیر حکمت

8 پذیر فدای قدیرده جلّ شانه غافلر ایدی من قیوم

7 و صبورك یرده غیب ده مستور اولاه ارادت علیه و مشیت

10 نیه لری نه یوزده ظهور ایده بکی خاطر فاتر مفاسد

مظاہرینه فطور اتزدی لایزال آتانه علیه بایزیدی ده

12 مضرت پادشاه بهشت آشیانک انکار شهامت وفرزانه لکرنه

ولطاءه امدک از دیاد شوکت و عزتترینه مها امکه طالب

14 وراغبلر اولوب اول بایده سعی و ابتها دده تقصیر اتزدی

فدا کنر مشیت حکم و تقدیر

16 قصور درگه ایله اعتراض

فاده اوله یار و فتنه انگیز

18 توکل ایله درگاه فدایه

ره مقدمه مقوب کتمه بیانه

مرادک ایله ذهنکده تصویر

نجه جاری اولور کور آب صافی

خطاده امتناب وایله پرهیز

بویه طوت جا به ودلدنه هر قضایه

یروکده بکله دایم آشیانه

2 H عالم MDARL عالی

5 MHR الوب DAL اولوب

9 A صبورك MDHRL و صبورك

12 om. R MDAHL انکار

16 DHL درگه MAR درگه

17 L فتنه انگیز MDAHR و فتنه انگیز

be satisfied in their desires. Those ignorant fellows [at Bāyezīd's court] adhered to this course, and managed the people in such a way as would make them incline to Sultan Aḥmed's cause. And in fact, it became well-known that Sultan Aḥmed was more exalted in state than the other princes (ṣehzādeler). All the kapu halkı [196] were attracted to his cause and placed their dependence upon his favour. In accordance with the outward appearance of the case, everyone began firmly to believe that the seat of the Sultanate would become Sultan Aḥmed's and they ceased to regard anyone else as having a chance.

The ignorant fellows [at Bāyezīd's court] were unaware of the wise foreordination of Almighty God, Whose state is sublime; nor did it occur to their weak minds, in which evil qualities found expression, from which direction the exalted will and lofty volition of the Ever-Living, Eternally Self-Existent, All-Patient One, which was hidden within the veil of invisibility, would manifest itself. At the exalted court of Bāyezīd, they began to strive eagerly, incessantly, and as much as possible, for the discrediting of the bravery and erudition of His Majesty Sultan [Selīm], whose home is in heaven, and for the increase of Sultan Aḥmed's grandeur and glory. In that matter they showed no lack of exertion and diligence.

God's is the will, the command and the foreordination - [so] do not picture your desire in your mind.

Acknowledge the imperfection of [your] understanding: see how pure water flows. [197]

Do not be a friend of sedition, or a troublemaker; avoid and abstain [198] from wrongdoing.

Put your trust in the court of God, and submit, with heart and soul, to every decree.

Do not leave the way of God and go into the wilderness, but wait, in your place, for an eternal home.

فصل خامس فرزند عادت‌منداری لطافه

2 خواقیه ربع مکوه برهانه لاطیه جلالت مقروه اولاه

مضرت شاه لیمانه فانه لواء عادت انتما طلبی ایچونه

4 آستانه عالی‌شاهه بایزید خانی دهر استدعای عنایت اتدکرنده

اول باده واقع اولاه مبرانکه تفصیلی بعده مشار الیه

6 لطافه عالی‌شاهه ابتدا کفه سنجاشی عنایت اولنوب اول

بهانه ایله طربز و نده فراغت ایلیوب کی لر ایله دریاده

8 محروه کفه به دنفول همیونلری بیاننده ایزد متعال

وفدای لایزالک عز شاه عباد رأفت معتاداری مقنده

10 میسر اولاه آلا و نعمایه ماب ومدّ اولنایوب الطاق

بی‌کرانی لایعددر جمله بدایع علیه نکه الطق وامنی

12 اولاد دولت نهاددر که انلر ایله باغ زندگانی معور و آباد

وکلزار عمر دایما کل کبی شهر و شاددر اوغل دیده به نور

14 و سرمایه رور اوغل وجود بدنینک تاج سری مسرت

و بهجت کلتانلرینک زیب و فری در مضرت مو بجانه

16 و تعالی یاد شاه به شمت آسمیانه نور الله مرقده بر لاله

عادت نواله یالک بر فرزند کزیه تابنالک صامب ادرالک

18 امساره ایلدی که چهره منیری آفتاب تابانه رفساره بی نظیری

شس در فمسه بر ذات بابرکات همصفت بر جسم نور

8 MDAHR بیاننده L بیاننده

11 MDHRL بی‌کرانی A بی‌کرانلری

13 MDAHRL وکلزار H^x کلزار

Chapter Five: A detailed account of the events which occurred when he requested favour from the illustrious court of Bāyezīd Khan to ask for a prosperity-related livā for his fortunate son, His Majesty Shah Süleymān Khan, who is the sultan of the monarchs of the inhabited part of the earth and the proof of the sultans who have been conjoined with greatness; and an account of how, subsequently, the sancak of Kaffa was bestowed, as a beginning, upon the aforesaid illustrious Sultan [Süleymān], and of how [Sultan Selīm], upon that pretext, withdrew from Trabzon and, having crossed the sea in ships, made his royal entry into the city of Kaffa.

There is no reckoning of, and no limit to, the favours and blessings which are made attainable for the compassion-accustomed servants of the Most High, Eternal God, Whose state is glorious, and His unbounded kindnesses cannot be numbered. Of all His wonderful and sublime creations the loveliest and finest is that of children, whose nature is prosperity, for through them the vineyard of life is cultivated and flourishes, and the flower-garden of life is continually gay and cheerful like a rose. A son is a light to the eyes, and capital which yields joy; a son is the crown of the head in the body of existence, and the adornment and splendour of the flower-gardens of gladness and delight.

The Lord God (praise be to Him, He is Exalted) bestowed upon Sultan [Selīm], whose home is in heaven, (may God illumine his resting-place,) a happiness-imparting, pure offspring, an exquisite, resplendent son possessed of understanding, whose light-giving and incomparable face is a brilliant, shining sun, who [has] a personality endowed with Divine blessings and the qualities connected with the hümā, a body which is

- 1 رُوْشِه سَمَات^۱ بر طبع عالی شاه ذو فنونه بر ذمه جواهرگاه
- 2 مقيقتده در مكنونه عادت سمانك نجم فروزانی دولت
- آسمانك فورسید تابانی عزت و رفعت خاتم لریك نكینی
- 4 اقبال و دولت تختگاهنك مكینی روی زمیه^۲ سُرورلریك^۳
- کزیده سی دور کزیه^۴ عهد نازنیه سرورلریك نور دیده سی مضرت سلیمه شاه
- 6 کامبیه در خلد الله ظلال اقباله الی یوم الدیه نهال باغ کامرانی
- شجره^۵ بهانبنی واقع اولوب عهد شباب ایله کامیاب اولوب سرو
- 8 بو ستمه اقبال ایدی قدی بالایه ایرمدی لایه قامت موزونه
- عادت مقرونلرینه خلعت لواء بهجت انتم مهت^۶ ولزم اولدوغنه
- 10 بناء مضرت پادشاه بهشت آشیاه انار الله برهانه اتاری بایزید شاه
- نور الله مرقدہ آستانه آدم کوندروب طربزونه جوارنده شب خانه
- 12 قره مصاریك سنجاغنی استدیله وقتی که آدم لری مکتوب ایله
- عتبه علیایه ایریموب وزیرلر پایه^۷ سریر اعلیه عرصه ایدوب
- 14 ناداهلر لواء مزبور ایچونه سلطانه امده یقیمه در ناکاه انلرک
- رضای اولیمه دیو اشراب ایدیجه سلطانه امده اولوق کوندروب
- 16 استیذانه اتدیله قبول اتمیوب جوابلری کلیمه طربزونه حکم کوندریلوب^۸
- لواء مزبور اوغلم امده قریب در آفرلوا تدارک ایدوب عرصه ایله
- 18 دیدیلر حکم هایونه عزت مضور موفور الحبورلرینه^۹ واروب معلوم علوم
- کریمه لری اولیجاوه تکرار عرصه نامه^{۱۰} عادت مقروه کوندروب

1 L وروشہ سمات MDAHR روشہ سمات 1

4 AHRL سرورلریك M سرورلریك D سرورلریك 4

5 om. MDA ↔ L دور کزیه و HR دور کزیه 5

7 om. R MDAHL شجره 7

16 L کوندروب MDAHR کوندریلوب 16

18 L مبورلرینه MDAHR الحبورلرینه 18

the picture of light and has radiant features, an illustrious, learned disposition, an intellect which is a mine of gems, and in truth, a hidden pearl, who is the bright star of the firmament of happiness and the shining sun of the sky of prosperity, the ring which prints the seals of glory and exalted rank, the firmly-established occupant of the royal residence of good fortune and dominion, the outstanding one among the lords of the face of the earth, the light of the eyes of the monarchs of the chosen age, the graceful epoch, His Majesty Süleymān Shah the successful. May God perpetuate the shade of his prosperity until the Day of Judgement.

He became^[199] the straight-grown sapling of the orchard of success, and the fruit of the tree of world-government. He attained to the felicity which comes with the time of youth, and was the cypress-tree of the garden of prosperity. His figure reached a tall stature, and inevitably, the honorific robe of a joy-related livā became urgently necessary for his well-proportioned, happiness-linked form. Therefore His Majesty Sultan [Selīm], whose home is in heaven, (may God illumine his proof,) sent an envoy [or envoys] to the court of his father, Bāyezīd Khan, (may God illumine his resting-place,) and asked for the sancak of Şebhāne Karaḥiṣār,^[200] in the vicinity of Trabzon.

When his envoy[s?] arrived at the exalted court with the letter, the viziers submitted a representation to the foot of the throne. Upon [those] ignorant fellows' insinuation, regarding the above-mentioned livā, that it was too near to Sultan Ahmed^[201] and that he might suddenly withhold his consent, [Sultan Bāyezīd] sent a messenger [or messengers] to Sultan Ahmed to ask for his permission. [Sultan Ahmed] did not agree to [this proposal], and when his answer came, an edict was sent to Trabzon, saying: "The livā in question is too close to my son Ahmed. Find another livā and submit it for my consideration."

When the imperial edict arrived in the glory of the joy-abounding presence of [Sultan Selīm], and became known to his noble cognitive faculties, he again sent a prosperity-linked petitionary document, [this

بولی سنجاغہ اتدی لرتکرار لظاہر امدہ بلدروب انی دنی قبول

2 اتماچک کرو مک شریف کوندریلوب برغیری سنجاق تدارک ایدوک

دیدیلر بو دفعه مراد هایونلری کفه سنجاغنه متعلو اولوب عرص

4 ایدیچک اول توقعلری مقبول اولوب شہزادہ عادت نوال

مضرتلرینه لواء کفه عنایت اولندی بو زمانه کلنجہ ممالک الامتہده

6 اولانہ عاقہ سلمیہ وزراء مظالم آرانک آراء فادہلری ایله کمال

اضطرابده اولوب انتظام ولایت کمال اغتلاکده التیام ملک

8 ولت نامری ومہل اولغله اہ اللہ عزیز ذو انتقام مقتضاسنجہ

ضرورت ایجاب ایلدی کہ تبدیل دولت تختکاه عثمانی ومبود پادشاہ

10 جدید مہابہ پناہ ایله مستعد اولہ وزراء معصیت آرانک

تدابیر فادہلری اکا مؤدی ومنجر اولدی کہ لظاہر امدی سریر

12 عادتہ کچوروب پادشاہ ایلیہلر بو فصوص کوبہ کبی مشہور

اولیجاہ مضرت پادشاہ بہشت مکانک علوم کریمہلرینه معلوم اولوب

14 وم خزینہ کونده مخزوبہ اولانہ مواہر تقدیر مضرت مکیم وبمیلاک

جل شاه ظہورہ کلہسی مقدر ایدی دولت واقبالہ طریزونندہ

16 قطع علاقہ ایلیوب دریادہ محیہ کفه مانبرلرینه عزیمت اتدی لرت

کمی لزلہ منقسی اولدی دریا درکلر باغ ایچندہ سروآسا

18 آیلس برک کل در بادبانی بناء بہجتینہ بادبانی

کمی لرتیرہ بکزردی اوپرلر ایدنسی لرتیسی بال وپرلر

A فادہلری MH فادہ ایله M^2DH^* فادہلری ایله 6

RL فادہلری

HRL اضطرابده \leftrightarrow MDAH* اضطرابده 7

R بہشت اشیاک MDAHL بہشت مکانک 13

L ایدوب MDAHR ایلیوب 16

time] asking for the sancak of Bolu. [Sultan Bāyezīd] once more informed Sultan Aḥmed, and when he did not agree to that one either, a noble edict was again sent [to Sultan Selīm], saying, "Find another sancak".

This time, [Sultan Selīm's] royal desire became attached to the sancak of Kaffa. When he submitted it for consideration, that hopeful request of his was accepted, and the livā of Kaffa was bestowed upon His Royal Highness, the happiness-giving prince.

By this time, all the Muslims in the Islamic dominions were in a state of complete turmoil as a result of the corrupt counsels of the oppression-adorning viziers, the organization of the country was in complete disarray and the cohesion of state and religion had become disregarded and neglected. Because of all this, and in accordance with [the text,] "God is All-Powerful and able to avenge",^[202] necessity demanded that [there should be]^[203] a change of sovereignty, [and that] the Ottoman royal residence should be blessed with the presence of a new, world-protecting sovereign.

The corrupt policies of the rebellion-adorning viziers began to tend and lead towards this end, that they should install Sultan Aḥmed on the throne of prosperity and make him the sovereign. [In time,] this matter became as conspicuous as the sun, and known to the noble cognitive faculties of His Majesty Sultan [Selīm], whose place is in heaven. Moreover, it was predestined that the jewels of the foreordination of the All-Wise, All-Gracious God, Whose state is exalted, which had been stored up in the treasury of concealment, should become manifest. At that point, [therefore, Sultan Selīm,] attended by prosperity and good fortune, severed his connexion with Trabzon and set out by sea towards the protected city of Kaffa.

The sea became patterned with ships; the masts were like cypresses in a garden.

Their sails were [like] full-blown rose petals; the wind was the builder of their edifice of joy.

The ships resembled birds, and were flying; they had made the gentle breeze their wings and feathers.

درونی معدیه و کلاه 'جواهر'	طلو لعل و لآئی و زواهر
2 کستانه ایلدی لر روی بحری	قلویدی ملک و عنبربوی بحری
ماعدۀ هوای — عدهبوب آلہی و موافقت نیم — سرکاهی برله	
4 کی لر لیماہ دار الاماہ کفہ یہ بر مراد و کامیاب وصول بولوب	
دمور قودیلر محیثہ کفہ تاتار — عادت یار اقلیمارینک آب روی	
6 و — رتایی دشت 'قیچاوی' ملکترینک تا ولایت روسی ناقوسی	
مأنوسہ وارنجہ و بر جانی ^۷ 'یأموج' و 'مأبوج' فتنہ فانوسہ 'ایر منجہ	
8 ممالک وسیعہ اعالینک ملاذ و ماجأ و منها جلدیدر ^۷ کنار بحردہ ^۷	
باروی معظّم و مصرہ مصیرہ اوج منضم مصرہ بزرگوار کردوب	
10 مدار ^۷ استوار و — ملک قراردر ^۷ ایچندہ فرنہ قلعه سی دیگه مشهور بر سور	
مدود آسمانہ بروج ^۷ که باججا قتل فلك عروج ایله معوردر	
12 لیمانی اوزرنہ مواله بر — رای زیبای — رور بخس و بهجت نواله سی که	
آقاو بهانه ناظر معورہ زمیہ ده مثالی نایاب ^۷ نادردر ^۷	
14 عادت واقبالله اول — رای غرای ^۷ صفا افزایه دنول ایله هر گوشه سی	
نمونہ ^۷ اعجوبہ دار السلام جوانب و اطرافنی ^۷ بنت نشانه و فردوسی پیام ایلدیلر	
16 کفہ ملکینه طوغدی مهر انور	بهانه اولدی قدوميله منور
نیم اعتدال اسی بهانه	کدورت کتمکه اولدی بهانه
18 میات تازه بولدی دشت 'قیچاوی'	صفا کتب ایلدی — ریمله آقاو
ضیا کلدی زمینه نور و فردہ ^۷	ظلامک ^۷ بیلی ^۷ بوکلدی کرده

R و بواهر	MDAHL بواهر	1		
R قیچاوی	AL قیچاوی	MDH قیچاوی	6	
L مدود ^۷			7	
MDAHR مأبوج	L و مأبوج			
D فتنه فانوس	MA فتنه فانوس	HRL فتنه فانوسه		
L کفہ ^۷	MDAHR منها جلدیدر	L و منها جلدیدر	8	
MDA — ملک قرار ↔ HRL و — ملک قراردر	L و قلعه ^۷		10	
R و آسمانہ بروج	MDAHL آسمانہ بروج		11	
L و نادردر	MDAHR نادردر		13	
D غزای	MHR غزای	AL غزای	14	
R و اطرافنی	MDAHL و اطرافنی		15	
L قیچاوی	R قیچاوی	MDAH قیچاوی	18	
M بیلی	DAHRL بیلی	DAL فردہ	illeg. M HR و فردہ	19

Their holds were mines of gems, full of rubies, pearls and brilliant ornaments.

They made the face of the sea a flower-garden; they had made the sea smell of musk and ambergris.

Through the assistance of the Divine, auspiciously-blowing wind and the propitiousness of the gentle early-morning breeze, the ships arrived at the harbour of Kaffa, the abode of safety, with their wish satisfied and their desire attained, and they cast anchor.

The protected city of Kaffa is the glory and crown of the regions of the happiness-befriended Tatars, and the shelter, refuge and highway of the inhabitants of the Kıpçak Steppe and of vast territories stretching all the way to the country of the church-bell-accustomed Russians and, on another side, as far as Gog and Magog, ^[204] whose lantern is sedition. [It is] a massive bulwark at the edge of the sea, an impregnable stronghold, which adjoins the apogee, and a great fortress, which is the pivot of the celestial globe, firm and possessing the stability of the Fish. ^[205] Inside it [is] an extended wall, famous as "the Frankish castle", whose battlements reach the sky and which is fitted out, in places, with towers rising to the heavenly sphere. [The city has] a beautiful palace, towering above its harbour, which gives joy and imparts gladness; it overlooks the horizons of the world, and its like is not to be found, or rarely, in the inhabited part of the earth. [Sultan Selīm,] by entering that resplendent, tranquillity-promoting palace with happiness and good fortune, made every corner of it like a wonder of the celestial abode of peace, and its environs and surroundings a sign of heaven and a message of paradise.

A most brilliant sun rose over the dominion of Kaffa; the world was illuminated by its arrival.

The gentle breeze of moderation blew into the world and caused grief to depart.

The Kıpçak Steppe found fresh life; all ^[206] the horizons acquired tranquillity.

Light came to the earth from radiance and splendour; darkness had its back broken by dawn.

Joy filled the horizons from end to end, and justice and compassion showed the beauty of their faces.

سراسر طولدی آفاقه مسرت | بماله عرصه قلدی عدل و رأفت

2 فصل سادسی فواقیره دشت ده قریم تاتار لرینک فانی

منکلی کرای خانہ کامراه ایله بولسوب ملاقات عادت آیاترینک

4 تفصیلی مسیت آلهی ده جل جلاله و عز شاه حضرت پادشاه بهشت

آشیانی کفه جانبرینه سوو اسباب عادیه ربانی ده رمت عالیانه

6 ذوو اولوب اول آفتاب دیره و دولت نور دیده لظنت و نلافت

دودمانه عثمانی ده سویناه پراغ دیره اسلام روشه و تنویر

8 اقالیم روم دولت لزوم شریعت روم ده مباشرت ظالانه

پیشه مبادرت معاندانه ضلالت اندیشه ایله آینه دینه

10 عارض اولانه غبار ضلالتی کیدروب روی مصفا صفا افزانی

یالک و تطهیر آتمه ایدی لاجرم اول مآرب عادت مناقبک و بود

12 و ظهوره کلمه سی اول جوانبده واقع اولانه تاتار فانی ایله مه

ملاقاته موقوف اولوب ضرورت حال ایجاب اتکیره حضرت پادشاه

14 بهشت آشیانه نور الله مرقده شهرزاده کامیاب عادت مآبی محرومه

کفه ده قویوب کندولر عادت واقبالله اول تاریخده تاتار اقلیمیرینه

16 خانہ اولانه مرموم منکلی کرای خانہ ایله بولو شماغه اول جانبه

عزیمت اتدیلر مشار الیه منکلی کرای خانہ صلب و صادق متدیته

18 و ملنامه اموالی شریعتیه موافق یالک اعتقاد و لامت نهاد

سنی صحیح مذهب خانہ کامکار ولی مشرب و مؤدب کسنه ایدی

2 L تاتارینک MDAHR تاتار لرینک

3 MDA ↔ om. HRL کامراه

4 RL تفصیلی در MDAH تفصیلی

HRL عز ↔ MDA جل جلاله و عز

L و شریعت روم ده MDAHR شریعت روم ده

A مباشرت MDHRL مباشرت

L و مبادرت MDAHR مبادرت

11 om. R MDAHL آتمه

AL جانبده MDHR جوانبده

R عادت مآبی MDAHL عادت مآبی

MH کراه DARL کرای

A و اموالی MDHRL اموالی 18 R و متدیته MDAHL متدیته 17

Chapter Six: A detailed account of how [Sultan Selīm] and Mengli Giray Khan the successful, Khan of the Crimean Tatars and one of the monarchs of the steppe, came together, and of their auspicious meeting. [207]

In the will of God, Whose grandeur is exalted and Whose state is glorious, the sending of His Majesty Sultan [Selīm], whose home is in heaven, towards Kaffa was a mercy from among the customary Divine instruments, and a delight to the inhabitants of the world. [For its purpose] [208] was that that sun of the Faith and the state, that light of the eyes of the Sultanate and Caliphate, should make the lamp of the religion of Islam, which was becoming extinguished in the Ottoman dynasty, shining and bright; that he should remove the dust of error which, in the prosperity-attended lands of Rūm, whose laws are the ṣerī‘at, had come to obscure the mirror of the Faith as a result of the policies embarked upon by tyrants whose business was oppression, and the actions hastily undertaken by stubborn men whose thoughts were in error; and that he should make the clear, tranquillity-promoting face of [that mirror] pure and clean.

The coming about and occurrence of those necessary things, the glories of which were happiness, was inevitably dependent upon a favourable meeting with the Tatar Khan, who was in those parts. Since the necessity of the situation demanded it, His Majesty Sultan [Selīm], whose home is in heaven, (may God illumine his resting-place,) left the fortunate prince, in whom happiness resided, in the city of Kaffa, while he himself, attended by happiness and prosperity, set off in the direction of the late Mengli Giray Khan, who was the Khan of the Tatar regions at that date, to meet him.

The said Mengli Giray Khan was firm and honest, pious and a true Muslim; his affairs were in keeping with the ṣerī‘at, his belief was pure, his character sound, and he was a Sunni, holding the correct doctrine, a successful monarch, and a saintly-natured, well-bred person.

- مرموم لطانه بايزيد خانه انار الله برهانه ايله افوت صادقه
- 2- اوزره اولوب مابيره لرنده مراسم خلت تمام مؤكده ومهد اولشدى
- عتبه⁷ عليالرنده⁷ يازيلانه نامه لرنده جناب افوت مآب ديو يازيلوردي
- 4- مضرت يادشاه هشت آشيانه تغده الله بغفرانه كفه ده چيقوب
- انر جانينه مه توبه عالي بيوردقارنده مشار ايله خانه دني
- 6- واقف اولوب عكر تاتار سعادت نثار ايله همه اتباع واشياع
- شوكت شعاري⁷ جمله⁷ اولاد ومجموع⁷ لطائري⁷ واعيله⁷ واوغلانري⁷ ايله
- 8- ميرزالري ايله⁷ استقبال ايلدي لر انواع اعزاز واكرام فاقان
- واصناف عزت وامترام جهرانباني اوزره مراسم⁷ مهاني ده⁷ كما⁷
- 10- ينجي خدمتار اتدي لر نزل⁷ فراوانه يكوب رعيت وامترام ده
- تقصير اتدي لر ملاقات لري سبب آييس⁷ و بهجت⁷ و باعث انواع
- 12- سرت اولدي
- بولوشدي خانه ايله شاه مجلل
- 14- فراوانه ايلدي لر عرص اشوافه
- رعيت لازم اولشدي⁷ عمويه
- 16- محبت آفتابي طالع اولدي
- مبارك پير ايدى اول خانه معصوم
- 18- وقتا⁷ كه مضرت يادشاه هشت آشيانه وجه مسفور اوزره طربزونه ده
- قضاء وطر ايليوب جمله⁷ اولاد واتباعي⁷ ايله كفه جانلرينه توبه ايلدير

3	MDAHR	عليالرنده	L
7	L	ايله ⁷	om. L
	HRL	لطائري	MDA
	HRL	واوغلانري	MDA
8	MDAH	ميرزالري ايله	L و ميرزالري ايله
9	RL	مهاني ده	H مهاني ده
	MDHRL	كما	A كمال
10	HRL	نزل	MDA نزول
11	MDHRL	و بهجت	A بهجت
15	MDAHR	اولشدي	L اولس در
18	MDAHR	وقتا	L وقتي
19	MDHRL	اولاد واتباعي	A اتباع واولادي

He was on terms of true brotherly affection with the late Sultan Bāyezīd Khan (may God illumine his proof), and between them the usages expressive of sincere friendship had become completely firm and well-laid. In the letters written from [Sultan Bāyezīd's] exalted court [to Mengli Giray Khan], the form of address, "Your Majesty, with whom brotherly affinity resides", used to be employed.

When His Majesty Sultan [Selīm], whose home is in heaven, (may God cover him with His forgiveness,) left Kaffa and began to make a pleasing and exalted advance in his direction, the above-mentioned Khan, on becoming aware of this, came to meet him with the army of the happiness-scattering Tatars, with all his attendants and followers, whose distinguishing mark was grandeur, and all his children and princes (sultānlar), his chief subjects, his sons (oğlanlar) and his noblemen (mīrzālar).^[209] As far as the ceremonies of hospitality^[210] were concerned, he rendered [Sultan Selīm] all such services as were due, showing him, in many different kinds and forms, the respect and honour befitting an emperor and the esteem and deference proper to a world-ruler. He provided him with food in abundance, and was not remiss in showing consideration and deference. Their meeting became a source of tranquillity and joy, and a cause of all kinds of gladness.

The honoured monarch, the country-conquering monarch, the most excellent emperor met with the Khan.

They submitted [to each other] many ardent desires, and perfect good manners were displayed.

It had become necessary [for Sultan Selīm] to show esteem for [his] uncle;^[211] he who is affectionate towards [his] uncle does not enter hell.

The sun of love rose, and the sun of affection shone between them.

That sinless Khan was a blessed old man; may he have found mercy in the presence of God.

At the time that His Majesty Sultan [Selīm], whose home is in heaven, [left] Trabzon in the way related above, in fulfilment of his purpose, and began to proceed towards Kaffa with all his children and attendants,

- 1 لظاہر امدک ضمیرہ غنوم و هموم مستولی اولوب کمال فحشیت واضطراب
- 2 اوزره^۷ خاطرہ فطور الیدی کہ اول جانبارده^۷ ولایت^۷ روم ایلنه
- 3 راه و طریقہ اولوب قردادشم اول مستتری پناه ایدینوب لطنت
- 4 مورینه بی اشتباه مباشرت الیدی دیو بیحضور اولدی مکر لظاہر
- 5 امدک یولار^۷ قصدی^۷ سناہ یا شا دیرلر بر لالی واری ایدی فی الجمله
- 6 مقایبہ امورہ اطلاعی و آگاہی اولوب رای^۷ رزیه^۷ و فکر متیہ صامبی
- 7 ایدی لکہ اقوال صدوقه مآکنہ کمنہ قولاق طوتیبوب مقتضای دور
- 8 زمانہ اولہ عاقل فرزانیہ فیہ و امور مناسی^۷ مقایبہ
- 9 استیناسی^۷ آدمہ دیوانہ و یکشاو جاہلہ اوصلو فریمہ دلو نادانہ
- 10 کامل کاملہ جاہل بی عقلہ اهل هو بی عاقلہ مدهو بی ورفو بی
- 11 دیرلر مزبورکہ کلماتہ اول زمانہ قطعاً التفات و اعتبار اتمزردی
- 12 مکر سابقہ مضرت^۷ یادشاہ^۷ ہشت آشیانہ طربز وندہ ایکہ^۷ شہزادہ^۷
- 13 جہانہ پناہ لیمانہ شاہ عادت دستگاہ مضطرینہ شبخانہ
- 14 قرہ مصار نجاغنی استیوب^۷ لظاہر بایزید
- 15 خانہ اول فصوصی لظاہر امدہ بلدورب مشاورہ اتدوکی زمانہ
- 16 لظاہر امد رضا ویرمدکدہ اول زمانہ مشار الیہ لالی فریادلر^۷ ایدوب
- 17 یادشاہ قردادشکوک بو مرادہ مانع اولہ شویلہ کہ راضی اولیہ
- 18 بی حضور اولوب کفہ نجاغنی استر روم ایلنه کچر مکرہ بیحضور
- 19 اولورہ دیسی ایسی اول وقت لالانک کلماتہ کوس^۷ عاقبت اندیس
- 20 دکالر ایدی بعد زمانہ بو مال^۷ عبرت مآل و بود بولیجاو^۷ مشار الیہ
- 21 لالی فرصت بولوب بو فصوص اولاجاغنی سزہ اشراب اتس ایدوم^۷

2 ^۷ اولدی L	MDAHR ولایت om. L
5 قصدی MD	AHRL قصدی
6 رزیه DAR ^x L	M رزیه / زرہ / R رزیه
8-9 مقایبہ استیناسی DHR	AL و مقایبہ استیناسی illeg. M
12 یادشاہ MDAHR	om. L
In A, these words are written in the margin, in the same hand, and there is a sign in the text showing where they are to be inserted.	
14 فریادلر MDAHR	L فریاد
17 طوتیبوب ^۷ HRL	
18 مال MDAHR	L مالت
	AL بولیجاو MDHR
19 ایدوم DAHRL	M ایدوب

anxieties and cares overcame Sultan Ahmed's heart, and, in his state of the utmost fear and perturbation, there occurred to his mind this thought: "From those districts there is a road and way to the province of Rūmēli; my brother has made those regions a refuge for himself, and has undoubtedly embarked upon the affairs of the Sultanate." As he thought this, he became restless.

Now it happened that Sultan Ahmed had a lala whom they called Yularkısdı Sinān Pasha.^[212] [This man] had, on the whole, a knowledge and awareness^[213] of the realities of things, and was possessed of a sound judgement and firmly-based ideas. Yet no-one listened to his words, the content of which was truth. It may be according to the demands of the passage of time^[214] that [people] call the intelligent and learned man foolish and stupid, the man who knows about things and is familiar with realities insane and garrulous, the ignorant man wise and the man of quick understanding mad, the uneducated man highly-accomplished and the highly-accomplished man ignorant, the man of no intelligence sensible and the intelligent man confused and intoxicated. At that time, they were absolutely refusing to take any notice of, or show any regard for, the sayings of the aforesaid [lala].

Now earlier on, while Sultan [Selīm], whose home is in heaven, was in Trabzon, at the time when he asked for the sancak of Şebhāne Karaḥiṣār for His Royal Highness the world-protecting prince, Süleymān Shah, whose seat is happiness, and Sultan Bāyezīd Khan informed Sultan Ahmed of that matter and consulted him about it, and Sultan Ahmed did not give his consent,^[215] his above-mentioned lala had cried out and said:

"My sovereign lord, do not obstruct this desire of your brother's; for if^[216] you do not consent [to it], he will become restless, and will ask for the sancak of Kaffa, and pass [from there] into Rūmēli. Then you will have no peace of mind."

At that time, [Sultan Ahmed] had not listened^[217] to the words of the lala, or taken thought for the consequences.

After some time, when this situation, the meaning of which was a warning, arose,^[218] his aforesaid lala found an opportunity to say:

"I had hinted to you that this thing would happen, but you took no notice.

- غفلت اتدوکوز مالیا واقع اولدی اعظم مصایب در باری بر پاره
- 2 و تدبیر ایدهلم دیو اصحابی ایله مشورت ایلس لر آفر الامر بو و بهله
- تدارک اتملر که لطافه سلیم تنها تاتار ایچنده روم ایله داخل اولمز
- 4 الا تاتارک معاونت و مرافقتی ایله میتردر تاتاره بر دام قوروب
- اول سبب ایله خاطرین بو جانبه رام ایدهلم دیو خانه بر مکتوب یازوب
- 6 انواع تضرعات ایلیوب قرنداشم سلیم سزک جانبکوزه التجا ایلدی
- مقصود و مرادی روم ایلی طریقاری نه عبوردر حضرت خانک معاونتی
- 8 اولاینجه اقتداری یوقدر اشته خانه مضرتلرینه فقیرانه تحفه مز
- اولوه دیو بر برات عالی شاه کتاب ایدرلر که عموما کفه ولایتنده
- 10 واقع اولاه مملکت لر مجموع شهرلری و قصباتی فصوصا طقوز پاره
- مشهور نامدار مزار ایله جمله سزوک اولوه مالکانه تصرف ایدول
- 12 تک قرنداشمی اول جانبه کیورمک دیو انواع تطفاتله تضرعلر و نیازلر
- ایلس لر بو فصوص ایچوه مستقل آدم دنی تعبیره ایوب کوندر مشلر
- 14 عجب در قلب مایل ارتمایه | انوکچوه تیز ایشورلر قضایه
- کیورر دم لری میرت لر ایله | در شاه اولغه رشوت لر ایله
- 16 شه اولمز عدله مایل اولاینجه | ضمیری ظلمه مایل اولاینجه
- اولور باقی جهانده یادشالوه | اولور ره راه شرعه ره مخالف
- 18 عدالت یادشاهک زیوری در | عدل بوهردرر شه مشتری در
- اتفاوه مضرت یادشاه بهشت آشیاه نور الله مرقده اول زمانده خانله

2 MDA اصحاب HRL اصحابی

7 L طرفلرینه H طرفلری نه MDAR طرفلری نه

8 R تحفه لرمز MDAHL تحفه مز

10 L بر قاج MDAHR طقوز

11 RL و نامدار MDAH نامدار

L مزار لر ایله MDAHR مزار ایله

13 DA فصوصه M فصوص HRL فصوص ایچوه مستقل

15 MDHR رشوت لر ایله AL رشوت لر ایله

17 L یادشاه لوه MDAHR یادشالوه

Now it has actually occurred; it is the greatest of misfortunes. Let us, at least, adopt a remedy and expedient."

Having said this, he consulted with his companions,^[219] and eventually they took measures in the following way. They thought: "Sultan Selīm cannot pass alone through the midst of the Tatars and enter Rūmēli, unless it is facilitated by the help and accompaniment of the Tatars. [So] let us set a trap for the Tatar [Khan], and by that means win his heart over to our side." With this purpose in mind, [therefore,] they wrote a letter to the Khan, in which they made various kinds of humble supplications and said:

"My brother Selīm has sought refuge in your neighbourhood. His aim and desire is to pass through to the roads leading to Rūmēli, but as long as the assistance of Your Majesty the Khan is not forthcoming, he is not able [to do this]. Now here, as our poor gift to your Majesty the Khan, " - at this point, they wrote out a royal patent (berāt) in the following terms:- "let the territories, in general, which lie within the province of Kaffa, with all their cities and towns and, in particular, with the nine well-known, famous fortresses, all be yours; enjoy full possession of them, on condition that you do not let^[220] my brother pass through to that side."

Thus, with all kinds of pleasant gestures, they made supplications and entreaties. They appointed a plenipotentiary envoy for this business,^[221] and dispatched him.

A heart inclined to bribery^[222] is an amazing thing; on account of it, [men] reach their fate swiftly.

[Such a man] passes his time in states of perplexity; he desires^[223] to become king through bribes.

[A man] does not become king as long as he is not inclined towards justice, and as long as his heart is not an impediment to oppression.

Sovereignty^[224] becomes lasting in this world [only] if it takes the form of guidance to the way of the ṣerī'at.

Justice is the ornament of a sovereign; justice is a jewel, and the monarch is the eager customer.

By chance, while Sultan [Selīm], whose home is in heaven, (may God illumine his resting-place,) was, at that time, meeting with the Khan, an

- 1 بولشد قلمی اثناده لطانه امدله بر آدمیی دنی انده وارسی
- 2 لطانه امدله نامه بر مشار الیه فانه ایرشدورب مقیقت مال معلوم اولیجاوه فانه قلبنه دغدغه دوشوب مشوس الخاطر اولور
- 4 قرداشیز بر پادشاه عظیم الشانک لاله منقبت نشانی فاندانزده
- ایه عادت براقدی ملکتر جمال جهانه آرایله مستعد اولدی
- 6 مراد و آرزوسی نه ایدوکی هنوز معلوم اولادی رضای شریفی روم ایلنه کچک اولور ه اکا مانع اولور شانزه لایق دکدر شرایط مروتنده
- 8 دور و مچورد دیو پریشانه مال اولیجاوه اول زمانده فانه محمد کرای آدلو بر فرزند ناملفی وار ایدی طبیعتی شر و شوره
- 10 مایل شانی ممو وفاد کندو زبده ارادل ایدی لطانه امدله ومه
- مفور اوزره ملکه نامه کوریکه فرم و شاد اولور فانه اولانه
- 12 اتانه فطاب ایدرکه امد لطانه بیزه بونجه عنایتلر ایدوب
- بو دلو ملکتر و ولایت و مصارلر امانه و تحلیک ایدوب ملکه
- 14 نامه کوندرمس بو زرافت و عاطفت مقابله سنده بزه لازم درکه
- قرداشنی طوتب انی سرور و پرمبور ایده یوز دیو فطآمیز وفاد
- 16 انگیز وزیر و یلدکده فانه عاطفت نشانه انوک ملامظه مفدت مآلنی
- دفع ایچوه اوغل مقصود و مرادک قلعه و مملکت ایله شاه سلیم فانه
- 18 دنی سنده دریغ ایلهز انده دنی استه دیو خاطر نشانه ایلمس بر کچه
- مضرت پادشاه بهمت آشیانی ضیافت ایچوه جمعیت خاص ایدوب

1	L بو	MDAHR	بر
2	RL ملکه نامه	MDAH	نامه بر
5	L ملکتر	MDAHR	ملکتر
6	A هنوز نه ایدوکی	MDHRL	نه ایدوکی هنوز
7	A فانه	MDAHR	دکدر
9	AL وفاد	MDAHL	آدلو
10	DA و ولایتلر	MDAHL	مفور
13	DA ملکه نامه	MDAHL	و مصارلر
13-14	MHRL ملکه نامه	MDAHL	کوندرمس
14	R کورمس	MDAHL	کوندرمس
15	L فطاب آمیز	MDAHR	فطآمیز
16	L بو ملامظه	MDAHR	لامظه
17	R قلعه مملکت	MDAHL	قلعه و مملکت

envoy of Sultan Ahmed's also arrived there and delivered Sultan Ahmed's letter to the aforesaid Khan. When the facts of the situation became known, a tumult beset the Khan's heart, and he became troubled in mind. He thought:

"The glory-marked son of our brother, a sovereign of great majesty, has cast a shade of happiness over our dynasty, and our country has been blessed by the world-adorning beauty of his face. It has not yet become clear what his wish and desire is; [but] if his noble will should be to pass through into Rūmeli, it does not befit our dignity to prevent him; that is far removed and dissociated from the conditions of manly behaviour." With these reflections, he became in a distressed state. [225]

At that time, the Khan had [with him?] a son who was unworthy of him, named Mehemmed Giray. [226] His nature was inclined to evil and tumult, his disposition was one of stupidity and wickedness, and he himself was a supreme example of the vilest sort of men. When he saw the document of possession, in the form described above, sent by Sultan Ahmed, he became joyful and glad, and addressed his father, the Khan, as follows:

"Sultan Ahmed has shown us all these favours, and bestowed upon us and given into our possession all these territories, districts and fortresses, sending us a document of possession. In return for this kindness and goodwill, it is incumbent upon us to make [227] him glad and full of happiness by detaining his brother."

When [Mehemmed Giray] said these error-mingled and villainy-exciting words, the Khan, whose mark was affection, in order to banish his [son's] mischief-purporting opinion, impressed the following [suggestion] upon his mind:

"Son, if your aim and desire is castles and territories, Shah Selīm Khan also will not refuse you; ask him, also, for [them]."

One night, in order to feast His Majesty Sultan [Selīm], whose home is in heaven, [Mengli Giray Khan] held a special gathering. In

- عادت تاتاریه - اوزره مجلس عظیم اولوب بال اشامشر اول بزم خاص
2. اوزره محمد کرای ایام اوزره قالقوب النده پیمانہ^۲ پر نیاز^۲
- و مکنتر ایله - ویلیوب سلیم - لطافه اتاکک زمانی از قلوب
4. تخت رومه پادشاهلور - نوکدر - سریر دولته بلوسی اتاکک قریب در
- اول زمانده - ننده بر ننه اوتونوریه قبول ایله دیدکده مضرت
6. پادشاه بهشت آشیانه جواب ویروب خانہ زاده مقصود و مطلوبکز
- نهر دیدکدرنده کفه^۳ ولایتلی ایچنده^۴ واقع اولانه مصلرلی^۵
8. واکله لری ایله بزه تملیک ایله ایام دولتکده^۶ بز تصرف
- ایده لم دیدکده مضرت پادشاه بهشت آشیانه انار الله برهانه
10. لانه عذب البیانلرنده جواهر^۷ و درر^۸ نثار ایدوب بیورمشر که
- خانہ زاده بز پادشاه لروز پادشاهلرک عادت و قانونلرنده
12. و قدیم ده^۹ معول به اولانه توره لرنده ولایت و مملکت باغشاهلور
- یوقدر پادشاهلر مملکت آلورلر کینه به مملکت ویرمزلر جواهر
14. و سیم وزیر و لعل و یواقیت اصناف^{۱۰} کهر و نقود و امتعه و اسباب
- وضیاع فروانده هر نه استرکوز دریغ اولنمز ویرلونه تک
16. حصار^{۱۱} و مملکت مراد ایدغه دیمشر خانہ اوغلی دفی اوتورب حضرت
- پادشاه بهشت آشیانه دفی قالقوب اوتور همايونلرینه^{۱۲} توبه اتدکدرنده^{۱۳}
18. صکره مذکور محمد کرای اتاسی خانہ عتاب آمیز قطاب ایدر که بو یوابقی تک^{۱۴}
- تکلماتنه نظر اتدکی لطافه امد ایکی آیلور یولده^{۱۵} ابراقده^{۱۶} ایکه

2. L نیاز MDAHR پر نیاز
7. L ولایتلرینی و ایچنده MDAHR ولایتلری ایچنده
- L ایله^۵
8. om. R MDAHL بزه تملیک ایله
- A دولتکوزده MDHRL دولتکده
10. L درر MDAHR و درر
- A و قدیم ده MDHRL و قدیم ده
- L و اصناف MDAHR اصناف
16. HRL ولایت ↔ MDA مصلر
- R توبه ایلدکدرنده MDA کتدکدرنده ↔ HL توبه اتدکدرنده
- M. ill. L یوابقی تک D یوابقی تک AHR یوابقی تک
- MH ابراقده DARL ابراقده

accordance with Tatar custom, there was a great assembly, and honey was eaten.^[228] In the course of this special banquet, Mehemmed Giray rose to his feet and, with a cup full of entreaties and expressions of humility in his hand, said:

"Sultan Selīm, your father has little time left, and the sovereignty of the throne of Rūm is yours. Your accession to the seat of empire is close at hand. At that time, I shall ask something from you as a favour; [please] agree to it."

His Majesty Sultan [Selīm], whose home is in heaven, said in reply:

"Prince, what is it that you aim for and desire?"

[Mehemmed Giray] answered:

"Give us possession of the territories of Kaffa, with the fortresses and seaports which are situated within them, and let us have free disposal of them in the days of your reign."

His Majesty Sultan [Selīm], whose home is in heaven, (may God illumine his proof,) scattering gems and pearls from his tongue, which was sweet in expression, said:

"Prince, we^[229] are sovereign monarchs. In the practices and laws of sovereign monarchs, and in their customs which have been observed from of old, the giving away of regions and countries has no place. Monarchs take countries, [but] they do not give countries to anyone. Whatever you ask for in the way of jewels, silver, gold, rubies and other precious stones, all kinds of gems and money, goods and chattels and royal estates, it will not be refused; let it be given. Only do not make fortresses^[230] or countries the object of your desire."

The Khan's son sat down. After His Majesty Sultan [Selīm], whose home is in heaven, had risen and departed in the direction of his royal tent, the aforesaid Mehemmed Giray addressed his father, the Khan, in the following reproachful terms:

"Did you pay attention to the words of this scoundrel(?)?^[231]
Sultan Ahmed, while more than two months' journey away, bestows on us

بزه مملکت را قلعه را اما به ایدوب ملک نامه کوندور بو کندو

2 الز التنده اوهر ایچنده ایکه کلماتنی ایستدکی بو یماه یوامقی در

بزه مملکت ویرمه دکل اعتقادم بودر که یادشاه اولورسه بزوم

4 مملکتزمی دفی آور فرصتی فوت اتمزم البتّه بونی طوترم دیو

قالقوب خانه منع ایده کوردی پاره اولمایوب عکرنی بمعه توبّه

6 ایلمس خانه بونک بو اوضاعنه منفعل وملول اولور صامب شرت

وفاددر منعله ممنوع اولز اشته عکر تدارکنه کتدی دیو کندولر

8 ایله اولور کویک اوغلری که عادت کرای دیرلری صامب عقل

وهوس بر موله فریم ودانا وعاقبت اندیس هنوز تازه عمر وادهرو

10 کلعدار کلچره کماه ابرو لایوه تخت وتاج بمالی بزمه شع و سراج ایدی

مبار ایله خانه هماه اول کیجه مزبور عادت کرای کتورب اوغل

12 به سنی سلیم خانه باغشلم ملک روم لطنتی اکا لایقدر بابا سنک

وقتی آخر اولس در یادشاه لوه انوکدر اشته قرداشک مجلده

14 قالقوب کتدی که علی الصباح عکر ایله اوزرینه واره قصدی و

نیتی یماه در هماه سلیم خانه ایرس بو کیجه بزوم طیراغزده

16 قالقوب اوزو دیرلر بر صونک کنارنده درلر علی التعییل کیجه ایله

اوتّه آوه کرماه طرفرینه کچوهرلر دیو نصیحت لر ایدرلر اول آهده

18 عادت کرای کوندروب نصف اللیل ده مضرت یادشاه بهشت آشیاه

مضورنه ایریشور خانه موابلرنی تقریر ایدر ماب مال معلوم اولیجاوه اول

L یوامقی در D یوامقی در MAHR یوامقی در 2

DA مملکتزمی MHRL مملکتزمی 4

L انک MDAHR بونک 6

M² وادهرو وکلعدار M واده وکلعدار DAH وادهرو وکلعدار 9-10

RL وادهرو کلغرار

L وکلچره MDAHR کلچره 10

R ولایوه MDAHL لایوه

D²A صامب MHRL صامب D عادت 11

HRL رومک MDA روم 12

MH مجلنده DARL مجلده 13

DA کرای MHRL کرای 18

countries and castles and sends us a document of possession. This fellow, while in our very hands and in our power - did you hear his words? He is a villainous scoundrel(?)! Never mind about giving us countries - my firm belief is this, that if he becomes sovereign he will take our [own] countries too. I shall not let the opportunity slip; I shall certainly catch him!"

With this, he rose to go. The Khan persistently forbade him, but it was no use; [Meḥemmed Giray] went off to collect his troops. The Khan was hurt and saddened by this behaviour of his, and thought: "He has an evil and wicked disposition, and will not be restrained by forbidding; look, he has gone to get troops together."

His younger son, who used to be with him and who was called Sa'ādet Giray, ^[232] was possessed of intelligence and sense, a youth of quick understanding, learned and far-sighted. He was, as yet, of a tender age and beardless, with rosy cheeks, a rosy face and well-arched eyebrows. He was worthy of a throne and crown, and his beauty was a candle and lamp to a banquet.

That very same night, the Khan summoned the above-mentioned Sa'ādet ^[233] Giray, and said to him:

"Son, I am giving you to Selīm Khan. The Sultanate of the state of Rūm is his due. His father's time has come to an end; the sovereignty is his. Look, your brother has got up and left the assembled company, in order that he may attack him with troops at dawn; his aim and his intention are bad. You go to Selīm Khan at once; let him depart from our soil tonight, and "([for] he was at the edge of a river which they call the Özü ^[235])" let him cross over in haste, by night, to the other side, to the regions of Akkermān."

With these pieces of advice, he dispatched Sa'ādet Giray that instant. [Sa'ādet Giray] reached the presence of His Majesty Sultan [Selīm], whose home is in heaven, at midnight, and reported the Khan's message. ^[236]

- صو اوزرنده کی ل حاضر ایسه بر وبه استعجال جمله توابع ولوامقریه^۷
- 2 صوده برو یقایه^۸ مرور و عبور^۹ ایدرل علی التجر مشار الیه محمد کرای
اوتوز بیله مقداری^{۱۰} تاتار^{۱۱} ایله اوردو اولدوغی یره کلوب کوررلر که
- 4 اول مقام ده که یوقه^{۱۲} خالی^{۱۳} تعجب ایلیوب یرلو یرینه واررلر مضرت
پادشاه بهشت آشیانه بو هالتله مکر بی پایانه^{۱۴} ایدوب دامه لامتته ایرشملر
- 6 فدا مفظ ایلدی شاهی بلاده مصوره اولدی و بودی هر قضایه
فدا فضلینه ایتمدی و ثوقی لامت طرفنه اولدی لحوقی
- 8 فدا عونینه ایدیه اعتمادی طیابنامه بولور تیزبک عمادی
فداده غافل اوله ایتمه غفلت ویرر غفلت کشی به فیلی محنت
- 10 فداده هر نفس کندوک آیورمه امیه اول شر اعداده قایورمه
- بالضروری روم ایله توبه لازم کلور فکر ایدوب مرموم لطابه
- 12 بایزید فانه مکتوب یازارل بونجه زمانده برو عادتلو جمال شریفکوز
مشاهده سنده محروم اولدوچه صله رم جمله و امباتده در
- 14 هالیا بنده کوز اول امید ایله کفه مانبرینه عزیمت ایلیوب مالیا
آکرماه طرفلرینه کلندی عواطف علییه فاقانیه ده امیددر که
- 16 اجازت ارزانی اولنه دیو تضرعلر و نیازلر اتدی لر^{۱۵} و مستقل آدم
دنی گوندردی لر فصل تابع طایفه تاتار ایله ملاقاتده مکره
- 18 مابیه ده واقع اوله مکایات و اوضاع ایله روم ایله کچوب آکرماه
اقلیمه وصول بولوب آتانه بایزید فانی به انار الله برهانه

۱ L صبامه دکیه^۷

2 H مرور عبور M مرور عبور DARL مرور و عبور

3 L تاتارل MDAHR تاتار

4 L خالی در M illeg DAHR خالی

5 L و بی پایانه MDAHR بی پایانه

16 L ایدرل MDAHR اتدی لر

Boats were ready at hand on that river, and when the requirement of the situation became known, [Sultan Selīm,] with all his attendants and dependants, crossed over the water in haste, to the bank on this side. [237]

At daybreak, the above-mentioned Mehemmed Giray, with thirty thousand Tatars, came to the place where the camp had been, and they saw that there was no-one there, that it was deserted. They were amazed and went [back], each to his own place. His Majesty Sultan [Selīm], whose home is in heaven, giving endless thanks [to God] for these circumstances, reached the skirt of safety.

God protected the monarch from calamity; his being was preserved from every misfortune.

He had put his trust in God's grace, and he reached the shore [238] of safety.

He who relies upon God's help very quickly finds a support to lean on.

Do not be unmindful of God, or act heedlessly; heedlessness gives a person much trouble.

Do not separate yourself from God for a moment; [239] [then you will] be safe from the harmful acts of [your] enemies, and not worry.

Inevitably, [240] it would be necessary to proceed towards Rūmēli. [Sultan Selīm] thought it over, and wrote a letter to the late Sultan Bāyezīd Khan, making supplications and entreaties, as follows:

"For such a long time, I have been deprived of the sight of the happy, noble beauty of your face. Visiting one's relations is one of the obligatory duties [of men]. It was with that hope that your humble servant set out in the direction of Kaffa, and he has now come to the environs of Akkermān. It is hoped that, from among the exalted imperial favours, permission may be granted."

[Sultan Selīm] dispatched a plenipotentiary envoy [or envoys] [with this letter].

Chapter Seven: An account of how Sultan Selīm, after his meeting with the Tatars and as a result of the narrated incidents and the actions which had taken place between him and them, crossed over into Rūmēli, arrived in the region of Akkermān and applied to the court of Bāyezīd Khan (may God illumine his proof) for permission to visit his father. [241]

صله روم ایچوره استیذائری بیاننده در آتانه^۱ علیّه عثمانیه که

2 قدیمه مدار دیره اسلام و ملجا غازیانه عادت فرجام در

اول تاریخده ملول^۲ وزراء صامب اوزار و دفول صدور کنه آثار

4 اولانه نادانلر ایله منازل اوژانه^۳ اظام^۴ و مرصد اصنام جور و مفا

انجام اولشدی لابتقدیر^۵ ملک قدیر ایله عزّ شانه محیه استانبولده

6 زلزله عظیمه که قیامتده نشانه و علامت ایدی برکیجه ظاهر و پیدا

اولوب مدینه قطنینیه مصری که سور^۶ محدود^۷ نیجه^۸ فراخ

8 بعیده مشتل دیوار رافراز^۹ و محدوددر^{۱۰} کوه مکوه قلّه

مبل مثال بارولر و برج لر ایله مشوره قلعه^{۱۱} متینه^{۱۲} اعجوبه^{۱۳} ربع مکوه در

10 اول شب مصیبت افروز و میرت انگیز و لیلله و مشت آثار ر^{۱۴} تخیزده^{۱۵}

هر قلّه فلك برومنده مکر رفعتده اولانه^{۱۶} امجار و نك فلك مقیر^{۱۷} ایله

12 همزک اولوب طیرانغه منزوی اولدی اوج هوایه مرفوع اولانه

بلند بنالر عالی و فلك پیوند مناره لر یقلوب ماده^{۱۸} عجیبه اولشیدی

14 فراب اولانه ییرلری تعمیر اولنجه جمله ممالک محرومه^{۱۹} استادر^{۲۰} بنالر

بی نهیاه^{۲۱} و قیاس^{۲۲} بره نورلر کتوردیلوب یا یلماق اثناسنده ایله

16 مرموم اطانه^{۲۳} بایزید خانه اثار الله برهانه ادرنه شهرنه واروب

انده قرار اتملر ایدی مضرت پادشاه^{۲۴} همت آشیانک^{۲۵} مکتوب

18 ایله آدم لری ادرنه ده^{۲۶} عتبه^{۲۷} علیایه وصول بولوب مقیقت مال

معلوم اولیجاوه^{۲۸} آتانه^{۲۹} عادتده اولانه^{۳۰} وزراء مظالم آرا

A آتانه MDHRL آتانه^۱

em L MDAHR ملول^۲

L اظام MDAHR اظام^۳

MH تقریر DARL تقدیر^۵

L محدود MDAHL نیجه^۸ R ونیجه

A محدوددر MDHRL متینه^{۱۱} 9 MDHR متینه^{۱۲}

L باجا روی زمیره ایله مستوی^{۱۳} 10 MDAHL مقیر^{۱۴} 11 R زمیر

A استاد MDHRL استادر^{۱۶} 14

MH قیاس M^xDAH^x و قیاس^{۲۱} 15 RL و بی قیاس

A همت آشیانک طرفنده MDHRL همت آشیانک^{۲۴} 17

L کلوب^{۲۵} 18

R آتانه MDAHL آتانه^{۲۹} 19

The exalted Ottoman capital, which from of old has been the pivot of the religion of Islam and the refuge of the gāzīs, whose end is happiness, had, at that date, through the coming of viziers burdened with offences and the entry of ignorant men who held the chief positions in the state and whose works were sin, become dwellings of the idols of crime, and places for observing the adored objects whose effect was injustice and cruelty.

Inevitably, by the foreordination of the Almighty King, Whose state is glorious, a great earthquake, which was a sign and symbol of doomsday, [242] appeared and manifested itself one night in the protected city of Istanbul. The fortification of the city of Constantinople, which is an extended rampart, a lofty and well-defined wall encompassing many far-reaching parasangs, is a strong fortress, laden with towers which are mountain-like in grandeur and with battlements and turrets like ranges of hills; it is the wonder of the inhabited quarter of the earth. [But] on that disaster-lighting and astounding night, that terror-effecting night when everyone scrambled to escape, the stones and rocks which were in elevated dwellings in each of its towers, whose battlements reached to the heavenly sphere, became of one nature with the lowly earth, and retired into obscurity on the ground. Tall buildings, raised up to the highest point of the atmosphere, and lofty minarets, which touched the heavenly sphere, had been thrown down, and it had been an extraordinary calamity.

Until the parts of [the city] which had been destroyed were reconstructed, master-craftsmen, builders and unlimited, immense numbers of hired workmen (ceraḥor) were sent for from all the Divinely-protected dominions. While the work was in progress, the late Sultan Bāyezīd Khan (may God illumine his proof) had gone to the city of Edirne and taken up residence there.

It was at Edirne, [therefore,] that the envoy [or envoys] of His Majesty Sultan [Selīm], whose home is in heaven, arrived at the exalted court with his letter. When the facts of the situation became known, the oppression-adorning viziers at the imperial court, and the high

1. وارکانه⁷ پرکانه⁷ میله مدارا بو اوضاعه بیحضورلر اولوب مکمل
2. عالی شاه تـوید اتدیلر که مالیا عقبه⁷ عالم پناهه⁷ مکتوب کوندروب
3. صله⁷ رم ایچوه آستانه⁷ عادت پناهه⁷ کلکه استجازه ایله
4. بو فصوصه اجازت ممنوع در کا رفصت ویریلور ایله ایر
5. قزداش لک دفی مراد ایدنورلر هر بری یرو یرنده قالقوب مرکات
6. اوزره اولورلر ماله ده آشوب وفتنه پیدا اولور چونکه بو امیدله
7. اول جانبلره کلدوک رومالینده هر نه محلی طلب وافتیار ایدر
8. نجاو طریق ایله کا تومیه اولنوه کلکه اجازت یوقدر دیوب
9. بو اموالی اعلام ایچوه علماء اعلام ده قاضی عکر اولس صاری کرزی
10. رسالت طریقله تعییه ایدوب² کوندردی لر مشار ایله رسول
11. عزت مهور موفور الحبورلرینه وصول بولوب امر همایونی ابلاغ اتدکه
12. یاد شاه بهشت آشیانه نور الله مرقده صاروکرزه مطاب مستطاب
13. اتملر که مولانا عباد مقدمه بر بنده اوه اوه بس ییلده برو یذر
14. بزرگوارنی کورمه صله⁷ رم که واجباتدندر اوامر علیه⁷ الہی به
15. انقیاد ایچوه اول بنده صله⁷ رمه عزمت ایله شرعا اکا منع بایز
16. میدر ننده استفتا ایدرم دیدکده اول مرد فاضل ودانای کامل
17. شرعا کمنه مانع اولز دیو جواب ویریکل چونکه بو⁷ امر مشروع
18. اولوب بحسب الشرح ممنوع اولیه نی نیچوه کوندردی لر
19. و نه مصاحت ایچوه⁷ کلدوک دیو عتاب اتدکرنده ملا ملزم اولوب

1. L پرکانه R کانه MDAH پرکانه 1

2. RL عالم پناهه MDAH عالم پناهه 2

3. RL عادت پناهه MDAH عادت پناهه 3

10. om. L تعییه ایدوب MDAH 10

17. L پر MDAH بو 17

19. L تعب وزمت یکوب⁷ 19

officials there, who were full of suspicion and whose feigned civility was a cloak for stratagems, became uneasy about this behaviour, and they drafted an illustrious edict, as follows:

"You have, it seems, at the present time, sent a letter to the court which is the refuge of the world, asking for permission to come to the capital, the stronghold of happiness, in order to visit your father. It is impossible to give permission for this matter. If leave is given to you, your brothers also will make it their aim. Each one will leave his own place, they will begin to make moves, and disorder and rebellion will appear in the dominions. Since it is with this hope that you have come to those regions, let whatever place in Rūmēli you desire and choose be conferred upon you by way of a sancak. There is no permission to come [here]."

For the notification of these affairs, they appointed as envoy Sarıgürz, ^[243] a member of the distinguished ‘ulemā, who had become kāzī-‘asker, and they dispatched him. When the said envoy arrived in the glory of the joy-abounding presence of [Sultan Selīm] and delivered the imperial command, that Sultan, whose home is in heaven, (may God illumine his resting-place,) addressed to Sarıgürz the following admirable speech:

"My lord, if one of God's servants has not seen his noble father for ten or fifteen years, since visitng one's relations is one of the obligatory duties, if that servant, in order to comply with the sublime Divine commandments, sets out to visit his father, is it permissible, according to the ṣerī‘at, to prevent him? I ask you for a fetvā."

That excellent man, that perfectly-accomplished, learned person answered:

"According to the ṣerī‘at, no-one may prevent him."

At this, [Sultan Selīm] reproached [Sarıgürz], saying:

"Since this act is prescribed by the ṣerī‘at and, according to the ṣerī‘at, may not be prevented, why [then] have they sent you, and for what purpose have you come?"

The mollā, compelled to accept this argument, said:

- مراد همایونگری و معقول جواب مستطابکوزی واروب
- 2 اتکوزک عتبه علیالرینه اعلام ایدوب سه ابازت همایونلرنی
- آلوب سده عادت بخمکوزه اعلام و عرص ایدیم دیو
- 4 مواعید جمیله ایله مراتبت ایلس سده عادتت کلوب فصوص
- ماجرا معروض عتبه علیا اولیجاو باب عادتت مآبه کلکه سه
- 6 ابازت ارزانی بیورمشلر فصل ثامه مشار الیه یادشاه
- هرشت آشیانک روم ایلنه ملولی ایله قرنداشلری مرموم لطانه
- 8 امد ایله سایر شهرزاده لر مرکات اتکله مملکتده اضطراب و انقلاب
- عجیبه اولماغله ولایت اناطولی ده توابع قزل باس او باس ده
- 10 شیطان قولینک فروبی و اول آوانده اناطولی بکلرکیسی قره کوز
- یاشانک ضیعانه و هلاکی و انده واقع اولانه موادت و فاداتک
- 12 تفصیل و بیاننده بو جانبده لطانه امدک مضرت یادشاه هرشت
- آشیانه تغده الله بغفرانه فصوص لرنده تاتار فانی جانبلرینه
- 14 عرص ارتشا ایله ماحوظی اولانه آمال و مراتک بازار روامده کادی
- اولدوغی معلوم لری اولوب عادت و اقبال ایله آوکرمانه طرفلرینه
- 16 وصوللرنی استماع ایدیجک صبر و قراری عکرلری تارمار تهجت
- وعیس لری زمانی پرزهر و مار اولوب انیس لری غصه و اندوه و غم
- 18 بلیس لری مزه و هجرانه و ماتم اولس بالضروری مدینه اما سینه ده
- فارجه خروج ایدوب پاه و عکر بمعنه مباشرت ایلمش لطانه امد

- 5 R عتبه MH عتبه علیا DAL عتبه علیا 5
- 6 HRL بیورلس ← MDA بیورمشلر 6
- 7 H^x دفولی H ملولی MDARL ملولی 7
- 8 MD^xHR اتکله DAL اتکله 8
- 10 AL آوانده MDHR آوانده 10
- 12 L و بیاننده در MDAHR و بیاننده 12
- 14 H مال MDR مال AL آمال 14
- 16 DA و تهجت M illeg. تهجت HRL 16
- 17 MDAHR غم L و غم 17

"Let me go and communicate your royal desire and your well-reasoned, admirable answer to your father's exalted court, obtain his pleasant imperial permission, and communicate and submit it to your happiness-giving court."

With these fair promises, [Sarıgürz] went back to the imperial court. When the particulars of what had happened were submitted to the exalted court, [Sultan Bāyezīd] granted pleasant permission [for his son Selīm] to come there, where happiness resided.

Chapter Eight: A detailed account and exposition of how, as a result of the entry of the above-mentioned Sultan [Selīm], whose home is in heaven, into Rūmēli, his brother, the late Sultan Ahmed, and the other princes (şehzādeler)^[244] made^[245] various moves, causing unrest and upheaval to assume astonishing proportions in the empire; of the consequent revolt of Şeytān Kulu, one of the followers of the Kızılbaş rabble, in the province of Anadolu; of the loss and death of Karagöz Pasha, the Beğlerbeği of Anadolu, at that time, and of the disasters and evils which occurred on that occasion.

On this side, when it became known to Sultan Ahmed that the hopes and desire regarding His Majesty Sultan [Selīm], whose home is in heaven, (may God cover him with His forgiveness,) which he had expected [to realize] by offering to the Tatar Khan [the chance of] receiving a bribe,^[246] had found no custom in the market of vendibility, and when he heard that [Sultan Selīm], with happiness and good fortune, had arrived in the neighbourhood of Akkermān, the armies of his patience and tranquillity became routed, his time of joy and pleasure became full of poison and serpents, grief, care and anxiety became his friends, and sorrow, anguish and mourning his companions. Of necessity, he went out from the city of Amasya and set about levying troops. Sultan Ahmed^[247] set out for

- ولایت قرمانه عزیمت ایلیوب طبیعت لری آشوبه مایل ذهر لری
- 2 — راییه اولغله مضوره مایل فزینه سی ابوابنی مفتوح و مکشوف
ایدوب بمعیتت ارباب سیوف اتمکده بر قرنداش لری دنی که اناطولی
- 4 — ولایتک مضافاتندیه تکه — نجاغنگه والیسی اولاره — لطابه قورقود
ایدی طبعنده فی الجمله ذکا و قابلیت اولوب علوم و فنونه طالب بعضی
- 6 فضایل و معارفه راغب ایدی مقیقتا ادانی نواز و ارادل پرست
اولوب اما کار بهانه دیده مکمت بیه ایله ناظر ایدی عاقبت امور
- 8 فکرنده عالی اولر ایدی عالیک اطوارنی مشاهده ایدوب اتاسی
درگاهنک اعیانی — ده عثمانی تکه مجموع ارکانی — لطابه امدده تابع
- 10 و معیه لر ایدوکنی بلوب بحسب العاده نصاب — لطنت ده کندونک
نصیبی محروم لو ایدوکنی ملامظه ایدوب استیلائی غموم واضطرابده
- 12 — بر دفعه دریاده کنی لر ایله مصر — لطاننه واروب انده بر پرکی ناکله
دست بوونی ایلیوب یادگاه زاده دولت نصاب ایله بر رذل دونه
- 14 — رفرو ایلیس بی غیرت و میئت ایدی صکره بر دفعه مرموم — لطابه
بایزید خانه اول پرکه ایلیس لر کوندروب کتورب تکه — نجانغی ویرمشر
- 16 ایدی اول دنی مرموم بهشت آشیانک نور الله مرقدہ ماده لرنی
و — لطابه امدک اما بیته ده قرمانه کلدوکنی استماع ایدیچله
- 18 آرام و قرارنی اضطرابه تبدیل ایدوب قاپوسی فلقی ایله قالقوب
ولایت صاروفانه تختگاهی اولاره معنیاً شهرنه کلدی اطراف و بموانبده

- 2 MD مضور AHRL مضوره
- 4 RL ولایتک MH ولایتک DA ولایتک
- 5 MDA قابلیت HRL ذکا و قابلیت
- 11 RL منونه MDAH غموم
- 12 HR بو MDAL بر
- 13 DA ارذل MHRL رذل
- 15 L کتوردوب MDAH کتورب
- 17 D ایده ملک MHR ایده ملک AL ایدیچله
- 18 HRL وقراری ↔ MDA وقرارنی

the province of Karaman. His disposition was inclined to tumult, and his mind, being confused, was an obstacle to tranquillity. He had thrown open the doors of his treasury, and was gathering together warriors.

Another brother of his was Sultan Korkud, who was governor of the sancak of Teke, one of the appendages of the province of Anadolu. On the whole, there was intelligence and ability in his nature; he sought after the various branches of learning and science, and was eager to acquire certain excellent accomplishments and kinds of knowledge. He was, it is true, given to flattering the vilest men and to worshipping the most despicable fellows; yet he viewed the affairs of the world with an eye which discerned inner meanings, and he was never lacking in thought for the outcome of things. Having observed the ways of the world, he knew that the great men at his father's palace and all the high officials of the Ottoman court were adherents and supporters of Sultan Ahmed, and he had thoroughly considered the fact that, according to custom, his own portion of the capital of the Sultanate was deprivation.

Once, overcome by anxieties and distress, he had gone by sea in ships to the Sultan of Egypt, and there kissed the hand of a worthless Circassian; although he was the son of a monarch, rooted in sovereignty, he had bowed his head to a despicable, base fellow. He had no self-respect or sense of honour.

Later, on another occasion, after the late Sultan Bāyezīd Khan had sent envoys to that Circassian, brought [his son back] and given [him] the sancak of Teke, Sultan Korkud, on hearing about the events concerning the late [Sultan Selīm], whose home is in heaven, (may God illumine his resting-place,) and that Sultan Ahmed had come from Amasya to Karaman, [also] exchanged his rest and tranquillity for [a state of] agitation, set off, with the body of people attached to his court (kapusu halkı), and came to the city of Manisa, the capital of the province of Saruḥān.

- اولاه شهرزاده لر مرکات وانقلاب اتمکه اهالی مملکت و ولایت
- 2 ایوه اوزره کلوب مکر ذکر اولناه مکه ولایتنده بر بدبخت سرکوه
- بر ضلالت شعار مفد فادشحوه وار ایسی اسنه شیطانہ قولی
- 4 دیرلر ایسی بر مغارده⁴ ککر طریقہ شرہ مالک بر کوهسار مذلت
- مدارده متوطہ خزانہ⁵ فاده مالک ایسی شهرزاده لرک مرکات
- 6 وانقلابلرنی اشیدوب⁶ اطوار واوضاع روزکاره نظر ایدوب
- فتنه وانقلاب وآشوب شور و شرکمال اضطراب نشانه و علامتلرنی
- 8 مشاهده اتمکه⁷ موالیسنده واقع اولاه ارباب فادله قالقوب
- فروج ایلدی رایات⁸ شیطان⁹ قالدورب اعلام ایلسی یرتبلیسی آشکار اولدی
- 10 جهانی بولدی خالی یادشده
- قمو شهر و ولایت بوسی و خالی
- 12 کورنمز عالیک هیچ شهر یاری
- آمیوه قالیسی قیوسی انتظامک
- 14 اکمز دلده هیچ نام شریعت
- دو کالیسی طیرغه جام شریعت
- شهرلرده وقصبات وقراده مبالده وایلاقلرده¹⁰ واوباده
- 16 نه دکلو¹¹ اشرار اتراک¹² ونه مقدار لوند ونخسند وایلاک وارایه
- ¹³ قالدورب ممانلرده بولدوقلری¹⁴ آتلی¹⁵ وقاترلری مبر ایله نهب وفسارت
- 18 ایلویوب جمله اراذل آتلینوب وار مجموع لوندات و مشرات مکمل جیسی
- وامیر و تابدان اولوب اول بوانبده نه مقدار ولایت و مملکت¹⁶ وارایه

4 MDHR مغارده H*AL مغاره ده

MDAHR اطوار... مشاهده اتمکه 6-8

کورر که مملکت خالی ماریس یوه میدانه لطنتده کسنه کورنمز

فارسی یوه طبیعتنده شهر یارک طرعلری غالب کورینور توقی

L اتمیوب صانه

MDA شیطانہ ↔ HRL شیطان⁹

R یرتبلیسی ظاهر و آشکار اولدی MDAH یرتبلیسی آشکار اولدی

L یرتبلیسی آشکار ایلدی

L اعلی MDAHR اهالی 11 HR کلهدنه MDAH*R*L کلهدنه 10

L اشرًا و اتراک MDAHR اشرار اتراک 16 MDA واوبالرده ↔ HRL واوباده 15

L اطرلی MDR اطر AH اطر H*R' یاس¹⁷ 17

M مملکت DAHRL و مملکت 19

With the imperial princes in the regions and districts all around making moves and upsetting the status quo, the inhabitants of the country and province rose in rebellion. Now it happened that there was, in the above-mentioned province of Teke, an ill-fated, abject fellow, a mischief-maker, characterized by spiritual error and full of villainy, whom they called Şeytān Kulu. He was living in a cave, and travelling along the path of evil; he had settled in a mountainous area which was a centre of baseness, and he possessed the treasury of villainy. Having heard of the moves of the imperial princes, and of their upsetting the status quo, having considered the circumstances and conditions of the time, and having observed the signs and indications of sedition, subversion and disorder, of commotion and evil and total unrest, [Şeytān Kulu], together with the mischief-makers who were in his vicinity, rose and came out in revolt. They raised the flags of Satan, and the banners of the deceitful Devil became clearly visible.

He found the world destitute of monarchs; there appeared to be nothing in the way of crowns and diadems.

All the cities and provinces were empty and deserted; ignoble fellows had increased in numbers, and there were no worthy inhabitants. [248]

None of the world's monarchs was to be seen; they had all abandoned their burdens of work.

The door of orderly administration had been left open, and robbers had taken the riches of good order.

The name of the şerī'at was not mentioned on any tongue; the cup of the şerī'at had been split on the ground.

However many evil men of the Turks, however many dissolute roughs and clever [249] and nimble fellows there were in the cities, towns and villages, in the mountains, on the high plateaux and among the nomadic tribes, [Şeytān Kulu] roused them [to rebellion]. They seized and took away by force the horses and mules which they found among the Muslims. All [those] most despicable fellows acquired horses and became mounted, and all the dissolute roughs and the rabble became a complete army, commanders and wearers of crowns. However many districts and regions

1 جمله سنی اورب مال و منالی اسباب⁷ واثقالی¹ یغالدی¹ لر مخالفت

2 و معاندت اتمک استیائری شمیر کیمه و تیغ مرکه آییبه ایله

و بودلرنی نابود آتدی لر¹ مدّت قلیله ده اول دیارلره شاه و امیر

4 اولوب عکر فراوانله طغیان و عصیان اتدی لر کلوب مقابله اتمک

استیابله ره قوّت قاهره ایله غالب و مشمت باهره ایله قاتل

6 و سالب اولدی لر ظلم و عدوانه پیراغرینه تمام آشتعال¹ و یروب

مملکتی جور و ستم ایله مالامل آتدی لر¹

8 یوریدی فتنه لر طبل و علمه

راسر منک و آشوبیدی عالم

10 اقردی فوره نامو هر طرفده

آیلدی یرده قالبادی ناده

12 شراب و ضر ایچلدی آشکاره

عاصی لر گروه انبوه آیدی لر¹ مشتمده کوه شکوه اولوب اول دیارلره

14 اعلام ضلال باس قالدورب اناطولی نکه دار الکی اولانه کوتاهیته

شهرینه عزیمت ایلدی لر بحیره و یسار واقع اولانه ممالک اللامیته

16 اهالیینه انواع ظلم و عدوانه لر ایلدی لر مملکت سراسر هرج و مرج اولوب

عاقبة الامر هجوم لری اول شهر مشهوره اولیجا اولنده بکربکی اولانه

18 قره کوز⁷ پاشانک¹ دنی و بودی قامتی لباسی ادراکده⁷ عری¹ معارف

و فضایلده عاری⁷ و بری¹ نطفه⁷ ناپاکده ماصل اولس دوزمه قومه ایله

1 MD ائقالی AHRL واثقالی

3 MDA اتدی HRL اتدی لر

6 ML اشتغال DAHR اشتعال

7 A ایلدی لر MDHRL اتدی لر

13 L اولوب R² شوکت و R[?] MDAH ایدی لر

L ایدی لر MDAH اولوب

18 RL پاشا MDAH پاشانک

AHRL عری MD عری

19 DAHRL و بری MD² و بری

om. L MDAH نطفه⁷ ... ایدی 6a/1 - 19

there were in those parts, they plundered all of them, taking as spoil the wealth and possessions and the goods and chattels [which they found there]. With the sword of hatred and the death-adorned scimitar, they annihilated the existence of those who sought ^[250] to oppose and stubbornly to resist [them]. Within a short space of time they became kings and commanders in those lands, and made insurrection and rebellion with a large army. They overpowered, with crushing force, those who sought to come and confront them, and killed and stripped them with superior grandeur. They lighted the lamps of oppression and hostility completely, and made the country absolutely full of injustice and tyranny.

Rebellions marched on with drum and flag, filling the world with injustice and tyranny.

The world was battle and tumult from end to end; men were busy with slaughter and war.

Unjustly-spilt blood was flowing on every side; it was [like] silver and gold in the courtyard of ruin.

The veil was lifted, and was no longer found among women; the order of the world was given over to wickedness.

Wine and other intoxicating liquor was openly drunk, and robbers began hunting and plundering.

The rebels were a vast company; in magnificence, they were a mountain of grandeur. The flags of error raised their heads in those lands, and [the rebels] set out for the city of Kütahya, which is the capital of [the province of] Anadolu. They committed all kinds of oppressive and hostile acts against the inhabitants of the Islamic territories which lay to right and left, and the country was plunged into utter confusion from end to end. Finally, their assault was directed at that famous city.

The Beğlerbeği there was Karagöz Pasha. The form of his being was naked ^[251] of the garment of understanding, and he was bare and devoid of knowledge in its various branches, and of excellent accomplishments. He had originated from an unclean seed, and had attained [to high rank]

- 1 ایشیت شاعر جهل مدار 'بیابه' اری ایدی 'مملکت آرالغه لیاقت
- 2 واستحقاقه فضل وکمال 'ایله' اولدوغنده بیخبر 'شرف وافتخاری مجرد' براید
- معتبر اولدوغی ایله اولوب 'تخت' مکومت 'سروری' اوزره کیچوب
- 4 میدابه هنرفالی اولدوغی ابلده بیر میرابه مقامنه منزوی اولمشدی
- ذکر اولنابه طاغی لرک کندو اوزرینه هجومی استماع ایدوب مها امکه
- 6 اول جوانیده اولابه سیاه و عکرده بر مقدار آدم جمع ایدوب کمال
- غرورنده عدوی بک صالحیوب دشمنی ضعیف و فور کوردی
- 8 کندو توابع هزیمت مآثرنده نقطه دیکله معروف بر نادانی بونله باس
- ایلیوب 'اوباس' لر ایله 'اوغراشه' ارال ایدی اول مریف نقطه
- 10 میم جهل ایدی اوغراس 'کاروبارنی' جهل 'صانوب' عصاته مقابل اولدی
- ایکی لشکر بولمشدی اتفاق
- 12 یودیلر ال 'یکوب' 'بانيله' رده
- تقله لر رعد و برو ایدی نظرده
- 14 غریو کوسی ایله اسبک صهییلی
- مکرده بیر ایدوب 'یلمانی تیغله'
- 16 سناک دمرنی اولمشدی فونیه
- زمینه ترک لرده لس 'دوکلدی'
- 18 بر ومهله طراقه و آشوب اولس ایدی که 'معرکه کاه' و 'عرصه' جنک ایچنده
- بدله لر مانند میدابه بر سنک ایدی ایکی جانبده بی نه یاه آدم کشته لرله

1	MDAH بیابه	R بیابه	2	om. MDA ↔ HRL ایله
2-4	MDAHR شرف ... منزوی	om. L		
3	DAHR تخت	MR* تخت		
	DAHR سروری	H ^x و سروری	M	سروری
9	MDAHR اوباس لر ایله	L اوباس لرله		
10	M ² HRL کاروبارنی	M کاروبارنی	D کاربارنی	A کارنی
	MDAH صالوب	RL صانوب		
12	MDHRL یکوب	A کیچوب	14	MDAHR فلقه
15	MDAH یلمانی تیغله	R یلمانی تیغله	L	یلمانی تیغله
	MDAHR تیغله	L تیغله		
17	(1st. misrā') MDHR دکلدی	H ^x AL دوکلدی		
	(2nd. misrā')	H ² L دوکلدی	MDAHR	دکلدی
18	MDAL معرکه کاه	HR معرکه	L و عرصه	MDAHR عرصه

by false devices; he was a boorish man, whose distinguishing mark was meanness and who was a pivot of ignorance. He was unaware that suitability and worthiness for dominion-adornment came about through excellence and perfection; his glory and pride was merely in the fact that he was esteemed at the palace. He had ascended to the seat of the authority of superior rank; because the field of ability was deserted, he had [been able to] withdraw to the seclusion of the position of mīr-i mīrān [= beğlerbeği].

When he heard of the above-mentioned rebels' assault against himself, he collected together some men, as many as he could, from among the military forces which were in those parts. In his utter conceitedness, he attached little importance^[252] to the adversary, and regarded the enemy as weak and contemptible. From among his own followers, whose glories were defeat, he made an uneducated fellow known as Nokṭa leader of these [troops], and sent him to do battle with the rabble. That fellow was the dot (nokṭa) of the ج of جهل (ignorance); supposing^[253] the business of battle to be easy, he came face to face with the rebels.

It chanced that the two armies met; the swords gave out repeated clashing sounds.

They abandoned and washed their hands of life and head, as the wood of an arrow falls back from a shield.^[254]

The muskets seemed like thunder and lightning; they were piercing holes in life and head.

The booming of the kettle-drum (kūs) and the neighing of horses had caused much anguish to the people.

The point of the sword made a mark on the liver; the teeth of the sword appeared to the blood.

The head of the spear had become bloody; the swords had made their faces coloured.

From the Turks, carcasses were poured on to the ground; [it was as if] bags were untied, and skim-milk cheese was poured from them.^[255]

Such a clash and tumult had occurred that, on the battle-site of the field of combat, the bodies were like a plain full of stones. On

- روی زمیہ ده یشتہر ظاہر اولدی آفر الامر زمره عصات
- 2 وفرقه طغات انلره غالب اولوب قوم ضال وکراه بو طرفده اولانه
- سیاهی صیوب مغلوب ایلدی لر نقطه ادوات مربی ربطه قادر اولمایوب
- 4 منہزم اولدی مکور اولانه فرقه قره کوز پاشایه کلوب عقبلرنجه
- دشمنه نابکار عدوی بدروی ومیله کار دنی ایریشوب بالضروری
- 6 پاشای نادانہ انلر ایله بولشوب صرف تاب وتوانہ اتمک لازم کلدی
- کوتاهیته شہرینک اوکنده صفار باغلیوب عدوی کینه بوی ایله برابر
- 8 اولدی لر بونلر ناز ونعیم ایله سرای ده بلانس جوانلر کوناکونه فونلر
- ایله پرورده اولس شیوه وناز املی کامرانلر انلر کرم و سرد روزگار
- 10 کچورمس پایلر بختلر نار سوزانہ مرب ایله کوینس سونته لر آیدی
- ایکی خصم زور آور وزور بازو ایکی دلاور تندفو ورزم آرزو
- 12 میانلرنده مناسبت کرک ایکی جانبدہ اشتر مست کبی قبضه شمشیره
- دست اورب روی دشمنی دوندره عدوی بدرا مقابل اولدقلری
- 14 ساعت بی اصللر کریزه آهنگ طرف دشمنده اولانه هجوم جہانی
- انلره تنک ایدوب فی الحال بنات النعی کبی تارمار اولوب قره کوز
- 16 پاشا میدانده فرید ویکتا ومید وتک قالوب دشمنه نابکارلر ایریشوب
- پاشایه مچلر ایله کونکر باصوب فی الحال آتدہ یقوب زرینہ شمشیرنی
- 18 ومرقع وموہردار فنجرنی سایر اسباب وآلات کراه پاشای صویوب عریانہ
- اتدی لر کوتاهیته مصارنک اوکنده عظیم سیا ستلرله قتل ایلدی لر

- 5 L وعدوی MDAHR عدوی 5
- H^x یہ روی H روی MDARL بدروی
- 6 MDHR توانہ AL وتوانہ 6
- 8-10 om. L MDAHR بونلر ایدی 8-10
- 9 MD ونزہ AHR وناز 9
- 10 om. MDA ↔ HR ایدی 10
- 13 A بدرایہ MDHRL بدرا L قره کوز پاشا ایله 13
- 16 L وومید MDAHR ومید 16
- 17 L پاشای MDAHR پاشایه مچلر ایله کونکر باصوب 17
- 18 MDAHR آلات L وآلات 18
- 19 A یا ستاہ D یا ستلر MHR یا ستلرله 19
- L یا ستلر ایله

both sides, hillocks appeared on the face of the ground through the infinite number of corpses of slain men. In the end, the body of insurgents and the party of rebels were victorious over them [i.e. Nokṭa's forces]; the erring and heretical people defeated and overcame the troops which were from this side. Nokṭa was not able to hold together the instruments of war, and was put to flight.

The routed party came [back] to Karagöz Pasha, and the good-for-nothing enemy, the evil-faced and shifty adversary arrived on their heels. Inevitably, it became necessary for the ignorant Pasha to meet them and to expend power and strength. He drew up battle lines in front of the city of Kütahya, and confronted the malevolent enemy. He and his companions were youths reared in the palace on blandishments and luxury, people with affected, elegant airs, accustomed to obtaining their desires, who had been nourished with foods^[256] of many different kinds. Their opponents were agile, seasoned men, who had experienced the ups and downs of life and been scorched and burnt by the blazing fire of war.

Some comparability is necessary between two mighty and strong-armed antagonists, two violent-natured and battle-desiring brave warriors; on both sides, they should lay hand on the hilt of the sword with the fury of a camel in rut, and turn the enemy back. At the moment when the heretical adversary confronted them, the ignoble fellows prepared for flight, and when the attack launched from the enemy's side made the world narrow for them, they immediately became scattered like the stars of the Great Bear, and Karagöz Pasha was left alone and single, isolated and solitary on the field. The good-for-nothing enemies rushed up and gave the Pasha a beating with clubs.^[257] They pulled him down from his horse forthwith, and stripped him of his gilded sword, his jewelled and damascened dagger and the other costly items of his equipment, leaving him naked. Then they killed him in front of the fortress of Kütahya, with great tortures.

شهادت بولدی ذاتی	شہید اولدی شہادت بولدی ذاتی
2. مهالتله سنوردی اوله جاوید	2. مهالتله سنوردی اوله جاوید
لیاقت اولاینجه آعلا کوزتمه	لیاقت اولاینجه آعلا کوزتمه
4. اولولور مندی عارفلور استر	4. اولولور مندی عارفلور استر
دکل کهر عزه لایوه کجه صدره	دکل کهر عزه لایوه کجه صدره
6. کهر اولدوغی یوقدر سنک یابی	6. کهر اولدوغی یوقدر سنک یابی
اکریمه مذکور پاشانله مانی بلند فضایل و معارف ایله ذاتی فی الجملة	اکریمه مذکور پاشانله مانی بلند فضایل و معارف ایله ذاتی فی الجملة
8. معور وارمند دکل ایدی ولی اناطولی بکرکیلیکی قدیم ده مناصب	8. معور وارمند دکل ایدی ولی اناطولی بکرکیلیکی قدیم ده مناصب
علیانک شرف و اشرفی مقامات انی ناء لطیف والطفی ایدی	علیانک شرف و اشرفی مقامات انی ناء لطیف والطفی ایدی
10. اناطولی پیاھلری عتبه علیای عثمانیته ده دیره مبیله الامک	10. اناطولی پیاھلری عتبه علیای عثمانیته ده دیره مبیله الامک
ابولری ارباب غزا و جهادک ممتاز و مستثنی و فایقری ایدی	ابولری ارباب غزا و جهادک ممتاز و مستثنی و فایقری ایدی
12. هر غزاده شیرلر دشمنه کیرلر هر جهادلرده اعدا تخیرلر علی نظیرلر	12. هر غزاده شیرلر دشمنه کیرلر هر جهادلرده اعدا تخیرلر علی نظیرلر
میدانه دارو کیرده دلیرلر اولوب دودمانه کفرک آتس افروزلری	میدانه دارو کیرده دلیرلر اولوب دودمانه کفرک آتس افروزلری
14. کنیالری نک سوزندکانه پر سوزلری در طالع سعد قرینلری دایما قرینه	14. کنیالری نک سوزندکانه پر سوزلری در طالع سعد قرینلری دایما قرینه
نصر و ظفر اوله کلس ایله بو دفعه ارادت مت قدر ایله بل عن التبییه	نصر و ظفر اوله کلس ایله بو دفعه ارادت مت قدر ایله بل عن التبییه
16. والنظیر مغلوب و منکوب دوشدی لر الحکم لله العلی الکبیر امیذر	16. والنظیر مغلوب و منکوب دوشدی لر الحکم لله العلی الکبیر امیذر
الامور مرهونه باوقاتها مقتضا سنجه کرو مظفر و منصور	الامور مرهونه باوقاتها مقتضا سنجه کرو مظفر و منصور
18. اولورلر باری بو مادته عظمی و واقعه کبری واسطه یله ممالک	18. اولورلر باری بو مادته عظمی و واقعه کبری واسطه یله ممالک
الامیته ده بی نهایه فترتله ظهور ایلدی لطانه امد لطنت امیذی ایله	الامیته ده بی نهایه فترتله ظهور ایلدی لطانه امد لطنت امیذی ایله

3. آعلی MDAHR اعلا

4. L بیرینه H بیرینه MDAR بیرینه

5. R غیره MDAHL عزه

L دکل کهر MDAHR دکل

6. MDA یابی A^xHRL ایسی

7. DA اکریمه که MHRL اکریمه

L قره کوز MDAHR مذکور

9. L شریف MDAHR شرف

HRL غز M غز DA غزا

L فایقری MDAHR وفایقری

A جهادلرده MDHRL جهادلرده

R^xL پلییا وصلیب

He became a martyr, his soul attained the state of martyrdom; may his life be long in heaven.

Through ignorance, he thought he would be immortal; [but now] he has given up hope of the earthly life.

When [you] do not possess suitable qualifications, do not look for exaltation; ^[258] put the crown of modesty on your head, and do not cast longing glances.

The seat of greatness requires wisdom; a mule is never tethered in the place of a horse.

While you are not worthy of glory, do not move into the seat of precedence; if you are not moonlight, do not *imitate* the full moon.

A dry stone never becomes a gem; the man who is a groom does not become master (emīr) [= mīrāhor] in the stable.

Although the above-mentioned Pasha's nature was not exalted, and his personality was not at all enriched or estimable through excellent accomplishments and the various branches of knowledge, yet the Beğlerbeğilik of Anadolu had been, from of old, the glory ^[259] and the noblest of the highest offices of state, and the fine one, the finest one of the most elevated positions.

The sipāhīs of Anadolu were, in relation to the exalted Ottoman court, the harbingers of the true religion of Islam, the distinguished, exceptional and outstanding ones among those involved in the ğazā and cihād. On every ğazā, they are lions and enemy-takers, on every cihād, they are subjugators of adversaries and comparable with 'Alī, and in the field of conflict they are intrepid. They are the people who set fire to the dynasty of unbelief; they are the fiery men who burn its churches. Whereas their prosperity-linked fortune has always been conjoined with [Divine] aid and victory, this time, by the will of the Ever-living, Almighty [God], Who is too great to have any like or equal, they were defeated, and afflicted with disaster. The decision belongs to God, the Most High, the All-Great; it is hoped that, in accordance with the saying, "Events are contingent upon their [appointed] times," ^[260] they will again be made victorious and triumphant.

At least, by means of this most serious disaster and this very great calamity, unlimited [evidences of] the lack of an effective government appeared in the Islamic dominions. Sultan Ahmed had done so much empty

- بونجه لاف و کذاقی اورب علی الخصوص ایغی رکابده یادشاهلور ودا بیله
- 2 شام و کرمست و بموده اضطرارده ایدی^۷ کندو ممالک موروثه
- ایچنده یانجه بونجه توابع و فدم بالجمله عکر کواکب شمار و انجم مشم
- 4 برله ملغر و مهیا ایگر بر قاج اترال بی ادراکک عصیانه و طغیانلری
- اولدی ایریشوب شمشیر ظفر تأثیر ایله اول آتس یرتاب فتنه یه^۸ انظفا
- 6 ویرمه قدر اولدی مجموع اهل اسلامک معلومی اولدی که اطاه
- امداد قامت بی درایتنه خلعت
- 8 اموال رایرده تقدیرده مستور اولانه امورک ظهوری ایچوره مقدمات
- فتح و فتوح در که مضرت یادشاه همت آشیانک نور الله مرقدہ آفتاب
- 10 دولتاری شمشیر بیله روی زمیره^۹ فاضه ممالک روم عادت روم
- نصرقریه منور و یرنور فواطر الهام مآثر ارباب اسلام نصرانجام
- 12 کماله مبتهج و سرور اوله کرکدر
- بیرانه طولدی آشوب ایله فترت
- 14 بیانه یرشور اولوب دوندی فرونه
- بلا بوی آقوب بشادی بریه
- 16 دوکلدی فوه نامور چوه زمینه
- مرامی بشادی قطع طریقه
- 18 لمانلر دو شبدی مزبه و درده
- بوزلادی بیله آینه مرآت
- قلوبه عارض اولدی خوف و فتنیت
- صغندی بابجا آدم مصونه
- یوبه طغلازه کویدی^{۱۰} اهل قریه
- نهایت یونیدی آه و ایننه
- ضرورت اولدی یولارده رفیقه
- یوزی آیدی ایگر چوه اهل پرده
- آله^{۱۱} آلانک^{۱۲} اولدی یوفه سیاست

1 MHR ↔ M^xDAH^xR^xL کذاقی

2^v ل هنوز

3 ل یاننده MDAHR یانجه

A فدم MDHRL و فدم

H بالجمله MDARL بالجمله

H² فتنه ی آتس نه om. H MDARL عصیانه فتنه یه 4-5

5 ل اطفا MDAHR انظفا

6 MDAH مجموع 7 ل خلعت MDAHR

9 AL و فتوح در 10 MDAHR فاضه

12 MDAHR کماله 13 MDAHL آشوب ایله

15 MDHRL کویدی 16 MDAH^xL دوکلدی

19 ل آله MDHR آلانک AL آلانک

boasting in the hope of [obtaining] the Sultanate. Above all, he had his foot in the stirrup, [ready to go]; in his intense longing to become sovereign, he was on the search [for ways and means] morning and evening, in a state of agitation. [But] although, in his own inherited territories, he was ready and prepared with so many followers and servants, in short, with an army numerous as the stars, forming a galaxy-like retinue, attendant on him, when the rebellion and insurrection of a few unintelligent Turks occurred, he was not capable of getting there and putting out that blazing fire of sedition with a victory-effecting sword. It became known to all the people of Islam that the honorific robe of the Sultanate was not most appropriate and suitable for Sultan Ahmed's form, which lacked understanding. All these circumstances were the preliminaries of victory and conquests, for the emergence of the things which were hidden within the curtain of Divine foreordination. For, through the radiance of the sun of sovereignty of His Majesty Sultan [Selīm], whose home is in heaven, (may God illumine his resting-place,) the face of the earth, and particularly^[261] the prosperity-marked dominions of Rūm, to which Divine aid is joined, were destined to be illumined and to become full of light, and the minds, the glories of which are Divine revelation, of the people of Islam, the effect of which is Divine aid, were destined to become consummately joyful and glad.

Confusion and anarchy filled the world; fear and dread came over men's hearts.

The world became full of tumult, and turned into a furnace; here and there, men took refuge in castles.

The river of trouble flowed, began to stream; villagers moved away to high mountains.

Much blood was unjustly shed upon the ground; there was no end to the sighs and groans.

Robbers began to hold up travellers on the highway; it became essential to have companions on the roads.

Muslims had fallen into grief and affliction; the veiled women, whereas they had been many, now uncovered their faces.

All the customs of protection were broken; the open space became his who took it, and there was no punishment.

بیوته کردی لر یغای ماله	ایر مدی معدلت شسی زواله
2 غنی لر اولدی فقریله کدالر	عدم ملکینه کتدی کتخدالر
کسلی باشلر قانلر دوکلدی	قوبالدی معدلت بیلی بوکلدی
4 فصل تلح اول فتنه وف اداء دفع شروری ایچوه	
آستانه شامخ البنیابه بایزید خانی ده قاپو خلقی ایله وزیر اعظم	
6 علی پاشانک اناتولی به ملولی زمره طغات ایله جنک و مری اول	
اثناده ظهروه کلاه واقعاتک تفصیلی بیاننده در ولایت	
8 اناتولی ده واقع اولاه موادث عجیبه وانقلابات غریبه که آستانه	
فلاقت آشیابه بایزیدی ده علیه الرمة والغفرانه مسوع ومعلوم	
10 اولدی ارکانه مملکت واعیابه اطنت اولاه کسنه لک اول	
صدر عالی قدری کزانی عتد ایدوب مقام مملکت کیری و کشور	
12 کشایی به لیاقت واستحقاقاری یوغیکه مجرد کندو طبایع	
وقرایچارنده مرکوز اولاه هوا وهوس رهنالری بیس قدم	
14 طوتوب کمال امتشام وغرور ایله تصرفات امور عالی مشغول	
اولشردی مرموم بایزید خابه انار الله برهانه پادشاه	
16 اولوب فردوس مکانه فلدا آشیابه مغفورله لطانه	
محمد فانک علیه الرمة والرضوانه اورنک عادت آهنکنه	
18 کچدکده آستانه مخلد الاقبال عثمانی ده ارباب فضل وافضال	
واصحاب معارف وکماله بسا اتدکری قوانیه عدالت آییبه که	

MH	کتخدالر	DARL	کتخدالر	AL	فقر ایله	MDHR	فقریله	2
A	آستانه	MDHRL	آستانه	AH	وقانلر	MDH ^x RL	قانلر	3
MDA	خانی ده	HRL	خانی ده	R	البیابه	MDAHL	البنیابه	5
HR	کذافی	MDAH ^x R ^x L	کزانی	MHR	معلوم	M ^x DAL	ومعلوم	9
H	هوس	MDARL	وهوس	A	مذکور	MDHRL	مرکوز	13
MDA	بیس وقدم	HRL	بیس قدم					
A	وغرور یله	MDHRL	وغرور ایله					14
L	وفلدا شیابه	MDAHR	فلدا آشیابه					16
A	مرموم و							7
L	عد آهنکنه	DA	عادت آهنکه	MHR	عادت آهنکنه			17
A	آستانه	MDHRL	آستانه					18
M	وافضال	DAHRL	وافضال					

[People] went into houses to plunder property; the sun of justice reached its decline.

Rich men became beggars through poverty; stewards went to the estate of non-existence.

Heads were cut off and blood was shed; justice grew old, and his back was bent double.

Chapter Nine: A detailed account of how 'Alī Pasha, the Grand Vizier, [sent] from ^[262] the lofty-structured court of Bāyezīd Khan with the standing army (kapu halkı), went into Anadolu in order to remove the evils of that insurrection and disorder; of his battle and combat with the body of rebels, and of the events which occurred at that time.

The extraordinary events and strange upheavals which had taken place in the province of Anadolu became heard of and known at the court of Bāyezīd (upon whom be mercy and forgiveness), which was the abode of the Caliphate. Although the people who were, at that time, the leading officials of the realm and the great men of the empire counted that [i.e. their] highly-esteemed position of prominence as so much idle talk, and were not worthy or deserving of the rank which implied the taking of countries and the conquest of regions, they had, with the utmost pomp and conceitedness, become occupied with the disposal of the affairs of the world, taking as their leaders only the guides of inclination and desire, which were implanted in their own natures and innate dispositions.

When the late Bāyezīd Khan (may God illumine his proof) became the sovereign, and acceded to the throne, which was in harmony with happiness, of the deceased Sultan Mehemmed Khan, whose place is in paradise and whose home is in eternity, (may the mercy and approbation [of God] be upon him,) the just laws (ḳavānīn) which people of excellence and accomplishments ^[263] and men possessed of knowledge in its various branches and of perfection had set forth at the Ottoman court, the prosperity of

- رسم قدیم اوزره مقرر اولوب مرور زمانه خال پذیر اولور
- 2 دکلدی ذکر اولنايه ناداه لر^۲ اول انتظامی کندولره وفور
- اهتمام لری ایله طور نظر ایدوب مغرور اولشاردی آتیه ده
- 4 کاجه آفات مفیده^۳ الافتلالده^۲ غافلر ایدی زمانلری عیس
- ونوشه روزکارلری مع اموال و متاع^۴ و ابابه^۲ عهد و دورلری
- 6 صید و شکاره صرف ایدوب فتنه و فساد یوللری قطع و سده
- 7 مجاللری^۲ یوغیدی و اولدوغنی^۵ بلزلردی لایزم اموال مملکت
- 8 بر مثابه ده مختل^۶ و معطل^۷ و مهمل^۸ اولدوغنه ایدیدجاء دریای
- میرته غرق اولدی لر طبیعت لری فزینه سنده کواهر عرفانه
- 10 یوقه که نظم^۹ و انتظام^{۱۰} ملک متاعلری صاتوه آلالر فهم و فراست لری
- تعیر و قوه فاده دانس پذیر و او ستاد دکلر که دار الاماره
- 12 ملکوا یقلانه بیرلری یایوب آباد ایلیه لر تدبیر و تدارک لری
- بازرکانی سرمایه تصرفات ملکی مفلس لر انه دوشورب ضایع
- 14 ایلدی بقیه اموال فراست قالدی که تجارت لرنده فایده
- وود اوله بو مادته^{۱۱} عجیبه نك وقوعنده^{۱۲} راسیه و مست
- 16 اولوب سب و روز ملامظه و مقصودلری اطاره امدی
- 17 کتوروب پادشاه اعلاء ایدی روزکار ال ویرمیوب بر طرفده^{۱۳} ملامده نك
- مملکته هجومی بر طرفده^{۱۴} مضرت
- 18 پادشاه هر مست آتیا نك روم ایلنه کچدوکی اثری مجنوبه و شیدا
- ایلدی نعوذ بالله تعالی اغوای ایلیس ایله شانلرنده غرور اولوب

۱ کمال غفلت و اصالده MDAHR ذکر اولنايه ناداه لر 2

۲ R افتلالده MDAHL الافتلالده 4

۳ ا ابابه MDAHR و ابابه 5

۴ L مجال و قدرت لری MDAHR مجاللری 7

۵ RL دنی^۵

۶ om. L MDAHR و مهمل 8

۷ MDHR انتظام AL و انتظام 10

۸ HRL ملامده نك مملکته هجومی بر طرفده 17

۹ MDAHR نعوذ ... سانورلردی 19-64b/1 om. L

which is everlasting, having been established according to ancient usage, were not such as would be damaged by the passage of time. The above-mentioned ignorant fellows, thinking that that order of things would remain in being through their own abundant care, became deceived by conceitedness. They were unmindful of the calamities, beneficial to disorder, which were to come in the future,^[264] and devoted their time to pleasure and drinking, to the accumulation of wealth and goods and chattels, and to hunting and the chase. They had not the ability to bar and block the roads of insurrection and disorder, and they did not realize that they did not have it.

Inevitably, when they heard that the affairs of the realm had become disturbed, abandoned and neglected to [such] a degree, they became submerged in a sea of bewilderment. In the treasury of their natures there were no jewels of knowledge with which they might buy the commodities necessary for the order and regular administration of the state. Their faculties of comprehension and discernment were not knowledgeable or expert as regards repairing the cracks of disorder, that they might build up and restore to good condition the places in the abode of safety of the state which had been destroyed. The merchant of their management and provision had let the capital represented by the disposal of the things pertaining to the state fall into the hands of bankrupts, and had lost it; no residue of the wealth of discernment remained, from which there might come gain and profit in their commerce.

[These ignorant fellows] were stupefied and intoxicated as a result of the occurrence of this extraordinary event [i.e. the defeat of Karagöz Pasha by the rebels]. Night and day, their consideration and aim was to bring Sultan Ahmed [to the capital]^[265] and make him the sovereign. Time was not on their side, [but] on the one hand, the heretics' assault on the country,^[266] and on the other, the fact that His Majesty Sultan [Selīm], whose home is in heaven, had moved into Rūmēli, made them mad and crazy. Through the tempting of the Devil (from whom we seek refuge in God, Who is exalted), there was conceitedness in their

- 1 م اعدۀ روزگار ایله کندولری عارف ودانسن پذیر سانورلردی^۱
- 2 وزیر اعظم علی پاشا که طایفه طوایفی ده طبیعتنده فی الجملة انصاف اولوب فصلت خایله مشهور ایدی ایرار یله اتفاق
- 4 ایلدی لر که اصل مقصودمز اطاهر امد اموالی در عصیانہ و طغیانہ ایدہ ملامده خصوصی دنی مراد مزہ موافقہ واقع
- 6 اولدی عتبه علیاده اولانہ عکر ظفر بیکرک ایرارلرینی ویکچری دلاور لرنده بر قاج بیک کزیده و شیر مردلرنی^۷ آلوب
- 8 اناطولی یه کچه لوم^۸ واقع اولانہ مهات لطنتی کورب اطاهر امدی کتوره لوم دیو معاهده ایلدی لر^۹ بناء علی هذا قیو فلقتک
- 10 آتو سنک غایت ایله کزیده و ایرارلرنی انتخاب ایلوب درت بیک نفر وار دلاور هز بر قرار و فمصم شکار و فریدونه و قار
- 12 ویم اشتهار^{۱۲} اختیار ایدی لر ویکچری شهباز لرنده اول طایفه نکه ممتاز لرنده دنی درت بیک نفر تفناء دست
- 14 اعدا کت معرکه فوی و رزم جوی بروه طور و رعد کار دبدبه ابداع و غلغله افتراع دشمنه صید ظفر قید آتسن افروز^{۱۴}
- 16 بناء وز^{۱۶} مرب دانه و قتال شناس تیر انداز و قوس اقتباس^{۱۶} جوانلر ایله و باقی اسباب کارزار و آلات کیرودار
- 17 ایله مکمل و مرتب^{۱۷} محرومه ادر نه ده میقوب کلیمولی اس کله نه
- 18 متوجه اولدی لر لیل و نهار و روب اول معبرده کذر قلوب اناطولی یه عبور ایدی لر مهانه هنگامه ده پر آشوب

7 R شیر مردلرنی MDAHL و شیر مردلرنی

8 A کچوره لوم MDHRL کچه لوم

9 R ایلدی MDAHL ایلدی لر

12 A و بناک اشتهار MDHRL ویم اشتهار

15 L آتسن افروز MDAHR آتسن افروز

16 am A MDHRL مرب دانه و قوس اقتباس

17 A و مرتب MDHRL و مرتب

dispositions, and, because fortune had favoured them, they thought themselves wise and knowledgeable.

The Grand Vizier, 'Alī Pasha, who was one of the eunuch class, had, on the whole, justice in his nature, and was renowned for the virtue of generosity. He made an agreement with the rest of them along the following lines:

"Our real object is the affairs of Sultan Ahmed. The matter of the heretics who are making rebellion and insurrection has occurred in a way that is favourable to our purpose. Let us take the capable men of the victory-featured army which is at the exalted court, and a few thousand select and lion-hearted men from among the brave warriors of the Janissaries, and cross over into Anadolu. Let us attend to the matters of urgent concern to the Sultanate which have arisen, and then bring Sultan Ahmed [to the capital]."

Such was the pact which they made. In accordance with it, they selected those of the cavalymen of the standing army (kapu halkı) who were excellent and capable in the utmost degree, choosing four thousand mounted brave warriors, who were resolute as lions, adversary-hunting, dignified as Farīdūn and famous as Jam. [This force] was completed and regularly arranged with four thousand young men from among the heroes of the Janissaries, from among the outstanding members of that corps, and with the remaining requisites of battle and instruments of conflict. [Those Janissaries were] musket-handed enemy-defeaters, whose habit was battle and who were eager for combat, whose manner was like lightning and whose action like thunder, who created a magnificent noise and originated a clamour, whose quarry was the foe and whose binding concern was victory, who lighted fires and set war ablaze, who knew about warfare and understood fighting, who shot arrows and acquired bows.

[With this force, 'Alī Pasha] left the city of Edirne and set out for the port of Gelibolu. They pressed on by night and day, and crossed over, via that crossing-place, into Anadolu. With the noise, the world

- آوازہ دلیرانہ ایله نسیم جنوب پڑھبوب اولدی نهایت املاری
- 2 اطراف امداد ایله ملاقات ایلی انوک طرفه عزیمت ایلیوب
- کونکرده برکوه اوردوسنه قریب منزله وصول بولوب عاقبت
- 4 الامر ایکی مرت کاشیده لر بربرینه ملاقات ایله جمال کو تردیلر
- اکریه مصل اتصال دافع ملال شرف وصل رافع کلال در
- 6 ولی خاطر فزینہ انفعل ضمیر کنجینه عزه وکلال اولیجاوه
- اول وصل برب آشوب و ملال اولور علی یاشا ایله ایر افوانی که
- 8 جمهور دناست شعار ایلی لر مصالح و مهمات لطنته اشتغالی
- لطیفه ولاغ عذ ایوب فاتحه اموال ملکه نظرده کوز یوموب
- 10 عواقب امور خلافته شعورده غفلت اتدیلر ممالک عثمانیه ده
- نظم ونظام لشکرلی مغلوب و مکور عدالت ونصفت میسرلی
- 12 منکوب و مقهور اولدی مضرت یادشاه بهشت آشیانک
- تغذہ اللہ بغفرانه کمال استحقاقنه التفات اتیوب اطراف
- 14 امدد بانبنه میل اعکله افتلال ملکه اولدوغنه نهایت مرتبه
- منفعل و ملول اول شاردی علی یاشا اطراف امداد ایله حمیه اتصال ده
- 16 صعوبت مال مذاکره سی ایله دروه جانده آه وافغانه ایدر لردی
- استیلائی کمال میرتده دشمنه اموالنی فراموسن ایوب
- 18 هوا وهوسن طریقارنده امید ملحوظاری اولانه لطنت فانیه
- اموالنی ویاشسک بربری ایله مصامبت وافتلاط ایوب

L واقع	MDAHR دافع	5	R پڑھبوب	MDAHL پڑھبوب	1
R مزینہ	H فرینہ / مزینہ		MDAL	MDAL	6
HR کلال	MDAL		MDAL	MDAL	
om. L	MDAHR		MDAHR	MDAHR	7-8
R ^x لطنت اشتغالی	R لطنت اشتغالی		MDAHL	MDAHL	8
HR بهشت آشیانک	MR ^x بهشت آشیانک		DAL	DAL	12
A مرتبه ده	MDHRL		MDHRL	MDHRL	14
om. A	MDHRL		MDHRL	MDHRL	15
RI مذاکره ایله	A مذاکره ایله		MDH	MDH	16
A دلده	MDHRL		MDHRL	MDHRL	
MDHL هوسن	AR هوسن		AR	AR	18
L و ملحوظاری	MDAHR		MDAHR	MDAHR	

became full of tumult, and with the shouts of the brave men, the southerly^[267] breeze began to blow vigorously. [Alī Pasha's] ultimate desire was to meet with Sultan Ahmed, and he set out in his direction. One day, he arrived at a halting-place near to [Sultan Ahmed's] camp, and finally the two yearning^[268] people showed the beauty of their faces to each other in a personal encounter.

Although [normally] the making of a pleasant contact [with someone] is a thing which drives away depression, and the honour of a friendly union is a thing which takes away weariness, yet when the mind is a treasury of vexation and the heart a storehouse of sorrow and weariness, that union becomes a source of confusion and depression. 'Alī Pasha and his friends, who were a crowd distinguished by baseness, regarded occupation with the affairs and urgent concerns of the Sultanate as a joke and a jest, had shut their eyes against considering the outcome of matters of state, and were careless of perceiving the consequences of things relating to the Caliphate. In the Ottoman dominions, the forces of order and regularity had been defeated and routed and the armies of justice and equity had been afflicted with disaster and overpowered. [Alī Pasha and his friends] had become extremely vexed and depressed by the fact that, as a result of their taking no notice of the consummate merit of His Majesty Sultan [Selīm], whose home is in heaven, (may God cover him with His forgiveness,) and inclining towards Sultan Ahmed, disorder had come about in the realm. During the time that 'Alī Pasha was in personal contact with Sultan Ahmed, [the two men] were discussing the difficulty of the situation and uttering sighs and lamentations from the bottom of their hearts. Overcome by total bewilderment, they forgot about the affairs of the enemy and, in order to talk over the affairs of [acquiring] the transient Sultanate, which was what they hoped for and anticipated as they travelled along the paths of inclination and desire, and to converse and associate with each other and to

در دلتا ایچوه ضیاغت ا بابره کوروب عیره مقید اولدی	
2 نه اولماغه آیده ^۲ عیینه آهنگ	کرکر ایلیه بالیننی ناه
مضوری ترک ایده قلمایه عشرت	صقینه اتمیه نادانه الفت
4 قریب اولمایه یانینه غبی	عقلده دور اولور دیرلر صبی
همال دولته عاشور اولنلر	علی لک تکیه نده شور اولنلر
6 ایچوب ترک و قیوب جانیه باسه	مریض اولور کرک دایم صواشه
عروسی باهه او منار وصاله	آزتمز ^۲ خواب ^۲ فشیله ^۲ فیاله
8 ایرشک استیره در ^۲ یتیمه	دوشر نایاب اولور بحر عقیمه
مهانه نه اولور کله ^۲ کندیده	تخت ^۲ مهره ^۲ مینه آیمه دیده
10 قولور طوت ^۲ مو ^۲ وزه ^۲ کر عاقل ایسه	قبول ایله انی اهل دل ایسه
کتورمه یانوکله نادانی اصلا	بلایه هدم ایتمه جانی اصلا
12 کوز و قاشله ^۲ دیمه نادانه آدم	اولاری مو ^۲ ویرور میوانلره هم ^۲
اودر آدم اوله کامل وزنده	م دله بغنی اولمایه اوزنده
14 اوله فیر اهلی دایم قورقه مقده	کوزیله ^۲ فرق ایده باشی آیقده
ایده عفو و فطایله کنایه	کوره ماضر قور بیده آهی
16 طبع کار اولیه اتمیه فست	بهرم اربینه قلمایه شدت
عدالت ایلیه شرعیله دایم	بیله مقی ایده دفع ^۲ مظالم
18 معارفده تهی آدم دکدر	رک امقده اولور دم دکدر
۲۱ مهل صورتده مهل اولدوشی بودر	ایرر ^۲ قورقه ^۲ جاهل بو ^۲ بودر ^۲

2 MDHRL ایده	A ایر
MDHR عیینه	A1 سی ایله
7 A آتمز	H ^x اونتمز H آتمز MDR ازتمز
L م ایله H ² پیشیله	H مشیله MDAR فشیله
9 MAHRL اولور کله	D اولور کله
H ² تخت H تخت	DA تخت M تخت RL تخت
10 A طوب M طوب	DHRL طوب
MHR مو ^۲ وزه	DAL مو ^۲ وزه
11-12 These two <u>beys</u> are not present in L.	
12 MAHR و قاشله	D و قاشیله
14 MDA کوزیله	HRL کوز ایله
17 MAHRL دفع	19 This <u>beyt</u> is not present in L.
19 MAHR قورقه	D فرق

pour out their troubles mutually, they attended to the requisites of feasting and applied themselves diligently to pleasure.

He who endeavours and sets out to become king must make his pillow a stone.

He must forsake peace of mind, and not engage in conviviality; he must take care not to be on familiar terms with ignorant men.

Stupid fellows must not be near his presence; young boys, they say, are far from wisdom.

Those who are enraptured by the beauty of sovereignty, those who are brothers in the tekke of exaltation

Must [be ready to] give up and sacrifice their lives and heads, and must always be avidly eager for battle.

Those who hope for union with the bride of high rank do not lose hold of her vision through a dream of anger.

He who desires to reach a rare pearl goes down into the barren sea and disappears. [269]

If you become the proud [270] king of the world, do not open your eye upon the face of an effeminate wretch.

Listen to true words, if you are wise; accept them, if you are a man of good heart.

Never bring an ignorant person into your presence; never make [your] soul an intimate companion of trouble.

Do not call an ignorant person a man, by [expression of] eye and eyebrow; God gives those people over to the beasts.

The true man is he who is perfect in what he says, and in whose essential being there is no envy or hatred.

He is possessed of goodness, constantly fears God, and can distinguish, with his eye, the head from the foot.

He forgives errors and sins; he perceives God present everywhere. [270a]

He is not covetous or mean; he does not treat offenders severely.

He always acts justly, in accordance with the ṣerī'at; he knows what is right, and removes wrongs.

The person who is devoid of the various branches of knowledge is not a true man; what is in the veins of the fool is not blood.

The case in which جهل (ignorance) takes on the appearance of چهل (forty) is this: if an ignorant person reaches [the age of] forty; he is an empty jug.

اولور طبعینه نادانک او مبرم	قل اوزره در اساس نظم عالم
دیه دانایه بلرز ذم ده آئی	2 بودر عالم ده نادانک نشانی
زبه مهله اولیدر کندی شوهر	قمو نادانک کچر صراف کوهر
دم آفرده جانده ویردی مرماه ⁴	4 کوره شه بایزیدی نقدی نادانک
رعیت با ملدی آه وانینه	دوکلدی لطنت عرض زمینه
فراب اوله ⁶ ولایت مهله ملده	6 یقیه اولدی که شرف کیده الده
مبارک بویننه بار کناهی	شو دکلو یغدی هر دوه ⁷ تباهی
یوجه اوله باصفه یایی ⁸ قومز کل	8 جوابی مشر ایچنده فیلی مشکل
قویوب تخت ایله ⁹ تاجی صایدیلر کنج	شو مهر ⁹ که مهانده کوردیلر رنج
مربحنده کل فار اولدوغیچوه	10 قموئی ابلره بار اولدوغیچوه
عادت منبعی شاه کریک	ومودی اولمه اطاره ایماک
فتوح ونصر ¹² اولزدی میتر	12 آلوردی ملکتی ¹² دشمنه راسر
مذکور اولمه مفسدیه کوردیلر که علی پاشا ایله وافر کوه	مذکور اولمه مفسدیه کوردیلر که علی پاشا ایله وافر کوه
14 مسلیه کلوب اوزر لرینه مرب وبناء آتسه یاقه ¹⁴ هلر	14 مسلیه کلوب اوزر لرینه مرب وبناء آتسه یاقه ¹⁴ هلر
بونجه زمانده برو تمهید و تشیید اتدکری فاد وفتنه بنالرنی	بونجه زمانده برو تمهید و تشیید اتدکری فاد وفتنه بنالرنی
16 یقه ¹⁶ هلر کرک لاجرم تدارک لریه کورمک یا نلرنده مهم لازم در ¹⁶	16 یقه ¹⁶ هلر کرک لاجرم تدارک لریه کورمک یا نلرنده مهم لازم در ¹⁶
اکا بناء رانی فاد آرا لری اکا منجر اولدی که بر مقدار مملکت	اکا بناء رانی فاد آرا لری اکا منجر اولدی که بر مقدار مملکت
18 ایچنه مکلوب علی پاشا انلری تعقیب اتمک لازم کلور نه و مهله	18 ایچنه مکلوب علی پاشا انلری تعقیب اتمک لازم کلور نه و مهله
مرکات آیدر ¹⁸ اکا مناسب دوا قایروب کورهلر رمد ممالک	مرکات آیدر ¹⁸ اکا مناسب دوا قایروب کورهلر رمد ممالک

4 This beyt is not present in L.

6 L اولدی MDAHR اوله

7 L و تباهی MDAHR تباهی

8 L یایی R یایی H² یایی H یایی M یایی/یایی M² DA یایی

9 AL کیم MDHR که

MDHR تختیله AL تخت ایله

12 MDA ملکتی HRL ملکتی

A ونصرت MDHRL ونصر

AHRL یقه هلر MD یقه هلر

AL لازم در MDHR لازم در

L ایدرله MDAHR ایدرله

The foundation of the order of the world rests upon a hair; that [fact] remains obscure to the nature of the uneducated person.

In the world, the mark of the uneducated person is this: he calls the learned man ignorant, disparaging him.

Every uneducated fellow passes for an expert dealer in gems [of wisdom], [but] he himself has become husband to the woman of ignorance.

Look^[271] what ignorant people did to Shah Bāyezīd: they caused him disappointment with life at the last hour.

The honour of the Sultanate was spilt on the ground; the ra'īyet began to sigh and groan.

The position was nearly reached where the kingship would be lost, and where the country would all be devastated by a flood.

Every base, corrupt person heaped on to his blessed neck such a burden of sin

[That,] on the Day of Judgement, it will be very difficult to give an answer about it; mud, if there is much of it, does not allow the foot to tread.

Those kings who have experienced suffering in the world have left throne and crown and scattered [their] treasure.

[It is] because all of them were friends with foolish men, and because their rose in their private apartments [ḥarīm] was a thorny plant.^[272]

Were it not for the existence of Sultan Selīm, and the source of happiness provided by [that] noble monarch,

The enemy would have taken the kingdom from end to end, and conquests and victory would not have been made possible.

The above-mentioned mischief-makers realized that, if 'Alī Pasha and a numerous company of Muslims were to come and light the fire of war and battle against them, they would destroy the edifices of disorder and insurrection which they [the rebels] had been building up securely and firmly for such a long time. Inevitably, it was urgent and necessary, in their view, to take measures as far as [Alī Pasha's forces] were concerned. Accordingly, their villainy-adorning judgement became drawn to the following plan. They would withdraw across a certain amount of territory, and 'Alī Pasha would be obliged to pursue them. In whatever way he acted, they would prepare and arrange a remedy appropriate to it.

- اولاً - شاه عجم طرفارینه روانه اولدی لر بو جانبدنه - اطاله
- 2 احمد ایله قونقلو امری تمام اولوب مضرت پادشاه بهشت
- آشیانه علیه الرمه والغفرانه فصولرنده حاصل اولانه
- 4 انفعال ومیرت اوینخو نده او یانوب اجتماع اتدیگر که اوزرله
- کلکری دشمنه کویوب کتیر علی پاشانک ذاته فجلت عارض
- 6 اولوب عدوی فتنهجوی ناکاه فلاص اوله اتدوکی فادات
- یاننه قالوب کندویه شیره و عار متوبه اولا دیو بیحضور اولوب
- 8 اطاله احمده وداع ایدوب کندو ایله اولانه عکر برله
- دشمنه عقبینه دو شوب ایل ونهار اول مفیداری تعقیب ایدی
- 10 ملاظه قلدی که اثر بک بارل متصل قایوب کیدوب اوزا ماقده
- کندو ایله اولانرا اکثری پیاده آغز عکر مرکتری تانی اوزره در
- 12 بو طریقله اولور سه اثره ایر شلر عدو قورتلور لازم کلور
- بو کار صعب بو و بهرله یوز کو قتردی نیچه اتمک کرک دیو غریبه
- 14 دریای میرت ودمب ته لجه فکرت اولدی تدابیر آورده
- فیرت اهلی ایله صورت لازم ایدوکننده بیخبر کند طبیعت مهالت
- 16 اثر که نه ایدی بو مقوله مالانده ارباب فضل و کماله استعانت
- مهر ایدوکننده غافل بالجه تدارک مهالت ده قاصر و ذاهل
- 18 ایدی کندو امثالی مقارنه و مصامبلر ایله اتقار اتدیگر که
- اردنه دو شوکنز دشمنه نه اعتبار بر بولاء مردار بگری لر

- 2 L امر MDAHR امری
- 4 L اویقو نده AR اینخو نده MDH اویخو نده
- 9 A دشمنه MDHRL دشمنه
- 10 A بابه بار MDHRL بابه بار
- 11 MDA اوزره ↔ HRL اوزره در
- 14 R اموره MDAHL اموره
- 15 H فیرت اهلی A میرت اهلی MD میرت اهلی H* فیرت اهلی
- L ارباب فیرت و بصیرت R فیرت و بصیرت
- MDAHL om. R ایله
- A کندو DRL کندو طبیعت MH کند طبیعت
- 17 A و زاهل MDHRL و ذاهل
- 18 RL و مصامبلری MDAH و مصامبلر

So they went off towards those regions subject to the Shah of Persia which were the frontier of the [Ottoman] dominions.

On this side, when the affair of [Alī Pasha's] staying as a guest with Sultan Ahmed was ended, and he awoke from the sleep of vexation and perplexity which had come about in connexion with His Majesty Sultan [Selīm], whose home is in heaven, (may [God's] mercy and forgiveness be upon him,) he heard that the enemy against whom he had come had moved off and gone. A feeling of shame came over Alī Pasha, and he became uneasy with the thought that the trouble-seeking enemy might suddenly escape, that the mischiefs which [that enemy] had plotted would remain unpunished, and that disgrace and ignominy would be directed against himself.

Bidding farewell, therefore, to Sultan Ahmed, [Alī Pasha,] together with the troops which were with him, set off in pursuit of the enemy, and followed those mischief-makers by night and day. He observed that they, being lightly-laden, were continually fleeing, going on and getting farther away, [whereas] the majority^[273] of the men who were with him were infantrymen, heavily-armed soldiers, whose movements were slow. If things went on in this way, it would be impossible to catch up with them [the rebels], and the enemy would inevitably escape.

Such was the way in which this difficult matter presented itself. In wondering how he must act, [Alī Pasha] became submerged in a sea of bewilderment, and had his breath taken away by the vast deeps of reflection. He was unaware that, in the management of affairs, it is necessary to consult with people who have expert knowledge; he was a dull-natured, ignorance-marked person. He was heedless of the fact that, in situations of this kind, it is important to seek help from men of excellence and perfection; altogether, as far as the procuring of urgent necessities was concerned, he was incompetent and negligent. He and [his] associates and companions, who were like him, agreed as follows:

"What regard [should we have] for the enemy whom we are pursuing? They are a group of filthy, mean fellows, Turks and Kızılbaş, and they

تورک قزل باس لر در قایدیلر هله پیاده اولار یکی بیدنه بر مقدارنی

2 آتلاندورب مف دلی قامور میه لوم دیو تدبیر اتدیلر اگا کوره

بر مقدار یکی بیدیلر آتلاندورب یار ماضر اولار پاه ایله

4 کوز یومب مف دلر اردلرجه ایلغار ایلدیلر پرده تقدر

مقده مستور اولار امورده غافلر بی فبرار دست امیخی

6 درگاه بی نیازه طوتوب بمیه تضرعات وانینی فاک زمینه قویوب

مناب باری ده فتح وفتومه زاری اتکده زاهل وی هنرلر

8 اعتمادلی مهله قوت بازویه اتنادلی نادانلغه مشمت

وباه آرزویه ایدی علی اتصال یورتوب کیرویه نظرلی

10 یونیدی پاه وع کر بو ومهله استعجاله دویمیوب زیاده

مضطر اولدی لر منازل ومراملده دوکیلوب قالدیلر آتی یکیره به

12 اولانلی پاشاده ایرلییوب بر مقدار دلورار ایله کوز قراردوب

یورتم اتدیلر دشهر دفی ایرامه دکل ایدی کولغانی نام محله

14 عاقبة الامر ایریشوب اولمشدی لر اعدای بدرای ایچنده ایس

کورمسی عاقل مف دار واریدی بونلرک وبه م فور اوزره

16 اردنه بقمایوب هجوم لرنده بلدیلر که مرپ و ضرب امورنده نادانلر

مغرورار منک فنا لای فصوصنده غافل وی فبرار طوعلو امیدیه

18 م رورلدر هجوم لرنده اول مالت هویدا اوغورلرنده رذالت

ومماقت شاهلی پیدادر علام وآظرده معلوم ایدندیلر ظفر ونصرت

1 A یکیر بیدنه MDAHR یکیر بیدنه A قزلبا شلر MDHRL قزل باس لر در 1

3 RL یکیری لری MDAH یکیر بیدنه 3

6 HR وانینه MDAL وانینی 6

7 A زاهل MDHRL زاهل 7

8 MDAH اتنادلی RL اتنادلی 8

MDA نادانلغه ↔ HRL نادانلغه

12 A اولانلر MDHRL اولانلی 12

14 RL اولمشدی MDAHR* اولمشدی لر 14

17 A غافلر MDHRL غافل 17

19 MDAHR ممماقت A ومماقت 19

M*L نشانه لری MDAHR نشانه لری

RL که

have fled. Let us immediately provide a section of the Janissaries, who are travelling on foot, with horses, and not allow the mischief-makers to escape."

In accordance with this plan, they provided some of the Janissaries with horses, and, together with the other cavalry who were present, they closed their eyes [to everything else] and galloped at full speed after the mischief-makers. They were heedless and unaware of the things which were hidden within the veil of God's foreordination, and neglectful and incapable of holding the hand of hope up to the court of [God], Who lacks nothing, of putting the forehead of supplications and lamentation on the dust of the ground and of crying for victory and conquests [to be vouchsafed] from the presence of the Creator. Their trust was in ignorance and the strength of the arm; their reliance was upon unawareness and the pomp and rank of [their] desire.

They rode on^[274] continuously, without looking back. The troops could not stand^[275] this kind of haste, and became excessively hard-pressed. At the halting-places and stages [many of them] dropped out and were left behind. Those of them whose horses were somewhat superior remained with the Pasha; he and a number of brave men rode on in a blind frenzy.^[276]

The enemy was now not far off, and at the place called Gökḥānı^[277] [Alī Pasha and his troops] finally reached and caught up with [them]. Among the heretical adversaries there were experienced, intelligent mischief-makers, who knew, from these men's rushing to the attack in the way described above, without looking behind them, that they were ignorant and conceited in matters of war and fighting, heedless and uninformed with regard to knowledge of battle, and joyful with the hope of booty. From the way in which they attacked, that state of affairs was clear, and from [the manner of] their onrush, the vileness and stupidity of their natures was evident. From the signs and indications, [the mischief-makers] realized that success and victory were their own.

- کند و کردار کا بناءً اوز^۱ عکر لینگ تدارکہ ایدوب عیہ وی ارانی
- 2 ارباب کی رودارانی تکمیل پیرس^۲ وی ارانی^۳ اصحاب جناہ ونبرد ایله
- آرا^۴ تہ^۵ و تحصیل^۶ اتدی لظاہرہ مغلوب شکل صورت فرارہ
- 4 لیکہ معنی دہ استوار لاء ایله آرایس^۷ صبر و قرار دہ ایدیلر بونلری
- باقوب کورنلر^۸ طورمز^۹ قچرلر پیر^{۱۰} وبالی^{۱۱} دوکلاس^{۱۲} ویولن^{۱۳} قوشلرہ
- 6 بکر دو شوب طورب اوپرار دیرلری یورغوبہ ارغوبہ آتی
- یورولس^{۱۴} زبونلری کیرویه قویوب ناتواہ وضعیف شک تہب تہ
- 8 ف تہلری براغوب ایروسی متصل قایمی^{۱۵} کلندہ ایدیلر علی پاشا
- عکرینک اوکی بونلرہ ایریشوب کوردی ل^{۱۶} بر بلوک تورک مورک
- 10 باشلرندہ کلام و بورک ایروسی کیرو^{۱۷} نہ بقمایوب قایمقده درلر
- صاہر پاشاہ ماللرنی اعلام ایدوب دشمنہ ایر شدوک^{۱۸} و اور شدوک^{۱۹}
- 12 زبونلر دوشلر^{۲۰} آلتما^{۲۱} آساہ^{۲۲} بر بولک بیری ل^{۲۳} تولنگی ل^{۲۴} انجان
- دولت و سعادت ایله بجذبہ^{۲۵} یورول ایریشلوم جہاہ فی ظرمار
- 14 ایدرز دیوفو^{۲۶} آمد کلمات ایله علی پاشاہ برأت کو قروب
- اوپوردی ل^{۲۷} پاشای عالی ذہر^{۲۸} رای^{۲۹} و تدارکدہ^{۳۰} قالس^{۳۱} میراہ
- 16 و مست بلای غرور ایله ناتواہ و شکست غافل و مغرور و مکیرہ
- ایدی^{۳۲} کوز قرار دوب اطراق و ہوائی مست و جو اتعدیہ و کیروہ
- 18 اولاہ عکرک اموالی نجدر کیم کلاس^{۳۳} در^{۳۴} و کیم^{۳۵} کلام^{۳۶} در بلدیہ
- علی العیا دشمنک اوزرینہ^{۳۷} توشدی^{۳۸} عدوی فتنہ بوی دنی معلوم

1	MDA om ↔ HRL اوز	2	MDAHR ویس لرنی
3	MDAHR و تحصیل	5	MDAHR طورمز
9	A کہ ^۷	11	MDHRL و اور شدوک A و اور شدوک
12	A آلتما ^{۲۱}	R التما ^{۲۱}	DHL التما ^{۲۱} M و عالی
13	MDAHR بجذبہ	L بجد	
15-17	MDAH پاشای ایدی	om L	
	پاشای بی عقل و هو ^{۳۳} تدارکدہ ^{۳۰} قالس ^{۳۱} میراہ و مست		
	R بلای جہل ایله تواہ ^{۳۷} شکست غافل و باہل و مکیرہ ایدی		
15	MDA رای	H و رای	
	MDH تدارکدہ	A و تدارکدہ	
18	A و کیم	MDHR و کیم	
19	MDAH دوشیلر	RL دوشیلر	

Consequently, they made the necessary preparations of their own army. They brought their right and left wings and their men of combat into a state of complete readiness, and drew up and formed their van and rear with men of war and battle. In outward appearance they were defeated, and presented the form and picture of flight, but in reality they were, through firmness, adorned with fortitude and resolution. Those who looked and saw them would have thought: "They do not stop, but are [continually] fleeing; they are like birds whose feathers and wings have dropped off or been torn out; they fly along, now falling and now rising." It appeared that, leaving behind the weak, who were worn out and exhausted and whose horses had become tired, and abandoning the sick, who were powerless and infirm, broken and bandaged, those of them who were ahead were in continuous flight.

When the vanguard of 'Alī Pasha's army caught up with these men, they saw that they were a group of Turks and suchlike, with conical hats (külāh) and tall felt caps (börk) on their heads, and that they were fleeing, those of them who were ahead not looking at those behind. They immediately informed the Pasha of the condition of [the enemy], saying:

"We have reached the enemy, and had a skirmish^[278] with them. They are weak, low fellows, a group of mean beggars whom it is easy to capture. But press on in earnest, with prosperity and happiness, so that we may catch up [with them; then] we will defeat and rout them all."

With these flattering^[279] words they presented to 'Alī Pasha the appearance of boldness, and bragged to him.

The empty-minded Pasha was not able to form any judgement or make any preparations; he was bewildered and intoxicated; he was weak and broken through the affliction of conceitedness, negligent, self-deceived and helpless. Out of control of his actions, without reconnoitring the surrounding and neighbouring territory, without knowing how the situations were of the soldiers who were further back, [or knowing] who had come and who had not come, he rushed blindly upon the foe.

When the trouble-seeking enemy realized that the Pasha was near, they at once turned round, formed battle lines and drew scimitars and swords. With lances and spears they turned the open plain into a cane forest; they beat drums (ṭabl and naḳāre),^[279a] raised flags, and [thus] confronted the Pasha.

The unfortunate Pasha was caught unawares by this attack and combat. He had no experience of war and armies. He had neither battle lines nor an army, neither right and left wings nor musketeers [drawn up].^[280] He and a group of cavalry who were present just at his side drew swords and gave battle. The musketeers who were on horseback fired their muskets and set up, in an instant, a banquet of war. With the shouts of brave men, the field of battle became full of clamour, and resounded with an awe-inspiring harmony. On both sides, the repeated clashing of swords and scimitars became an intimate companion of death and dying; the daggers, spears and arrows pierced livers and became close friends with blood. Within a moment, a heart-agitating battle and a fire-accompanied combat and fight had broken out. The open space of ground was patterned with the bodies of men, blood was flowing in streams and the swords were headstrong. From every side, there was a running and a turning [the adversary] back; every corner and area became [the scene of] mutual taking and giving; such a combat and fight developed that the temperament of the world became full of pains and suffering.

The air had become frenzied, and had its breath taken away by war; the time had become of one nature with groans.

Such was the impression created by the blood which flowed over the face of the earth that anyone who saw it would have thought it golden treasure.

Or it was as if blood had flooded over the earth, and the artist of Fate had painted a rose-coloured design.

The surface of the earth looked like vermilion from end to end, or like the sky when it has turned red at dawn.

He who entered the field would become covered in blood right down to his feet; he who went to take life would [himself] become lifeless.

هماره خاکه تحویردی پهلو آنی	قلج اورماغه کیده پهلوانی
دو شر خاکه مواره وپیر ویرنا	2 فغانه وناله ایلدی صورنا
قولور طوتیزدی گسه طبل وکوهه	صم کادی صدالرده رووه
نه کشته کشته لرده پشته اولدی	4 راز رزم پیری کشته اولدی
صفوف اولدی صایلمز عکر روح	تبر لاله بدنل اولدی مجروح
قلیچلر هپ کدلی سینه دوندی	6 فراره ارقه ویردی سینه دوندی
الی آیاغی قردی کدی باشی	بهادرلر ایدوب خیلی صواشی
شرابه زهر ایله تم قاتیلوردی	8 عجب بازار ایدی جابه صاتیلوردی
میت لو عارض اولوب دلیرلک منزلی	میدابه رزقه بر مقدار
مهر تابناک اولدی	10 ظاهرده خاکه بهادرلک جانی بهشت بریده ده
اولمشاردی	نامردلر خود اول سنکامه ده
لامت یقالرنده دامه کیر اولمشاردی	12 والی ایام دهر پاشا ایله انیس ایدنه یار وقریه لری غایب
ویرارنده کورینه	ونامعلوم پاشانلک اطرافنی فالی قالوب عیمه ویرارنده کورینه
بدره بلدی که	14 اعدا پیر ویرارنده منظور وهویدا اولانه دشمنه بدره بلدی که
یار یوقه	عالمده دوست صادق ویار موافقه قلیل وکم در یاننده یار یوقه
مبتلا	16 رکاب وغاننه طوتر فدمتکار یوقه جوهر ذاتی کرداب بلایه مبتلا
بلکه	جام وهودی مک ورنه فناء بمقادر بلکه
مبل تأثیر ایله بکنده	18 جرات تیر اولوب ضرورت مال ایله روایت ایدرلر اوج دفعه
	کندوسی دشمنه آلاینه آت صالوب انواع جلادت وشرامتار کورتمس

A قویردی	MDHRL قویردی 1
MDHRL پهلوانی	A پهلو آنی
MDAH em	M*RL خاله 10
A دشمنه	MDHRL دشمنه 19

The heroic warrior who went to deal blows with the sword would immediately be laid on the ground by [another] hero.

The ṣūrṇā [= zurna] was uttering wails and groans; boys and old and young men were falling to the ground.

As a result of the cries, deafness came to men's heads; no-one was listening to the drums (ṭabl and kūs).

The place of battle became, from end to end, [full of] the corpses of slain men; corpses? out of the corpses (kūṣṭe) a hill (pūṣṭe) came into being.

Bodies were wounded by axes; the spirit soldiers formed innumerable ranks.

They turned their backs on^[281] flight, and turned towards the grave; the swords all became notched, and were changed into [the form of the letter] س.

The valiant warriors fought strenuously; they broke hands and feet and cut off heads.

It was an extraordinary market, [where] lives were being sold; poisons were being mixed into the wine.

A certain slackness came over the field of battle. The dwelling-place of the brave men became, to outward appearances, the dust, and the souls of the valiant warriors became radiant suns in paradise the sublime. As for the cowards, in that tumult they had reached the shores of safety, and were clinging to [safety's] skirt.

The Pasha's friends and associates, who had been intimate with him from former days, were absent and unknown, and the area around him had been left deserted. The adversaries who were to be seen on his right hand and his left, and the heretical enemy who were visible and in evidence in front and behind, realized that, in this world, loyal and favourable friends are few and scarce. [The Pasha] had no friend at his side, no servant to hold his stirrup and reins. The very substance of his personality was afflicted by the whirlpool of calamity, and the cup of his being had been shattered on the stone of harsh treatment. Moreover, there was an arrow-wound in his body, caused by a death-effecting arrow. It is related that, under the necessity of the situation, he himself rushed his horse against the enemy's lines three times, and displayed various kinds of fortitude and courage.

- عاقبة الامر ميانه دشمنده اسير مرگ اولوب کار و بار وزارت ترک
- 2 ایلدی روح یرفتومی طایر قدس الہی جانہ عزیزلی مہمانہ رامت نامتناهی سکتنه طیرانہ ایلدی ملک رومہ دستور وقور ایگہ
- 4 نادانلو ایله بر قاج مشهور مہرینک النده هلاک ایوانہ فلك آشیانہ عثمانی ده آصفی مکانه ایگہ بلزلک ایله بر قاج بی دینہ و بی انصافلرک
- 6 د تنده یا عمل قبضه فاک اولدی حکم لله العلی الکبیر تغتده الله بغفرانه واکنه دار جنانه لا بد مال دنیاوی فانی آفر عدم
- 8 کورمزی اول شراب فنا نوسه ایلیانہ آدم در
- فنادر بو مہمانہ دولتی هب
- 10 طوترک باشکی اوج فلك ده کورر انی تابوت وکلده
- مہمانہ فرود دارا جم اولسه فریدونہ و قباده هدم اولسه
- 12 لیمانہ و کندر اولسه یارک فلك ایوانی اولسه صحہ دارک
- بو آفر منزلک زیر زمینہ در باشه فاک یه تاج و نکیہ در
- 14 علی پاشایی کور آصفی کچردی مہمانہ اهلی اوکنده کفی کچردی
- نه یرده قودی آفر باشنی کور کم اولدی یار ایله یولداشنی کور
- 16 علی پاشانہ صورت میاتی ممانہ متبدل وکت آصفیتی سات
- مرکہ متحول اولدی نام و نشانندہ اثر طوت و امترامندہ فبر
- 18 ویروور کسنہ یوق کویا مہمانہ کلدی بر دم ریر صدارتده شاد اولوب کولدی بر آگہ ایچنده و بودی دایره ظهورده مطروح و نابود

- 1 DA کار بار MHRL کار و بار
- L و وزارت R و زارقی MDAH وزارت
- 2 L مہمانہ خانہ MDAHR مہمانہ
- A و انصافلرک MDHRL و بی انصافلرک
- 8 RL اول MDAH (H²?) اول
- 10 AHRL طوترک MD طوترک
- R کندر MDAHL و کندر
- 13 MDAHR نکیہ در L و نکیہ در
- 14 MD پاشایی AHRL پاشایی
- 15 MDAHR یارایه L یار ایله
- R صورت MDAHL صورت
- A امترامندہ MDHRL و امترامندہ A و نشانندہ MDHRL و نشانندہ

In the end, he became the prisoner of death in the midst of the enemy, and relinquished the responsibilities of the vizierate. His spirit, which was full of Divine gifts, [becoming] the bird of God's heaven, and his precious soul, [becoming] the guest of [God's] infinite mercy, flew off to its home. While holding the dignified office of chief minister in the empire of Rūm, he had perished, through lack of education, at the hands of a few notorious, vile people; while occupying the position of Āṣaf in the lofty Ottoman hall (eyvān), which has its abode in the heavenly sphere, he had become, through ignorance, trodden under foot beneath a handful of earth, overpowered by a few irreligious and unscrupulous men. The decision belongs to God, the Most High, the Great. May God cover him with His forgiveness, and cause him to dwell in the abode of His gardens of paradise.

Inevitably, the condition of the transient world is, in the end, non-existence; do you not see that the first to drink the wine of extinction is man?

Prosperity in this world is always [subject to] extinction, and high rank in it is always nothing but a trial from beginning to end.

If you hold your head in the apogee of the heavenly sphere, you will see it in a coffin, and on a raft. [282]

If you become Khusraw, Darius or Jam to the world, if you become an intimate companion of Farīdūn and Ḳubād,

If Solomon and Alexander become your friends, and the lofty hall (eyvān) of the celestial sphere becomes the courtyard of your abode,

Since your final dwelling-place is under the ground, the dark earth is both crown for your head and signet-ring.

Look at 'Alī Pasha: he used to pass as Āṣaf; the people of the world used to become powerless in his presence. [282a]

See where he laid his head at the last; see who became his friends and companions.

The impetuosity of 'Alī Pasha's life changed to death, and his Āṣaf-like grandeur was transformed into the marks of decease. There is no-one who will provide any trace of his fame and distinguishing qualities, or tell of his power and esteem. It is as if he had never come into the world, as if he had not rejoiced and laughed for one moment on the seat of the Grand Vizierate. Within one moment, his being was flung out and annihilated from the sphere of visible existence; in one brief hour, the

- بر اعتده کوبه اقبالی افه عادتده قوط ایله معقود اولدی
- 2 طایفه اشرار و کر عزیت و عار آلات و اباب مرب و منک لری
- ایله مغتم و طوم اولوب فروانی زرتیه شمره سیرار و فنجرلر کیانی
- 4 مو شهلر و سیمیه زرهلر و ففتانلر زر کرلر التوبه او کوفلر
- بادیا نیم سیر اسب لرتازی له مالک اولدیلر اول گروه مکر وهله
- 6 ردارلری اولاره مذکور شیطان قوی دخی نجه اولدوغی معلوم اولمایوب
- 7 هله و کر یا ایله انهزام کادوکی کبی طایفه فنا رینک دخی بزه زار
- 8 اقبالی تندیاد فنا ایله تارملر اولوب جمعیت لری پریشانه کورندی
- غالباً رور کایناتله صلی الله علیه و آله مدیت سیریلری مقتضایه که
- 10 بیورمه الله تعالی به بر قوماء شرنده استعاذه ایدرم که
- جمعیت ات هار متفرقه اولیهلر و متفرقه اول هار کیلدر و نه
- 12 یره کتدوگری معلوم اولنمایوب بلخیه دیمه لری غالباً مکنت مکیم ازل
- وقدرت قدیر لم یزاده بو ماده عظیمه ناک ظهورینک نتیجه سی مضرت
- 14 یاد ماه بنت آشیانک انار الله برهانه دولت واقبالرینک علام
- ودلایلی ایدی اوله زیرا عتبه علیای بایزیدی ده بونجه زمانده
- 16 برو ظاهر و باهر اولاره آثار ظلم و ظلام و نتایج کناه و اثم که بریده
- ایام ده باهر اولمشدی اکثریاً علی یاشانک و بیله همراه و معینه اولاره
- 18 ارادل و نادانک اتفاوه و اتحادلری ایله اولمشدی که بحسب الظاهر لظاهر
- امدی ریر عادتده کچورمه که طلبده کندولرک مستور آمال و مرام لری وار ایدی که

1	MDAHR معقود	1	مفقود	2	MDHRL و اباب	1A	اباب
3	MDAHL و فنجرلر	R	فنجرلر				
4	DAL و سیمیه	M و x v					
	MDAHL او کوفلر	R	او کوفلو				
6	MDHRL ردارلری	A	ردارلری	7	MDAHR هله	L	هله
11	MDAHL و نه	R	نه	12	MDHRL غالباً	A	غالباً
12	MDAHL مکیم	om. R		15	MDHR اوله	A	اوله
15	MDAHR زیرا اتمشدری	om. L					
15-16	MDAH بونجه و نتایج						
	MDHR و اظم	A	واظم		MDAH بریده	R	براید
17	R و ظاهر			18	MDAH ارادل و نادانک	R	بی دادلرک
19	MDAH طلبده... وسیله						
	R طالبلر اولوب مظالم و محایفده پرهیز و اجتناب اتمیوب علینا فتنه و فساده مباشرت و مبادرت						

star of his good fortune fell from the horizon of prosperity, and became tied down.^[283]

The company of evil men [i.e. the rebels] seized as booty, and took their fill of,^[284] the instruments and requisites of war and battle which had belonged to the troops whose sign was complete defeat. They became possessed of regal, gilded swords and daggers, kingly coats of mail, silvered armour and silver-embroidered kaftans, gold belts and gold-decorated Janissary-officer headdresses (üsküfler) and horses, including Arabian horses, which were swift as the wind and whose movement was like a breeze.

As for the above-mentioned Şeytān Kulu, the commander of that detestable company, it is not known what happened to him. As soon as rout befell the forces of the Pasha, the green meadow of prosperity of the band of lost men [i.e. the rebels] was also plunged into utter disorder by the whirlwind of annihilation, and their collected state appeared to have dispersed in confusion. This was probably in accordance with the noble ḥadīṣ^[285] concerning the Chief of all created things, (may God bless him and give him peace,) in which he said: "I take refuge with God, Who is Exalted, from the evil of a people who, if they gather together, cannot be separated, and if they separate, it cannot be discovered or known who they are or where they have gone."

Probably, in the wisdom of [God] the All-Wise, Who has existed from eternity without beginning, and in the omnipotence of the All-Powerful, Whose existence can have no end, the results of the occurrence of this great disaster were signs and pointers to the [coming] dominion and prosperity of His Majesty Sultan [Selīm], whose home is in heaven (may God illumine his proof). It may be [so],^[286] because the effects of injustice and oppression and the results of sin and crime, which had been visible and evident at the exalted court of Bāyezīd for such a long time, and were clearly recorded in the register of days, had mostly come about through agreement and unanimity between 'Alī Pasha and the base and ignorant people who were with him as companions and helpers. For these men, while outwardly seeking to raise Sultan Ahmed to the throne of happiness, had secret aspirations and aims, which are not hidden from

- ارباب البابه مخفی دکلرانی غیری مقصوده و یله اتی شاردی
- 2 مور بجانہ و تعالیٰ مضرت پادشاہ بہشت آشیانک تأیید دولت و عادتتری ایچوہ تقدیر مکنت تأثیرندہ مقدر اولاہ واقعاتی
- 4 عالم شہادتہ کتوردی مادئہ علی پاشایہ لطاہ احمدک خاطری
- یریشاہ ویرغم ت دیدی نابدید اولغله انیس غنوم والم واقع اولدی
- 6 قمو تقدیر الہ لایزالہ قمو مکنت او شاہ بن زوالک
- انوکدر صلہ لہ یاده تصرف مقیقت بل صاقرہ ایتمہ توقف
- 8 عبادہ دایما الطافی معطوف ظہوری امرینک ابابہ موقوف
- کورہ شاہ سلیمک دولتی چوہ جہانہ انتشار شوکتی چوہ
- 10 نہ مالتر ظہور اتدی جہانہ ارادہ مکنتی در ہیپ جہانہ
- فصل عاشر مرموم مشار الیہ جنت مقامک علیہ الرئمة
- 12 والرؤایہ آتانه علیایہ اتصال ایچوہ عزیمت هایونتری
- و بالاری الیہ ملاقات امیدندہ ایگر ارباب تزویرک تبلیسی لری
- 14 الیہ صورت بولانہ مرب و منک فصوصندہ واقع اولاہ موادت
- عجیبہ نلہ تفصیلی در علی پاشانک ماجراسی کہ بو صورتہ لبلس کیوب
- 16 قوانینہ معدلت آیینہ انتظام قرینہ فیلی انعکاس کورندی اناطولی ده
- مذکور اولدوغی اوزرہ انواع آشوب و شرورک ظہوری الیہ مزاج
- 18 ملکہ فیلی فتور کلدی لطاہ احمد شہزادہ بزرگوار طوت مدار اولوب
- لطنت رومہ کمال استعداد الیہ متعدد ایدی علی الخصوص اوزرندہ

- 1 A غیر MDH غیری 1
- 2 L تأیید R تأییدات MDAH تأیید 2
- 4 L پاشا الیہ MDAHR پاشایہ 4
- 8 R الطافی MDAHL الطافی 8
- 12 R آتانه MDAHL آتانه 12
- 14 HR بولنارہ MDAL بولانہ 14
- 16 MHR اناطولی M^{*}DAL اناطولی ده 16

men of understanding; they had made that matter a means to another end. In order to confirm the dominion and prosperity of His Majesty Sultan [Selīm], whose home is in heaven, God (praise be to Him, He is Exalted) brought forth into the visible world events which were decreed in His wisdom-effecting foreordination.

Sultan Ahmed's heart was distressed and filled with anxiety by the calamity which had befallen 'Alī Pasha, and, as a result of the disappearance of his strong rampart, cares and sorrow became^[288] his friends.

All foreordination belongs to the God Whose existence cannot cease; all wisdom belongs to that Everlasting King.

His is the power of disposal in all things; know the truth, and mind that you do not hesitate.

His favours are continually directed towards [His] servants; the coming about of His decree is based on reasons.

See, for the sake of the dominion of Shah Selim, and for the spreading of his majestic power over the world,

What situations came about in the world; the wisdom of the [Divine] will is always the cause.

Chapter Ten: A detailed account of the royal determination of the above-mentioned late [Sultan Selīm], whose place is in paradise, (may [God's] mercy and approbation be upon him,) to reach the exalted court, and of the strange events that took place in connexion with the battle and conflict which, while he was hoping for a [peaceful] meeting with his father, came about through the misrepresentations of people given to deliberate falsification.^[289]

The calamity of 'Alī Pasha, which had clothed itself in the manner just described, seemed a major reversal of the just laws which are allied to order. Through the appearance in Anadolu, as has been related, of all kinds of tumult and evils, a serious weakening had affected the state of health of the empire. [Although] Sultan Ahmed was a powerful, mighty prince (ḡebzāde), and was ready, in a state of complete preparedness, for the Sultanate of Rūm, although,^[290] in particular,

- 1 بی نہایہ ۲ کر ۳ فر ۴ میدفر ایله قلیوسی فلقی کمال مشتملہ پرزینت
 وزیر ایکہ اول فارمی لک ۵ فرومی ایله مملکتہ غبار فتنہ وفاد آسٹانہ عروج
 2 ایلی انطولی بکر بکیسی قره کوز پاشا دایرہ ومودده مقوب
 3 رمڈ عدم ده معدوم ثانیاً علی پاشا لک نام ونشانی کلا فنا ایله
 4 صحیفہ بلادہ مرقوم اولدی بو امور نظر اعتبار له منظور اوله
 اعظم مصایب واکبر نوایب در بو مابیر ده اطارہ احمد فواب غفلتده
 6 نام صوم بی باکی و بی غیرتی بر له صلیم اولدوغندہ بملہ قلوبه
 باعث نفرت وعامہ ناسه بب ومشت واقع اولدی عتبہ علیاده
 8 کندونک هواداراری وپشت ویناهاری دفی انصاف ایله تعییب
 ایدوب هر کسی یاننده معلوم اولدی که امیای موئی ملکه عیسی نفس
 10 دکل باغ ومودده فار ونس در بلادتی درجه نهایتده غباوتی
 منزله بداهتده اولدی شرعاً وعقلاً کندونک اوزرنه لازم
 12 ومتوبه اوله آسایر عالمه متعلق امورہ اصلا مقید اولمایوب اول
 فصوصه ارتکاب بوبه مر الوبوه طبعنه لایح اولدی
 14 شجاعت شہارہ بر فیص مودر زهی درسی کزیمہ عالی بودر
 شجاعتله آلور شہارہ مرانی شجیع اولور جہارہ صامب قرانی
 16 شجاعت شہارہ تاج ری در بہادر شاه عالم زوریدر
 اولور 4 شاه مایل ضرب ومربہ حکومت کو ترر شرقیله غربہ
 18 شجاعتله بولور شاهانہ فتومی اولور مقہ عدونک قبص رومی
 شجاعت بولور عاقل وزیری عدالتده اوله دایم ظہیری

1 MDA ۲ کرارواک HRL ۳ کر ۱

MDA om. HRL فر میدفر فارمی لک

3 A پاشا MDHRL پاشا لک

6 MD بی باکی AHRL بی باکی

10 R* بلاہتی R بلادتی MDAHL بلادتی

13 R طبیعتہ MDAHL طبیعتہ

16 L دریدر MAHR زوریدر D زوریدر

with infinite numbers of troops, whose splendour was like that of the sun, at his command, his retinue (kapusu halkı) was of the utmost magnificence, full of adornments and embellishments, [yet,] through the revolt of those rebels, the dust of insurrection and disorder had risen to the sky in the empire. Karagöz Pasha, the Beğlerbeği of Anadolu, had departed from the sphere of existence and disappeared on the frontier of non-being. Secondly, the name and sign of 'Alī Pasha had been inscribed by the pen of extinction on the page of calamity. If these events are viewed with [due] consideration, they were the severest of misfortunes and the greatest of disasters.

Because Sultan Ahmed, during this time, was slumbering in a sleep of heedlessness and fasting with a fast of unwariness^[291] and lack of zeal, he became^[292] a cause of disgust to all hearts, and a source of estrangement to the people at large. At the exalted court, even his friends and his supporters and protectors blamed [him] in all fairness. It became clear to everybody that he did not have breath like that of Jesus for restoring to life the dead of the empire, and that he was a thistle and weed in the garden of existence. His stupidity had reached the utmost degree, and his dullness of comprehension the point of obviousness. He had not given the slightest attention to the affairs relating to the tranquillity of the world, which, according [both] to the serī'at and to the dictates of reason, were incumbent upon him and fell to his share; [the need to] embark upon that business had not dawned upon his nature in any way whatsoever.

Courage is an abundant blessing of God to kings; what an exquisite example, what a sublime lesson it is!

By courage, monarchs take the world; the happy-starred sovereign of the world is [necessarily] courageous.

Courage is the crown on the head of monarchs; the brave monarch is lord of the world.

If a monarch is inclined to fighting and war, he displays authority to East and West.

Through courage, monarchs attain conquests, and it becomes the lot of the enemy to have his soul taken [by God].

Courage [in a monarch] is finding the intelligent vizier, who will always be his supporter in justice.

- متی برکوه لطاره امد^۷ کندونک هوادارلی طبیعت خاص ایله مرتی
- 2 اولاه^۲ فساه^۲ بی عقول که روضه^۲ بهالتده بتسی بی مزه بقول در
- انرا ایله مصامبت وافتلاط ایدرکه یعنی ذاتی شجاعت و شرامته
- 4 مایل در شاننده هنرک ترلک طبیعتنده^۷ ملک پرورلک^۲ وار ایسی دیونلر
- دیو انرا ایله مکاله و مشاوره ایسی که قردانم قورقود بابامک رضای
- 6 یوه ایله دیار مصره عزیمت ایلیوب مرکس بکارینه واروب انرا ایله
- مناسبت ایلی که زمانه کندویه معیره وظهر اولوب پشت ویناه
- 8 اوله لر اول برکناه دفی — نجاغی اولاه^۲ تکه^۲ ایلنده^۲ بلا اجازة
- قالقوب صاروفانه کلدی انوک مرکاتی ایله شیطانہ قولی فروج اتدی
- 10 بو دکلو فاداته — بب و باعث اولدی اگا برکوشمال اتک لازم کبی
- کلور فاطرومه فطور ایدر که واروب اتدوکی مرامک مزا سنی کندویه
- 12 کو — ترم دیوبک محرم راز اولاه غلام ل که تاب آفتاب تربیت برله
- مرتی دکل فام لدر^۷ کلامنه^۲ تهمیه و آفرینه ایدوب مرامی
- 14 — تهمیه قرینه اولیجاو اول طرفه عزیمتی تحقیق ایدر قریب اولاه
- فواصنده فی الجملة دایره^۲ عقلمه اولاه بر فندمکاری بو فصوصه مباشرت
- 16 اتدوکوز اتاکوزک رضای وارمی در اول طرفه عرض ایدوک مسه اجازت
- اولور سه توبه ایدوک و الا بر فترت و آشوبه دفی — ز — بب اولور سز
- 18 دیوبک معقول کورب عتبه^۲ علیایه عرض ایدر بالایی قبول اتیوب
- یرکده اوتورب^۷ بورایه^۲ رضا ویرمیه — دی — ل — فراغت ایلی

1 ایچروده^۷ L

2 R² ک ل ا ه A م ل ه MDHRL فساه^۲

4 M ملک پرورلک DAHRL ملک پرورلک

8 MDA ایلنده HRL ایلنده

13 A کلام بی فروغنه MDHRL کلامنه

19 MDAHR بورایه L بورایه

One day, while Sultan Ahmed was conversing and associating with his friends, with the unintelligent, worthless people who had derived their education from his personal nature, and were tasteless herbs which had grown in the garden of ignorance, in order that they should think, "His personality is inclined towards courage and valour; there appears to be a skill-diffusing quality in his disposition, and a dominion-nourishing property in his nature", he talked and consulted with them as follows:

"My brother Korkud, without my father's consent, set out for the land of Egypt, went to the Circassian beğs and established relations with them, in order that, in the course of time, they should become helpers and supporters of him, and be an aid and protection. That is one sin. Another sin is that, without permission, he left the region of Teke, which was his sancak, and came to Saruḥān. It was through his actions that Şeyṭān Kulu came out in revolt, [and thus] he has been the occasion and cause of all these disorders. It seems necessary to give him a box on the ear. It occurs to my mind that I should go and show him the punishment for the crimes which he has committed."

When [Sultan Ahmed] said this, the youths [or pages] (ḡulāmlar) who were his confidants, who had not been educated by the light of the sun of good upbringing, and were immature, applauded and praised his speech. When his intention [thus] became linked with approval, [Sultan Ahmed] gave effect to departure in that direction. [But] a servant of his from among his personal attendants who were close to him, [a man] who was, on the whole, within the sphere of intelligence, said:

"You have set about the execution of this matter, [but] does your father consent [to it]? Submit a petition to that quarter; if pleasant permission is given, proceed, but if not, you yourself would be causing a further weakness and disturbance [by doing this]."

[Sultan Ahmed] considered [this advice] wise, and submitted a petition to the exalted court. His father did not accept it, and said:

"Stay in your place, and do not give your consent to this idea."

So [Sultan Ahmed] abandoned [the plan].

- بالجمله بو آثار ایله لطابه امدد مبعوضه ناس اولوب جمله انام حضرت
 2 یاد شاه بهرمت آشیانه طرفرینه میل ایدوب فصالح عمیه لری السنه
 ناسده مذکور اولور اولدی کندولر دخی یوقاروده ذکر اولنسی در
 4 بو ائناده ادرنه جوارنده کلوب بابالری ایله ملاقات آرزو سنده اولوب
 لکه ارکانک لطابه امدد تابع اولانه اراندل و ناداهلر ملاقاته رضا
 6 ویرمیوب وقتا که علی پاشانک انهرزامی و سرماییه عمرینک افتتای فبری
 کلدی جمله روم ایلمک پیه الارلی آمانه علییه ده مجتمع اولدی
 8 دیوانه ایدوب هوه کفت و کوده صکره تدبیر و اتقاولری بوکه مقرر
 اولدی که معجلا لطابه امدی کتورب یاد شاه ایلیه لری اصل مقام
 10 صدرده اولانه رضا ویرمیوب انلطولی ده اولانه دشمنه هوه که
 نابیددر لطابه امدد ولایت قرمانی ویره لم لطابه لیم فانه
 12 روم ایلمده سندرله نجاغنی تومییه ایده لم هربری نجاغنه وار
 دیو تقریر ایلی مرموم لطابه بایزید فانه ذکر اولنانه کلماتی استماع
 14 ایدوب اول وزیر تم کر برتوزیرک رأیی اوزرینه اولور ه کرو کندولره
 مراسم لطنت ده قرار لازم کلور دماغنده امور لطنت ایفاننه طاقت
 16 و قدرت یوغیدوغنی بیلوب امرایه فطاب مستطاب ایلی که بنم رضا
 و مرادم مقصود ایله بنم یاد شاه لو اتمکه مجالم قاللادی افتیارم ایله
 18 لطنتی اوغلام امدد ویردوم مه بعد یاد شاه کوز اولدر تدارکه ایلمک
 دیدی وزرا وارکانه دولت و کافه امراء عتبه کردونه و عت

- 4 L جوارنه MDAHR جوارنده
 R* اطارلی RL کندولر MDAH بابالری
 5 L اشخاص فواص MDAHR اراندل و ناداهلر
 7 MDAHR پیه الارلی L پیه الارلی
 11 M فانه DAHRL فانه
 12 R نجاغنی MDAHL نجاغنی
 14 MDAHR اول وزیر اوزرینه
 L وزرانک مقبول ویرندلری اولانه بند ایله عامل
 A اوزره MDHR اوزرینه
 16 L رضا A بنم رضام MDHR بنم رضا
 18 DA تدارک MHRL تدارکه
 19 R وزراء ارکانه MDAHL وزرا وارکانه

Altogether, through these indications [of his character], Sultan Ahmed came to be hated by the people, and all men turned towards His Majesty Sultan [Selīm], whose home is in heaven. His all-comprehensive good qualities began to be mentioned on the tongues of the people.

He himself, as has been related above, [293] had come, at this time, to the neighbourhood of Edirne, and was desirous of a meeting with his father. But among the high officials, the base and ignorant fellows who were adherents of Sultan Ahmed did not give their consent to a meeting.

At the time when the news came that 'Alī Pasha had been routed and that the capital of his life had come to an end, all the army commanders (sipehsālārlar) [294] of Rūmēli had assembled at the exalted court. A dīvān was held [295] and, after much discussion, the plan and agreement of [those present] became fixed upon this point, that they should hurriedly bring Sultan Ahmed [to the capital] and make him the sovereign. The man who was actually in the position of Grand Vizier [296] did not give his consent, but made the following proposal:

"As the enemy in Anadolu has disappeared, let us give Sultan Ahmed the province of Karaman, and confer upon Sultan Selīm Khan the sancak of Semendire in Rūmēli. Let each go to his sancak."

When the late Sultan Bāyezīd Khan heard the words which have just been quoted, [he realized that] if the counsel of that tyrannical, deceitful vizier were followed, it would still be necessary for him to continue in [the performance of] the ceremonies of the Sultanate. Knowing that there was not, in his mind, the strength or power to carry out the affairs of the Sultanate, he addressed to the emīrs the following agreeable speech:

"If my will and desire are [your] aim, I am no longer able to exercise [the functions of] sovereignty. Of my own free will, I hereby give the Sultanate to my son Ahmed. Henceforth, he is your sovereign; make the necessary arrangements."

The viziers, the high officials of the state and all the emīrs subject to the court whose compass is as that of the heavenly sphere

- جمله ایله امر لرینه امتثال اتمکه با سر هم ایلمه غلاظ و شداد ایلدی لر
- 2 جمله نك اتفاق بوکلا منجر اولدی که لطاره بایزید فاره ادرنده
- کویوب محیته ق طنطنیه و واروب لطاره لیم مضرت لرینه لوا نه
- 4 وارماق امر اولنه امتثال ایدر ه فوسه والا محروسه ادرنه تخت
- قدیم در انده منزوی اوله خدولوندار عالم مدار استانبوله واروب
- 6 لطاره امدی ده عاده کتورب یاد شاه اولدقدنه صکره عاقه
- ع کر ظفر مآثر ایله لطاره لیم اوزرینه واروب انری دفع ایلیهلر
- 8 بو اولوب اوزره اتفاق لر مقرر اولوب نه سبع عشر و تسعمائه
- اوا فرنده که آفر ربیعیه ایدی عز و اقبال ایله استانبوله توبه اتدیلر
- 10 بو اموال و زر مالی مضرت یاد شاه بهشت آشیانه انار الله برهانه
- معلوم ایدینوب دایما اتکاری مضرت فلاق کایناتله عز شاه کمال
- 12 الطلق و مرمت لرینه منوط ایدی کرو قلب لرنی قضا و قدر مقه عز و جل
- ربط ایدوب منزل توکل ده ثابت قدم ایدی لر امید لری عکرینه
- 14 شاه لور امرنی عنایت مقه تفویض و تقلید ایدوب رهالی ولایت لرینه
- یاد شاه غنی ارادت و مشیت الله جل و علا تسلیم ایلدی لر لطاره
- 16 بایزید فاره علیه الرمة والغفران ادرنده مقدقری اثناده لطاره
- امده تابع اولانه ناداه لر مضرت لطاره لیم اوزرنده اوتوز بیاه
- 18 مقداری عکر وارد دیو فوفده لر زانه اولوب عرض ایدر لر که یاد شاه
- لیم فاره اوزرنده بی نه یاه اشکر شیر کار مدده زیاده وافزوه

- 3 MHL ق طنطنیه DAR ق طنطنیه
- 4-5 R^x قدیم تختدر R قدیم در MDAHL تخت قدیم در
- 6 L دعوت ایلیه R دعوت ایلیهلر MDAH ده عاده
- 7 L رفع A رفع / دفع MDHR دفع
- 8 MD و عشر AHRL عشر
- 9 M ربیعیه DAHRL ربیعیه
- 10 R^x اوزر مالی MDAHRL و زر مالی
- 14 om. R MDAHL و تقلید
- 15 L آله MDAHR الله
- 16 om. A MDHRL فاره
- 17 L یا ال MDAHR ناداه لر

took binding, [297] firm oaths, every one of them, to obey his command with heart and soul. The agreement of [them] all resulted in the following plan.

Sultan Bāyezīd Khan should leave Edirne and go to the protected city of Constantinople. His Majesty Sultan Selīm should be ordered to go to his livā. If he obeyed, well and good; and if not, the city of Edirne was the old capital - he might withdraw into seclusion there. After Sultan [Bāyezīd], the pivot of the world, had arrived in Istanbul and [they] [298] had brought Sultan Aḥmed to the imperial court and [Sultan Aḥmed] had become the sovereign, he [299] should attack Sultan Selīm with the entire body of the armies whose glories are victory, and remove him. Such was the form upon which their agreement became fixed. And in the evāḥir of the year 917, which was the [month of] Rebī' ul-āḥir, [300] [Sultan Bāyezīd] set out towards Istanbul with glory and good fortune. [301]

His Majesty Sultan [Selīm], whose home is in heaven, (may God illumine his proof,) became informed of these events, the tenor of which was sin. His reliance was always fastened to the perfect favours and mercies of the Creator of all existent things, Whose state is glorious. [Now] again he bound his heart to the decree and foreordination of God, Who is Glorious and Great, and stood firm in the dwelling-place of trust in Him. He committed and entrusted to the grace of God the matter of kingship over the army of his hopes, and he surrendered to the volition and will of God, Who is Great and Exalted, the sovereignty of the territories of his aspirations.

At the time that Sultan Bāyezīd Khan (upon whom be mercy and forgiveness) was leaving Edirne, the ignorant fellows who were adherents of Sultan Aḥmed, learning that His Majesty Sultan Selīm had thirty thousand [302] troops with him, began to tremble with fear, and submitted the following representation:

"Your Majesty, Selīm Khan has with him an infinite host of soldiers [fierce as] lion-hunters, and an excessive and exorbitant number of powerful

men of battle, [303] and he is near to the imperial camp. What your slaves, the beğs who are subject to the court which is the abode of prosperity, regard as the right course and as appropriate is that Your Majesty, the world-protecting sovereign, should attack him and wipe out and annihilate his existence, in order that the garden of Sultan Ahmed's aspirations may become verdant and fresh."

His Majesty Bāyezīd Khan (may God illumine his resting-place) made the following admirable, angry reply to the foul, ignorant person, recalcitrant as Satan, [who had spoken those words]:

"Is the matter which you have hinted at to me in keeping with the command of God? Would an intelligent man attack his own [beloved child,] the light of his eye?"

Thus [Sultan Bāyezīd] declined the ignorant fellow's counsel. That foolish and foul person and the other [people] who were as recalcitrant as Satan thought that, if this plan were abandoned, [the result] would be the impairment of the honour of the Sultanate, and frustration for Sultan Ahmed. When they again sought authorization for war and battle, it is certain that the late Sultan Bāyezīd Khan, making one of his pearl-showing utterances, prayed for Sultan Selīm, saying: "May God (praise be to Him, He is Exalted) preserve him from dangers." The aforesaid ignorant fellows [thereupon] announced to the emīrs that the order for war and battle had been received.

When they reached the neighbourhood of Çorlu, as regards the circumstances of the battle, it occurred as has been related earlier on [in this book]. [304] Those who have drafted [accounts of] these situations in the past have been people destitute of information about the realities of things, people who have deviated from the direction of truth and correctness, [305] and are inauspicious. This is exactly what the happiness-effecting text [306] means, which has been ^{dered} rendered: "He who knows and he who does not know do not go together." Inevitably, [those earlier writers] set down and explained [these situations] according to their imaginations.

In no way whatsoever was it the case that His Majesty Sultan [Selīm], whose home is in heaven, (may God illumine his resting-place,) acquiesced

- رضالری ومباشرتلری واقع اولامس در مقیقتا^۷ فی الجملة صفالری
- 2 اول ه ماله عثمانیه دلاورلری تیغ زهرلری شمشیرک لری^۷ توغلغه
بو لری زره بدنه لری اردوا به مثال وزیرخانه و سارینله^۲
- 3 جمله سی^۲ اول آستانه اقبال آشیانک بنده^۲ درم فریده لری جابه ودلده چاکر
- 4 و غلام لری مخلص صداقت فرجام لری^۲ کینه^۲ خاک تر افلاص فرجام لری^۲
- آیدی لر ادنی اشارت لری له^۲ مقابل اولن لری طعه تیغ ظفر نصیب ایدر لری
- 6 مقیقت مال و صدق مقال اولدر که مذکور و مطور در بو منوال
مقیقت مالی تصدیق احمیوب تکذیب ایدنه بیرو شاره شاهد و محبت
- 8 بو یتر که حضرت یاد شاه بهشت آشیانه ایله بی نه یاه امراء عظیم الشاره
فصوصا لاطیه اعجام نسلنده فیلی بنام بهادرانه صف شکر
- 10 و شمشیرک شاه مردافکر لر^۲ واریدی چونکه اختیار لری له جنک و مرب
اولدی لری انلرده و بونلرده نامدار لر^۲ کینه میبه قتالده و اثناء
- 12 مبارزنده دو شمس کله ایدی بو فصوص قرینه^۲ تاقه در که جنکه
رضالری یونیدی ارباب جهل جنکه اتدکری تفاسیل محضا کذا^۲
- 14 و لاق در^۲ فصل مادی عشر اول ماده ده خلاص بولوب
کرو محرومه کفه یه وصول لری بیاننده در حضرت یاد شاه بهشت
- 16 آشیانک تغذیه الله بغفرانه اعتقاد لری پاله ضمیر منیر لری منبع ادراک
ایدی مشیت الهی ده عز و جل هر امرک وجوده کله سی بر وقته مرهوه
- 18 روز پیروزک ظهوری طلوع آفتابه مقروندر کوردی لر که تقدیر
الهی ده دولت لری میراغی بر نور اولوب روشه اولغه بر ساعت^۷ لازم در

۱ جنکه^۷

2 MDHRL om. A توغلغه یو لری ... وزیرخانه و سارینله

3 MDHRL جمله سی

4 MDAHL کینه R کینه^۲

L افلاص لری MDAHR افلاص فرجام لری

5 DA ایدی MHRL ایدی لر

R اشارت لری له DAL اشارت لری ایله MH اشارت لری له

10 A مردافکر MDHRL مردافکر لر

11 om. DA MHRL بر

L لاق و کزاق در MR* کزاق و لاق در DAHR کذاق و لاق در 13-14

19 ل صد^۷

in or started a battle or combat. Indeed, if he had had any pleasure at all [in the idea], [since] all the brave warriors, sword-thrusters, scimitar-drawers, helmet-wearers, armour-bodied men, Ardawān-like and Narīmān-resembling heroes of the Ottoman dominions were [as] the purchased bondsmen of that court [i.e. Sultan Selīm's] which was the abode of good fortune, and [since] they were its servants and slaves from their hearts and souls, its sincere friends, who would be faithful to the end, and its lowly [devotees], [humble as] ashes, whose sincere attachment would endure to the end, they would, at the slightest signal from him, have made those who confronted [them] a prey to the sword whose lot is victory.^[307] The true state of the case and the correct account is that which is related and written [in this book].

For those who, lacking in sense, do not accept this version, the substance of which is truth, as correct, but declare it to be false, the following argument will suffice as evidence and proof. There were with His Majesty Sultan [Selīm], whose home is in heaven, an infinite number of emīrs of great dignity, and, in particular, many renowned, valiant heroes, breakers of enemies' ranks, and sword-drawing warriors, overthrowers of men, from among the descendants of the sultans of the Persians.^[308] If the war and battle had come about^[309] by the free will of [Sultan Selīm], some famous person, at least, whether from that side or from this, would inevitably have fallen at the time of the fighting and in the course of single combat. This point is a completely satisfactory piece of circumstantial evidence that [Sultan Selīm] did not acquiesce in the battle. The detailed accounts which ignorant people have given concerning the battle are nothing but idle talk and empty words.

Chapter Eleven: An account of his escape from that calamity and his arrival back in the city of Kaffa.

The belief of His Majesty Sultan [Selīm], whose home is in heaven, (may God cover him with His forgiveness,) was pure, and his light-giving mind was a fountain of understanding. In the will of God, Who is Glorious and Great, the coming into being of every thing is contingent upon an [appointed] time;^[310] the appearance of the auspicious day is linked to the rising of the sun. [Sultan Selīm] realized that, in the Divine foreordination, a short time must yet pass before the lamp of his dominion should become full of light and radiant. If he stayed [on the

توقف ایدراره منک اوله ووب آتارینه عصیله وطفیلله کورینور

2 صاه اولدم توبه لری عنانی قره دکز کنارنده اولاه اخیولی

شهره منصرف قلدی لر انده واروب موجود اولاه کبی لر ایله راکب

4 الراکب اولوب دریاده دار العدل محروسه کفه طرفلرینه عزیمت

عالی نهمت ایلدی لر

6 هبوب اتدی صبا شام و کرده

قدومیله او شاه نیل بختک

8 راسر بنت اولدی روی دریا

صلوب ایله کینک بادبانی

10 عجب در بحره ووه اتدوکی بجاره بیوسه موده دانی اتدی لظه

باس او ستینه او شاه طودی ماهی اوکنجه کورترار راست راهی

12 بلاد صقلدی مو فلك نومی ایره دردی کفه مسینه رومی

بر وقت هایوه آتار براعت حد عادت معارده

14 محروسه کفه لیمانه وصول بولوب صحت و اقبال و سلامت و اجمال

ایله رای صفوت افزایه دفل اولدی لر اول ولایتک دیده فراوه

16 دیده غبار و مشیت آتار میرتده مبتلای بلای درد رمد ایدی

فالم پای توتیا فاصیت مدد ایره ووب کوزاری ایلدی علی الخصوص

18 ظاهر صفا مظاهر شهباده جوان بخت لظه لیمانه فاه زوار تاج

وتخت کل کبی آیلوب جمال دلرای پذیر مرآت قلبارینه جلا آینه

10 M دامی DAHRL دانی

11 R مانی MDAHL ماهی

13 L مبارک MDAHR هایوه

MD عادت معاره D²AHRL عادت معارده

14 R ایله

L اجمال MDAHR و اجمال

H فیه مشیت آتار MDARL و مشیت آتار

MD مد D²AHRL رمد

18 L شاه MDAHR فاه

battle-field], the fighting would reach [him], and it would appear as rebellion and insurrection against his father. [So] immediately, that very instant, he turned the reins of the direction of his movement away to the city of Ahyolu^[311] on the Black Sea coast. When he arrived there, he [and his companions] boarded ships, using such vessels as were ready at hand, and he set out across the sea, with an exalted desire, towards the abode of justice, the city of Kaffa.^[312]

A light wind blew morning and evening; the gentle breeze became prosperous in [its] effect.

With the coming of that fortunate monarch, the one worthy of all crowns and thrones,

The surface of the sea became a garden of paradise from end to end; [it was] as if the open space of the desert filled with roses.

The ship's sail gave shade and protected the king of the world from the sun.

It is a wonderful thing that [God], to Whom be praise, sent [him] to the sea; He made him sultan over the armies of fish as well.

The fish held that monarch in great esteem; they [went] before him, showing the right way.

God preserved [that] Noah's ark from trouble; he caused the spirit to reach the body of Kaffa.

At a blessed time, the marks of which were good fortune, and at an auspicious hour, the sign of which was happiness, [Sultan Selīm] arrived at the harbour of the city of Kaffa, and made his entry, in health and good fortune, safety and majesty, into the purity-enhancing palace. The eye of that country, which had seen separation, was suffering from the affliction of the malady of ophthalmia, on account of the terror-effecting dust of bewilderment. [But] the dust from under the feet [of Sultan Selīm], which had the special property of an eye-salve, came to the aid [of the people], and their eyes opened. In particular, the heart, in which tranquillity was manifested, of the fortunate young prince, Sultan Süleymān Khan, who was worthy of a crown and throne, was refreshed and opened out like a rose. The beloved beauty of [his] father's face imparted a lustre to the mirror of his heart, and a brightness and clarity

- ضمیر لرینه^۲ بهجت و صفا و یردی اگر چه خاطر خاطر در یا مقاطراری
- 2 کدورات زمانیه در فی الجمله مغیر ضمیر منیر آینه نظیراری
- غبار و مه است آثار دور بر مور ایله مکدر^۷ ایدی لکه عنایات
- 4 علیّه ربانی به وثوق و اعتماداری محکم و راسخ اولغیره مبل متیه^۲
- توگله یار ایدی لر ایرده^۲ تقدیرده مستور اولاه هر نه ای به
- 6 ظهور ایدر دیو راه امیخه مترقب و مترقد اولدی لر اول دیارلده
- واقع اولاه مهات ملک و لطنت و عامه عواید نصفت و عدالت
- 8 قاپورنی آیوب مصالح انامی کورمکه مشغول اولدی لر^۲
- فصل ثانی عشر بو مابرای ده مهت افزا صورت غما
- 10 اولدقدنه صکره اطاهر امداء تخت^۲ عادت بخته^۲ انزوا سی ایچوه
- قطنینیه قربنده مال دیه نه کلوب عتبه^۲ علیاده اول باده واقع
- 12 اولاه اضطراباء تفصیلی در مضرت یاد شاه مهت آشیانه نور الله
- مرقده بو حالت عبرت آیت مهره کو تروب بعده مرموم^۲ اطاهر بایزید
- 14 فانه محیه^۲ قطنینیه به کلوب جماع روم الی^۲ به الاراری^۲ عتبه^۲
- عالم مدارده^۲ ماضر اولوب مقدما واقع اولاه آراء مفیدت انتمالی
- 16 مقتضا^۲ نجه اطاهر امدی کتورب یاد شاه اتماء طریقناه اوبنی
- مه ورت ایلدی لر اطاهر بایزید فانه انار الله برهانه عهد قدیمده^۲
- 18 برقرار و استوار اولدوغی مهتدیه اطاهر امدده نامه یازیلوب ا قانبوله
- دعوت ایلدی لر ناکاه^۲ غیر^۲ واقع اوله دیو کندو دنی مه نقل آدم کوندروب

- 1 L ضمیر منیر لرینه MDAHR ضمیر لرینه
- 3 L کی^۷
- 4 L التیه MDAHR متیه
- 8 R اولدی MDAHL اولدی لر
- 10 L عادت بخته MDAHR عادت بخته
- 13 om. A MDHRL مرموم
- 14 MH قطنینیه DARI قطنینیه به
- MDA به الاراری HRL به الاراری
- 15 DA عالم مداره MD^x HRL عالم مدارده
- 17 L قدیمده R قدیمه MDAH قدیمه
- 19 L اختیار MDAHR ایلدی لر
- MDHR غیر AL غیر

to the looking-glass of his consciousness.

Although [Sultan Selīm's] fragrant mind, which was [like] the [innumerable] drops of the sea, was somewhat ruffled by the vexations of the time, and his light-giving, mirror-like consciousness was clouded by the terror-effecting dust of the oppression-ridden age, yet, because his faith and confidence in the exalted favours of the Lord were firm and deep-rooted, he was a lover of the strong rope of trust in God. Believing that that which was hidden within the curtain of Divine fore-ordination, whatever it was, would come to pass, he **began to watch and observe the road of hope.** He opened the gates of the urgent concerns of the state and the Sultanate which existed in those districts, and of all the benefits of justice and equity, and busied himself with attending to the affairs of the people.

Chapter Twelve: A detailed account of how, after this alarming incident had taken place, Sultan Aḥmed came to Maltepe, in the vicinity of Constantinople, for the purpose of his [intended] withdrawal to the seclusion of the prosperity-destined throne; and of the disturbance which occurred in the exalted capital in that connexion.

After this situation, the sign of which was a warning, had presented itself [to]^[313] His Majesty Sultan [Selīm], whose home is in heaven, (may God illumine his resting-place,) the late Sultan Bāyezīd Khan came to the protected city of Constantinople. All the army commanders (sipehsālārlar) of Rūmēli were present at the court which is the pivot of the world,^[314] and, in accordance with their evil schemes which were already in existence before,^[315] they [and the high officials of the state] discussed the form of the way to bring Sultan Aḥmed [to the capital] and make him the sovereign. Since Sultan Bāyezīd Khan (may God illumine his proof) remained constant and firm in [his adherence to his] former injunction,^[316] a letter was written to Sultan Aḥmed, inviting him to Istanbul.

Thinking that [this invitation] might suddenly [prove to] be false,^[317] [Sultan Aḥmed], for his part, sent a plenipotentiary envoy and requested

- یاد شاهه انامل متبرکہ لری تقبیلنه استیذانه ایلمس وارد اولانه مکتوبنه
- 2 بایزید فانه سرور شادمانه اولوب دست بوسن عادت مأنوسن
- ایچونه سره امانت امانه اولنوب منشور مرت مضور دفی ویرلدی
- 4 بر موجب امر عالی لطانه احمد استانبوله عزیمت ایلیوب کنار
- بحره قریب مال دیه دیگه معروف محله کلوب اوغ قوروب
- 6 درونی بهجت و روره مالامل ذاتی کنجینه فرح طبعی فزینه کواهر
- آمال تحت لطفه بلوسن امیدی آرایس ضمیری اورنه خلافت
- 8 مأنوسن میتر اولانوب ربایس نقس نکیمه خاطر هوسن گیری اولدی
- شب وروز عیس و نو ده غصه اموال وغوم روزکاری
- 10 فراموسن ده لطانه احمد اول طرفه سرور و شاد بایزید فانه رای
- بهجت افزاده اوغلنک جمالیله مشرف اولغه
- 11 اشتیاق ایله بر مراد کله ناه بیله املاری رای معور و آباد جماله
- 12 آرکانه کامراه و عامه اعیانه عتبه عالی مکانه لطانه امدده انواع
- واصناف تبرکات عالیله یراقلیوب التوبه اسکوفلو مرصع کمرلو
- 14 یوسف جمال کل فد و رومثال سره مهره قوللر فدمتکارلر کواهر
- عالی قدر لعل و یواقیت ایله مرصع لر نوع صنق صنق آوانی لر
- 16 قطار قطار مرصع زینه و مرصع لجام استرلر واسبلر بالجه لایعیه
- رأت ولا اذنه سمعت کونکوبه یس کس لر و هدیه لر امضار ایلدی لر
- 18 لطانه بایزید فانه نور الله مرقده ناک تکرار وزرا واعیانی و جماله
- سجاول بکری عز مضورارینه کیروب لطانه امد نه کیفیت ایله کلوب

- 2 DAL و شادمانه MHR
- عادت مأنوسن MDAHR عادت مأنوسن
- 3 R مرت مضور H مرت مضور DA مرت مبور MH²L مرت مضور
- 8 R ربای MDAHL ربایس
- 10 om. A MDHRL امد و شاد
- R شاد MDHL و شاد
- om. A MDHRL رای بهجت افزاده
- A رایس MDHRL رای
- M^xDA رجماله M xxx رجماله HRL رجماله
- 12 MDAHR آرکانه 14^v RL مهره
- 15 MDAHR آرکانه om. L MDAH آوانی لر
- 16 A اسب واسترلر MDHRL استرلر واسبلر

permission to kiss the sovereign's blessed finger-tips. Bāyezīd Khan was delighted and gladdened by his letter, when it arrived. Pleasant permission was granted for the happiness-accustomed act of kissing the [royal] hand, and a privilege-conferring document (menşūr), the presence of which would cause joy, was issued.

In accordance with the requirement of the exalted command, Sultan Aḥmed set out for Istanbul. He came to the place known as Maltepe, near to the sea coast, and pitched tents. His heart became full to overflowing with happiness and joy; his being became a storehouse of gladness and his disposition a treasury of gems of aspirations; the hope of acceding to the seat of the Sultanate became the adornment of his consciousness, and the expectation that the Caliphate-accustomed throne would be made attainable [to him] became the engraving on the signet-ring of his desire-catching mind. Night and day, he was indulging in pleasure and drinking and forgetting the anxiety of the circumstances and the cares of the time. While, on that side, Sultan Aḥmed was glad and joyful, in the happiness-promoting palace Bāyezīd Khan, who was longing to be honoured by the beauty of his son's face, was [anticipating] having his wish fulfilled. The aspirations of both of them together were [like] a delightfully-built and flourishing palace.

All the influential high officials and all the great men at the lofty-situated court prepared for Sultan Aḥmed many sorts and kinds of exalted, precious gifts. [318] They made ready slaves and servants wearing gold-decorated üsküfs and jewelled belts, who were as beautiful as Joseph, rosy-cheeked, cypress-like [in form] and jasmine-complexioned, and individuals adorned with gems of high value, rubies and other precious stones; [also] many different sorts and kinds of vessels, train upon train of mules and horses with jewelled saddles and jewelled bridles - in short, such varied offerings and presents that neither an eye has seen nor an ear has heard of [319] [the like of them].

Once again, the viziers and great men of Sultan Bāyezīd Khan (may God illumine his resting-place) and all his sancakbeğis went into the

- ملاقات آنکی مشهوره ایلدی لر رای مشکل کشاری بو وجه اوزره
- 2 مقرر اولدی که لطافه امداد مانبوله کچوب دیوانه هایونه اوله
- عادت اوزره ال اویدکده صکره ر عکر ایدوب عکر ظفر
- 4 مآثر الیه لطافه لیم اورزینه کوندره لر زهی تصور باطل زهی خیال محال
- ابلهابه کم عقل و کج را ناقصانه بی درایت و بوجهل آرا که تصرفات
- 6 امور عالم مضرت مقاه ایدوکنه جل و علا منکر لر اولوب ایرده غیب ده
- مستور اولاه اعمال و واقعات افعال نه یوزده منکشف و عیانه
- 8 اولجاغنی بلزلر ایدی
- عجب در آدمه غفلت فداده
- 10 ایشه مهرد ایله مقه وز فطادر فراموش ایله مقی بلادر
- دیزلر عالیه وار یادشاهی دو کونک ما وانکدر آری
- 12 فصوصا لطنت بر موهبت در شرف افزا و عالی منقبت در
- صدفدر لطنت نه در مکنوه نه بوهر در در غیب ایچره مخزوه
- 14 مهراغه شاه لور مو فدمتی در که اماله ایدر ه منتی در
- لطافه امدی اولاه^۷ جمهور اکابر و اعیانه عامه متعینانه عتبه
- 16 امی مکانه ماضر و مهراغه اولوب اتقار و اتحاد ایلدی لر که کیجه ایله
- ملاه ل لطافه امدی استقبال ایدوب علی التحر کلوب عتبه علییه ملاقی
- 18 اوله لا بد ارادت علیه ربانی و مشیت نیه بجانی مقتضی اولدی که
- رایرده تقدر ملک قدیرده عزت شاه مرهوه اولاه امور که متضمر

- 2 MDAHL om. R هایونه
- 3 DAHR^xL اویدکده R ایدکده M اویدکده
- 5 MDAH ابلهابه که
- RL امور عجیبه و مالیات بدیعه ده در که مواهب علیه آری به مظهر اولانلر
- 6 MDAHR ایرده^۶ L رایرده^۶ MDHRL در^{۱۳} A ذر
- 13 MDAHRL مخزوه R^x مخزوه^۷ L یا حال^{۱۵}
- 16 RL هر و مهراغه^۷
- MDAHRL ماضر و مهراغه L ماضر
- AHRL اولوب MD اولنوب
- MDAHR اتحاد om. L
- MDARL کیجه ایله om. H
- 18 MH اوله A اوله لر DRL اوله

glory of his presence and consulted together as to the manner in which Sultan Ahmed should come and have a meeting [with his father], Their difficulty-solving plan became decided upon as follows. Sultan Ahmed should cross over to Istanbul, and the Imperial Dīvān should meet. After [Sultan Ahmed] had, in accordance with custom, kissed [his father's] hand, they would make him ser'asker^[320] and send him, with the armies whose glories are victory, against Sultan Selīm.

What an absurd idea! What a preposterous fantasy! [Those] stupid fellows, who lacked intelligence and whose judgement was distorted, [those] defective people, who were without understanding and whose opinions were ignorant,^[321] did not believe that the disposal of the affairs of the world belongs to God, Who is Great and Exalted. They did not know from which direction the works, events [and]^[322] acts which were hidden within the veil of invisibility would be revealed and become plain.

Heedlessness of God is a thing which amazes a man, [as is the case of] a person who closes his eyes against^[323] feelings of shame and modesty.

To exert oneself at a task without God is a mistake; to forget God is a calamity.

[Such people] do not recognize that the universe has a King: He is the God of the two worlds, of all beside Himself.

Sovereignty is a gift above all others; it enhances honour and its glory is exalted.

Sovereignty is an oyster-shell and the monarch is the hidden pearl; what a jewel he is, treasured up inside the house of invisibility.

Kingship over the world is the service of God; upon whomsoever He bestows it, [that man] is under an obligation.^[324]

The body of great and influential men, all the people prominent at the lofty-situated court, who were supporters of Sultan Ahmed, became ready and prepared. They agreed unanimously that they should all go by night to meet Sultan Ahmed, and that he should come at dawn and encounter the exalted court.

Inevitably, the exalted will of the Lord and the sublime volition of God required that the things which had been held in pledge^[325] within the curtain of the foreordination of the Almighty King, Whose state is

- مصالح و مهلت بمهرورد عالم ففاده وضومه و درجه کوندره
- 2 ظهوره کله آ تانه علیّه عثمانیه ده اولاه مجاهیر غزات غزا
تأثیرده طایفه یکجیری که ستوره دیره مبیره و عماد مستقیم شرع
- 4 کزیه اولوب صف هیجانک کزیه لری یی ⁷ قدم لری گروه
- صامب شکوه غزاتک مست آینه لری و آلاهم لری شوکت
- 6 و مهابت آسانک انجم شرم لری ⁷ صلابت و ابرت ⁷ دورانک
ذی قوت و زور صامب مکنک و اقتدار قدم لری ⁷ بازار ⁷ نظم ⁷
- 8 ⁷ وانتظامک ⁷ که ⁷ اقبال ایله مکوله دینار و درهم لری ملک و اقلیم
بدنرنده تیر و نانه عدوانه ایله حاصل اولاه براماتک شفاپذیر
- 10 اولور دوالری و مرهم لری در ارادت علیّه الهی و مشیت نیت
نامتناهی برله بعض ⁷ فصوصیات ⁷ که متضمّن امور انتظام و التیام
- 12 مملکت و مستلزم اموال ⁷ ترفیه ⁷ برایا ورعیت اوله ⁷ وجود ⁷ و ظهوره ⁷
کله سی امرنده انرا ⁷ باب ⁷ عادیه ⁷ اوله کلدگری معینه و ظاهر در
- 14 بو قضیه مرضیه دنی اهل اسلام ایچنده کنس ده اظهر آفتابده روشه
و انور ایدی که اطنت علیای ⁷ ده عثمانی به ⁷ لطانه ⁷ لیم الیوه
- 16 و اولی هر و مهله زوار و امری ایدی زیرا دنی طرب افزونده ایکه
آوازه عدالت و اقبالی ⁷ جهات کونه منتشر ⁷ و ظاهر ⁷ اولوب
- 18 لطانه امدک شب و روز اشتغالی عین ⁷ و عشرته لیل و نهار ⁷ مد
⁷ و اهتمام ⁷ اهل ⁷ از و ⁷ و ⁷ و صحبتته ⁷ ایدی علی الخصوص بو دفعه ⁷ حادث ⁷

- 6-7 om L MDAHR صلابت و اقتدار قدم لری
- 6 R² مهابت Rxxxxx MDAH و ابرت
- 7 om. R MDAHL نظم
- 8 MDHR انتظامه AL و انتظامه
- 11 R فصوصات H فصوصیات MDAL فصوصیات
- 12 All MSS. have ترفیه which must be wrong. : ترفیه
- L وجوده MDAHR وجود
- MDR ظهوره D^xAHL ظهوره
- 13 L عادی MDAHR عادی
- L و مظاهر MDAHR و ظاهر
- MH از و ووز DARL از ووز MDA و اقدامی HRL و اهتمامی
- A واقع MDHRL حادث L ایله صحبتته MDAHR و صحبتته

glorious, [things] which involved the affairs and important concerns of the people, should emerge from the hidden world into clarity, and from the degree of concealment into manifestation.

Among the hosts of gāzā-effecting gāzīs in the exalted Ottoman capital, the Janissary corps, which is a supporting column of the true religion and a straight pillar of the [Divinely-]chosen ṣerī‘at, [is composed of men who] are the distinguished ones and leaders of the line of battle; the pomp-adorned ones, whose endeavours confer benefits, of the majestic company of the gāzīs; the star-retinue of the sky of awe-inspiring grandeur; those of the age of firmness and splendour who are possessed of strength, force and might and have power as their servants; the dīnārs and dirhems of the market of order and regularity, which are minted with the die of good fortune; the remedies and ointments which have healing power^[326] for the wounds produced in the bodies of state and country by the arrow and spear of hostility. It is definite and evident that, by the exalted will of God and [His] sublime, infinite volition, they have been the customary instruments in the matter of the coming into being and occurrence of certain particular things which involve the affairs relating to the order and cohesion of the realm and which necessarily bring about the conditions in which berāyā^[327] and re‘āyā are made prosperous.^[328]

Among the people of Islam, this acceptable proposition also was more evident, clearer and brighter than the sun: that it was Sultan Selīm who was most fit and suited for, in every way deserving and most worthy of the exalted Sultanate of the Ottoman court. For while he was still in mirth-abounding [Trabzon],^[329] the fame of his justice and success had spread and become obvious in all six directions of the world. As for Sultan Ahmed, night and day his occupation was with pleasure and drinking and his earnest attention was [directed] towards musicians, singers, and people whose company was enjoyable. Above all,

اولاً مواد شده ماهیتی معلوم اولوب مهانه صحیفه بنده اسی

2 بیدادله ایله مههور^۷ اول شیدی

فصالنده بلینور مالی فائده عمل مرآتی در دیرل صفاتک

4 اوزاتمه صوفیا^۷ طیلانی کشی یی^۸ بلدرر طی^۸ لسانی

معارف کنجینه صلب کنوزی کلاننده بیلور مخفی رموزی

6 مهالت اهلی اته کتم اررار فضایل اهله معلوم اخبار

بلینور صنعتک اهلی آیه^۸ نده بهادر آدمی لر جنبه^۸ نده

8 اطاهر^۸ امداء^۸ یاد شاهلو^۸ تختنه اوتورمغه لایو ایدوکی بر عاقلک

فاطره فطور^۸ ریر^۸ عادت مصیر^۸ عثمانی^۸ به^۸ مستحو ایدوکی ادنی

10 مقیراء ضمیرینه مرور ایدر دکل ایدی لکر مرموم^۸ لطاهر^۸ بایزید فائده

علیه الرمة والغفران اولاد کرامی و ابناء واجب الامترامی

12 ارالنده نظر اکیر^۸ اثرلری و کمال مرام علییه^۸ رأفت پذیرلی

اطاهر امد جانبلرینه^۷ لایح و فایح اولدوغی ابلده اول تاریخ ده

14 عتبه^۸ علیای^۸ فاقانی و ده^۸ نیه عثمانی ده امور الطنت و مالک

مبا^۷ اولاد ارکان عتبه^۸ امی مکانه فروانی و اعیانه ده^۸ عادت

16 آشیانه^۸ عثمانی دخی انزلک فاطر^۷ عادت مظاهرلی^۸ رعایتی^۸ ایچوه

اطاهر امد جانبلرینه^۷ مایلر^۸ اولوب مقیقت مالده استحقاق و لیاقت

18 جانبلرینه^۸ بالجه طرف مقه^۸ ناظر^۸ دکلر ایدی مو^۸ سبحانه و تعالی مالک الملک

و صبور عبادتک افعال^۸ نیته^۸ تیزبک ظهوره کتورمز ملک غفوردر^۸

2 ^۷ A و مذکور ^۷	4 M ^۷	DAHRL
4 MHRL کشی یی ^۸	A کشی ^۸ کشی ^۸	7 MDHR نده ^۸ AL آیه ^۸ نده ^۸
8 HRL امداء ^۸	MDA امد ^۸	R یاد شاه ^۸ MDAHL یاد شاهلو ^۸
9 عادت مصیر ^۸ DAHRL	M عادت مصیر ^۸	MDAH عثمانی ^۸ به ^۸ R عثمانیه ^۸
13 ^۷ (زمانه instead of زمانه L has)	RL اکثر اولوب هر زمانه و فور انظار عنایت آثارلی انظر طرفنه ^۷	R و اموال ولایت و خلافت و مالک بادی و ماضر ^۷ 15
14 MDAHR علیای ^۸	L علییه ^۸	L عاطر ^۷ 16
15-16 عادت آشیانه ^۸ MDAHR	L عادت شاه ^۸ MDAHR	R عادت مظاهرلی ^۸
16 عادت مظاهرلی ^۸ MDAHL	R عادت مظاهرلی ^۸	om. L رعایت و حمایت MDAH رعایتی ^۸
17 MDARL مایلر ^۸	om. H	H ^x مایل
17-18 اولوب... جانبلرینه ^۸ MDARL	om. H	MDAH نیته ^۸ 19
18 MDAH ناظر ^۸	RL ناظر ^۸	R تقویر معده مقدر ایسی MDAHL مو... غفوردر ^۸ 18-19

in the disasters which had just recently occurred, ^[330] his true nature had become known, and upon the page of the world his name had become notorious for injustice.

The condition of the essential personality may be known by its qualities; action, they say, is the mirror of attributes.

O Sūfī, do not make [your] turban-tail long; ^[331] [for] a person is revealed by the way he folds his tongue [i.e. by the way he speaks].

He who possesses the treasures of the storehouse of the various branches of knowledge recognizes from [a person's] speech the concealed signs.

[Even] if an ignorant person keeps secrets, the news is known to the person possessed of excellent qualities.

The skilled craftsman may be known by his work, and brave men by their activity.

That Sultan Ahmed was worthy to sit on the seat of sovereignty was not something which would have occurred to the mind of an intelligent man; that he was deserving of the Ottoman throne, the residence of happiness, was not something which would have passed into the consciousness of the meanest low fellow. Yet among the noble children and the reverence-entitled sons of the late Sultan Bāyezīd Khan (upon whom be mercy and forgiveness), it was towards Sultan Ahmed that [that monarch's] favourable regard, the effect of which was elixir-like, and his perfect, exalted, benignant acts of compassion shone and diffused fragrance. Because of this, the high officials of the lofty-situated imperial court and the great men of the Ottoman palace, the abode of prosperity, who were, at that date, conducting the affairs of the Sultanate and [its] dominions at the exalted imperial court and the sublime Ottoman palace, were also in favour of Sultan Ahmed, out of respect for the feelings of [their sovereign], in which happiness was manifested. In terms of the reality of the situation, they were not looking in the direction of worthiness and suitability, or towards the side of right at all.

God (praise be to Him, He is Exalted) is the Lord of the Kingdom and the All-Patient One, the Infinitely-Forgiving King, Whose state is glorious, Who does not let the evil acts of His servants quickly come to

- عزّ شاه بو فصوصه متّفور کراء کناهلری مدّمه تجاوز ایدوب ذنوبه
 2 اصرارلری مقتضی اولدی که طوت قاهره الّهی قدرت باهره نامتناهی
 ظهوره و بروزه کله اول ابلده یکجیری شهبازلرینک قلوبنه الهام
 4 مورب شیر اولوب ایچارنده عارفار دانالار مو ایله بلشیر و آسنالار
 علوم ایله معور عالم افاضلار صلاح و تقوی ایله مشهور عاقلر
 6 و کاملر علم لدنی ایله آسناناکلر اللّهار قربت و ولایت اقلیم لرینه
 قریب متقی رماللر و کرامات عدیده ایله مکمل صالحر عزیزلر
 8 شیوخ متقدّمینه ایرشیرن چله کس بیرلر اهل تمیزلر مابدم و موامعده
 اعتکاف کشیده عابدلر فانقاه و صوامعده زوایاده کوه آیدمه
 10 زاهدلر موقدر لطاره امد که یاریه استانبوله کلور کچر اول کیجه
 ابتداء سببده وقت عتایه وارنجه یکجیری اوده لرنده اولانه دلیرلر
 12 ولایت تأثیرلر اعدا تخیرلر شیر نظیرلر ارطوت دبیرلر اجتماع
 ایدوب اعیانه دولتاه و امرانک لطاره امد جانب لرینه توسل
 14 وانت ابلیس محضاً فطرا و صوابده دورانی ریر فلك نظیر عثمانه
 کچوروب یاد شاه ایلمه اولو کناه و ذنب مدید اولدوغنی فکر ایدوب
 16 لیم فاه کبی عادل یاد شاه آسناده مردود و دور لطاره امد کبی
 مخنّت ریر ملکه کچوب شاد و مروت اولماق دودمانزده اولانه غیرت
 18 و همیته لایحه و زوارلر اولمز او جاغمز مو یناهی یتاق و طور اقمز شریعت
 د تکاهی در دیو بو ملامظه ایله اتفاق و اتحاد ایلدی لر که قالقوب

1-2 MDAR (parts illegible in M) عزّ شاه اصرارلری

RL ارادت علیّه ربّانی

3 MDHR ظهوره	AL ظهور	4 MDAHL و آسنالار	IR سنالار
5 MDAHR فاضلر	L و فاضلر	6 HR لدنی	DA لدنی
6 MDAHR ولایت	L و ولایت	8 MDHRL چله کس	A چله کس
9 MDAH زوایاده	RL و زوایاده	MDAH آیدمه	RL ایچر
10 MDAH کچر	H' کچردی	RL کچر دیدی لر	
12 MDAHR ولایت تأثیرلر	AHRL ولایت تأثیرلر	MD ولایت تأثیر	
14 MDAHR و صوابده	L صوابده	MDHRL دور	A دور در
17 MDAHL و مروت	R مروت	MDAHL و همیته	R و همیته
18 MDAHR لایحه و زوارلر	L زوارلر	MDAR بو	om. HL
L و طور اقمز	MDAHR و طراقمز	19	

pass. In this matter, allies are necessary.^[332] The sins of [the high officials of the state] had gone beyond the limit, and their persistence in offences demanded that the overwhelming might of God, [His] all-surpassing, infinite power, should appear and manifest itself.

For that reason, there came to the hearts of the Janissary heroes a Divine inspiration, bringing good news of truth. Within their ranks there are many wise and learned men, men acquainted and familiar with truth, erudite and distinguished men enriched by the sciences, intelligent and highly-accomplished men famous for goodness and piety, devout men, followers of the spiritual path, who are familiar with the intuitive knowledge of God, pious men, possessors [of Divine gifts?],^[333] who are near to the regions of closeness to God and of sainthood, good and holy men made perfect [by receiving] many miraculous powers (kerāmāt), hardship-enduring spiritual teachers (pīrlar) and men of discernment, who have attained to [the sanctity of] the seyḥs of former times, devotees who have undergone periods of seclusion for prayer in mosques small and great, and ascetics who live in dervish monasteries and hermit cells.^[334]

As Sultan Aḥmed would be coming and crossing over to Istanbul the next day, that [same] night the brave men in the Janissary barracks, the men whose effect is dominion, who subjugate enemies, are lion-like and manage things [as wisely] as Aristotle, met together from the onset of dusk until the time of the prayer after nightfall (‘iṣā).^[335] They considered that the recourse and adherence of the great men of the state and of the emīrs to Sultan Aḥmed was entirely wrong, and far from the right course, and that to raise him to the throne of ‘Osmān, which is equal with the celestial sphere, and to make him the sovereign would be a great sin and a far-reaching offence. They reasoned:

"For a just monarch like Selīm Khan to be excluded and [kept] far away from the court, and for an effeminate person like Sultan Aḥmed to accede to the throne of sovereignty and be joyful and happy would not benefit or be worthy of the zeal and sense of honour which our corps possesses. Our corps is the refuge of right; our lodgings^[336] and quarters are the seat of the serī‘at."

On the basis of this consideration, they unanimously agreed to rise

1. لطافه امدی کتورمه استیابه آرکانک اولرنی باصوب
2. یغما وتالاه ایلیه اول کیجه لطافه امدک بر لالی استانبولده
3. یاتمی ایدی همانا وقت عشاده اول خضردم لر رافع مور و ستم لر
4. رستم ستم لر جناب مقه ماکر النعم لر که محقو منود مور لاشک فیه
5. پناه واجب مطلق ایدی لر برافه وی اقلری ایله غزایه کیدر پهلوان لر
6. مهاده ماضر لیس کیتی تابه لر کبی مرتب و مکمل اولدی لر گروه انبوه
7. و منود عادت شکوه الله الله آوازه ایله استانبولک درونی
8. بر صدای عادت مؤذّا ایلدی لر بلوک بلوک اولوب هر بلوک بر
9. پاشانک اوی اوزرینه کردم صالوب بروه فاطم کبی ایریشوب
10. ایچرو و طشره نهب و فساتر اتدیلر اسباب و تجملات و اموال ده
11. و موهر مرصعات سیم وزرده هر نه وار ایله یغما وتالاه ایلدی لر
12. بو هجوم عادت روم ده کندولر کیجه ایله شهر ایچنه قایوب پنهانه
13. اولدی لر و لطافه امدک لالی اولدوغنی محله دفی کردوب کندوی
14. اله کتوروب مهور ایله اکا فطاب و عتاب ایلدی لر که شمعی نی شمیر ماه کیر
15. و تیغ مرک تأثیر ایله بی ماه ایده رز اول آفندیک دیاره بی غیرت
16. و ناموسه ایر روم تختنه پادشاه لو کذافی سریر عثمانه عروج
17. محص لاق دکدر بونجه زمانده برو اما یه تختگاهنده شاه اولوب
18. اتاسی دولتنده پادشاه ایدی بزانی آدم صانوب دایم دولتی آستانه نه
- یوز وروب عرصه نیاز ایدر دک مملکت لایتمیده بر طایفه بی دیره

1	MDH	ارکانک	RL	پاشانک	A	ارکانک و اعیانک
2	MDAHR	om. 1				
5-6	MDAHR	لاله				
5-6	MDAHR	غزایه کبی				
5	MDHR	کیدر	6	M ² DAHR	کیتی تابه لر	A کیدر
8	MDAHR	عادت مؤذّا	L		عادت پناه	
9	MDAHL	پاشانک	R		نادانک	
11	MDAHR	سیم	L		وسیم	
13	MDAHR	لاله				
	MDHR	کندوی	14	MHRL	ومعتاب	om. DA
15	MDAHR	افندک	L		دیاره	MDAHR
16	MDAHR	ناموسه	L		کذافی	M ^x DAH ^x R ² L

up in revolt and to raid, pillage and plunder the houses of the high officials who wanted to bring Sultan Ahmed [to the court]. A lala^[337] of Sultan Ahmed was [also] sleeping in Istanbul that night.

Exactly at the time of the ‘iṣā prayer, those men with [miracle-working] breath like that of Hızır, those removers of injustice and oppression, that Rustam-like retinue, those givers of thanks to God for [His] blessings, who were certainly the troops of God and, without a doubt, the absolutely indispensable army, became organized and complete with their arms and equipment,^[338] like heroic warriors who would be going on a ğazā, or world-conquerors prepared for a cihād. [This] vast company and [these] troops whose grandeur was auspicious made the interior of Istanbul full of a happiness-purporting sound, with shouts of "Allāh! Allāh!". They split up into detachments, and each detachment raided^[339] the house of a pasha. They arrived like a dazzling flash of lightning and despoiled and ravaged both the inside and the outside [of the houses]. Whatever there was in the way of goods, furniture and wealth, of jewel-inlaid objects of silver and gold, they looted and plundered [them]. [The pashas] themselves fled by night from this attack, the marks of which were auspicious, into the inner part of the city, and hid. [The Janissaries] also raided^[340] the place where Sultan Ahmed's lala was. They caught him, and spoke to him reprovably, in a body, as follows:

"We could now make you lifeless with the life-taking sword and the death-effecting scimitar. [But] go to that person who has no zeal or honour, who is called^[340a] your master, [and give him this message].

"Being sovereign on the throne of Rūm is not idle talk, and ascending to the seat of ‘Osmān is not just empty words. For such a long time, he had been monarch in the royal residence of Amasya, and sovereign in his father's empire. We, supposing him to be a true man, used always to prostrate ourselves at the threshold of his dominion, and submit en-

- و مذهب گروه ظالمیه و فاسقین و بی ادب فروع اتدی لر
 2 بونجه قانلر دوکیلوب خانانلر فراب اتدی لر ر کاب لطنته
 مقارنلر دو شور دیلر ان اطولن بکر کی سنی و عتبه عالم پناهده
 4 وزیر اعظم اولاه علی پاشایی قتل و قهر ایلدی لر کندونک
 اوزرنده بی نهایه عکر ظفر رهبر واریکه اسلام و دینه
 6 دشمنارینی قهر و قهعه قادر اولمادی لکه لک اختیار ایوبوب
 غیرت و صمیمیت و زایکله شمدی لطنتمی ل تر بی عار و بی غیرت
 8 نه یوزیله کلدی دولت آقانه نی خالیسی ظه ایلدی بو او جاو
 ارنلر میداننی پهلوانلر فاندانی در بونده اولاه غازی لر
 10 دینه مبیه امیدینک قوللری پاکر لری در بزانی لطنته
 قبول اتمه امتالی یوقدر وار غیرت ویر با نه نی آلوب قنده کیدر ه
 12 کت و نه دیدی لر مزبور لالا نی بو خبری التمه ایچونه
 اولدور میوب فلاص اتدیلر

- | | | |
|----|---|----------------------------|
| 14 | عادتله شب قدر ایدی اول | عروج اتمه دی برج عده کوکب |
| | مبارک وقت ایدی بر ساعت نوب | غزای غازیانه اولمادی محبوب |
| 16 | ویندی فتنه و شرک پراغی | یاقلدی آتمه و قاللادی یاغی |
| | کوه اتدی اوتوردی باد فتنه | دوکندی ظلم اونده زاد فتنه |
| 18 | امیه اولدی مهانه فوق و فطرده | طولو اولمادی آسوب و شرردنه |
| | اول کیجه لالا اطاره امده ایرد شوب بو انفباری ایدیه جا | |

- 2 R قلایلر MDAHL اتدی لر
 3 M عالم پناه M²DAHRL عالم پناهده
 7 MDA لطنتمی HRL لطنتمی
 9 M میدانه DAHRL میداننی
 11 L^x ایله om.L MDAHR ویر
 12 MDA لالایی ↔ HRL لالایی
 16 MDHR قلادی AL قاللادی
 17 R اولدی MDAHL اتدی
 18 DA فوق فطرده M فوق فطرده ↔ HRL فوق فطرده و فطرده
 A شرردنه MDHRL و شرردنه

treaties. [But when] a party of godless, irreligious people, a band of tyrannical, lost and uncivilized fellows came out in revolt in the Islamic empire, [when] so much blood was shed, and they ruined so many homes, [when] they cast insults on the stirrup of the Sultanate and killed and annihilated the Beğlerbeği of Anadolu and 'Alī Pasha, who was the Grand Vizier at the court which is the refuge of the world, [your master,] although he had at his command infinite numbers of victory-guided troops, was not capable of subduing and suppressing the enemies of Islam and religion. Having chosen to behave ignominiously, and having no zeal or sense of honour, is it now sovereignty he wants? By what effrontery has he come, without shame and with no sense of honour? Did he think the court of sovereignty was empty? This corps is a field of heroes, [341] a noble line of mighty warriors. The gāzīs who are in it are the slaves and servants of the true religion of Aḥmad. There is no possibility of our accepting [your master] for the Sultanate. Go and tell [him] to escape and go where he will."

In order that [Sultan Aḥmed's] said lala might convey this message [to him], they did not kill him, but released him.

By virtue of [its] auspiciousness, that night was [like] the Night of Power; [342] the planet had ascended into the sign of prosperity.

It was a blessed time, an excellent hour; a beloved gāzā of the gāzīs had taken place.

The lamp of sedition and wickedness was extinguished; its oil was burnt in the fire, and none remained.

The wind of sedition subsided and was still; [343] in the house of tyranny, the provisions of sedition ran out.

The world became safe from fear and danger, [whereas] it had been full of tumult and malicious acts.

The lala reached Sultan Aḥmed that night. When [the prince] heard

- مانند آتش دو شوب مهانده بیزار لطننت امیذیله گزار
 2 اولاه طبعی طولو¹ یرغار اولدی هماره اول ساعت مال دیه ننده
 بار وبنگاهی² قالدورب کیرو قرمانه ولایتنه عزیمت اتدی
 4 خاطرنده بو³فصوصی⁴ مقرر ایلدی که ولایت قرمانه واروب
 مقدما قرمانه ولایتی مالکی اولوب⁵ وفات ایدیه قرداشی لطاره
 6 مهانده اهک اوغلی لطاره محمدی کندویه یار ایدینوب
 مقدما اناطولی وقرمانه وروم دیارلرنی ضبط وفتح ایدوب
 8 مستقل پادشاه اوله لطاره امد صباوتی عالمنده فالی ذهره
 ایگه ارباب علوم و عرفانه واصحاب فنونه وایقانه ایله مصامبت
 10 اتمیوب مال عالم نه ایدوکنی⁶ واطوار بنی آدم نیجه ایدوکنی
 اتمیوب⁷ و بلمیوب⁸ و اوکر نمیوب⁹ پیشه¹⁰ لطننت جمله صنایعه
 12 اصعب و دشواری¹¹ و مجموع اشیاک انفیسی و مشکل معاری در
 انی بر پیر کامل ده اوکر نمیجه بالاسنه دست رسی یوقدر
 14 یوجه آسمانه قصد اولنه ال ایریشورمی یوکله عابه قالقماوه
 ایله بولوط طوتیلورمی دریای بی کرانه ال صوقومه ایله بالوه
 16 صید و شکار¹² نور آفتاب اولماینجه شب تار ایچنده پیره¹³ فوب¹⁴
 آشکارمی اولور لطاره امد لطننتی بابا نکه انعام و ام انیله
 18 اولور بلوردی شب وروز فکر و فراستی عیس و نوس
 لیال و نهارده آرزوی¹⁵ غنچه لبار دهانی بوسی ایله وروقدر

- 2 MDAHR om. L طولو
 3 MDAL وبنگاهی HR
 4 MDAHR فصوصی L معنی بی
 5 MDA اولاه ↔ HRL اولوب
 10 R بلمیوب⁷
 11 R واصل اوکر نمیوب H و بلمیوب و اوکر نمیوب MDAL
 L پیشه⁹ MDAHR پیشه¹⁰
 12 R دشواری MDAHL و دشواری
 16 R اولورمی¹²
 MD پیره¹³ D²AHRL پیره¹⁴
 om. R MDAHL فوب
 R آرزوی MDAHL آرزوی¹⁵

this news, a fire [of bitter disappointment] fell upon his soul, and he became weary of the world. His disposition, which, through hope of the Sultanate, had been a flower-garden, became full of thistles. That very hour, he removed [his] tents and baggage from Maltepe and set out back towards the province of Karaman. He fixed in his mind the following plan. He would go to the province of Karaman and obtain the friendship of Sultan Mehemmed, the son of his brother, Sultan Cihānşāh, [344] formerly governor of the province of Karaman, who had [recently] died. He would seize and conquer the lands of Anadolu, Karaman and Rūm as a pre-emptive move, and become an independent sovereign.

Sultan Ahmed, while his mind was empty in the period of his early youth, had not associated with men of learning and knowledge, with men versed in sciences and possessed of certainty. He had not heard, become aware of or learnt what the state of the world was or what the ways of mankind are like. The profession of sovereignty is the hardest and [most] difficult of all the arts, and the most hidden and problem-marked of all things. No-one attains to the heights of it unless he has learnt it from a perfectly-accomplished, wise old man. If one were to aim for the lofty sky, could the hand reach it? Can clouds be grasped by rising up to them? Can fish be taken and caught by thrusting one's hand into the boundless sea? On a dark night, when there is no light from the sun, does a beautiful face become evident?

Sultan Ahmed thought that the Sultanate would be acquired through his father's bestowing [it] as a favour. Night and day, his thought and discernment were [fixed upon] pleasure and drinking; night and day, his desire was to kiss the mouths of rosebud-lipped beauties and to clasp

- میانی در آغوش ایدی صدای قانونه ایله آوازه طنبور
- 2 وقیوز ناله رباب واغغاه مینک یروز استماعی یاننده
- عید ونوروز ایدی ضبط ممالک ومفظ ومراست مهالک
- 4 اموال دشهر وعدو روز مهاب وقیامت ومیزانه وترازو
- نه ایدوکنی بلزدی یادشاهلو همابه مواهر آبدار ایله مزته
- 6 ومرضع لجام ایله استوار بدوی آتله وار اولوب ومشی لر
- کار اتمک صانوردی اسباب دولت وعزته استناد
- 8 دنیای دنی که جاه وجلال وتماشانه میرانه واعتماد
- اتشدی خلوت رای خاطرته تروسی مقصودی بوسی وکنارده غیری
- 10 کاری یوغیدی بو جانبدنه صباح اولوب استانبولده
- وزرا رایلری آلاه وتلاه اولوب محلات وبازارلر
- 12 کماکانه یرلو یرنده امه وامانه یادشاه آتانه ننده دنی
- دیوانه اولوب صدور وارکانه مقام لو مقامنه کیچوب وزیرلر
- 14 عرض اموال ایچونه ایچرو کیروب کیجه واقع اولانه موادتی
- بمله تقریر ایدوب عز مضور پادشاهی ده کناه وتقصیرلرینه
- 16 عذر واعتراف ایدوب پادشاه لطننت امری زولک وبزوم
- اتفاقین ایله اولز ایس تقدیر مقلا در بمله مال ومنالز کیجه نهب
- 18 وغارت دولتکوزده قزان دوغمن ممالک بمله یغما وفسارت اولندی
- باشن فلاح اولدوغنه مکرر ایدمرز دیدیلر ویکیری اغالی دنی

2 R قیوز MDAHL وقیوز

MHR مینا DAL مینا

3 L مراست MDAHR ومراست

4 L عدو MDAHR وعدو

8 MDA جلال ↔ HRL وجلال

D مینانه AHRL مینانه M مینانه/مینانه

9 MDA om. HRL عروس

MDAHR کنارده L وکنارده

D اولدوغنه M اولدوغنه AHRL اولدوغنه 19

the waists of those whose tall figures resemble the cypress. Listening to the sound of the zither^[345] (kānūn), the voice of the mandolin (ṭānbūr) and lute (kopuz), the wailing of the rebeck (rebāb) and the lament of the anguished harp (çeng) was for him a festival and a New Year's Day. He did not know what the control of dominions or the protection and guarding [of them] from sources of danger involved; [he did not know] what the situations of enemies and adversaries were, or what the day of reckoning and resurrection, of the scales and the balance, implied. He thought sovereignty just meant riding on sturdy bedouin horses, with reins which were adorned and studded with brilliant gems, and hunting wild creatures. He had relied upon the resources provided by dominion and glory; he had become dazzled^[346] by the high rank and greatness, and by the entertainment, which this base world affords, and had put his trust in them. He had no occupation other than kissing and embracing the bride^[347] intended for the private chamber of the palace of his mind.

On this side, when morning came, [the situation] in Istanbul [was that] the palaces of the viziers were in utter chaos, [but] the [ordinary] districts and the bazaars were as they were before, [with everything] in its proper place, [in a state of] security and tranquillity. At the Sultan's palace, the Dīvān assembled, and the chief dignitaries and high officials each took their appointed places. Then the viziers went "inside"^[348] to present the state of affairs [to the Sultan], and reported all the events which had occurred during the night. In the glory of the imperial presence, they apologised for and acknowledged their sins and shortcomings, and said:

"Your Majesty, it seems that the matter of the Sultanate cannot be settled by agreement between you and us. It belongs to the foreordination of God. All our goods and chattels have been seized and carried off as spoil in the night; all that we possessed, that we had acquired during your reign has been looted and plundered. We are thankful to have escaped with our heads."

پایهٔ زیر اعلايه کيروب کيجه اولانه مواد شده فبر آيوب

2 دیدی که مقیقت مال بودر که عکر ظفر بیکر اطابه امدی

کتورمکه رضا ویرمک محال در شویله که رضاری اوزره اولنمایه

4 دفی زیاده فاده باعث اولورلر^۲ دیوجک بایزید فانه

علیه الرمة والغفراه مزاجارنده اممال لطنت کوتورمکه قدرت

6 و طاقت قالامس ایدی وزیرایله ویل شوب اطابه لیم فانه

نور الله مرقدہ ایچوبه آتانه عاده کلمک بابنده مکم مهرانمطالعله

8 یکجیری یایا باشلرنده^۲ درت نفر دلورلر تعیینه اولنوب ارمال

اولندی تأییدات مع قدير ايله عز^۳ اطابه امد اموالی

10 دیگرکونه اولوب امید لطنت دمه اکا فراغت^۴ ماصل اولوب

قرمانه وارمو ايله اول بر قرداشی اطابه قورقوده قورقو عارمه

12 اولوب کندونک اوزرینه وارمو احتمال و یروب فوق

وفشیت ده ایله اطابه امده تابع^۵ و طالب^۶ اولانه نادانه لرا^۴

14 طالعری بیست و واروه آرزولی مرماه^۷ و یا^۸ مقروه اولدی

لاجرم برکونه آسوب^۹ و فتنه^{۱۰} یه^{۱۱} جازم لر اولوب ذات فاد

16 ساترنده مقرر و مرکوز اولانه مفاقت و دیوانگی مقتضا^{۱۲} نیجه

کوردیلر که اطابه امده لطنت دمه آرزو بر طرف اولوب اطابه

18 ایسه مقرر اولدی اطابه قورقوده علی الخفیه مکتوبلر کوندروب

آسته^{۱۳} اطابه امد اموالی بویله اولدی ندافی^{۱۴} بایزید فانه

M اولور DAHRL اولورلر 4

DA یایا باشلرنده MHRL یایا باشلرنده 8

RI فراغ MDAH فراغت 10

em. R MDAHL و طالب 13

L اولانلرک MDAHR اولانه نادانه لرا

A یا^۸ D و یا^۹ MHRL و یا^{۱۰} 14

MDHR فتنه^{۱۰} AL و فتنه^{۱۱} 15

L دفی^{۱۲}

A او شده MDHRL آسته^{۱۳} 19

RI اطابه^{۱۴}

The Ağa of the Janissaries also went in to the foot of the exalted throne, and disclosed information about the events which had occurred in the night. He said:

"The truth of the matter is this. It is out of the question for the victory-featured army to consent to the bringing of Sultan Ahmed [to Istanbul]; and if^[349] things are not arranged according to their satisfaction, they will cause more disorder."

In the state of health of Bāyezīd Khan (upon whom be mercy and forgiveness), there no longer remained the power and strength to carry the burdens of the Sultanate. So upon hearing this speech, he consulted with the viziers, and [as a result,] four brave men from among the yayabaşıs^[350] of the Janissaries were appointed and dispatched with a world-obeyed edict for Sultan Selīm Khan (may God illumine his resting-place) with regard to coming to the capital.

When, through repeated acts of aid on the part of the Ever-Living, Almighty [God], Whose name is glorious, Sultan Ahmed's circumstances changed for the worse, and he, giving up hope of the Sultanate, went to Karaman, this frightened his other brother, Sultan Korkud. Thinking it likely that [Sultan Ahmed] would come and attack him, he was in [a state] of fear and dread. Meanwhile, the fortunes of the ignorant persons who were adherents of Sultan Ahmed and sought him [as sovereign] had been brought low and inverted, and their desires had become linked to frustration and despair. Inevitably, they were determined [to create] some kind of disturbance and sedition. In accordance with the stupidity and madness which was fixed and implanted in their wickedness-marked personalities, [when] they saw that desire had been turned away from [giving] the Sultanate to Sultan Ahmed, and had become fixed upon Sultan Selīm, they sent letters secretly to Sultan Korkud, inciting him as follows:

"Look, Sultan Ahmed's situation has become like this. You too are

اوغلی ۲ شاید طالعه همایون اولوب لطنت کا انتقال

۲ ایله شله و شبره قالادی یادشاهلو خصوصی ۷ کرک کمال

اهتمام لرینه منوطاً و مربوط ایسی علی الخصوص یکچیرینه مباشرتی

۴ اولاینجه میتر دکل ایسی عنایت مقه توکل ایلیوب صورت

دک شروب تنهابه کلوب یکچیری اودالرینه دو شوب ۷ ایچرینه ۷

۶ تضرع و نیاز اته کوز امتالدر یادشاه اوله ز ویافود اطاله

امد اوزرینه کوندرمک ایچوره مقرر ۷ کر اولور ز دیو تحریک

۸ ادیلر اولدانی اطاله امدده امتیط اوزره ایدی

هماره مکتوب واردوغی کبی دایره ۷ بریت مقتضا ۷ نجه امتال

۱۰ مصول دولت خاطر عالمزده ۷ بهجت بهارتری تمشیر ایلیوب

آرام وقراری قالایوب جمله تجملاتی دوکوب ایکی اوج آدمی

۱۲ ایله محیه ۷ استانبوله کلوب کچوب یکچیری اودالرینه دافل اولدی

یکچیری لر ۷ انی کوردیلر که بر شزاده جوانبخت جاملری ایچنه کلوب

۱۴ اوتورر اطاله قورقود ایوکنی بیلوب گروه گروه کلوب

ید علیانی تقبیل ایدوب مراسم عبودیتی یرینه کتورب

۱۶ بوخبر ۷ سرت اثر ۷ اطاله بلزید فانه ۷ مع شریفارینه ایریشوب

فاطر منیق لرینه دغدغه عارض اولوب بب قدوم بهجت

۱۸ لزوم لرندیه استخبار ادیلر اطاله امدده فوق ایدوب

کلوم دیو جواب ویروب بر قاج کوه طوروب آفر الامر

۲ ۷ L م ۷ اقدام و ۷

۳ L مفوض R منوط H منوط MDAR^(x) منوط

۵ HRI دو شوب MDA دو شوب

۷ L کرکله ۷

۱۰ L رور و ۷

۱۳ A یکچیری MDHRI یکچیری لر

۱۶ L م ۷ سرت اثر MDAHR م ۷ سرت اثر

Bāyezīd Khan's son; perhaps your destiny is imperial and the Sultanate will pass to you. There no longer remains any uncertainty or doubt [that] the matter of the Sultanate is conditional and dependent upon the complete, careful attention of the military. In particular, it seems that [the Sultanate] is not made attainable unless the Janissaries take the matter in hand. If, putting your trust in the grace of God, you disguise yourself, come [here] alone, take refuge^[351] in the Janissary barracks and make humble supplication and entreaty among them, it is very likely [that] you will become the sovereign; or [if not,] you will certainly be made ser'asker, in order that you may be sent against Sultan Ahmed."

[Sultan Korkud,] for his part, was on his guard against Sultan Ahmed. In accordance with the limitations of human nature, no sooner had [this] letter arrived than the possibility of attaining sovereignty announced to his fragrant mind the good tidings of joy. No longer able to rest or remain still, he shed all his adornments, came and crossed over to the protected city of Istanbul with two or three of his servants, and entered the Janissary barracks. When the Janissaries saw that a fortunate prince had come into their mosque (cāmi')^[352] and was sitting [there], they knew that it was Sultan Korkud. Coming forward in groups and kissing his exalted hand, they performed the ceremonies of homage.

When this news, the effect of which was [to create] a longing, reached the noble ear of Sultan Bāyezīd Khan, a tumult arose in his exalted mind, and he enquired as to the reason for [Sultan Korkud's] joy-attended coming.

[The prince] replied: "I came because I was afraid of Sultan Ahmed."

He stayed a few days, and finally the sancak of Midilli was bestowed

مدالو — نجانی عنایت اولنوب اول — سته عزیمت اتدی لکله انده

2 وارمایوب کیرو صاروخانه دیارینه^۲ واروب^۷ تکله ایلدی

طبیعت لری — یاهن مشرب اولمایوب قاعده و اولوبلری^۱ طریقه^۲

4 علم و ادب ایلدی ذاتلری کنجینه^۳ معارف و دینیه^۴ علم و لطایف

ایلدی متنی مسایل شرعیته^۵ مشتمل قورقود خانیه^۶ دیملکه معروف

6 مؤلفلری بر کتاب شریف دخی وارد

بلاغت اوله ذات شریده^۷ شهر

8 علوم و شهر شهر زیوری در

نه زیبادر اولور نور او ستنه نور
نکیه دولتی تاج رری در

اولور شعر یله اعلی شانی شاهه

10 مقرر شهر اولور میوه لسانه

شعوری اولما شه عاره طبعه

12 فصل ثالث عشر مضرت یاد شاه بهشت آشیانه

نور الله مرقدہ دفعه^۸ ثانیه ده عتبه^۹ علیا به شرف دعوت

14 اولنوب عادت و اقبالله کلدکارنده تخت عثمانه یاد شاه

اورنگ فلافته صاحب جاه و عمالک پناه و عادت تکاه اولدقاریدر

16 ینه کلاک فجه ته کل بیانه

همای طایر فرزندمه فال اول

18 بلاغت اویمنه پروازه باشله

مکایت ایله شاهه قصه ندی

نصیب اولانه لطایف مقصه ندی

2 MDA دیارلینه HRL دیارینه

۷ ل انده

3 A قاعده اولوبلری M قاعده اولوبلری DHRL قاعده اولوبلری

11 AL درنده MDHR درنده

17 ل شکر مقال MDAHR شیریه مقال

[upon him], and he set out in that direction. However, he did not go there, but went back to the region of Saruḥān, where he settled down.

His nature was not of a soldierly disposition; his rule and mode [of life] was the way of learning and refinement. His personality was a storehouse of different kinds of knowledge, and a treasure of learning and subtleties. There is even a noble book written by him, known as Korkud Ḥānīye, which contains [a discussion of] questions relating to the ṣerī'at. [352a]

If eloquence becomes famous in the personality of a monarch, what a beautiful thing it is! it becomes light upon light.

The sciences and poetry are the ornament of monarchs, the signet-ring of their sovereignty, the crown on their heads.

A monarch's glory is enhanced by his poetry; [people] have said: "The soul of a monarch is graceful poetry."

Poetry is certainly [like] fruit to the tongue; how sweet it is! there is no fault in it. [353]

If [a person's] nature has no understanding of poems, he is just like a ferocious beast of prey. [354]

Chapter Thirteen: How when His Majesty Sultan [Selīm], whose home is in heaven, (may God illumine his resting-place,) having been given for the second time [355] the honour of being summoned to the exalted capital, came there with happiness and good fortune, he became sovereign on the throne of 'Cgmān, and, on the throne of the Caliphate, the possessor of high rank, the protector of dominions, the one whose seat was happiness.

Begin again, auspicious pen, to make explanation; make [your] abode in the apogee of the heavenly sphere.

Be the flying hūmā, of fortunate omen; in your words, be a sweet-spoken parrot.

Begin to soar to the apogee of eloquence; you are beautiful, [so] make charming gestures, begin to exert your attractiveness.

Relate [something] from the monarch's [i.e. Sultan Selīm's] story, from the portion of elegant sayings which are allotted [concerning

لواء رفعتی طوئدی جہانی	نور عالم لاء صلح قرانی
یاقردی رتر اورنگ شرقی	2 اولہ شہرینک بردم کہ برقی
فرنگتہ دو شردی منک و مرہ	اگر شہباز تیغی ایرہ غرہ
	4 مضرت یادشاہ بہشت آشیانہ انار اللہ برہانہ کفہ تختندہ
	مرقہ الاموال خاطر خاطر صفا مظارا ہرری جناب مقہ مربوط توکل
	6 و استناداری باطنی امامہ صفحہ قبول و رضادہ مربوط اول شردی
	نگاہ بدرقہ توفیق الہی و بیشتر بہارات نامتناہی ظہور ایدوب
	8 عتبہ علیادہ دعوت ہمایونہ ایچونہ ارال اولناہ نامہ مرت
	مضمونہ ایلہ کوندریلانہ یا یا با شری دہ عادت مقرونرینہ
	10 وصول بولوب وقوع بولانہ ماجرایں اولدہ آفرہ مکایت ایدوب
	غبار پای ہجرت افزاری دیدہ رمدردیدہ ملکہ اکتحال و توتیا
	12 ایچونہ درگاہ معلادہ مطلوب عنانہ عزیمت نصرت فاتحتاری
	دہ کردونہ عدہ طرفلرینہ منصرف اولناہ غایتدہ محبوب
	14 اولدوغہ روایت اتدیلر مضرت یادشاہ بہشت آشیانہ
	نور اللہ مرقدہ جناب مقہ جلّ و علا محمد فراوانہ و شکر
	16 ہی پایانہ ادا ایدوب اقبال و دولت وار عاگر نصرت معاریلہ
	توجہ ہمایونہ عدم مقرونہ لریہ صوب استانبول عادت
	18 شمولہ مبذول اتدی ل
کتابتہ ایدی قوندوغی منازل	شب و روز ایلدی قطع مامل

3	L	مرہ	MDAHR	مرہ
6	MHRL	صفحہ	DA	صفحہ
9	DA	یا یا با شیری	MHRL	یا یا با شیری
10	L	ماجرای	MDAHR	ماجرایں
13	RL	مرغوب	MDAH	محبوب
16	L	نصرت معاریلہ	MDHR	نصرت معاریلہ
17	A	عدم مقرونری	MDHRL	عدم مقرونہ لریہ

him].

What a monarch, the happy-starred ruler of the worlds! the banner of his exaltation held the world [in its power].

It may be that, at one moment, the lightning-flash of his scimitar would have utterly burnt up the throne of the East.

If his heroic sword had reached the West, the Frankish lands would have been plunged into war and battle.

His Majesty Sultan Selīm, whose home is in heaven, (may God illumine his proof,) was in comfortable circumstances on the throne of Kaffa. His fragrant mind, in which tranquillity was manifested, had become dependent upon God, and the carpet of his trust and reliance had become spread out upon the open space of the surface^[356] of acceptance and resignation.

Suddenly, the escort of Divine assistance and the bearer of the infinite glad tidings [from God] appeared. The yayabaşıs who had been sent with the joy-purporting letter, dispatched from the exalted court [of Sultan Bāyezīd] for the purpose of the imperial summons, arrived at [Sultan Selīm's] prosperity-linked palace. They related, from first to last, the events which had taken place, and reported that the dust of his happiness-promoting feet was desired at the exalted court, so that it might be applied to the inflamed eye of the state as collyria of antimony and zinc, and that the turning of the reins of his victory-resulting setting out towards the court which was fitted out like the celestial sphere was [something which would be] extremely much loved.^[357]

His Majesty Sultan [Selīm], whose home is in heaven, (may God illumine his resting-place,) rendered abundant praises and endless thanks to God, Who is Great and Exalted, and, taking with him his troops, who possessed good fortune and success and whose distinctive sign was victory, he lavished the royal, prosperity-linked orientation of his progress in the direction of happiness-containing Istanbul.

He travelled night and day; the halting-places where he alighted were flower-gardens.

اوکنجه پيشوا اقبال ونصرت	يانجه همعنان ^۱ فتح و عزت
۲ يوز اوروب پينه هر دم رکابی	ايدردی دولتینه انقلب
نیم اولشدی همراه ^۳ روانی	صبا بولشدی بخت کامرانی
۴ غبار راهی مقدی آسمانه	فرمده ^۴ کوکده استر آشیانه
بر سر عادت اثر و ضیا اثر بر وقت فجسته بمال ^۵ فرمنده پیکر ^۶ که	
۶ آفتاب طلایع ظفر نصابله فتح اقلیم شرق ضیا غرق کشاد	
ممالک نور فرو ایچونه فنک ظهوره وار اعلام شعله ^۷	
۸ عالم شعار قالدورب اظهار غلغله ^۸ انوار و ایثار دبدبه ^۹	
حر آثار ایلدی یعنی صباح اولوب اقلیم لیل دیجور ذیل	
۱۰ و ملکت شب ظلمت تعب ایچره نیچه اعانده برو لشکر ظلام	
و مشیت انجام ^{۱۱} ایله روی زمینه مستولی اولانه شاه یه یاه	
۱۲ نابدید و عدم پناه ^{۱۲} اولشدی اول روز فیروز ^{۱۳} نور فروزده	
بر مبشر اقبال و بانه و دولت ^{۱۴} بر مژده رسن بشارت انتما	
۱۴ و هجرت منزلت عتبه ^{۱۵} علیایه نزول ایدوب مضرت یاد شاه	
بهشت آشیانک ^{۱۶} نور ^{۱۷} الله ^{۱۸} قبره عادت و اقبالله عتبه ^{۱۹} دولته ^{۲۰}	
۱۶ ایر شکرنی فبر و یردی نیچه زمانه ایدی درونه ^{۲۱} شهر	
استانبول آتس ^{۲۲} غنوم و هموم ^{۲۳} ایله یانوب غمگیره و ملول ^{۲۴} فیلی ^{۲۵}	
۱۸ دمل ایدی جمله فواطر اهل اسلام ده شادی و سرور یرینه	
غصه و آلام و یریشانی دفول و ملول ایلشدی بو آوازه ^{۲۶}	

۱	MDA	همعنانه	HRL	همعنانی
۳	L	دوانی	R	و دانی
۳	MDA	وروانی	HR ^x	روانی
۴	M	فرمده	M ² DAHRL	فرمده
۵	MDAHR	فرمده پیکر		
۸	R	بر لشکر	MDAHL	لشکر
۱۰	L	و مشیت انجام	MDAHR	و مشیت انجام
۱۱	A	فیروز	MDHRL	فیروز
۱۲	A	عدم پناه	MDHRL	و عدم پناه
۱۳	R	دولت	MDAHL	دولت
۱۵	A	بهشت آشیانه	MDHRL	بهشت آشیانک
			om.	HRL
			MDA	الله
	L	دولت نواله	R	دولت مداره
	MDAH	دولته		
۱۷	A'	هموم و غنوم	A	هموم غنوم
	MDHR	غنوم هموم	L	غنوم و هموم
	A	فیل	MDHRL	فیلی

Good fortune and victory were [going] before him as guides; conquest and glory were riding alongside him. [358]

His stirrup was knocking its face against [359] his foot at every moment; it was associating itself with his dominion.

The gentle breeze had become the travelling-companion of his soul; [360] the light wind had found the good fortune of happiness. [361]

The dust of his path rose to the heavens; out of gladness, it was wishing for a home in the sky.

[There came] a dawn whose effect was happiness and whose fruit was light, a time whose beauty was fortunate and whose countenance was auspicious, when the sun, in order to conquer the region of the East, flooding it with light, [362] and to open up countries, differentiating them with brightness, by means of an advanced guard which was rooted in victory, mounted the white horse of manifestation, raised flags of brilliance which were a sign to the world, revealed a clamorous profusion of lights and gave out a magnificence, the effects of which were enchantment; that is to say, morning had come, and the black-armed monarch who, in the region and kingdom of gloom-trailing, darkness-wearied night, had been occupying the face of the earth for so many hours with troops of darkness, whose effect was terror, had disappeared and taken refuge in non-existence.

On that triumphant, splendour-lighting day, a bearer of glad tidings of good fortune, eminence and dominion, a bringer of good news who was associated with joyful communications and whose rank was gladness, alighted in the exalted capital and announced that His Majesty Sultan [Selīm], whose home is in heaven, (may God illumine his tomb,) had reached the threshold of sovereignty [i.e. the capital] with happiness and good fortune.

For such a long time, the heart of the city of Istanbul had been burning with the fire of cares and anxieties and had been sorrowful and dejected; for a long while, [the situation had been that] grief, sufferings and distress had entered and occupied the place of joy and gladness in all the minds of the people of Islam. [Now,] through this gladness-

۱ فرخ نوال و شادی اتصال بو صیت و صدای دلگشا و ترخ زدا

2 ایله و به و به دنیا و رفاره زیبای عالم شاهانه و فنده

رو اولدی فواطر جمله اهالی و موالی کافه اصغر و اعالی

4 مجموع اقام و غلایو عاتق ناس و صبیانه و مراهو کل کبی

آیلوب خرم و شاد جمله قیفورده قورتیلوب آزاد اولدیله

6 مرموم اطاره بایزید فائله انار الله برهانه دخی فاطر عاطر

صفا مظاهری خرم طبیعت هایونلری روره محرم اولوب

8 جمله وزرا و ارکانه عموما عاگر و ارباب دیوانه امر ایلدیله

انواع تعظیم و اجلاله استقبال ایدوب یکی باغچه ده شاهانه

10 او اولدیله یاد شاهانه و ثا اولدیله قوروب انواع تزیینه ایله

اول محلی همت برینه اتدیله

12 وار اولدی بینه ارباب دیوانه

فریدونه و قباد و فرورکی

14 دیار و ملک رزمه پهلوانی

صف اندر صف گروه شیر و کورگانه

16 دلاورله دم هیجاده اژدر

عجم ملکینه هیبتله سالارله

18 قغاره ارسلانلری روی زمینک

اول روز پیروز ثالث عید و نوروز ایدی مجموع ارکانه بلند مکاره

1 فرخ نوال M فرخ نوال DAHR فرخ نوال

MDHR صدای AL صدای

4 A مراهو MDHRL و مراهو

8 DA وارگانه M وارگانه HRL وارگانه

10 A قوریلوب MDHRL قوروب

14 A ملک MDHRL و ملک

MDA رومله HRL رزمه

15 A کورگانه MD کورگانه HRL و کورگانه

16 MHR اژدر DAL اژدر

18 MDH شاهانه ARL شاهانه

19 A نوروز MDAHR و نوروز

imparting and joy-united voice, this heart-cheering and grief-dispelling report and sound, the pleasant face of the world and the beautiful countenance of the universe became glad and smiling. The hearts of all the ordinary inhabitants and great personages, of all the smallest and the most exalted, of all mankind and created beings, of all the people and boys and adolescents, opened out like roses and became joyful and happy; they were saved and set free from all anxieties.

The fragrant mind, in which tranquillity was manifested, of the late Sultan Bāyezīd Khan (may God illumine his proof) also became glad, and his imperial nature became intimate with joy. He gave orders to all the viziers and high officials, and to the troops and members of the Dīvān in general, and they went to meet [Sultan Selīm], showing [him] honour and reverence in various ways. They erected royal tents and kingly lodgings at Yeñibağçe^[363] and, by means of many kinds of embellishment, made that place [like] the sublime heaven.

The members of the Dīvān mounted again, [and] the cavalry,^[364]
the Jam-like retinue, the Dariuses of the age,

The kings Farīdūn, Kubād and Hüsrev, Jam, Jamshīd^[365] and Alexander,
one after the other,

Heroes of the land and dominion of war,^[366] its kings through
bravery and valour,

A company of lions and wolves,^[367] rank upon rank, fully armed with
bows and arrows and spears,

Brave warriors, dragons^[368] in the hour of combat, [who] would
enter the fire of battle [like] salamanders,

Those who [were to] cast awe and dread over the realm of Persia,
and [to] toss the dynasty of Egypt to the winds,

The roaring lions of the face of the earth, who stroll about enjoying
the scene in the chosen city.^[369]

That auspicious day was a third festival and a New Year's Day. All
the high officials, whose rank was elevated, and the great men of the

- واعیانه لطننت باهر البرهان کافه فذام بارگاه والامقام
- 2 مجموع منتبانه عتبه علیه علییه ارتسام جمله متوطنانه
- دار السلام استانبول وعاقه محتشانه دار الخلافه عادت
- 4 شمول اول ماه بدر عزت واقبال هزارانه هزار تعظیم وابلال
- ایله استقبال ایلدی لر عامه یکجیری گروهی که شوکتده بلند
- 6 کوه لر کبی رافراز علو جاه ایله کیوانه منزلت لر اقرانه
- وامثالده ممتاز لر نعره پیدا بروه هویدا تفنله اندازلر
- 8 عرصه رزمه رعدری صاعقه آواز لر در کنبد فیروزه
- کوه کردوه ایچنده اولانه غزائک کزیده لری اعصار ظاهره
- 10 الآثار وازمنه مدیده الاطوارده مشهور اولانه مبارز لرک
- بندیده لری ونور دیده لری در آلی آلی صف صف
- 12 جوقه جوقه گروه گروه لامل ایوب اوکنجه نیوانه اولدیلر
- دعاء مسلمیه وثنای موقدیه صحیفه ارض دهه جو سمایه
- 14 عروج ایدوب لاشاء فیه ابواب سمایه دفول وولوح ایدوب
- مقرت ابابت مقه وصولده اشتباه یوغیدی جوانب طریق
- 16 بشارت رفیوه اطراف راه عادت توفیوه جمله اهل اسلام
- ونصارا وفرنج مجموع هرودا وعاقه اصحاب واهل رنج
- 18 کلیتاً طریق و بیل ده ما خلق الله تمامایه نکرانه وثناکویلر
- اولوب نداء بشارت مؤذای یاربم الله ایله بینه السماء

- L منتبانه D منتبانه MAHR منتبانه 2
- MDA ایلدی HRL ایلدی 5
- R عاقه MDAHL عاقه
- A بندیده MDHRL بندیده لری 11
- L دیده لری MDAHR دیده لری در
- HR وئنا MDAL وثنای 13
- MDAHR ولوح R^xL وولوح 14
- MDA بشارت توفیوه HRL بشارت رفیوه 16
- A عادت رفیوه MDHRL عادت توفیوه
- L وافرانج MDAHR وفرنج 17
- M²DA اصحاب قم M اصحاب HRL اصحاب
- L و بیل ده MDAHR و بیل ده 18

Sultanate, whose proof was manifest, all the servants of the lofty-situated court, all those connected with the exalted palace, which is the depiction of the highest heaven, all the residents of Istanbul, the abode of peace, and all the magnificently-attended personages of the happiness-containing abode of the Caliphate went to meet that full moon of glory and prosperity with thousands upon thousands of manifestations of honour and reverence.

The entire body of the Janissaries, who in grandeur hold their heads high like lofty mountains, and in elevation of rank have their station in Saturn^[370] and are distinguished above [any] peers or fellows, [the Janissaries,] who are musketeers, producing a roar and disclosing lightning, and are the thunders of the battlefield, making noises like thunderbolts, are the élite of the gāzīs who are in the turquoise-coloured vault of heaven, the admired ones and the light of the eye among the champions famous in the epochs whose traces are evident and in the ages whose revolutions are long. Phalanx after phalanx, line after line, troop after troop, company after company, they saluted [Sultan Selīm] and ran in front of him.

The prayer of the Muslims and the praise of the monotheists ascended from the surface of the earth to the celestial atmosphere; unquestionably, it entered and passed through the gates of heaven, and there was no doubt concerning [its] arrival at the abode of God's acceptance. [Along] the sides of the road whose companion was good news, and [along] the edges of the route which was adapted to happiness, all the people of Islam and the Christians and the Franks, all the Jews,^[371] all the healthy^[372] and the afflicted, were out in their entire numbers on the roads and along the way, a great multitude, watching the spectacle

والارض ملو ومالامل اول شیدی

2 دعا میسی عروج اتدی — مایه

تضرعه ال آمیدیلر فدایه

دوام دولت ایله پادشاه اول

رعایا قوللر وکه عدل فواه اول

4 خدا کو ترم ووه هرگز زوالک

اوله سر سبز کلبرک بمالله

مدید ات ووه خدا ظلك همیشه

دعای اول ووه بزه هر دم ده همیشه

6 طوتوب یوز کوکله هر آه وهر میبه

دعایه جمله سی دیرلردی آمیبه

اول زمانده یکی باغچه صحرای ممدوده الفضا ایدی اوتاغ

8 فلك رفعت ایله انده کوه واقامت ایلدیلر ایرته سی

دیوانه صایونه اولوب مضرت پادشاه بهشت آشیانه تغذیه الله

10 بغفرانه سوار اولوب هزارانه شوکت واپتهت واقبالله

پایه سریر اعلایه کیروب مرموم لطانه بایزید خانک

12 ایدی مسرت مبادیلری تقبیلی ایله مستعد اولوب کمال

عاطفت ابوت شعاری اوزره مسره رأفتلر وکمال مرصت لر

14 و فقتلر کو تروب مابینده موه کفت وکو اولوب

آفر الامر بایزید خانه جناب مقه جلّ و علا ال قالدورب

16 الفاظ درر باره فقت شعارلرنده اقبال ودولتارینک

امتدادنه دعار ایله شار بعد هذا قالقوب کیرو مقام شریفارنه

18 مرابعت ایلیوب بو اثناده وزرا واعیانه که لطانه اسمده تابع لر

ایدی اثناء مصامبت ده کرو لطانه بایزید ایله اتفاقر

2 ال MDAHR ال

A دعایه MDHRL فدایه

3 MDAHR دولتیله ل دولت ایله

R عدل وفواه MDAHL عدل فواه

5 ل همیشه MDAHR همیشه

MDAH که لطانه اسمده تابع لر ایدی 18-19

ل کالانه اتفاقر ابقری اوزره R که زمره نادانک ابقری ایدی

19 ل مشورت MDAHR اتفاقر

and uttering praises. The space between heaven and earth had become filled and saturated with the cry, the purport of which was good news, of "God [be] your helper!" [373]

The army of prayers ascended to the sky; [the people] opened their hands to God in humble supplication [for Sultan Selīm, saying:]

"Be sovereign with permanent dominion; be desirous of justice for the re'āya [and] for your slaves (kullar).

May God never allow you to decline; may the rose-petal of your beauty flourish.

May God always make your shadow long; may prayer for you be our occupation at every moment."

They were keeping their faces turned towards the skies incessantly and all the time; all of them were saying "Amen" to the prayer.

At that time, Yeñibağçe was an open plain, extensive in area. [Sultan Selīm] rested and stayed there, in a tent whose height was as that of the heavenly sphere.

The next day, the Imperial Dīvān assembled, and His Majesty Sultan [Selīm], whose home is in heaven, (may God cover him with His forgiveness,) rode [to the palace], went in, with thousands of manifestations of majesty, splendour and good fortune, to the foot of the exalted throne, and was made happy by kissing the hands, which were sources of joy, of the late Sultan Bāyezīd Khan. In accordance with his perfect fatherly affection, [Sultan Bāyezīd] showed [him] excellent kindness and perfect compassion and tenderness. Much talk took place between them, and finally Bāyezīd Khan lifted up his hands to God, Who is Great and Exalted, and, from among his pearl-showering, tenderness-marked utterances, offered prayers for the long continuance of [Sultan Selīm's] good fortune and prosperity. After this, [Sultan Selīm] departed and went back to his noble place.

Meanwhile, in the course of conversation, the viziers and prominent men, who were adherents of Sultan Ahmed, again came to a unanimous

1. واتحاد اتمار که مضرت پادشاه به سمت آشیانه بر سر کراک امسال
2. اولنوب ولایت انطولی ده فساد و فتنه به مباشرت ایدیه لراک
3. شرورانی واروب دفع ایلیه لرا بو اتحاد اوزره دیوانده میقوب
4. طوغری مضرت پادشاه به سمت آشیانک نورالله مرقدہ آستانه سینه
5. اینوب عز مضور موفور الحبورلرینه یوز وروب امر فاقانی
6. وار دیو عاقه عکر هماغره تنبیه اتمار دی جمله کوه کوه مکوه
7. ماضر اولوب وزیرار جناب فداوند کارده تقرر ایلمس لرا که ممالک
8. محرومه فاقانی ده بونجه اشرا و مفدیہ خروج ایدوب آسماره
9. فتنه به خروج اتدیلر لطانه امد انلرک دفعنه قادر اولدی
10. رعایا و برایا آشفته مال اهالی اسلام پای سمند ارباب ضلال
11. التنده یایمال اولشلردر خرماه فاقانی انوله اوزرینه منجر اولدی که
12. عموما امناد موئدینه باس و سر عکر اولوب انطولی به کیچوب
13. یاغی لراک ظلام و ضلالترنی داماره ملکتنده قطع ایدوب ولایت
14. امه وامانته می جمیل کویتره ز دیدکارنده مضرت پادشاه
15. به سمت آشیانه ایاره اوزرینه کلوب مجموع عکر فیروزی مظاهر
16. مجلس هایونلرنده ایدی لرا عکره فطاب مستطاب بیوردیلر که
17. فی الواقع مملکتز ایدی ظالمانه ایله فراب و بیاب اولوب
18. قرنداشم امد بونجه سرآمد عکر ایله اول جانبارده ایگه دفع اعداده
- اهمال و تکامل ایدوب دشمنک دفعنه قادر اولدی اتم پادشاه

- A باعث اولاره لرا MDHRL مباشرت ایدیه لرا 2
- L شرورنی MDAHR شرورانی 3
- A عکر MDAHR عکر 6
- A هماغره MDHRL هماغره
- L اتمار MDAHR ایلمس لرا 7
- HR ظلال MDAL ضلال 10
- AL یاغی لرا MDHR یاغی لرا 13
- MHR و ظلالترنی DAL و ضلالترنی HRL ظلم ← MDA ظلام 13
- RL ولایت MDAH ولایت DAL ملکتنده MHR ملکتنده
- RL اوزره MDAH اوزرینه 15 om. R MDAHL مضرت 14
- MDA فیروز مظاهر ← HRL فیروزی مظاهر 15
- DA اعدایه MHRL اعداده 18

agreement with Sultan M̄yazīd, [this time] that the office of ser'asker should be bestowed upon His Majesty Sultan [Selīm], whose home is in heaven, and that he should go and remove the evils created by those who had embarked upon sedition and insurrection in the province of Anadolu.

In accordance with this unanimous agreement, they left the Dīvān and went straight down to the court of His Majesty Sultan [Selīm], whose home is in heaven, (may God illumine his resting-place). They prostrated themselves in the glory of his joy-abounding presence. As they had announced to all the troops, whose splendour was as that of the hūmā, that there was an imperial command, the entire host, mountain-like in grandeur, was present [there]. The viziers, in the name of His Majesty the sovereign, made the following statement:

"In the Divinely-guarded imperial dominions, all these evil people and mischief-makers have come out in revolt and risen to the sky of insurrection, and Sultan Ahmed has not been able to repulse them. The re'āyā and berāyā are in a distressed state; the people of Islam have been trampled under the foot of the horse ridden by the people of spiritual error. The imperial command has resulted in the following [requirement]: that you become leader and commander-in-chief (ser'asker) of the armies of the monotheists in general, cross over to Anadolu, cut off the oppression^[374] and error of the enemies from the skirt of the empire and display a fine exertion for the security and tranquillity of the province."

When they said this, His Majesty Sultan [Selīm], whose home is in heaven, rose to his feet. All the troops, in whom victory was manifested, were at his royal assembly, and to them he addressed the following admirable speech:

"Our country has indeed been ruined and devastated at the hands of oppressors. My brother Ahmed, although he was in those regions with so many outstanding troops, acted negligently and lazily as regards the repulsion of adversaries, and was [therefore] not able to repulse [this]

- 1 عالی شاه به بنده نی زه ر ع کر ایوب فرما ایله ار که انطولی به
- 2 مرور ایلم به هر ویرله ماضر و آماده م ز دنی ا باب مرب
- 3 وینک ایله مهتا اولک دیو بیوردقلرنده یکجیری ایچنده بعضی
- 4 متکلم دلاورار وز اهلی هنرورار اولوب خیر یاد نام قوللاره
- 5 ر ع کر اولدوغوکوزه رضا ویرمزلر ریر لطننت هت اولنور به
- 6 فرما به برز نه خدمت اولور به بنده کتراروز دیدکلرنده مضرت
- 7 یاد شاه به هت آشیاه نور الله مرقده وزیرایه خطاب مستطاب
- 8 اتدی ار که ع کرک جوابلرنی عز مضور موفور الحبورلرینه عرض
- 9 ایلیه لر وزیرار وار اولوب یایه ریر اعلایه کلوب صورت
- 10 مامرایی تقریر اتکلرنده اطابه بایزید خانه مادام که دایره
- 11 صحتده م کینه به لطننت ویرمزم دیو جواب ویرجاء
- 12 وزیرار یاد نام قدیمده نعتک ایله پرورده اولن بنده لوز
- 13 شمدی ع کر فور میدفره فصوصا یکجیری له بو جوابی دیوبک
- 14 مقرردر اول اعدت بو قوللرکوزی شیر فوکییر ایله بی جا به ایدرار
- 15 قانز دولتلو یاد نام ملال اول و به بو اراده بزنی بی جا به
- 16 ایله بو کلماتی میقوب انزه دیکه قدرت وطاققنر یوقدر دیو
- 17 ماتلر ایدیجاء بایزید خانه دنی کریاه اولوب بالضروری زمام
- 18 لطننتی مضرت یاد شاه به هت آشیانک نور الله مرقده دست همایوه
- عادت مقرولرینه تسلیم ایدرار وزیرار بو اخبار م رت آثار ایله

1 ا علی الشاه MDAHR عالی شاه 1

زه MDHRL om. A

2-3 ا جنا و مرب MDAHR مرب وینک 2-3

3 A ایچنده MDHRL ایچنده 3

6 MDAHL om. R نه 6

13 ا میقوب 13

A فور میدفره MDHRL فور میدفره

14 MDHRL om. A بو 14

16-17 MDAH دیو ماتلر 16-17

R دیوکوز یا شنی دوکوب فراوا به یا سن و ماتلر

(The & before) ا دیده وکوز یا شنی دوکوب فراوا به ماتم و یا سن ار

17 ا ذمام MDAHR زمام 17

enemy. My father, the illustrious sovereign, has made me, his slave, ser'asker over you and commanded that I cross over to Anadolu. I am ready and prepared in every way. You too, become mobilized with the necessaries of war and battle."

Among the Janissaries there were certain brave men who were good speakers, eloquent, talented people, and when Sultan Selīm said this, they replied:

"No, Your Majesty, your slaves will not consent to your being ser'asker. If the throne of the Sultanate is bestowed [upon you], we are obedient to [your] command; whatever service is to be rendered, we are [your] most lowly bondsmen."

Then His Majesty Sultan [Selīm], whose home is in heaven, (may God illumine his resting-place,) addressed the viziers in an admirable way, instructing them to submit the soldiers' answer to the glory of [Sultan Bāyezīd's] joy-abounding presence.

The viziers rode [back to the palace], came to the foot of the exalted throne and reported the form which events had taken.

Sultan Bāyezīd Khan replied:

"As long as I am within the sphere of good health, I shall not give [the] Sultanate to anyone."

But the viziers cried out in distress:

"Your Majesty, we are [your] bondsmen, who have been nurtured from of old by your beneficence. When we now tell this answer to the troops, whose splendour is like that of the sun, and particularly to the Janissaries, it is certain that they will instantly make these slaves of yours lifeless with the blood-taking sword. Let our blood be lawful for [our] august sovereign [to shed]. Make us lifeless now, [for] we have not the power or strength to go out and say these words to them."

At these lamentations, Bāyezīd Khan also wept, and, having no other alternative, surrendered the reins of the Sultanate into the royal, prosperity-linked hand of His Majesty Sultan [Selīm], whose home is in heaven (may God illumine his resting-place).

When the viziers went outside with this news, the effects of which

- ط ش ر ه مقوب جمله ع م ک ر و می و س باب هایونده ماضر ایدی
- 2 یادشاه اولادوقلری فبرلری استماع ایله نه شماره و ع ش ر
 7 و تعامه صفرینه کزنجی کونی که یوم التبت ایدی جمله
- 4 زمزمه و غلغله پیدا اولوب کاینات ایچنه بر شادی و رور
 7 بر بشارت یرمبور پیدا اولدی که هرکس دیواره قایو ننده
- 6 تا یکی باغچه وارنجه مانند مرغ و طیور اویماقده ایدی لر
 بر آه ایچنده یکی باغچه دار التلام و دار الخلد اولوب⁷
- 8 آسمان رفعت فلك ب ط ت ا و ت ا ق ل ا ی ب ا ر قوریلوب یتر
 هایوه عثمانی طو تلوب و عادت ابقه اوزره جمله یکجیری لر
- 10 ماضر و آملده اولوب مولی لرینه قوردی لر علم مهتراری طبل
 و کوس فروانی و نقاره و صنج کیتی ستان برله عالم و کایناتی
- 12 یرفرو س ایدی لر
- | | |
|-----------------------------|--------------------------------|
| کدورت کندی دنیاده رار | طلوع اتدی جمله مهر انور |
| فرما و یردی دنیا به فبرلر | 14 جمله دوستی شادیده اثرلر |
| قورلدی بزم ایچلدی جام بهجت | قلوبه اولدی مستولی مرت |
| قرح دون و نه ایچلوه جام مهر | 16 فرمناله اولدی عالم کندی غلر |
| رور یله ایر شادی شهره شهره | نیم ایدی صفار و یردی دهره |
- 18 چوره تصرفات امور عالم رأی جمله آرزینه مسم اولدی
 لابد با بالری شاه جمله پناهک لامت مالرینه انتظام

- | |
|---|
| 3 R و تعامه H و تعامه M L و تعامه DA و تعامه |
| R یر بشارت MDAHL یر بشارت 5 om. L MDAHR که |
| R ملا ب ط ت MDAHL فلك ب ط ت 8 M ^x DA فی الحال M ^v ? |
| 8 A و ایه بانلر MDAHR ایبارلر |
| 9 A عادت MDHRL و عادت |
| 11 MDHR کوس AL و کوس |
| DR وضع MAH وضع / وضع L وضع |
| A کایناتی MDHRL و کایناتی |
| D شادی M شادیدی AHRL شادیده 14 |
| L قده دون و R ² قرح دون و DA قرح دون و MHR قرح دون و 16 |
| A رور ایله MDHRL رور یله 17 |
| L ایلری MDAHR با بالری 19 |

were to be joy, all the troops and military forces were waiting at the Bāb-ı Hümāyūn.^[375] As a result of [their] hearing the news that [Sultan Selīm] had become the sovereign - [it was] the eighth^[376] day of Şafer of the year 918, which was a Saturday - a chanting and clamour burst upon the world. Such gladness and joy, such a delight-filled pleasure at the news, was born into the universe that everyone was flying, like birds and winged creatures, from the door of the Dīvān all the way to Yeñibağçe.

Within an instant, Yeñibağçe became [paradise,] the abode of peace and the abode of eternity. Tents and pavilions as high as the heavens and as spacious as the celestial sphere were erected, and the imperial Ottoman canopy (çetr)^[377] was held up. In accordance with the former custom, all the Janissaries were present and ready and formed their "courtyard" (havlı [= avlu])^[378]. The musicians of the flag (alem mehterleri)^[379] made the world and the universe full of clamour with the royal drums (tabl and kūs) and the drum (nağāre) and cymbals (şanc) of world-conquest.

The most brilliant sun rose over the world; grief departed from the world entirely.

Signs of gladness came down into the world; the news gave much cheerfulness to the world.

Happiness invaded [people's] hearts; a banquet was set up and the cup of joy was drunk.

The world became cheerful, anxieties departed; let mirth go round, let Jam's cup^[380] be drunk repeatedly.

The gentle breeze blew, giving pleasures to the world; through the joy of them, happiness^[381] reached the city.

When the disposal of the affairs of the world was consigned to the world-adorning judgement of [Sultan Selīm], inevitably an arrangement for the well-being of his father, the world-protecting monarch, was the most

- اهمّ مهام ایدی وهم کندولرک رضای همایونلری اوزره محرومه
- 2 دیمتوقه که بلده فوسه هوا وشهر لطافت انتقادر انده متقاعد
- اولو ایدی مراد شریفلرینه موافقه سال بال کز کره یوز
- 4 بیکه اقیه ایله دیمتوقه انلره اوتوراو تومیه ایدوب یکیریلر
- اغای یونسی اغای انلره لالا تعییه اتدیلر اول کیجه اسباب
- 6 وهرمت کلّیا تدارک اولنوب علی التحر بایزید فاه
- نور الله مرقده عربه ایله میقوب دیمتوقه جانبلرینه توچه اتدیلر
- 8 مضرت پادشاه بهشت آشیانه سعادت واقبال ایله تخت معلای
- عدبخته منزوی اولدی لر عامه علماء فضایل انما
- 10 کافه منایخ وصاله معارف آشنا کافه اهالی عتبه شیر
- موال کلوب مبارک باد لطنت ایچوه ال اویدی لر ابواب
- 12 فزایه ودفایه مفتوح طوطوب مبارزانه صفی شکر مجاهدانه
- اعدافکره اولاه قیو فلقنه وعامه یکیری لره بخمس عام قلوب
- 14 جمله قلوب عبادی منبع رضا وشکرانه ورشاد ایلدیلر تصرفات اموره کما ینبغی
- آثار کلّیه ظهوره کتورب اموال عتبه علیّه عثمانیه
- 15 امور سده سنیه فاقانیه تمام منتظم اولدی
- 16 خراب ایدی بناء ملک وملت نظامک جوهری بولزدی قیمت
- ایلدی قصر دینه واولدی معور
- 18 فرار اتمدی دنیاده عدالت عدل بیرینه کچمدی ضلالت
- ینه تختینه کلدی عدل ورأفت
- جمالهر عرض قلدی رم وشفقت

4	MDAHL	دیمتوقه	R	دیمتوقه
5	MDAHR	اغای	L	اغای
9	DARL	عدبخته	M	عدبخته
10	MDAHR	منایخ وصاله	L	منایخ وصاله
14	HRL	ایلدیلر ... عتبه	om. MDA	
	MDAHL	علیه	om. R	
19	MDAHR	رأفت	L	ورأفت

important of [all] urgent concerns. In accordance with [Sultan Bāyezīd's] own royal will, [the arrangement] was that he should go into retirement in the city of Dimetoka, which is a charming town with a pleasant climate. In keeping with his [father's] noble wish, [Sultan Selīm] assigned Dimetoka to him as a place of residence, with a yearly [pension] of eight hundred thousand akçe, and appointed Yūnus Ağa, ^[382] the Ağa of the Janissaries, as lala ^[383] to him. That night, the necessaries and requisites were completely assembled, and at dawn, Bāyezīd Khan (may God illumine his resting-place) set out by carriage and headed in the direction of Dimetoka.

His Majesty Sultan [Selīm], whose home is in heaven, withdrew to the seclusion of the exalted, prosperity-destined throne with happiness and good fortune. All the ulemā, who were associated with excellent qualities, all the seyḥs and pious men, who were familiar with the various kinds of knowledge, and all the people of the heaven-benefited court came and kissed [his] hand, in order to congratulate [him on his accession to] the Sultanate. The doors of the treasuries and vaults were kept open, and he made a universal presentation of gifts to the members of the standing army (kapu halkı), those champions who break the enemy's ranks, those warriors for the Faith who overthrow adversaries, and to all the Janissaries. Thus he made all the hearts of [his] servants springs of contentment, gratitude and orthodoxy. In the disposal of affairs, he brought about all such effects as were desirable, [so that] the concerns of the exalted Ottoman court and the affairs of the sublime imperial palace became perfectly ordered.

The edifice of state and religion had been in ruins; the jewel of order was not regarded as valuable.

[Now] the palace of religion was restored and became prosperous; the foundation of oppression and tyranny was shattered.

Justice had fled from the world; corruption had taken the place of integrity.

[Now] justice and kindness came again to their thrones; mercy and compassion showed the beauty of their faces.

- مجدد اولدی بینه دینه امد | اوله شه دولتی دایم مئید
- 2 ارباب کمال و فضایل سال لطنته کزیده⁷ و مقبول تاریخ لر
- دوشوردی لر جمله ده بری علماء روم ده مولانا نهانی که
- 4 سرآمد عصر ایدی انلرک بر قصیده غزالی آفرنده مطور در
- شول زمانه که اولشدی⁷ هجرتده طقوز یوز اونه کز
- 6 هفتم ماه صفر شنبه کونی شاه کریم
- تختگاه رومه کجیدی فضل بسم الله الیه
- 8 فلقه رمت صورتده کوستردی رمتده رمیم⁷
- شاد اولوب دل بو دعایی⁷ قلدی تاریخ اولدی راست
- 10 عَدَلِّهِ بُو مَلِكِ دِلْشَادِ اِلَيْهِ سَلَامُهُ سَلِيمٌ⁷
- مرموم جنت مآب⁷ لطاره بایزید خانه⁷ دیمتوقه یه کیدر ایله
- 12 ادرنه جوارنده کودلودره⁷ نام قوناغه وارد و قلرنده
- اول پادشاه رمت پناه لبیبک عمراری دولتنگ آفتابی مغرب
- 14 فناه قریب توشه بقیه⁷ میاثری سایل مرک وموته نصیب
- اولی ایسی ایسی⁷ عمر⁷ قدسی آسمیانی انده تمام اولوب روح
- 16 یرفتوملری رمت مقه وصول بولوب سنه مزبوره ربیع الاولنگ
- اونه برنجی⁷ کونی عالم بقایه ارتحال اتدیر الحکم لله العلی العظیم⁷
- 18 اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاٰعُوْنٌ⁷
- مقودر بو دنیاک فناکی | آبل در⁷ آدمک آفر لباسی

- 2 R کزید H کزیده MDAL کزیده
- 5 D اولشیدی MAHRL اولشدی
- 8 L دعای MDAHR دعایی 9 R الرقیم MDAHL رمیم
- 10 The vocalization is that given by H. D's vocalization is much less complete, but does not conflict with that of H. M's vocalization is limited to اِلَيْهِ, and ARL have none at all.
- 11 A جنت مکاره MDHRL جنت مآب 11 اِلَيْهِ All MSS. But should be اِلَيْهِ
- 11 L کودلو MDAHL کودلودره 12 L علیه الرمة⁷
- 15 L یدنجی MDAHR برنجی 17 om. L
- 17 A الکبیر MDHRL العظیم
- 18 The vocalization is that given by H. M and D give much less complete vocalizations, and ARL none at all.
- 19 A کفره در MDHRL آبل در

The religion of Ahmad was made new again; may the monarch's dominion always be firmly established.

The people of perfection and excellent accomplishments have composed choice and pleasing chronograms for the year of [Sultan Selīm's accession to] the Sultanate. One, for example, is written at the end of a brilliant kaşide by Mevlānā Nihānī, ^[384] one of the 'ulemā of Rūm, who was the outstanding figure of the age:

[385] "At the time when nine hundred and eighteen [years] had passed since the hicret, on the seventh ^[386] of the month of Şafer, a Saturday, the noble monarch

Acceded to the throne-place of Rūm by the grace of [the invocation,] 'In the name of God'; [thus] the All-Compassionate, the All-Merciful showed to the creation the form of compassion.

The heart rejoiced and uttered this prayer, which became a correct chronogram: 'May Sultan Selīm make this empire happy through justice.'" ^[387]

While the late Sultan Bāyezīd Khan, whose home is in paradise, was on his way to Dimetoka, when he arrived at the halting-place named Söğütlüdere, ^[388] in the neighbourhood of Edirne, it seems that the sun of the prosperity of the life of that wise sovereign, whose refuge is Divine mercy, had come near to the setting-place of extinction, and that the provisions for the remainder of his existence had fallen to the lot of the beggar of death and decease. The foundation of his heaven-dwelling life was completed there, and his soul, which was full of Divine gifts, attained to the mercy of God. [Thus] on the eleventh ^[389] day of Rebī' ül-evvel of the aforesaid year, he departed to the eternal world.

The decision belongs to God, the Most High, the Inaccessible. ^[390]
We belong to God, and to Him we shall return. ^[391]

The transience of this world is certain; man's final garment is death.

دکل آزاده کسه میر وشه ده | کیر آفر قبا خاک سیه ده

2 برای شاه ایسی صحنی زمینک | اوله سرمنزلی فلد بینک

ایره مو رمتینه روح پاک | عبیر و عنبر اوله جمله خاک

4 ایسی مور اوله بنتلر ایچره | غریوه نور اوله رمتلر ایچره

محلّ مزبورده آیه قوم خرواه رمت ندیم اوزره بدله لری

6 تکفیه اولنوب عربه ایله محیه استانبوله کتوریلوب داخل بلده

مرقومه ده بنا اتدکری جامع بنتالوب و مسجد محبوب رمت

8 مصحوب که بنیاه قوم بهمت مریم ایسی پاک ملایک مقیم در

ارباب مال لاندننده مذکور وغایتده مشهوردر که قبه اعلا نیک درونی

10 نوره ملو و مزینه ایسی باعثنی دیرلر که جامع مبارک بنا اولندوغی

زمانده نه معارلر اوزرلرنده معتمدلر ونه ارغادلر آملتکه مؤتمنلر

12 اولوب هرکسی مرادلرنجه اشلر ایسی تمام اولنجه بر خاطره ایذا و آزار

وبر که طعه و درد و اعتذار اولمامی بنا نیک فریبی مال ملالده

14 ایسی که مصوندر افتلال ده

نه جامع بنتت البوایه بکزر | که هر بر جامی بر بدر آیه بکزر

16 قبابی طیطلو نور و منور | بخور ایله دماغ اولور معطر

ایچی قرآنه و ذکر ایله طلودر | مبارک اسنه مقلک غلودر

18 فطیب اته فدا نامینی ازبر | مصور نور اولور محراب و منبر

آغز ایسی ایکی یوکک مناره | فدا برکنی دیر آشکاره

3 HR عنبر MDAL و عنبر

10 MDHR نوریه AL نورله

11 A املتکه MDHRL املتکه

13 R ودر H وورد MDAR²L ودر

15 D بدرایه M بدرایه HR بدرایه AL بدرایه

16 L بخوریه MDAHR بخور ایله

17 MD ذکریه HR و ذکریه AL و ذکر ایله

18 MAHRL نور om. D

[Even] among lords and monarchs no-one is free; [each one] puts on, in the end, a robe of black earth.

A square of ground is, it seems, [now] the palace of the monarch; may it become that final halting-place which is clear eternity.

May his pure soul attain to the mercy of God; may his dust all become ambergris and fragrance.

May his companions be houris in the gardens of paradise; may he be immersed in light amidst Divine mercies.

In accordance with the correct practice concerning monarchs who have attained the intimate friendship of Divine mercy, his body was wrapped in a winding-sheet at the above-mentioned place and brought by carriage to the protected city of Istanbul.

The mosque, paradise-like in form, the beloved place of worship, attended by Divine mercy, which he had built inside the aforesaid city, is a properly-constructed edifice, whose precinct is heaven, [and] a pure foundation, inhabited by angels. In the language of the mystics it is related and extremely well-known that the inside of its highest dome is filled and embellished with light. They state the cause of this as follows. Apparently, at the time that the blessed mosque was being constructed, there were neither superintendents [set] over the master builders, nor [specially] trusted men to direct the work of the labourers; everyone worked as he wished. Right up to the time of the completion [of the building], no heart was injured or vexed, and no-one was reproached, had a grievance or a need to make apologies. The expenses of [the mosque's] construction were apparently met from lawful funds, so that it is preserved from falling into disrepair.

What a mosque! it is like the paradise of [eternal] abode, for each one of its windows is like a full moon.

Its domes are utterly full of light, and illumined; [in it,] the nostrils become perfumed with incense.

The interior of [the mosque] is full of the reciting of the *Qur'ān* and the glorification of God; it is an uproar in the blessed name of God.

If the ḥaṭīb learns the name[s] of God by heart, the miḥrāb and minber become embodied light.

The two tall minarets have opened their mouths; they declare plainly the oneness of God.

اوزرلرینه بر عالی تر به منوره^۶ و مدّس^۱ یا پدی لر قنادیل نور آییبه^۷
 2 مقّدس رأسی رمت انسی لر طرفنه مصامق کریمه ایله مشرف عادت
 معروفه اوزره بکجی لر^۶ و مزمواله لر^۶ ترتیب اتدیلر مؤظف^۱ شام و سحر
 4 اول تر به ده قراءت قرآن و تنزیل ایله روح فتوح بخش لر ایچونه فتم
 ودعالر ایدر لر تقبل الله قبولاً منا

1 HRL منوره MDA منوره

L م دّس MDAHR و مدّس

L ایله^۷

3 R یکجی لر H یکجی لر D یکجی لر MAL یکجی لر

MDAHR و مزمواله لر L و مزمواله لر

H مؤظف DL مؤظف M مؤظف AR مؤظف

5 A تعالی^۷

[In the precincts of this mosque, Sultan Selīm] built a high, illuminated, hexagonal mausoleum over [his father's remains]. He ennobled [it] with light-adorned, sacred lamps^[392] and, towards his [father's] head, which was intimate with Divine mercy, with copies of the Holy Book. In accordance with the accepted custom, he arranged for guardians and Qur'ān-readers.^[393] Morning and evening in that mausoleum, [those men,] as their appointed duty, recite the Qur'ān and the Divine Revelation, and, for the soul of [the deceased monarch], which gives spiritual blessings,^[394] they read the Qur'ān from beginning to end and offer prayers. May God receive [those readings and prayers] with a favourable acceptance.

NOTES

Internal references between the notes are expressed by figures in square brackets: e.g. "See [54]" means "See note [54]".

- [1] "Me'āsir-i Selīm Ḥānī": Several modern scholars have taken this to be the title, or an alternative title with "Selīmname", of the book. (See Rieu, p.50; Babinger, p.103; Uzunçarşılı, Celālzāde, p.409; EI² art. Djalālzāde Muṣṭafā Čelebi (Ménage); Tekindağ, p.211.) Celālzāde's own intention with regard to the title of the book is not clear. As explained in the introduction to this thesis (Section III), the only one of the six MSS. which bears a title in its serlevha is H, and that is:

کتاب مائر سلیم خانى طالب تراه

This title may, of course, represent the conjecture of that scribe rather than the expressed intention of the author. The confusion among readers and possessors of these MSS. as to what the book should be called is amply illustrated by the variety of titles written in on the recto side of their first folios, or on end-leaves, by later hands. In this connexion, the marginal note (in the eccentric hand referred to in the introduction) in H, written opposite this section heading is also interesting:

اسم مخفی کتاب سلطانه سلیم نامه

- [2] "subsistence": The final ی of گذرانی is a problem. The sense's of "livelihood, subsistence, employment" given by Steingass for گذراه fit the context perfectly, but I have not been able to find گذرانی in a similar sense. It looks as if Celālzāde may have added the ی just for the sake of making a rhyme with زندگانی; one could read the ی as the Turkish possessive suffix, referring to Celālzāde, but

this would be incongruous with ابنای منی, and is also unlikely from the point of view of stylistic balance with the preceding phrase.

- [3] "misfortune": For Celālzāde's pun on the word "każā" (= kāżīlik/misfortune), cf. Laṭīfī, p.347 (beginning of art. نہانی قسطونلی): "cihet-i każāyı cāna każā bilmişdi". In Celālzāde, too, the "misfortune" referred to is that of moral corruption, the fear of which made the pious among the 'ulemā reluctant to accept kāżīliks (see Heyd-Ménage, Criminal Law, 212-3). This fear was partly due to the doubt as to the legality of a kāżī's receiving either a salary or fees for his services (11.15-16: "ḥill-i 'avāyidi meşkūk, maḥall-i aşüb u zararāfet"). On this point see Heyd-Ménage, op. cit., 213-4.
- [4] "'örf ü izāfet": I have come across this phrase three times in Laṭīfī, twice in connexion with "każā" (= kāżīlik) (p.347, 2nd line of art. نہانی قسطونلی; p.349, halfway down), and once used metaphorically in connexion with "pādişāhlık" (top of p.69). I have not, however, been able to find any references to it in connexion with tedrīs, to which it is here applied. "Āfet" here denotes moral or spiritual disaster (parallel with "każā", "misfortune", above); Celālzāde appears to regard the two professions as equally dangerous from this point of view ("ol iki ṭarīka... memlūk olur").
- [5] The "ki" appears to be pleonastic. It could be read as a causative conjunction here (Elöve, para. 988, Ihtar 2), but it seems to me more likely that Celālzāde, having originally intended "ki ... olub" as a relative clause, which would be followed by a main clause with "pīşe-i taḥrīr ü kitābet" as its subject, changed his mind after "olub" and introduced a new subject there.

- [6] Celālzāde frequently uses the term "h̄ilāfet" in conjunction with that of "salṭanat". He clearly does not regard the Ottomans' claim to "h̄ilāfet" as dependent on Selīm's conquest of Egypt and his capture of the last 'Abbāsīd caliph, since he applies the term equally to Bāyezīd's reign and to the earlier part of Selīm's reign. (See, e.g., 29b/2, 49a/2, 63b/9.)
- [7] K̄ur'ān, 68, v.4.
- [8] اللّٰهُ جَرَّمَانِه I have not been able to find, in any written work, an adequate explanation of this frequently-occurring formula. That given by Lane, s.v. أَلِّمَ, "God taught him, or dictated to him, his proof", is not appropriate to Ottoman usage, where the phrase is clearly employed as a prayer for a dead person. According to learned Turkish friends whom I have consulted, bürhān means the "proof" or "evidence" of the deceased person's faith and good deeds. Asking God to "illumine" or "make plain" that proof implies (1) a prayer for God's mercy on the man's soul, and (2) a prayer that the man's good qualities may be universally recognized and remembered.
- [9] پیری: This apparently eccentric spelling of Piri Mehmed Pasha's laḳab is found consistently in all the MSS. throughout Selīmname (ed.). It also seems to predominate in the subsequent chapters, at least in MS. A, though there are also examples there of the "normal" versions, پیری and پیر. I have not been able to find any reference to the use of the form پیری in other sources, nor indeed have I found the question of the great vizier's laḳab anywhere discussed. Perhaps Celālzāde's spelling indicates that the first vowel was pronounced as a short, rather than a long, "i"? The alternative of supposing that he intended "Peri" is too unlikely to dwell on. Whatever the explanation of this unusual orthography may be, its insistent use by the man who, for six years, served as Piri Pasha's private secretary, cannot be disregarded. In accordance

with it, I have adopted the form "Pirī Pasha", rather than "Pīrī Pasha", for use in this thesis.

[10] Seyyidī (or Seydī) Beğ (d. 941/1534), Celālzāde's predecessor as Nişāncı, receives a very brief mention in SO (III, 121). It appears that he did not become Nişāncı until the reign of Süleymān (see Danişmend, V, 318-19). In the section of the Selīmname immediately following the part covered in this thesis, Seyyidī and Pirī Pasha are again described as the two main pillars of Selīm's administration (ff. 86a-87b in MS. A), from the very beginning of his reign, and Seyyidī is referred to as "dīvān-ı hümāyun-ı mu'allāda kātīb-i aḥkām-ı każā-cereyān", which presumably means simply that he was one of the scribes of the Dīvān. Celalzade's description of him here as "nāzır ül-aḥkām" seems more appropriate to a Nişāncı than to a mere scribe of the Dīvān. Either Celālzāde is using the epithet proleptically, or he is exaggerating the importance at that period of his late patron, or perhaps the implication is that Seyyidi really was given greater responsibilities by Selīm than his fellow scribes.

For Seyyidī's role as Celālzāde's patron and instructor, see Uzunçarşılı, Celālzāde, p.393.

The epithet نسابة is a reference to the descent from Muḥammad (in the line of Ḥusayn), which his name, Seyyidī, presumably indicates. "Nişān" may also be an allusion to his Nişāncılık.

[11] "with a good report": Although it would be possible to read "hüsn-i terbiyet ile", in accordance with the dictionaries, as "with a good education", Dr. R. C. Repp has drawn my attention to an instance of the expression, "hüsn-i terbiyesiyle" in Na'imā (I, 92, halfway down), which clearly has this other meaning. This interpretation is supported by four examples from 'Aṭā'ī (p. 130, 1.14; p.139, 1.31;

p.240, l. 12; p. 275, l.17), also pointed out to me by Dr. Repp, in which "terbiye(t) etmek" is evidently being used with the meaning of "to praise".

[12] For "rātib" in this sense, see Şalāhī, Ḳāmūs-i 'Osmānī, and Alp, Düyük Osmanlı Lûgati, s.v.

[13] It seems much more likely that Celālzāde intended "cihānküşāyī" than "cihānbānī" here, since (1) he has used "cihānbānī" only three words earlier, and (2) (less importantly) "cihānküşāyī" is a better rhyme with "'ālemārāyī". However, since both M and (originally) N have "cihānbānī", it looks as if Celālzāde may have actually written that. My assumption is that, if he did so, it was out of absent-mindedness, and does not represent his real intention.

[14] For the usage of the term "Rūm" in this text in general, see [26].

Here, ~~as Greece is separately mentioned~~, it perhaps refers to Anadolu? The title "Sultān-ı Rūm" was, of course, that which had been used by the Selcuk Sultans of Konya. It was also the title which the Ottoman Sultan Bāyezīd I had been granted, at his own request, by the nominal 'Abbāsīd caliph in 1394.

[15] The date 930 which Celālzāde here gives for his appointment as Reīs ül-Küttāb is one year earlier than that given by other sources, including his own Ṭabaḳāt ül-memālik (see Uzunçarşılı, Celāl zāde, 395, n. 13; 'Aṭā'ī, 113; EI², art. Djalālzāde Muṣṭafā Ālebi (Ménage)). Presumably it is the date given in the Selīmnāme which is wrong, the result of a failure of memory after a lapse of some thirty-five years.

[16] "müteferriḳa": Celālzāde plays on the literal meaning of this word ("separated, distinct"), using "fark" from the same root. On

the corps of müteferrihas, and the honour which membership of it implied, see Uzunçarşılı, Saray, 428-431 (Celālzāde's appointment is mentioned on p.428, n.1) and Gibb-Powen, I, 87-88.

- [17] Professor A. Nihad Tarlan informs me that "evān-ı iştigāl-i du'ā" was a way of referring to the period of retirement (tekā'üdlük) of a state official, since, freed from his duties, he would be able to devote himself to prayer.
- [18] Although the metre requires "ḥaḳīḳat ḥālīdir", the sense demands that one read "ḥaḳīḳat-i ḥālīdir".
- [19] "In the forms ... aspirations": Presumably the reference here is to official explanations given during the preparation of military expeditions, etc.
- [20] It looks as if the words, "evvelā 'ināyet-i Ḥak, sāniyā", may have been inserted as a pious afterthought, since they upset the structure of the sentence.
- [21] At several places in this text, "vāḳi' olmak" seems to be used in the sense of "to become", a usage which I have not found recorded in any dictionary. For other examples, see 39a/14, 53a/7, 70a/5, 70b/7.
- [22] "during the period of responsibility for the edicts" (zamān-ı mübāşeret-i aḥkāmda): Celālzāde probably intended this phrase to cover his time as a scribe of the Dīvān (1516-25) as well as his subsequent periods of service as Re'īs ül-Küttāb and Nişāncı, since both of the latter occurred well after Selīm's death. However, in those two higher positions he would have had easy access to documents belonging to the previous reign, and "müşāhede" could possibly be taken as meaning that kind of "personal observation" too.
- [23] "ḥāl etmek" is a problem, and I am not very confident about my

interpretation of this mıṣrā'. One possibility is that مل is a misreading of مال. If this were the case, taking "emr" this time in the sense of "fact", one could read the mıṣrā' thus: "A man must take possession of every fact" [i.e. so as not to allow any doubts to supervene].

[24] "Bilenle bilmeyen olmaz berāber": This is a paraphrase of a quotation from the Ḳur'ān (39, v.9): مل يستوى الذير يعلموه والذير لا يعلموه. It also approximates to two of the proverbs quoted by F.F. Tūlbentçi in Türk Atasözleri ve Deyimleri :

No.2633 "Bilen ile bilmiyen bir olmaz"

No.2634 "Bilen ile bilmiyenin hali bir midir?"

The latter is, of course, an almost exact translation of the Ḳur'ān quotation, which may or may not be its origin. Cf. 72b/18, where Celālzāde quotes the same phrase again.

[25] إني آثرنا جدل علينا : I am indebted to Dr. J.F.P. Hopkins and Mr. G.R. Smith for the identification of this mıṣrā', which occurs in a poem by an unnamed tubba' (pre-Islamic ruler of the Yemen), describing Ṣan'ā' and the palace of Ghumdān, etc. The reference is Aḥmad b. 'Abd Allāh al-Rāzī, Tārīkh madīnat Ṣan'ā', ed. Ḥusayn 'Abd Allāh al-'Amrī and 'Abd al-Jabbār Zakkār (Damascus, 1974), p.25. Apparently the work itself is not well known, so Celālzāde probably took the quotation from another, intermediate source.

[26] In the great majority of cases where it occurs in this text, the term "Rūm" seems to refer to the Ottoman dominions in Anadolu and Rūmēli (but not to the Arab lands conquered by Selīm, cf. 30b/3, 36b/13). For this usage see Heyd, Ottoman Documents, p.68, n.1 and Heyd-Ménage, Criminal Law, p.288. Occasionally, the reference appears to be to Anadolu in particular (e.g. 30b/4, 48b/17: cf. 1.14), a usage recorded

by Özön, s.v. Finally, there are a number of places (e.g. 46b/7, 49a/15) where the term "Rūm" occurs alongside those of "Anadolu" and "Karaman", and in such instances it is obviously being used in its most restricted sense of "the Amasya-Sivas region" (see Heyd-Menage, Criminal Law, p.23; İA, art. Rūm (Babinger)). Individual instances of the occurrence of the term will be separately noted only where the interpretation is in doubt.

[27] "direction": For uğur in this sense, see TS, s.v.

[28] "reprehensible behaviour": An alternative interpretation of mezemmet here would be "disparagement".

[29] Another equally possible interpretation of this beyt would be:

"In order to know the fundamentals, one must be highly-accomplished; in order to understand what is said, one must be pure-hearted."

For this meaning of "gerek" (= olmalı), see Elöve, para.1231, İhtar 2 (foot of p.811 - top of p.812), and cf. 25a/9, 27a/17.

[30] "expectation": I have been obliged to assume that Celālzāde intended not نكرانلىرى, which could have no sense here, but نكرانىلىرى.

[31] This paragraph (24a/6 - 24b/1) is echoed in a later section of the book (73a/1-5).

[32] This paragraph refers to the departure from Edirne, and the crossing via Gelibolu into Anadolu, of a specially selected force of kapu cavalry and Janissaries, under the command of the Grand Vizier 'Alī Pasha, to deal with the Shah Kulu rebellion (see 64b). It is not clear in what way Celālzāde sees this as supporting his argument that Selīm did not start the battle with his father. Presumably, his implication is either (1) that Selīm would not have risked a battle in the absence of the élite of the standing army, upon whose support he could rely, or (2) that those troops would not have been willing to cross over to Anadolu if they had known Selīm to be intending to fight for the throne.

[33] "Ebū Bekr-i şiddīkiñ nesli idi": Cf. SO, II, 43, s.v. **بيرى محمد پاشا** :
"ḥazret-i Ebū Bekr es-Şiddīk ... sülālesinden ... olub"; Tāib
(Ḥadīkat, p.23) calls Pīrī Pasha **صدیقی نسب** .

[34] For this usage of "gerek", see [29].

[35] Celālzāde appears to be using "taḥkīk" adverbially here.

(Cf. the expression "taḥkīk bilmek".)

There is

another example of ^{this usage} **ا** in the religious treatise which Celālzāde
prefixed to his Selīmname. It occurs at 16b (MS.A), in the section re-
lating Muḥammad's prophecy that Abū Bakr will be allowed to take all
those who love him with him to heaven, where they will live in a
domed structure of white pearl:

ربّ العزّه بلّ بلاله امر ايليه **و محبلك و محبلى ايله**
مئننه دانل اولك تحقيوق به درّه بيضاده بر قبه يرا تدم ...

I have checked **تحقيوق** here too in all the MSS.

[36] For Selīm's writing to his father asking for permission to visit
him, see 58a/11-17. For the events leading up to the granting of
that permission, see 58b/17 - 59b/6.

[37] "More than fifty thousand troops": Cf. 72a/17, where Celālzāde
says that Selīm had thirty thousand troops with him when he reached
the neighbourhood of Edirne.

[38] At 59a/6-8, Bāyezīd's viziers and high officials offer Selīm any
sancak in Rūmēli that he chooses, and at 71b/9-12 the Grand Vizier
[Hersekzāde Ahmed Pasha] proposes that Selīm should be given the
sancak of Semendire, but Celālzāde does not state, except in this
present vague remark, that any sancak in Rūmēli was actually con-
ferred upon him.

[39] The consistent desire of Bāyezīd's viziers and other high officials
to find a way of bringing Ahmed to the capital and making him the

sovereign is a theme which runs right through the part of the Selīmname covered in this thesis. See e.g., 53b/10-12, 64a/16 - 64b/9.

[40] Comparison with similar passages later on (72a/2-7, 75a/1-4) suggests that the intended subject of this sentence may, in fact, be Sultan Aḥmed rather than the viziers.

[41] Bāyezīd had moved to Edirne after the great earthquake in Istanbul (see 58b/5-17).

[42] The "purpose (nīyet)" is that referred to in lines 5-8, of making Sultan Aḥmed the sovereign and then proceeding against Selīm. Bāyezīd had already declared his intention of abdicating in favour of Aḥmed, and had made all the viziers, erkān and ūmerā take an oath to bring about Aḥmed's accession (71b/13 - 72a/1). The account given at 72a/2-9 of the circumstances of Bāyezīd's departure from Edirne differs from that given here in that the imminence of the approach of Selīm's army, and the insecurity of Edirne, are not mentioned as contributory causes.

[43] To translate "uğraş olduğu mahalde" as "at the place where the battle occurred" would be incongruous with the future-participle construction, "mülâhî olacakları gün", which follows. But Celālzāde may well have intended both meanings to be present. It is probable that the place came to be called Uğraş on account of this battle. For a discussion of this point, and also of the possible actual location, see Danişmend, I, 422.

The account given here (26a/16 - 26b/15) of how the battle started is apparently to be read as a sequel (see 72b/14-15) to the account at 72a/15 - 72b/14 of how the viziers and other high officials had twice sought permission to open hostilities against Selīm before

they came to Uğraş. It appears that, on the first occasion, Bāyezīd had refused outright, but that on the second occasion he had reluctantly yielded to the pressure of his ministers, who thereupon ordered the troops to be ready to attack.

- [44] The logical sequel to "bir heybet ve şalābet ile gelür ki" is şübehleri yakīne mütebeddil olub ...", three lines further on. But as Celālzāde has interposed such a long parenthesis, and then further confused the syntax of the sentence by making "şübehleri ..." dependent also on "ol hāleti gördükleri gibi", I could see no alternative, in the translation, to the course I adopted, i.e. ignoring the "ki" and substituting a word such as "formidable".
- [45] Ahyolu: Sāmī (Yāmūs ul-A'lām, s.v. امیولی) gives the location of this Black Sea port as 19Km. North-East of برغوس. [= Burgas], and 112 Km. South-West of Varna. He also gives the European forms of the name as "Achioli" and "Akhioi". This information is sufficient to identify it with the town marked "Anchialus (Anchialo)" on Map 14 (Qg) of W. Smith's Atlas of Ancient Geography (London, 1874); also with that marked "Anchialus, Achelous, Axillo" on Map 89 of Spruner-Mencke's Hand-Atlas für die Geschichte des Mittelalters und der neueren Zeit (dritte Auflage, Gotha, 1880).
- [46] The passage relating Selīm's withdrawal from the battlefield and his departure from Ahyolu for Kaffa (26b/17 - 27a/3) is closely paralleled at 73a/18 - 73b/5.
- [47] Another example of "gerek" used in the sense of "olmalı": see [29].
- [48] For "göre" in this sense, see TS, s.v.
- [49] The "noble monarch" is Bāyezīd, the "grave offence" is that of making war on his son, and the "harmful situation" ("vebāl") is the liability to punishment after death which he has thereby incurred. For Celālzāde's use of "işrāb" in this sense of "indirect suggestion",

"hint", cf. 72b/6 (and 55b/19). Although it would not be impossible to read "şāh-ı kerīmi" as referring to Selīm, and consequently to take "işrāb" in the sense of "false accusation", the former interpretation seems to me much more likely, on two counts: (1) The theme of the whole poem is the danger of relying on ignorant and self-interested advisers; (2) It would be out of keeping with Celālzāde's whole presentation of Selīm to associate with him a notion like vebāl, whatever particular interpretation one puts on that word.

- [50] "The pocket of his cognitive faculties will not admit a rent": i.e. his knowledge is never at fault. For "'ulūm" in this sense, cf. 53a/18, 53b/13.
- [51] I have assumed the expression "vüzerā-ı a'lām" to be analogous to "'ulemā-ı a'lām", for which see 59a/9 and [243]. Note that, in the corresponding position in the chapter heading at 43a/9, "a'lām" has been replaced by "'izām".
- [52] As the text stands, the genitive suffix of "Ḥānın" is inappropriate, since the Khan is the subject of "bağışlayub" (the reference is to 57b/11-12). It may be that Celālzāde had "bağışladığı" in mind as he wrote "Ḥānın". Another possibility is that he intended Sa'ādet Giray to be the subject, but then accidentally wrote "bağışlayub" instead of "bağışlanub". This latter half of the chapter heading ("ve ol esnāda ... beyānındadır") does not reappear at the beginning of the chapter itself (see 54b/4).
- [53] This first half of the chapter heading actually refers to events related at the end of the preceding chapter (57b/19 - 58a/17). The remainder of the heading does not reappear at the beginning of the chapter itself (see 58b/1).

- [54] "sāyir şehzādeler": in fact, the only other şehzāde to whom specific reference is made in this chapter is Korkud (60a/4-19).
- [55] The omission of "içün" in all MSS. except L is an obvious error, probably representing a slip of the pen on the part of Celālzāde himself. The word is present in all MSS. at the corresponding point in the actual chapter heading, at 70a/12.
- [56] This part of the chapter heading, relating to the causation of the battle, is given an interestingly different slant at 70a/13. Note that the word 'mülākāt' is used in different senses in the two places.
- [57] The meaning of the word "Rūm" here is probably Anadolu. Celālzāde places the outbreak of the Celālī revolt in the "vilāyet-i Türkmēn ki mukaddemā 'Ala üd-Devle taşarrufunda olub ..." (MS. A, 203a-b).
- [58] Although Amasya was one of the cities of the province of "Rūm" (in its restricted sense of "Amasya-Sivas region": see [26]), I think it more likely that Celālzāde intended the entire Ottoman dominions by his use of the term here, since that would be more in keeping with his consistently grandiose presentation of Selīm.
- [59] "the fortunate late [grand]son of Kemāl Pasha": i.e. Kemāl Paşazāde, the great scholar and Şeyhülislām (1468/9 - 1534).
- [60] Dr. Ahmet Uğur (Thesis, p.1 of the commentary section, n.2) states that none of the existing MSS. of Kemāl Paşazāde [i.e. of the 8th and 9th Defters of his Tevārīh-i Āl-i Osmān, and of his Selīmnāme] contains this information. Nor do either of the two references to "Selim (Şehzade. Yavuz)" in the index to Ş. Turan's "Tenkidli transcripsiyon" of the 7th Defter lead one to it.

- [61] According to Gibb (HOP, II, 276, n.1), Saḥbān was an Arab orator of the time of Hārūn al-Rashīd, and was the conventional type of eloquence in prose.
- [62] Salmān: i.e. the Persian poet Salmān-i Sāvaci (1309-1376), for whom see ĪA art. Selman (Yazıcı). He was regarded by Ottoman writers as a model of excellence in poetry (Gibb, HOP, I, 285-6).
- [63] For Selim's ability to write poetry in the Tatar dialect, Tansel (Selim, p.251, n.65) gives a reference to 'Abdulgaffār Kırımī.
- [64] "Turkish": literally, "the language of Rūm" (cf. [26]). The term "Rūmī" would denote Western, i.e. Anatolian, Turkish, as opposed to any of the Eastern dialects.
- [65] "Ṭūbā" is also the name of a tree in paradise (see Gibb, HOP, I, 36). The use of the word here is thus an example of the poetical device known as ihām-ı tenāsüb (see Gibb, HOP, I, 113-114).
- [66] Adāyī: I have been unable to identify this poet.
- [67] "mīrlik" is probably synonymous with "sancak" here, since the title emīr, of which mīr is an abbreviation, was regularly applied to sancakbeğis (see Gibb-Bowen, I, p.138, n.4).
- [68] It looks as if something (e.g. pūr?) has been omitted before "iftihār".
- [69] Clearly, the word سوز is intended to combine the meanings of the Turkish "söz" and the Persian "sūz". "Söz" fits the metre better, and is the more obvious meaning as parallel with "fermān", but "sūz", "burning", makes a much more vivid metaphor with "mum".
- [70] I have taken the final ك of روك and اكروك as the Persian diminutive suffix, which can denote contempt (see Steingass, s.v.). However, there are no other instances of the use of this suffix in the text here presented, and I think it is also possible that

Celālzāde intended these ال as Turkish genitives, and then forgot to complete the construction.

- [71] "nefl ü farz": i.e., by implication, Islam itself.
- [72] "Erbāb-ı tabl ü 'alem": i.e. the royal ceremonial band known also as mehterān-ı tabl ü 'alem, for which see Uzunçarşılı, Saray, pp. 273-8, 449-52.
- [73] "Evayil-i mi'e-i tāsī'ede" would appear to mean "in the early part of the ninth century", but since Celālzāde must have meant the early part of the tenth century, the inference must be that this was a possible way of expressing this (perhaps on the analogy of the English "in the early nine hundreds"?).
- [74] "Hüsrevān ve Cem": DAL's reading "hüsrevān-ı Cem" ("the monarchs of [i.e. descended from?] Jam") is very unlikely, in view of the fact that, according to the legend, Jam was not succeeded by his own descendants (Browne, Literary History, I, 112-115).
- [75] There appears to be some confusion among modern scholars as to the relationship between the Bayındırlı and the Akkoyunlu. I have followed Minorsky's statement (in EI² art. Ak Koyunlu) that the Bayundur clan was one of the clans which made up the Ak Koyunlu federation of tribes, and that it assumed the leadership of that federation. Faruk Sümer, however, (in EI² art. Bayındır) says that the Ak-Koyunlu were a clan of the Bayındır tribe!
- [76] "ulus": Exactly what this refers to it is impossible to tell, especially in view of the confusion mentioned in the preceding note. According to M.H. Yinanç (in İA art. Akkoyunlu), the Akkoyunlu, who had started as an oymak, grew into an ulus by attaching to themselves other boys and oymaks. The Bayındırlar are also described as an

ulus, part of the Oğuz il.

- [77] Amīn: I have not been able to identify this poet, unless he could possibly be the same person as the Amīnī mentioned in Browne, Literary History, IV, 81, as having composed a chronogrammatic poem on Kānūnī's accession?

The first section of the versified letter here presented (apart from the first beyt of all, which is in Persian and hezec) is in the Çağatay dialect and hafif metre (34a/6 - 35a/9). There are, however, a certain number of Ottoman forms mixed in (e.g. "var" at 34b/1). The latter part of the poem (35a/10 - 35b/15) is in Persian and hezec.

- [78] "The Four Friends", i.e. of Muḥammad: Abū Bakr, 'Umar, 'Uthmān and 'Alī.

- [79] "Balkān": This must refer to the mountainous region to the East of the southern part of the Caspian Sea, known also as Balkhān. See Minorsky, Ḥudūd al- 'Ālam, 180, 205; EI¹, art. Balkhān (Barthold); EI², art. Balkhān (Barthold-[Spuler]); and the map at the end of Barthold's Turkestan.

- [80] "all": L alone has the correct spelling of the Çağatay word for "all", "barı": بارى. The spelling of the other MSS. may have been influenced by the fact that the ı suggests a long syllable where a short one is required. Or it may be that Celālzāde himself wrote برى. At some stage in the tradition, there may have been a misunderstanding as "biri" or "beri".

- [81] My understanding of this beyt, as also of 35b/1, 2, 11(b), 13(a) and 16(b), was made possible by the kind assistance of Dr. T.O. Gandjei.

- [82] i.e. Persia and Rum were the two horns (ḳarn) of his empire. For other explanations of the name "Zu 'l-Ḳarneyn", see EI¹ art. Dhu 'l-Ḳarnain (Mittwoch).
- [83] In its temporal sense, the word "ḳarn" can denote periods of such widely-differing lengths (10-120 years, according to Steingass) that I have not attempted to translate it here. Mittwoch (loc. cit.) interprets it as "generation" in this context.
- [84] For the view which developed in Islamicized Iran of Alexander as a Muslim prophet and destroyer of paganism, see EI², art. Iskandar Nāma (Abel), and Browne, Literary History, I, 119.
- [85] "The Arab people are the neighbours of God...": cf. the phrase ميراث الله, applied to the Ḳuraysh in Ishāḳ's Sīrat Rasūl Allāh. (See, for instance, pp. 55, near foot, and 58, halfway down, of Guillaume's translation, The Life of Muḥammad.)
- [86] This statement tallies with Selālzāde's more detailed account in Chapter 20: Selīm, returning from the Egyptian campaign, reached Edirne on 20th Ṣa'bān, 924. At about that time, the vizier Mehmed Pasha died, and on 23rd Ẓi 'l-ḥicce the vizier Kūçük Sinān Pasha fell from his horse and was killed. No one was appointed to fill their places ("'atebe-i 'ālempenāhda vezāret kimesneye verilmeyüb"). (MS. A, 198b.) This was still the situation five months later when, on 26th Muḥarrem, 925 (the MS. has 924, which is obviously a slip), Pirī Pasha reached Edirne after his spell of duty on the Euphrates front: "Ol tārīḥde 'atebe -i 'ulyāda vezīr olmayub, mühimmāt-ı memleket bī-nihāye 'avḳ olmuş imiş". (MS. A, 202a-b.) Pirī Pasha remained the sole vizier at Selīm's court ("'atebe-i 'ulyālarında ḥidmet-i vezāretde Pirī Paşa müstakīl olub") until, upon his requesting the appointment of another vizier to help him, Muṣṭafā

Pasha, the Beğlerbeği of Rūmēli, was made vizier on 3rd Rebī'ül-evvel, 925 (MS. A, 203a).

- [87] I have not been able to find the word صایف, or anything which could be its singular form, in any dictionary. But it is clearly derived from the Arabic root صیف, and presumably bears the same relationship to حَیْف ("injustice") as مظالم does to ظلم. It occurs again at 48b/15, where again it is in association with مظالم. In the phrase مظالم و مخائفده which appears in the printed edition of Laṭīfī, p.348, last line but one, مخائف is clearly a mis-reading of this same word.
- [88] "Vakit olurdu" presumably means "the time [appropriate for going 'inside' to see the Sultan (see next note)] would come", i.e. when the business of the Imperial Dīvān had been concluded (cf. Uzunçarşılı, Merkez, 30).
- [89] It is clear from other instances of its use in this text (see 37a/11, 78b/13-14) that the expression "içerü girmek" means to go into the inner part of the palace (Enderūn), more specifically to the 'Arz Odası, for an audience of the Sultan. The problem in this particular instance is that Celālzāde gives the impression that Pirī Pasha used to be "inside" with the Sultan from early morning until noon on days when the Imperial Dīvān had met. This implies that, at this period (i.e. of Pirī Pasha's Grand Vizierate), the meetings of the Imperial Dīvān used to be exceptionally short, most of the business having been attended to already by Pirī Pasha in his private dīvān. While one must certainly allow for the possibility that Celālzāde is exaggerating the power and prestige of his former patron, this account of Pirī Pasha's daily routine, given by his own private secretary, must have a considerable element of truth in it.

- [90] "komuş": For the archaic use of the -miş participle with a passive meaning, see Elöve, para. 759.
- [91] "'Arabistānīn k̄āzī-ʿaskerliḡini Pirī Paşaya emr etmişlerdi": For the short-lived "'Arab ve 'Acem k̄āzī-ʿaskerliḡi", to which this refers, and for Pirī Pasha's appointment to it, see 'Aṭā'ī, p.189, and Uzunçarşılı's interpretation in Merkez, p.229.
- [92] Ƙadırğa and kalite were two of the many types of galley used by the Ottoman navy. See Uzunçarşılı, Merkez, 460-3; Gibb-Bowen, I, 96, n.5.
- [93] In this text, Celālzāde regularly uses بالضرورى for بالضوره. For other examples, see 58a/11, 59b/18, 62a/5. The form بالضوره does not occur anywhere in Selīmname (ed.). I have not found Celālzāde's usage recorded in any dictionary.
- [94] "'azīm ūl-ḡulḡ": This is an allusion to Ƙur'ān 68, v.4, انك لعلى خلق عظيم, quoted at 19b/10, also with reference to Selīm.
- [95] "they would have resorted to feigned friendship": i.e. because they would not have been able to oppose him.
- [96] "the intelligent reckoner": reading "muḡāsib-i 'aḡūl". To read عقول as "'uḡūl" (as vocalized in D) would, it is true, provide a sort of parallel with "'ayn" in the next line, but the two phrases would be far from perfectly balanced even then. If one were to adopt D's reading, there would be two possible ways of taking it with "muḡāsib": (1) "muḡāsib 'uḡūl", "reckoning minds", and (2) "muḡāsib-i 'uḡūl", "the reckoner[s] comprised by [people's] minds". (2) is more likely than (1), in that it would be contrary to Celālzāde's normal practice for him to place an Arabic adjective before the noun it qualifies, in Turkish fashion.

[98] The form طلودی (toludı) is grammatically anomalous. The correct reading is probably طلویدی (toluydı), or possibly طلوبدی (tolubdı), either of which readings would, incidentally, fit the metre better than طلودی. It is easy to see how Celālzāde could have made such an error by a slip of the pen, but it is strange that none of copyists corrected it.

[99] The terms "ra'iyet" and its plural "re'āyā" may mean "peasants" or "tax-paying subjects in general". (See Heyd, Ottoman Documents, p.49, n.4; Heyd-Menage, Criminal Law, index.) On subsequent occasions of the use of these terms in this text, I am simply transcribing them.

[100] At the corresponding place in the table of contents (28a/14), all the MSS. have "aḥbār", and its omission here is an obvious slip of the pen.

[101] As the reading اولنده is found in both M and H, it is quite likely that this is what Celālzāde actually wrote. If he did, I think he almost certainly intended the اولنرقدہ of the other MSS. The omission of the قد would be a simple enough slip to make, and it looks as if copyists on both sides of the stemma independently recognized it as such. In view of this, I think it would be carrying the principle of "difficilior lectio melior" too far to infer from MH's reading that Celālzāde was using here the dialectal form -ende/-anda (Elöve, para. 1372), of which there are no other instances in Selīmname (ed.).

[101a] See [21].

- [102] "No stranger set foot in the [Sultan's] private apartments (harem)": i.e. the monarch was in complete control, there was perfect security.
- [103] "there was no complaint from wolf or sheep": i.e. all the Sultan's subjects were content and living in harmony. Cf. the expression "kurt ile koyun bir yerde (Redhouse¹, s.v. قويون).
- [104] I cannot see how one could read انتظام آيين here except as an adjectival compound qualifying "sevābıḳ-ı a'vām". I have therefore been obliged to regard the و which precedes it in all the MSS. as having slipped in erroneously.
- [105] "nā-mer'ī ve maḥmūd": Celālzāde obviously intends the single "nā" to cover both adjectives, which is contrary to normal usage. The copyists of R and L (or of their exemplar) have made emendations which remove the problem.
- [106] For another problematical use of "ma'kūd", cf. 69b/1.
- [107] ḳāzī 'īṣā: I have not been able to identify this person.
- [108] I have preferred to read "sūnen" rather than to follow D's vocalization "senen", because of the feminine form of the following adjective, "ḳadīme". However, "taḳdīr-i 'aliye" in the next line suggests that Celālzāde saw no objection to the use of the feminine form of an adjective with a masculine noun! On the other hand, although the word "senen" does not appear in Wright's lists of words which, by usage, are feminine or of common gender (I, paras. 291, 292), several other words meaning "way", "road", etc. may be either masculine or feminine (e.g. sebīl, şırāt, ṭarīḳ), and therefore senen may perhaps have been treated as a parallel case.
- [109] From the point of view both of rhyme and of syntax, L's "buḳrāya" provides a better balance with "buḳāya" than does the "buḳreviye" of the other MSS. I have rejected L's reading on stemmatic grounds, and also on the principle of "difficilior lectio melior". However,

there is a sense in which L's reading may be regarded as the more "difficult" one, in that "uhrā" in the meaning of "the other life", "the hereafter", does not seem to have been commonly used by Ottoman or Persian writers (this meaning is not given by Redhouse or Steingass). Therefore it is just possible that L's افرى is what Celālzāde originally wrote, and that the other copyists, not recognizing the word, emended it to افروى. (The copyist of L, according to my stemma, would have had افروى in his exemplar; if افرى is the correct reading, its appearance in L is the result of an intelligent conjecture on the part of that copyist.

- [110] There is a lack of parallelism between the phrases, "her tarafında olan serir-i izzete" and "her cānibde olan taht-ı sa'adetbahtına", and RL's "sa'adetbahta" is probably an attempt to rectify this.
- [111] "The kingship": i.e. the central authority which the Akkoyunlu had possessed, and which now no longer existed.
- [112] "rāz-ı hafi": This may be an allusion to the fourth of the "eṭvār-ı seb'a" of the mystic way, namely that of "sir". (See Levend, Divan Edebiyatı, 28.) Even if it does not refer specifically to this, it is obviously an expression denoting mystic knowledge.
- [113] "memālik-i keşire ... var iken": This passage is a problem. I have interpreted it as an explanation of Shah Isma'īl's success, i.e. that the populations of many countries, dazzled by his splendour, mistakenly saw him as a means of deliverance from the oppression which they had been suffering.
- [114] "that region": Presumably Celālzāde is using the phrase "ol merzbūmu" rather loosely, to cover all the four territories he has just men-

tioned, which comprise a vast area to the South and East of Shah Isma'īl's original base in the lands on the western side of the Caspian Sea.

[115] For a discussion of the unusual spelling هواييله (presumably equivalent in meaning to هوا ايله), see introduction, p.20. Cf. خطاييله at 65b/15.

[116] See TS, s.v. döymemek.

[117] The appearance in four of the MSS., including M and H, of اذربايجان (which is obviously wrong) for ارزنجان is puzzling. As the passage proceeds, the copyists seem gradually to realize and correct this error, until by 1.18 they all have "Erzincan".

[118] The subject of "... terk edüb elçiler gonderüb" is obviously the same as that of "gördiler" at 41b/17, i.e. the "a'dā" and "düñnen" mentioned in the previous line. These two terms must, I think, refer specifically to Shah Isma'īl and his adherents, especially since the poem which follows, and which one would expect to be a summary of, or comment on, what precedes it, is about Selīm's making peace with the Kızılbaş, rather than with enemies in general. What is less clear is whether a change of subject is intended after "gönderüb", i.e. whether Selīm also is included in the verbs "ıkdām u ihtimām eyleyüb" and "meşgül ü müteşaddī oldılar". The fact that he is the obvious, though unexpressed, subject of "barışdılar" at the beginning of the poem tends to suggest that he is involved in the preceding verbs too, but on the other hand it is difficult to see what "eṭrāf u cevānibde olan vilāyetleriñ fütūḥ ve istiḥlāşına" could refer to in the case of Selīm. In the case of Shah Isma'īl, it presumably means that he now concentrated his aggressive activities on other fronts.

- [119] This probably means "peace proposals were [submitted and] accepted by both sides".
- [120] "path": the word "silk" implies not a physical path but a metaphorical path of progression, e.g. in a particular career.
- [121] Saturn was the most distant planet known (see Gibb, HOP, I, 43). The sense conveyed here, therefore, is of the utmost elevation.
- [122] "the circles on the face of the earth": i.e. the lines dividing the seven zones of the rūb-i meskūn. See Gibb, HOP, I, p.47, n.1.
- [123] "the sciences": In some contexts (e.g. 1.2), the idea of "ʿulūm" may be better conveyed in English by the word "learning". But in order to maintain a consistent translation throughout this poem, and in view of the ambiguity of the word "learning", the expression "the sciences" has been preferred here.
- [124] For "young shoot", see TB, s.v. uruk atmak. This beyt is somewhat obscure. What it seems to imply is that "hüsn -i hulk", which is the source of success, can be acquired through study, and that this kind of study is therefore the most important of the sciences. L's "hüsn-i fikr" gives an easier reading.
- [125] The "terviḥ" of MDARL is impossible here. It looks as if Celālzāde accidentally omitted the dot of the ج . The strange thing is that only the copyist of II seems to have recognized the error.
- [126] "unrecorded": This rendering is based on the assumption that the مستور of MDAHR, which seems to me impossible in the context, is a mis-spelling of مطور (the pronunciation of the two words in Turkish being identical, "mestūr"). The whole sentence is closely paralleled by a passage at 38b/5-7 ("ne şark u ğarbde..."), in which the position of "ġayr-i mestūrdur" is occupied by "nā-ma'lūm".

ve meşkükdür". (For the omission of the second "ne", cf. 43b/15.)

The fact that all the MSS. except L have ستور strongly suggests that this is what Celālzāde actually wrote. Presumably even a man of his erudition would not have been immune from an occasional lapse of this kind!

[127] The "dehre" of MDHR is puzzling, since, on grounds of both rhyme and sense, the "deyre" of AL is so obviously the right reading. Again, one is obliged to assume a slip of the pen on the part of the author - or else something which obscured the critical letter, such as a blot or a smudge, in his own manuscript.

[128] D's "sürür" ("joy") is not impossible, but I consider it less likely than "server".

[129] For the "Rampart of Zu 'l-Ḳarneyn," see EI¹ art. Yādījūdi wa-Mādījūdi (Wensinck).

[130] "the Fish": According to the traditional Islamic cosmology, this was the lowest of the series of foundations upon which the earth and heavens were supposed to be supported. See Gibb, HOP, I, 38-9.

[131] For "göze asmaz", cf. "gözüne aldirmek" and "göze salındirmek" in Kadri, IV, 169. Both expressions are given in the sense of "i'tibār etmek". Nihāwand and Marand were two towns in Persia, the former in Jibāl province and the latter in Ādharbāyjān. Their locations are shown on the maps in Lestranger's Lands of the Eastern Caliphate: Nihāwand is on Map V, 48.5E., 34N. Marand is on Map III, 46E., 38.5N. There is an article on each in EI¹, both by Minorsky. In view of the mention of the seven hills of Istanbul in the first mıṣrā', one might suppose that Celālzāde had selected these two towns as being famous for their mountainous

locations. Although I have not found any evidence of their being renowned in this respect, Nihāwand, at least, was at an altitude of 5,860ft. (Minorsky, loc. cit.). Of course, the fact that both "Nihāvend" and "Merend" rhyme with "bülend" would also have influenced Celālzāde's choice.

[132] I am indebted to Prof. A.N. Tarlan for the interpretation of the second mıṣrā'.

[133] "ṣavāmi'" is presumably equivalent to "tekkes" here, rather than to "hermit cells", because of the "assemblies" referred to.

[134] "kapuları mesdāf olmayub mekṣūf olub": i.e. state office would not be restricted to slaves of the Sultan, but would be open also to free Muslims.

[135] Celālzāde's use of the word "merdünzāde" in the sense of "freeman", as opposed to "slave" ("kul", "bende") is clearly established by certain passages later in this text: 49a/2-5, 50a/12-17, 50b/3-13.

[136] This passage presumably applies to the "free" viziers described in ll. 5-13, as well as to the "slave" viziers more immediately referred to.

[137] In the case of "spite" and "anger", the idea of "not giving" state office would seem to be more appropriate, and this may be, in fact, what Celālzāde means. Or perhaps he is thinking of the giving of particularly arduous offices, or of governorships in remote and unattractive areas, in this connexion?

[138] The slightly different version presented here by R and L is perfectly plausible.

[139] "secretary": In this passage, Celālzāde is probably extolling the scribal profession in general, of which he himself was a member. I have not found any evidence that the term "debīr" was

specially applied either to the Re'īs ü'l-Küttāb or to the Nişāncı.

- [140] This translation is based on the reading of اله as "ala". If this is indeed what was intended, it is rather strange that neither Celālzāde (apparently) nor any of the copyists chose to write the word in any of the ways (الا, آلا, آله) which would have distinguished it from "ele". However, if one reads the word as "ele", it is difficult to explain the final ی of زمینی .
- [141] The metre requires one to read "nefs" (= "self", "carnal nature"), but the sense intended is obviously that of "nefes" ("breath").
- [142] i.e. up to the time of Bāyezīd (see 44b/2-3).
- [143] "aḥvāl-i menlekete kaşd ü şu'ūra iltifāt etmeyüb": Another, but, in my view, less likely interpretation of this would be to take the "kaşd" and "şu'ūr" as relating to Bāyezīd himself: "[he] did not show any interest in applying himself purposefully to, or [even] in understanding, the affairs of the realm".
- [144] "Müşir" was one of the titles applied to Ottoman viziers, and sometimes had a specifically military connotation. See İA, art. Müşir (Gökbilgin).
- [145] "the explanation and disclosure ... charge": I take it that this means they were in a strong enough position to give whatever explanations they liked about the wealth which they acquired, and about their (and their agents') actions, or not to disclose any information at all if they so chose.
- [146] Apart from one example in the poem by Amīn (35a/15), the word "Türk" and its Arabic plural "Etrāk" appear to be used exclusively in a pejorative sense in Selīmname (ed.). The other instances are all in connexion with the Shah Kulu rebels. For "türk" in the sense of "peasant" or "nomad", see Heyd-Ménage, Criminal Law, 103. I have kept the word "Turk[s]" in my translation.

- [147] The only meaning of "kethüdā" that I have been able to find which seems appropriate to "maḥalle" is that of "‘asesler kethüdāsı" ("chief night-watchman"). See Heyd-Ménage, Criminal Law, 242.
- [148] "her vilāyete mutaşarrıf ve rāfi‘ ül-livā oldılar": This seems to disprove the statement in Gibb-Bowen, I, 144, n.1, that "the word Mutesarrif was applied to Sancak Beyis only in the seventeenth century". Cf. İA, art. Sancak (Deny). The expression "rāfi‘ ül-livā" clearly means "sancakbeği" (see Gibb-Bowen, I, 138-9).
- [149] "Emīr" here is a metaphorical reference to the unworthy sancakbeğis mentioned in l.1. Cf. [67].
- [150] See [26].
- [151] i.e. in Bāyezīd's reign.
- [152] "beneficiaries": It is just possible that the more literal meaning of "behredār", i.e. "having a share", may be intended, in the sense that the tīmār-holder did not own his land, but "shared" it with the state, to which it really belonged.
- [153] On most occasions where the word "sipāh" occurs in this text, it appears to be used in the general sense of "army", "troops". But in this instance the context makes clear that it denotes specifically the "feudal" (i.e. tīmār-holding) provincial cavalry forces, the sipāhīs. The same applies in the phrase "sipāh ve ra‘īyet" at 47b/2 and 48b/8. As no other kinds of troops are mentioned in this chapter, the word "sipāh" has been interpreted in this way in the chapter heading also (43a/7).

- [154] "frontier pass": Probably an ironical allusion to the frontier passes which the troops should be defending.
- [155] For "terakki" in the technical sense of "an addition made to a timar", see Gibb-Bowen, I, 49.
- [156] "held in the hand like roses": i.e. cherished, esteemed.
- [157] "were committing wicked and abominable acts": an alternative interpretation (reading "if'al" instead of "ef'al" would be "were perpetrating [the crime of] allowing wicked and abominable acts to be committed".
- [158] The date of Pirī Pasha's appointment as Anadolu Defterdārı appears not to be known. See the references in İA art. Pirī Mehmed Paşa (Turan) to Gökbilgin, Edirne ve Paşa livası, showing that he was defterdār by 914/1508. His appointment certainly took place later than 904, since at that date he was kāzī of Serez, and it is known that he held two other "learned" posts before becoming defterdār (İA, loc. cit.). According to Danışmend (V, 246), his promotion to the position of Rūmēli Defterdārı took place in 917/1511. It would seem, then, that the present incident occurred sometime between about 905 and 914.
- [159] In the translation, inverted commas have been deliberately omitted here, because there would be no logical place at which to close them. By 47b/7-10, Selālzāde has forgotten that he was presenting this story as if from the lips of Pirī Paşa, and has lapsed into narration at second hand (using -miş forms), in which he continues until the end of the story (48b/2).
- [160] "entrusted": I have not been able to find this usage of "i'timād etmek" recorded in any dictionary.
- [161] The Mesih Pasha who was Grand Vizier during Bāyezīd's reign is said by Süreyya (20, IV, 36^o), Tārib (Ḥadīkat, 19-20) and Danışmend

(V, 12) to have been appointed to that office in 905 and to have died in it in 907. Therefore it is extremely unlikely that he could be the person referred to here as the most junior vizier (see [158]). I have not been able to identify the Mesîh Pasha of this passage.

[162] As the sentence stands, نوسى ايدر cannot be read as anything other than a participial form qualifying hoşûnlar and sâzendeler. As it seems absurd in the context to restrict the wine-drinking to the singers and musicians, I have assumed that Celâlzâde intended ايدوب rather than ايدر, and translated accordingly.

[163] In spite of the fact that both M and H have بيمه بدنه "plump-bodied", and that Gibb (HOP, II, 327, n.1) says that the sâkî may be either a boy or a girl, DAL's بيمه بدنه "fair-bodied" (literally "silver-bodied") seems more likely to be what Celâlzâde intended. Cf. 69b/4, where, in a completely different context, HR's بيمه is clearly wrong against DAL's بيمه.

[164] It appears to be an idiosyncrasy of Celâlzâde to write خوره for خواره. Cf. 62a/8, where it occurs in the sense of "food", and 86a/3, where it means "reading". Although Steingass indicates that خوره can have both of these meanings (and that of "singing", as here), خواره is much the more normal form. In this present instance, it would also be a better rhyme with الحاره and زبا.

[165] The combination of two such different constructions dependent on "kayırub" is odd, but it is difficult to see how else one could read "fevāyid ... hâşıldir".

[166] "Exorbitant interest": For مراجعه in this sense, see Cāmî, Ḳāmūs-i Türkî, s.v.

[167] "mukayyed" here is an ironical echo of Bāyezīd's question at 47b/5.

[168] The اولتله of MDHR must be intended as "avlatmak". For a similar example of the spelling of a back-vowelled verbal form with له, see the اورشدله (for "uruşduk") of MDHRL at 67b/11.

[169] See [167].

[170] "Size āhuret gerek ise": A more literal translation would be: "If you have any need of the next world". The "gerek" is euphemistic.

[171] For قايرمو in this meaning, see Sāmī, Ḳāmūs-i Tūrki, s.v. 3rd. sense.

[172] It is not clear what the subject of this mışrā' is. It could be "young people", by implication from "civanlık" in the preceding line. (For other suggestions that Bāyezīd's viziers and high officials were too young, see 45b/19, 47a/18, 62a/8.) Less probably, it could be the "paths" of the same line, or even the "stones and pebbles".

[173] Celālzāde appears to have forgotten to put in the heading for this chapter, but there is no doubt that this is the right place for it. In the translation, I have reproduced the Chapter Four heading given by all the MSS. in the table of contents (28a/17-19), rather than rendering the slightly modified version which appears here in L.

[174] i.e. at 33b/7-13 and 40a/11-41a/1.

[175] For مخایف, cf. 36b/1 and [27].

[176] "Dirliği" here probably refers to fiéfs, in view of the preceding account (46b/7-17) of how the allocation of tīmārs in Anadolu had

become thoroughly corrupt. On the various connotations of "dirlik" ("livelihood") see Heyd, Ottoman Documents, p.66, n.12 and Gibb-Bowen, I, 47 and 238.

[177] See [135].

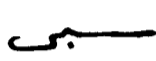
[178] For اوباق in this meaning, see Sāmī, Ḳāmūs-i Türkī, s.v., 8th sense.

[179] "in particular": For "hāṣṣa" in this meaning, see Haim, s.v. هاسا (2). It is also implied by Steingass, who says, s.v. هاسا, that the word is pronounced "khāṣṣa" or "khāṣa" in Persian. Other examples in the Selīm-nāme are at 63a/10 and (in the unedited section) at 160b/12 and 162a/19 of MS. A.

[180] The dictionaries say that "irtişā" denotes the accepting, not the giving, of bribes, but here the latter sense is much more appropriate in association with "hedāyānişār", and also in relation to the passage at 46b/12-15, describing how tīmārs were being bought with bribes. At 56a/14, the context in general and the subsequent beyt in particular make it absolutely clear that "irtişā" is being used in the sense of (active) bribery, and at 59b/14, where the reference is to the same episode, it is tortuous to read it otherwise.

[181] "the people of the province": The "province" is probably Anadolu in the broad sense (cf. 48b/14). The use of the word "dūdman" here is puzzling; it is difficult to see what meaning it could have in the context other than simply "the people".

[182] "Civārlarında ... akınım vardır": The proclamation begins in the third person and ends in the first person! It is clear that the two different possessive suffixes must both refer to Selīm.

- [183] Both here and at 49b/1, "safālu" clearly means "deriving pleasure", not "giving pleasure". I have not found this meaning recorded in any dictionary.
- [184] For the association of the owl with ruins and desolate places, cf. Gibb, HOP, II, 385, n.3. For the belief that it actually brings death, see S.V. Örnek, Anadolu Folklorunda Ölüm (Ankara, 1971), 18-19.
- [185] "prisoner": It does not materially affect the sense whether one reads  as "sebi" or, following D's vocalization, as the verbal noun "seby". There are several examples in this text of "mixed" constructions on the pattern of "seby ü esir etmek", e.g. "tahir ü pak ettürildi" at 37b/11.
- [186] For "sercümle" in the sense of "all", see Devellioğlu, s.v. sercümle. For other examples in this text, see 54a/18 and (in MDA only) 74b/11.
- [187] "ringlets": literally, "chains". For this metaphor see Gibb, HOP, I, 330, n.5.
- [188] See [135].
- [189] It is impossible to tell how much of the speech "deyü işitdüm" is intended to cover.
- [190] MDA's "edüb" is not impossible, but would make a much weaker point than HRL's "ederse", since it would restrict the meaning of "devlet" to the very limited dominion and power which Selim enjoys as governor of Trabzon.
- [191] See [48].
- [192] This mısrā' is an interesting illustration of the ambivalence of the Muslim attitude to wine. Cf. 84a/16.

- [193] For the associations of the phrase "nādānlik defterleri dūrilüb", cf. "defterini dūrmek: to settle the account of, to kill" (Redhouse², s.v. defter) and "tomarı devrilmek [should be dürülmek?]: (lit., for one's roll to be rolled up) to die" (Redhouse², s.v. tomar).
- [194] "lack of esteem": The reading "bīi'tibār" of MDAHR cannot be right here.
- [195] The phrase "harekāt-ı mezbūh gibi" is syntactically awkward here. For its meaning, cf. "mezbūhāne" in Redhouse².
- [196] The expression "kapu halkı" often clearly refers, in this text, to the standing army (e.g. at 24b/2, 63b/5, 64b/9, 84b/13). But here it may well be being used in a wider sense, to include all the people employed at or by the imperial court.
- [197] "see how pure water flows": i.e. it does, but you cannot understand what causes it to flow.
- [198] "ictināb ve eyle perhīz": Logically, the "ve" belongs before "perhīz", and the curious inversion cannot be explained in terms of metrical constraint.
- [199] See [21].
- [200] Şebhāne Karaḥiṣār: the present-day ilçe town of Şebinkarahisar, in the province of Giresun. See Sāmī, Kāmūs ü-l-a'lām, art. قره مصار شرقی, where the name "Şābīn Karaḥiṣār" is attributed to the presence of large quantities of alum (şāb) in the vicinity. For the form "Şebhāne" which occurs in this text, cf. Redhouse¹, s.v. شبابكاه. "şob" is another (the Arabic) form of "şāb".
- [201] Sultan Ahmed was governor of Amasya (cf. 59b/18, 77a/17).
- [202] Kur'ān, 14, v.47.

- [203] "[there should be]": My translation assumes that a word such as "olub" has been inadvertently omitted. As the sentence stands, its subject must be the whole phrase, "tebdīl-i devlet-i tahtgāh-i 'Osmānī", and the predicate than becomes pleonastic and virtually meaningless. More importantly, in his chronological narration of events (i.e. from the beginning of Chapter Two), Celālzāde has not hitherto referred to the necessity for a change of sovereignty. It is unthinkable that, in introducing such an important and controversial idea for the first time, he should pass over it as lightly as in this construction, where it appears as an already well-established concept.
- [204] For Gog and Magog, see EI¹, art. Yādūdi wa-Mādūdi (Wensinck). G. Sale, in his note on Sūra 18, v.93, quotes al-Baydāwī as saying that the region suffering the ravages of Gog and Magog was in Armenia and Ādharbāyjān, or, according to others, on the confines of Turkestan.
- [205] See [130].
- [206] See [186].
- [207] In the table of contents, this chapter heading is extended (28b/10-12).
- [208] The section "ol āftāb-i dīn ü devlet ... pāk ü taḥrīr etmek idi" (11. 6-13) appears to be lacking a grammatical subject. From the point of view of sense, something like "maḳṣadı" has to be supplied.
- [209] "sultānlar ... oğlānlar ... mīrzālar": For the significance of these terms among the Crimean Tatars, see İA, art, Kırım (İnalçık), p. 754. For the definition of "oğlan", see also Kurat, Yarlık ve Fitikler, p.68, n.12. Possibly the "a'yān" are the karaga mīrzāları?

- [210] "Mihmānīde": This is one of the few instances where RL are clearly right against the other MSS. It is easy enough to see how a single diacritical point could be mistaken for two; but it is curious that the copyists of M,D,A and H appear to have seen no problem in a form as grammatically anomalous as "mühimmātī".
- [211] "uncle": more specifically, "paternal uncle". The term is, of course, metaphorical here, an allusion to the "brotherly" relations between Mengli Giray and Bāyezīd (ll. 1-3).
- [212] For Yularkısdı Sinān Pasha, see SO, III, 104, s.v. ^(sic) سنان پاشا بولا.
- [213] "awareness": reading آگاہی as "āgāh" in its substantival sense (see Steingass), plus Turkish possessive suffix.
- [214] "It may be according to the demands of the passage of time ...": i.e. people's judgement is influenced by the circumstances of the moment.
- [215] For this incident, see 53a/8-18.
- [216] "şöyle ki rāzı olmanızın": Both here and at 79a/3, "şöyle ki rızāları üzere olunmaya", it looks very much as if "şöyle ki" with the subjunctive is performing the function of a conditional clause. Professor V.L. Ménage has kindly pointed out to me an instance in Koçi Bey Risālesi (p.92, top) where "şöyle" with the subjunctive seems to have this same meaning: "... şöyle bir fesad zuhur eyliye, senin hakkından gelürüm...".
- [217] HRL's "güş tutmayub" gives an easier reading than MDA's "güş", but the latter is quite possible in the sense given by Steingass of "listener". On the principle of "difficilior lectio melior", I have adopted MDA's version, but it seems to me equally likely that "tutmayub" has been accidentally omitted by that group.

- [218] It would be quite possible to read MDHR's بولنجار as the dialectal form of AL's بوليجار (see Elöve, para. 1392, section 1). However, it seems unlikely that Celālzāde consciously intended to use this form, since it occurs nowhere else in Selīmname (ed.), whereas the -icek/-ıcak form occurs very frequently.
- [219] "Having said this, he consulted with his companions": This rendering is an attempt to resolve the problem that, at the beginning of his speech (55b/19), the lala appears to be addressing Sultan Ahmed, but by the end of it he is apparently "consulting with his companions". In fact, although this is not explicitly stated, Sultan Ahmed is probably himself included, not only in the consulting but in the actions which result from it (ll. 2-13). His personal involvement in the attempt to bribe the Khan is implied in the poem at ll. 14-18, and also in the comment at 59b/12-15.
- [220] "geçürmeñ" is the archaic form of "geçürmeyiñ". See Elöve, para. 608, and cf. "yürüñ" at 67b/13.
- [221] Although DA's "huşuşa" makes just as good sense as HRL's "huşuş için müstakil", it looks as if what happened here was that the copyist of M accidentally omitted "içün müstakil", and the copyist of D (copying from M) rectified what he saw in front of him by emending "huşuş" to "huşuşa". The expression "müstakil adam" appears in all the MSS., in exactly parallel contexts, at 58a/16 and 74a/19.
- [222] See [180].
- [223] "diler şah olmağa": The use of the dative with "dilemek" is unusual.

- [224] يادشالو : The ش has apparently been omitted for the sake of the rhyme.
- [225] The temporal connotation of "olıcak" is quite out of place here. Even if the passage introducing Mehemmed Giray ("ol zamānda ... zübde-i erazil idi") is regarded as a parenthesis, the "göricek" in l.11 makes "olıcak" redundant.
- [226] Mehemmed Giray succeeded his father as Khan, reigning from 1514 to 1523. See IA, part. Giray (İnalçık), genealogical tree facing p. 788. The only ways I can see to make any sense out of "ol zamānda" in this context are to assume either (1): that it means Mehemmed Giray was with his father at that time, or (2): that it really refers forward to "göricek" in l.11.
- [227] "edeyüz": This example disproves Elöve's assertion (para. 643, n.1) that this form of the first person plural subjunctive, given by Deny, never existed!
- [228] "honey was eaten": Unfortunately, I have not been able to find any information about this "Tatar custom".
- [229] "we are sovereign monarchs": I think the "we" refers to the Ottoman Sultans, rather than meaning "you (Mehemmed Giray) and I", or "you (the Tatar Khans) and we (the Ottomans)". The last-mentioned alternative is, however, possible.
- [230] "fortresses" ("hişār" MDA): HRL's "vilāyet" ("regions") is equally possible. The latter would make a perfect echo of l.12, whereas the former is closer to Mehemmed Giray's actual request at ll.7-9.
- [231] يوامقى / يوايمقى / يوايمقى (occurring again at 57b/2) is an unsolved problem. It is obviously some kind of pejorative. As it occurs only in these two places, one supposes that it is a Crimean dialect word.

[232] Sa'ādet Giray succeeded his brother Mehemmed as Khan, reigning from 1524 to 1532. See İA, art. Giray (İnalçık), genealogical tree facing p.789.

[233] Şāhib Giray (MHRL) was another son of Mengli Giray, and ruled as Khan from 1532-1551 (same genealogical tree). It is fairly clear that Celālzāde did write "Şāhib", not "Sa'ādet", here, but it is extremely obvious that "Sa'ādet" was intended, not only from the use of the word "mezbur" (Şāhib Giray had not previously been mentioned), but also from the reappearance of "Sa'ādet" in all MSS. at 1.18. This is just another example of the absent-mindedness (due to old age?), which frequently shows itself in this work.

[235] "([for] he was at the edge of a river which they call the Özü)":

(1) The Özü is the Dnieper (see Redhouse¹, s.v. اوزی; İA, art. Kırım (İnalçık), p.752.

(2) For the form "sunuñ", see Elöve, para.249, and TS, s.h.v.

(3) The words, "Özü dërler bir sunuñ kenârında dururlar", are presumably a parenthetical explanation by Celālzāde to the reader, rather than part of the Khan's speech to his son. It would be absurd for the Khan to speak to his son of the Dnieper as "Özü dërler bir su", since it was the frontier of their territory, part and parcel of their lives. It also seems unlikely that Sa'ādet Giray would not know where his father's honoured guest was encamped, especially as Selīm was obviously not far from them.

[236] "cevāblarını", which I have rendered as "message", is a problem, because it is difficult to see what the Khan is replying to, as far as Selīm is concerned. Either Celālzāde has omitted something from his source (a proposal or request made by Selīm to the Khan?), or the Khan's action and message are being viewed as his "response" to Mehemmed Giray's hostile initiative against Selīm, or even as

his negative response to Ahmed's letter.

[237] "the bank on this side": i.e. from Celālzāde's viewpoint in Istanbul.

[238] طرفنه , meaning "ṭarafina", has to be pronounced "ṭarfina" here, on account of the metre. This particular abridgement appears to be common in poetry (see Sāmī, Kāmūs-i Türki, s.v. طرف).

[239] "for a moment": Although I have not found any dictionary justification for, or any parallel examples to support, this interpretation of "her nefes", to read it as "every moment" would make nonsense of the mişrā. The usage may be on the analogy of "hergiz", "always", which with negative verbs does mean "never". Or هر here may be a slip of the pen (on Celālzāde's part) for هر .

[240] For بالضروری , see [93]. Subsequent examples will not be separately noted.

[241] The chapter heading actually refers to events related in the immediately preceding section (57b/19-58a/17). Perhaps it was really intended to be placed a few lines earlier, after the poem? In the table of contents, at 28b/16-19, this heading is extended to include the mission of Sarıgürz, which does belong to Chapter Seven.

[242] "ki kıyāmetden nişān u 'alāmet idi": This earthquake came to be referred to as "kıyāmet-i şuğrā" or "küçük kıyāmet". See Danişmend, I, 416; Uzunçarşılı, OT, II, 229.

[243] For Sarıgürz, see İA, art. Sarı Kürz (Babinger), and SO, IV, 581, s.v. نور الدیہ افندی . صاری کرز . Celālzāde's statement that Sarıgürz was already kāzī-'asker at the time of this incident

conflicts with the statement found in both of the above works that he did not become kāzī-‘asker until 919, i.e. during Selīm's reign.

The expression علمای اعلام appears in Haim, s.v. علم and علماء, and is rendered "the distinguished Ulema".

[244] See [54] (referring to the corresponding place in the table of contents).

[245] "... şehzādeler hareketi etmekle": The "etmeğe" of ID^xHR looks like a slip of the pen on the part of Celālzāde. Cf. the parallel phrases, "... şehzādeler hareketi ile" at 29a/2 (the corresponding place in the table of contents) and "... şehzādeler hareket ve inkılāb etmekle" at 60b/1 (both in all MSS.).

[246] "by offering to the Tatar Khan [the chance of] receiving a bribe": this translation reflects the dictionary meaning of "irtişā", but it really seems more likely that Celālzāde is here using the word in the sense of (active) bribery. See [180] (49a/7).

[247] "Sultan Ahmed": The use of his name is so unnecessary and awkward here that one wonders whether the phrase, "Sultān Ahmed vilāyet-i Karamana ‘azīmet eyleyüb", was added by Celālzāde as an after-thought. (Perhaps, when he reached 60a/17, he realized that he had omitted to mention Ahmed's destination at this earlier point?)

[248] "ehālī" here seems to combine its meanings of "worthy" and "inhabitants". For "ehl" and "ehālī" used independently (i.e. not governing another noun) in the sense of "worthy", cf. these beyts from the unedited part of the Selīmname (98a/8-9 in MS. A):

<p>کلامنده ملاوت یوقه ادانی دنی لر اولدی اهل ایله معادل</p>	<p>اهالی بیرینه کیجدی ادانی یومه منصب لره یقدی ارادل</p>
---	--

Cf. also Laṭīfī, p. 68:

... منازل اعالی یرافاضل واهالی اولوب ...

- [249] " نوسند (nouhsind)" is given in T.X. Bianchi's Dictionnaire Turc-Francais (Paris, 1887) as the vulgar form of the Persian adjective " نخسند (noukhsend)". I have not been able to find either form in any other dictionary. The meanings given by Bianchi are: "pénétrant, qui a de la sagacité, ingénieux, habile, adroit, prévoyant".
- [250] "istiyenleri": It looks as if Celālzāde originally intended this as the object of the sentence. Then, when he superimposed "vücūdlarına" as the object, he neglected to make the necessary alteration of "istiyenleri" to "istiyenleriñ".
- [251] "naked": From the point of view both of sense and of rhyme (with "berī"), it looks as if عرى is to be read as an adjective "arī", derived from the Arabic root عرى. I have not been able to find such a form in any of the dictionaries which I have consulted.
- [252] "attached little importance to": See TS, s.v. sebük sallamak.
- [253] I have been obliged to adopt RL's "sanub" here, which makes perfect sense, as I cannot see what meaning the "salub" of the other MSS. could have.
- [254] This beyt is something of a problem. Assuming the "çeküb" of MDHRL to be the right reading, rather than A's "geçüb", I have read "el" as the object of both "çeküb" and "yudılar". The expressions "el çekmek" and "el yumak" are roughly synonymous in the sense of "to withdraw from, abandon", and both take the ablative. The extension of these expressions about hands to the arrow in the second maṣrāʿ presents difficulties, but if one concentrates on

the figurative connotation, i.e. of withdrawal, the simile is possible. A's "geçüb" provides an easier reading, because, being independent of "el", it would be carried over to the second mısrā' by itself. In the first mısrā' it would have the meaning of "vazgeçmek", but in the second it would presumably make the arrow pass through the shield. In one sense, the simile would thus be less appropriate, but this would be compensated for artistically by the pun on the two different meanings of "geçmek", and also by the appropriateness of the idea of the arrow penetrating through the shield to the idea of abandoning life, expressed in the first mısrā'.

[255] The word "torbalardan" appears to be performing two grammatical functions (those of the nominative and the ablative) simultaneously in this mısrā':

[256] For فونلر , cf. فوشخوولر at 47b/17, and [164].

[257] For مجلر , see TS, s.v. meçik.

[258] As the copyist of L has noticed, this mısrā' has one syllable too many, and this difficulty is presumably to be overcome, as he suggests, by running together the final vowel of "olmayınca" and the initial vowel of the next word. The copyist of L has evidently read the latter as "a'lā" (= "higher, highest") but the form of MDÄHR can also be interpreted as "i'lā", and this gives an easier reading, which I prefer. "a'lā" would be possible in the sense of "[anything] higher". For "gözetmek" in the meaning of "to look for, expect", see TS, s.v.

[259] "glory": L's "serif" provides a perfect grammatical parallel with "latif" in the next phrase, which the "şeref" of the other MSS. does not. My decision to adopt the latter was based on stemmatic

considerations and the principle of "difficilior lectio melior".

- [260] الامور مرهونة باوقاتها : This appears to be a frequently-occurring Arabic saying. See Lane, s.v. مرهون .
- [261] "particularly": for "hāṣṣa" used in this sense, cf. 49a/5, and see [179].
- [262] "Hānīden" HRL/"Hānīde" MDA: At the corresponding place in the table of contents (29a/7) all MSS. have the ablative, which in any case makes much the better sense.
- [263] افضال : Although "s" vocalization "ifzāl" is possible, I regard "efzāl" as more likely. Cf. the phrase, very similar to the one here, given by Steingass, s.v. ارباب : "arbābi faḏl u afzāl wa aṣḥābi 'ilm u kamāl".
- [264] "ātiyede": There does not appear to be any reason for the use of the feminine form "ātiye" here rather than the normal "ātī", unless the intention is that a word such as "eyyām" should be understood with it.
- [265] It is not clear where, at this stage, the high state officials were thinking of bringing Sultan Ahmed, i.e. to Istanbul or to Edirne. The same ambiguity exists at 64b/9 and 71b/9, but is resolved at 72a/5-6 (for which cf. 26a/5-6) in favour of Istanbul.
- [266] MDA's version (omitting "melāḥideniñ memlekete hücumu, bir taraftan") is not by any means impossible, but on the other hand the slipping of a copyist's eye from one word or phrase to another identical with it (as in "bir taraftan" here) is such a simple and common type of scribal error that I am much more inclined to regard MDA's omission in this light. In fact, there are examples in this text of the careless omission, in the MDA group, of a sequence of several words even without the presence of such a repeated word to

cause it (see 70b/1 and 84b/14, and the discussion of these cases in section IV of the introduction). The phrase "melāhideniñ memlekete hücumu", in connexion with "anları mecnūn u şeydā eyledi", is in keeping with "bu hādise-i ‘acībeniñ vukū‘undan serāsīme ü mest olub" at ll. 15-16. It is also significant that the word "melāhide", which here appears for the first time in Selīmname (ed.), occurs again on the very next page (64b/5), this time in all the MSS. I have noticed several instances of Celālzāde introducing a word for the first time in this text and then using it again shortly afterwards (e.g. "pelīd" and "Şeytānmerīd" at 72b/6, 8-9).

[267] "the southerly breeze": presumably because Celālzāde's viewpoint is Istanbul, and the troops, having crossed over from Gelibolu, were passing to the south of him.

[268] "iki hasretkeşīdeler": Sultan Ahmed and ‘Alī Pasha had both, it is implied, been longing for the opportunity of a meeting. The reason was that the aspirations, even the future security, of both men were dependent on each other. ‘Alī Pasha and the other high officials, certain that the accession of Selīm would mean their own ruin (25a/19- 25b/3), were desperately anxious to secure the throne for Ahmed. Ahmed, for his part, was relying on the support of the great men at the court, and especially of ‘Alī Pasha, who is described at 70a/5 as his "sedd-i sedīd", to bring about his accession.

[269] This beyt is something of a problem, as it seems to be incongruous with the tenor of the preceding beyts, which speak of the sacrifices and self-discipline required if one is to attain sovereignty. Assuming that, in this beyt, "dürr-i yetim" represents sovereignty, the implication of "‘akīm" would seem to be that even he who is prepared to dive down into the depths of the sea in search of it

will not find it. Perhaps, however, "akīm" is not to be taken literally; it may be being used hyperbolically in order to emphasize the difficulty of the quest.

[270] "proud": Not having been able to find "serkeşide" in any dictionary, I have assumed that it is being used as a synonym of "serkeş". "-keşide" has both active and passive meanings, and the former approximates, in compounds, to that of "-keş". Cf. "hasretkeş" in Redhouse² with الكميدة in Steingass, s.v. Celālzāde's "hasretkeşide" at 65a/4, which is also not given by Redhouse or Steingass, is obviously synonymous with "hasretkeş".

[270a] هو اييله : The و cannot be intended. For بيله, cf. هو اييله at 40b/10, and the discussion of this spelling in the introduction, p. 20.

[271] For this use of "göre", see [48]. Subsequent examples will not be separately noted.

[272] "because their rose ... thorny plant": This presumably means "because of the perniciousness of their intimate companions".

[273] "kendü ile olanların ekşeri piyāde ..." This is inconsistent with 64b/9-17, where we are told that 'Alī Pasha's force consisted of 4000 members of the standing cavalry and 4000 Janissaries.

[274] For "yortmak" in the sense of "koşmak, devamlı yol yürümek", see TS, s.v.

[275] "döymeyüb": See [116] (41a/11).

[276] For "göz karartmak" (which occurs again at 67b/17), see TS, s.v.

[277] "Gökhānı": This is probably to be identified with the "Gedik hanı" discussed by M.K. Özergin in his article Anadolu'da Selçuklu kervansarayları (TD, sayı 20), p.150. (Confusion could easily have arisen because of the visual similarity of كوك and كدك.) According to Özergin, Gedik hanı was on the Sivas-

Kayseri road. He conjectures that its actual location was nearer to Sivas than Kayseri. This would tally quite well with the letter of Sultan Ahmed, quoted by Ç. Uluçay in his article Yavuz Sultan Selim nasıl padişah oldu? (TD, sayı 9), p.72, in which the battle is said to have taken place at "Çubuk, near Sivas". (There is still a village called Cıbık, to the South-West of Sivas, about halfway between Direkli and Ağcakışla.) The question of the site of this battle is also discussed by H. Sohrweide in her article Der Sieg der Safaviden in Persien und seine Rückwirkungen (Der Islam, Band 41), p.154, n.382.

[278] The اورشودک of MDHR must be intended as "uruşduk". Cf. MDHR's اولتمک for "avlatmak" at 48a/10.

[279] Celālzāde's adjectival use of "hoşāmed" here appears to be irregular.

[279a] For a late sixteenth-century description of the nakāre/nakḳāre and the ṭabl (= davul), see Chalcondyle, quoted (in translation) by Uzunçarşılı (Saray, 278).

[280] "nor musketeers [drawn up]": It is clear from 1.7 that 'Alī Pasha did have musketeers with him. These would be the Janissaries who had been provided with horses (67a/3). But they presumably had no experience of using their muskets on horseback, nor were they drawn up in any sort of formation. Their effectiveness, therefore, must have been greatly reduced.

[281] I have not been able to find any dictionary justification for reading "arka vermek" as "to turn one's back on", but it is difficult to see what other meaning it could have here.

[282] In this difficult beyt, I think the "anı" refers to "başıñ", "your head", rather than to "cihān" in the preceding beyt, though

that is not impossible. The theme of the ultimate destiny of the head is taken up again in lines 13 and 15. The first mıṣrā' perhaps combines two meanings: (1) "If you rise up to a point from which you are able to see the world, and life upon it, as it really is" and (2) "if you become conceited [and think yourself immortal]". I cannot see what relevance "kelek" has in this beyt. If one takes "anı" as meaning "your head", the sense of "a bald patch" is also conceivably possible. One cannot avoid the suspicion that Celālzāde has here subordinated meaning to rhyme.

[282a] See TS, s.v. kef geçmek.

[283] As at 39b/8, it is difficult to see quite what is meant by "ma'kūd" here. Note that I has the much easier "mefkūd".

[284] For "doym" in an adjectival sense, see TS, s.v.

[285] Unfortunately, I have not been able to trace this ḥadīṣ.

[286] "It may be [so], because ...": This interpretation of "ola" is supported by the fact that MDAHR all have a punctuation mark between "idi" and "ola".

[288] See [21].

[289] Cf. the corresponding part of the chapter heading in the table of contents (29a/11-12), where the causation of the battle is ascribed simply to the will of God. See [56].

[290] MDA's sizeable omission at the top of 70b makes nonsense of the sentence, especially of the على الخصوص at 70a/19. What I conjecture happened here was that, in the exemplar from which

the copyist of M was working (probably Celālzāde's own MS.), the word عكر was at the end of a line, and the لرول (or لرل) belonging to خارجی was at the beginning of the next line but one, and the copyist accidentally missed out a whole line, with the result that the لرول became attached to the عكر. Passages which provide a useful parallel with this sentence as it appears in HRL are 63a/2-6 and 77b/4-6. In the latter passage, note particularly the use (as at 70a/19) of "üzerinde" in the sense of [troops] "with" or "at the command of" someone. Other examples of this are at 72a/17, 19. The phrase "asker-i hürşidfer" occurs again, in all MSS., at 83b/13.

[291] For "bībāk" in the sense of "unwary", see Sāmī, Ḳāmūs-i Türki, and Şalāḫī, Ḳāmūs-i 'Cemānī, s.v.

[292] "vāki oldı" could here mean "there occurred", but in view of the several examples already noted (22a/7, 39a/14, 53a/7, 70a/5) in which "vāki olmak" is clearly used in the sense of "to become", I think "he became" is the more likely interpretation.

[293] "as has been related above": i.e. briefly at 26a/8-11. But that earlier account gives the impression that, as soon as they learnt of Selīm's approach, the high officials persuaded Bāyezīd to leave Edirne for Istanbul. There is no mention of the discussions reported here, of the conflicting proposals put forward, of Bāyezīd's declaration of his intention to abdicate, and of his making all the viziers, high officials and emīrs take oaths to bring about Aḫmed's accession.

[294] "cümle Rüméliniñ sipehsālārları": The "sipehsālārı" of MDAHR must surely be a mistake arising from confusion between the "lār" which is part of the word and the "lar" which is the plural suffix. Cf.

the almost identical phrase at 74a/14, where HRL have the form "sipeksälârları". The term seems to mean "sancakbeğis" here (cf. 25b/14-15, 74b/18 - 75a/1). Since the term "ümerâ" at 71b/16, 19 also refers to the sancakbeğis, it appears that, according to Celâlzâde, they played a considerable role in the attempt to secure Ahmed's accession.

[295] The subject of "dīvān edüb" and the possessors of "tedbîr ü ittifâkları" are not clear. The sipeksälârs are the last people mentioned, but although they might, on this exceptional occasion, have been invited to attend, only the Sultan or the Grand Vizier could actually have convened the meeting, and all the regular members of the Dīvān would also have been present.

[296] i.e. Hersekzâde Ahmed Pasha, raised to the Grand Vizierate for the third time on the death of 'Alî Pasha (Danişmend, I, 420; Uzunçarşılı, OT, II, 236, where his opposition to the plan to make Ahmed the sovereign, and his alternative proposal, are also mentioned). It is odd that Celâlzâde does not give his name.

[297] For the expression سپهسالار, see Wehr, s.v. kilâ.

[298] "they": Grammatically, Bāyezîd appears to be the subject of "Sultān Ahmedi ... getürüb", but in all the previous instances where this plan has been mentioned (except at 26a/5-6, where again there is ambiguity), it is the high state officials (sometimes together with the emîrs) who are going to be doing the "bringing" (see 64a/16-17, 64b/8-9, 71b/8-9). And at 71b/18, in his speech to the ümerâ [and the high state officials?], Bāyezîd has expressly ordered them to "make the necessary arrangements" for Ahmed's accession.

[299] "he should attack Sultan Selîm ...": Cf. the altered plan at 75a/1-4, of making Ahmed ser'asker and sending him against Selîm.

[300] "sene seb' 'asr ve tis'ami'e evâhirinde ki âhir-i Rebî'eyn idi":

There is considerable confusion here. The "evāḥir" ("latter part") of a year could not include the month of Rebī' ūl-āḥir, which is only the fourth of the twelve months. And the other meaning of "Rebī' ūl-āḥir", "autumn", is not appropriate to the evāḥir of 917, since that year ended on 18th March 1512 of the Christian calendar. As the battle between Selīm and his father, which occurred soon after Bāyezīd's departure from Edirne, took place in the early part of Cumādā 'l-ūlā (Danişmend, I, 421; Uzunçarşılı, CT, II, 237), it looks as if Celālzāde intended the month of Rebī' ūl-āḥir. (Note also that Uzunçarşılı (op. cit., 236) says that it was upon hearing the news of the deaths of 'Alī Pasha and Şehzāde Şehinşāh that Bāyezīd left Edirne; and Danişmend (I, 420) places both these deaths in the month of Rebī' ūl-āḥir.) Possible explanations of the confusion in Celālzāde's expression are: (1) that he intended to say "the evāḥir of Rebī' ūl-āḥir," but put the "evāḥir" in the wrong place and did not properly correct himself; or (2) that "evāḥir" here is simply intended as some kind of pun on "āḥir".

[301] Cf. the different account given, at 26a/11-16, of the circumstances of Bāyezīd's departure from Edirne, and see [42] (latter part).

[302] "thirty thousand troops": Cf. 25b/12-13, where Bāyezīd's viziers tell him that, when Selīm crossed the Danube into Rūmēli, "more than fifty thousand troops collected around him".

[303] The و before کارزار cannot have been intended; presumably it was a slip of the pen on the part of Celālzāde. It is odd that none of the copyists has removed it.

[304] i.e. at 26a/16- 27a/8. See [43] (latter part).

[305] For دو, in the substantival sense of "doğruluk", see Sāmī, Kāmūs-i Türkī, s.v. This interpretation seems to me more likely than "şıdık-ı rēst" (IDN).

[306] See [24]. While the expression "naşş-ı sa'ādeteser" indicates that Celālzāde was aware of the Kur'ānic origin of this saying, "demişler" on its own seems an unusually casual way in which to introduce something said by God. So perhaps "demişler" does not mean "[God] said," but simply "they [i.e. people in general] have said". Taken in this way, it would be acting as a bridge between the suggestion of "naşş" and the actual saying, which is a Turkish paraphrase of the naşş.

[307] The passage 73a/1-5 is parallel in tenor with that at 24a/6 - 24b/1.

[308] "... from among the descendants of the sultans of the Persians": Cf. 33b/10-13.

[309] "Çünkü ihtiyārlarıyla ceng ü harb oldu ...": What Celālzāde seems to be saying here is: "Since the war and battle came about by the free will of [Sultan Selīm]..." In other words, he is apparently pretending, if only for a moment, to accept the contention which, in actual fact, he is seeking to refute. If this exists as a rhetorical device in Turkish (I have not come across any other examples), it does not work in English, and I have been obliged to say "If the war and battle had come about ..." in the translation. Celālzāde's argument here seems to be that, if Selīm had wanted a battle, his supporters would have thrown themselves wholeheartedly into the fight, and there would inevitably have been some famous people among the casualties. The implied fact that no famous person was killed proved that Selīm's supporters offered

no resistance, and this must be because they received no encouragement from him.

[310] "her emriñ vücûda galmesi bir vakte merhûn": This is a Turkish paraphrase of الامور مرهونة باوقاتها (see 62b/17, [260]).

[311] See [45].

[312] This passage (73a/18 - 73b/5), relating Selîm's withdrawal from the battlefield and his setting out, from Ahyolu, for Kaffa, is parallel to 26b/17 - 27a/3. In view of "hengāme büyüüb" at 26b/18, it is tempting to conjecture that "ulaşub" at 73b/1, which is a slight problem, is a misreading of "ulalub" (cf. "fitne ü fesād ulalub" at 49a/10).

[313] مضرت یادماه . همت آشیاه : This has to be read as if it were dative, even though the *v* is not vowelled in any of the MSS.

[314] "cümle Rümeli sipahcâları 'atebe-i 'ālemmedāra hāzır olub": Cf. 71b/7, and see [294].

[315] "muḡaddemā vaki' olan ārā-i mefsedetintimāları": The reference is to 71b/8-9 and 72a/2-7.

[316] "[his] former injunction": i.e. to bring about Aḡmed's accession (71b/18).

[317] غیر واقع "false" (AL): This reading seems to me much more likely than the غیری واقع of MDHR. If one were to adopt the latter (and the stemna indeed suggests that that is what Celālzāde actually wrote), the whole phrase could be read as "thinking that [something] else might suddenly happen", but the occurrence of

غیر واقع in a very similar context later on in the Selîmnāme strongly suggests that this is what Celālzāde intended here. The

passage for comparison occurs at f.90a of MS.A, and relates to the occasion of Sultan Ahmed's receiving forged letters purporting to come from the leaders of the standing army. When the letters arrive, some of his companions say:

امتالدر بو مکتوبلر غیر واقع اولوب سزی ایلتک ایچوره. بهانه اتمش اوله

Ahmed replies:

واقعا محتلدركه صحیح اوله بائزدر — قییم اولوب غیر واقع اوله

MS. M also has واقع غیر both times; I have not been able to check the passage in the other MSS.

[318] For "teherrükāt" in the sense of "precious gifts", see Şalāḫī, Ḥāmūs-i 'Osmanī, s.v. تبرک . And cf. Haim, s.v. تبرک : "a gift or present looked upon as bringing good luck."

[319] The phrase لا عینه رأت ولا اذنه — سمعت occurs frequently in hadīses. See Wensinck, Concordance, s.v. عینه and اذنه .

[320] "they would make him ser'asker ..." This is a change of plan compared with 72a/5-7, where the intention was that Ahmed should become the sovereign immediately, and in that capacity lead an army against Selīm.

[321] "whose opinions were ignorant": reading بو جهل as the shortened form of ابو جهل (see Steingass, s.v. ابو جهل), and آرا as the plural of رأى .

[322] "the works, events [and] acts": Although no MS. has it, it seems to me that Celalzade must have intended a و before افعال .

[323] "who closes his eyes against": For a parallel example of "göz yummak" with the ablative, see 65a/9.

[324] "[that man] is under an obligation": an alternative interpretation of "minnetidir" would be "it is His [i.e. God's] gracious favour".

[325] "merhūn olan umūr": Another echo of الامور مرهونة باوقاتها (62b/17, [260]).

- [326] The only meaning which I have been able to find in dictionaries for "şifāpezīr" is "curable", which clearly will not fit here. Since "-pezīr" can mean "having, endowed with" (Steingass, s.v.), it is easy to see how "şifāpezīr" could also be used in the sense of "having healing power".
- [327] "berāyā": For a discussion of the meaning of this term, see Heyd, Ottoman Documents, p.50, n.4. He thinks it is probably "just a rhyming synonym of re'āyā without any special signification".
- [328] The ترفيه (in some MSS. it could be ترفیه) of all MSS. is an obvious error for ترفیه (terfih). Once again, it presumably represents a slip of the pen on Celālzāde's part, and once again it is curious that none of the copyists rectified it.
- [329] For "tarabefzūn" as an epithet of Trabzon, see 28a/12-13, 38b/12-19.
- [330] "the disasters which had just recently occurred": i.e. the defeats and deaths of Karagöz Pasha and 'Alī Pasha. For the whole sentence, cf. 70a/18 - 70b/13.
- [331] Letting the tail of one's turban hang down was a practice of the 'ulemā and members of the ṭarīkats (see Pakalın, s.v. Taylasan). What Celālzāde seems to mean by this beyt is: "If you are a Ṣūfī, there is no need to make your turban-tail long in order to show this; for the quality of a person is revealed by what he says [and not by any outward symbols]."
- [332] "In this matter, allies are necessary": This is a reference to the rôle which the Janissaries were to play in preventing the "evil acts" of Ahmed's supporters from coming to pass. R's variant at 76a/18-19 and that of RL at 76b/1-2 are interesting in that they seem to indicate disapproval of Celālzāde's theology!

[333] "possessors [of Divine gifts?]" : I have not been able to find any evidence that "mālik" (on its own) has any special significance as a Şūfī term.

[334] "ascetics who live in dervish monasteries and hermit cells": This seems inconsistent with their being "among" the Janissaries (1.4). In fact, the whole passage appears highly exaggerated. The connexion of the Janissaries with the Bektāşī order is well known (Gibb-Bowen, I, 63-66; Uzunçarşılı, Kapukulu Ocakları, I, 147-150), but references to dervishes actually living in the Janissary barracks appear to be few. Both Gibb-Bowen (op. cit., 65) and Uzunçarşılı (op. cit., 159-60) cite D'Ohsson's account of how, after the official affiliation of the Bektāşī order to the 99th orta of the Cemā'at in 1591, eight Bektāşī dervishes were lodged in the oda of that company. Uzunçarşılı's other two references on this point (p. 159, n.6), though vaguer, are also interesting. On the subject of "learned men" in the Janissary corps (11. 4-5), Uzunçarşılı's section headed "Yeniçeriler arasındaki talebelerle müderris ve şairler (op. cit., 345-8) is illuminating.

[335] "vakt-i 'işā": This is defined by Wensinck in EI¹, art. Mikāt, as "from the time when the red twilight has disappeared till when a third, or half, of the night has passed, or till daybreak". In practice, in Turkey today it is about two hours after dusk.

[336] "lodgings": for "yatak" in this sense, see Kadri, s.v. The form طراقمز (turakımız) for طراغمز is unusual.

[337] "Sultān Ahmed_iñ bir lalası": Celālzāde gives the impression of not knowing whether or not this was the same lala, i.e. Yularkısdı Sinān Pasha, who had figured prominently in the events related at 55b/4 - 56a/13. In fact, it was (see Tansel, Bâyezit, p. 289).

[338] "yarak ve yasakları": See TS, s.v. yarak yasak.

Cf. also the following example cited in TS, s.v.
buakmak (2nd. sense):

"Şehre münâdiler

bırağup ahali-i Kûfe yarağ u yasak dakınmasunlar deyü yasağ etti".

[339] For "seğirdim salmak", see TS, s.v.

[340] For "seğirtmek", see TS, s.v.

[340a] "who is called ...": For "diyen" in this sense, see TS, s.h.v.

[341] For "eren" in the sense of "hero", see TS, s.v.

[342] "the Night of Power": i.e. the ليلة القدر which forms the subject of Sūra 97 of the Kur'an. For a discussion of the significance of the term, see Sale's note on the sūra in his translation.

[343] For "oturmak" in the sense of "sâkinleşmek", see TS, s.v.

[344] "mukaddemâ Karaman hâkimi olub vefât eden karındaşı Sultân Cihânşâhiñ oğlı Sultân Mehemmedi ..." Oransay (Kim Kimdi, I) has no entry "Cihanşah" at all. In his entry "Şehzade Şehinşah" (pp. 278-9), he says that Bâyezîd's son of that name was governor of Konya [i.e. of Karaman province] for about thirty years, had a son called Mehmed (see separate entry on him on p.212), and died in 917/1511. In other words, the şehzâde whom Celâlzâde here calls Cihânşâh must be identical with Şehinşâh. Dr. R.C. Repp has kindly drawn my attention to a passage in 'Atâ'î (p. 121, ll. 5-7 of the article headed (الولى عبد الرحمن بن مصطفى), referring to the death of "Şehzâde Cihânşâh bin Bâyezîd Han, emîr-i livâ-yı Karaman", at the end of the year "tokuz yüz on". Dr. Repp informs me that it is a fairly common error in the published text of 'Atâ'î for the unit figure of a date to be omitted, and this is probably the explanation of the apparent discrepancy of seven years between the dates given by 'Atâ'î and Oransay. An additional

piece of information linking the two accounts is that in both, the prince's body is brought from Konya to Bursa for burial.

[345] The English equivalents given for the musical instruments mentioned here are approximate only.

[346] "dazzled": reading میرا as the verbal noun میرا, not the adjective میرا.

[347] For "arās", which is not present in MDA, cf. 65b/7.

[348] For "icrū girmek", cf. 56b/5-6, and [397].

[349] For "söyle ki" with the subjunctive in an apparently conditional sense, cf. 55b/15, and see [216].

[350] "Yeniçeri yayabашlarından": The yayabaşıs were the orta commanders of the Cemā'at ortas. See Uzunçarşılı, Kapukulu Ocakları, I, 214-6.

[351] "take refuge": For "düşmek" in this meaning, see TS, s.v., 9th sense. I cannot see what meaning the دو شوب of HRL (whether read as "düşünüb" or as "döşenüb") could have here. This is the only instance in the whole of Selimname (ed.) in which HRL are definitely wrong against MDA.

[352] "their mosque": This could not be the Orta Cāmi'i, which was not built until the reign of Süleymān (Uzunçarşılı, Kapukulu Ocakları, I, 251). Cf. the documents cited by C. Uluçay, in Yavuz Sultan Selim nasıl padişah oldu?, TD, cilt VIII, pp.185-6, one of which says that Korkud "Yeniçeri mescidinde kondu", while the other says "yeniçeri odaları yanında bir mescide nüzul ettiler".

[352a] "Korkud Hanīye" This is probably the same as the work mentioned in İA, art. Korkut (Gökbilgin), as "Korkudīye" or "Fetāvā-i Korkudhānīye", with a reference to Kaşf al-zunūn.

- [353] "there is no fault in it": An alternative interpretation of "aña yokdur bahāne" would be: "there is no excuse against [i.e. for not accepting] it".
- [354] "a ferocious beast of prey": reading the last two words of the miṣrā' as "derende seb'in". The teṣdīd of AL is perhaps only for the metre? The form سَبْع as an alternative to سَبْع is given by Hava and Wehr.
- [355] "def'a-i sāniyede": The "first time" was that related at 59b/4-6.
- [356] "surface": The صفحه of HRL is impossible here, and I assume that the صفحه of DA represents Celālzāde's real intention.
- [357] "loved": RL's "mergūb", "desired", "longed for", gives a considerably easier reading.
- [358] Grammatically, MDA's "hem'inān" is a better parallel with "piṣvā" than HRL's "hem'inānī", but the extra syllable of the latter is required by the metre.
- [359] "knocking its face against": This beyt is an example of the poetic device known as "hüsn-i ta'līl" (Gibb, HCP, I, 113), as is also 1.4. In the present case, the meaning depends on the double meaning (ihām: Gibb, loc. cit.) of "yüz urmak", the literal one given in the translation and the figurative ones of "to have recourse to" or "to prostrate oneself", for which see [3], s.v.
- [360] "his soul": Alternatively, "revān" may be intended in the adjectival sense of "going", "moving along". Or quite probably, this is another example of ihām, with both meanings included. MDA's version with "ve" is impossible.
- [361] From the point of view of rhyme, one is tempted to take the ی of کامرانی as the Turkish possessive or accusative suffix,

- but either of these interpretations would involve reading "kāmrān" as qualifying "baht", which seems semantically unlikely.
- [362] "flooding it with light"... "differentiating them with brightness": The adjectival compounds "ziyāgark" and "nūrfark" appear to be being used proleptically.
- [363] Yeñibağçe; I have not been able to discover the exact location of this place (which Danişmend (I, index s.v. Yeni-Bahçe) describes as "İstanbul'da semt", but see İA, art. İstanbul ("Coğrafi Giriş": Darkot), pp. 1137-8, where there is mention of a valley called Yeni-Bahçe, along the line of which the modern Vatan Caddesi runs. The place referred to by Celālzāde appears, therefore, to be somewhere between Topkapı and Aksaray.
- [364] "[and] the cavalry": "sipāh" must mean "cavalry" here, because of "süvār oldı". The remainder of the poem seems to be a series of epithets describing these sipāh, leaving the "erbāb-ı dīvān" of the first mıṣrā' strangely isolated.
- [365] "Cem ü Cemşīd": This is very odd, since these are two forms of the same name, and in connexion with names such as "Ferīdūn", "Kubād", "İskender", etc., they clearly refer to the famous legendary Persian king who was known by them, i.e. to a single individual.
- [366] "rezmīn": MDA's "Rūmuñ" is equally possible as far as the first mıṣrā' is concerned, but less likely with the "keyānı" of the second mıṣrā'.
- [367] "lions and wolves": If this is the right interpretation, the spelling كورك of the Persian "gūrg" is unusual. Alternatively, MDA's version could be read as "lion[s] of Timur", كورکاه (= "son-in-law") being his laqab, but this seems a less likely reading.
- [368] The ازدر of MİR is probably intended as ازدر . While "ezder"

("worthy, suitable") is by no means impossible in the context, "ejder" is an obvious match with "semender", and therefore much more likely.

[369] "the chosen city": Without being able to find any dictionary justification for it, I have supposed "dergüzīn" to be analogous to "Der'alīye" (see Redhouse²), which is an epithet of Istanbul (Sāmī, Ḳāmūs-i Tūrki, s.v. دَر). This is the only way I can see to make any sense of the beyt at all.

[370] See [121].

[371] "the Jews": "Yahūdā" actually means "Judah". It looks as if Celālzāde has added an | to یود just for the sake of a rhyme with نمارا.

[372] The pattern of variants here is particularly interesting, and significant from the point of view of the relationship between the MSS. It seems to me fairly clear that what happened was as follows. The copyist of M did not recognize اصحا as اصحًا (aṣḥḥā, "the healthy"), but thought it was erroneous for اصحاب. Someone subsequently reading M assumed that a word like م had been omitted, and wrote it in. Later, the copyist of D, using M as his exemplar, incorporated م into his text, and of course it reappeared in A. Cf. section IV of the introduction.

[373] For the prayer, "Yarıciñ Allah", see the examples in TS, s.v. yarıcı.

[374] As MDA's ظلام is less common (in the sense of "oppression") than HRL's ظلم, it is perhaps more likely to be the original reading. MHR's ظلالترنی for ضلالترنی must be an error.

[375] "the Bāb-ı Hümāyūn": i.e. the outermost gate of the palace. There seems to be an inconsistency between this and 1.5, which suggests that the soldiers had come right up to the door of the Dīvān (in the second court).

[376] "the eighth day of Şafer of the year 918, which was a Saturday":
In fact, 8th Şafer of that year was a Sunday. Cf. 85a/6, where, in Nihānī's kaşīde, the date of Selīm's accession is given as Saturday, 7th Şafer. Danişmend, discussing the confusion of the sources on this point, says that, as there is general agreement that the accession took place on a Saturday, the correct date is probably 7th Şafer (I, 424).

[377] For çetr, see Pakalın, s.v.: "Eskiðen padişahların başları üzerinde tutulan zinetli gölgelik..." Interestingly enough, he also says: "Osmanlılarda çetr'in kullanıldığı hakkında şimdilik kuvvetli mehazlardan mahrumuz".

[378] I have not been able to find any other references to the Janissaries' "avlu". The impression given here is that they drew themselves up in such a way as to create a space like a courtyard for the 'alem mehterleri to perform in.

[379] "'alem mehterleri": This must be equivalent to "mehterān-ı taht u 'alem", for which see [72]. It is interesting that only the copyist of L appears to have recognized the word "şane".

[380] For "Jam's cup", see Gibb, HOP, II, 71, n.1.

[381] "happiness": an alternative reading of "behre" would be "a share" [i.e. of the "şafālar"].

[382] "Yūnus Ağa, the Ağa of the Janissaries": almost certainly the Yūnus who eventually became Selīm's Grand Vizier. See Tāib, p.22, art. يونس إغا, and Uzunçarşılı, OT, II, p.533, and cf. SO, IV, 677, which says he was Sekbānbaşı in Pāyezīd's reign.

[383] The use of the word "lala" here is interesting. Pāyezīd's situation was perhaps looked on as analogous with that of a şehzāde? "Lala" was also a term applied to Grand Viziers (see Pakalın and Özön, s.v.).

- [384] "Mevlānā Nihānī" was a müderriş who died in 926. See Mecdī, 421, s.v. مولانا نھانی ; SO, IV, 596, s.v. نھانی چلبی .
- [385] The metre of the kaşide is remel. The vowel of the کہ in the first mışrā' has to be elided.
- [386] "the seventh of the month of Şafer, a Saturday": See [376].
- [387] In the form in which it appears in all the MSS., the chronogram works out at 922, i.e. 4 too much. The final ر of الیہ has to be changed to ل in order to make the total right. (I am indebted to Prof. A. N. Tarlan for pointing out to me this solution.) The version of the same chronogram given by Tansel (Selim, p.1, n.2) is even more faulty, as it has عدلیہ instead of عدللہ .
- [388] For documentary evidence as to the place of Bāyezīd's death, see M.C.Ş. Tekindağ, Bayezid'in Ölümü meselesi, TD, sayı 24, p.10, n.39.
- [389] It is interesting that L gives a different date for Bāyezīd's death from that given by the other MSS. Both the 11th and the 17th of Rebī' ūl-evvel are among the dates given by Danişmend (II, 1), but Tekindağ (loc. cit.) cites documentary evidence that it was the 25th of that month.
- [390] "the Inaccessible": For this interpretation of العظیم , see EI², art. Al-Asmā al-Ḥusnā.
- [391] Kur'ān, 2, v.156.
- [392] L's addition of "ile" gives a somewhat easier reading.
- [393] For MDAHR's spelling بمزخوہلر , see [164] (47b/17). For this "accepted custom", see Hasluck, Christianity and Islam under the Sultans (Oxford, 1929), I, 258.
- [394] "Fütūḥbaḡs" is probably a reference to the belief that the pious deceased could effectively intercede for those still on earth. See Hasluck, op. cit., 257-8.