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STUDIES ON NAHJU'L-FARĀDIS: A METHOD FOR TURKIC HISTORICAL DIALECTOLOGY

by

OSMAN NEDIM TUNA

A dissertation submitted in partial fulfillment

of the requirements for the degree of

DOCTOR OF PHILOSOPHY

UNIVERSITY OF WASHINGTON

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Approved by Richard Taupe
(Chairman of Supervisory Committee)

Department Asian Languages and Literature
(Departmental Faculty sponsoring candidate)

Date November 20, 1968

UNIVERSITY OF WASHINGTON

Date: September 16, 1968

We have carefully read the dissertation entitled Studies on Nahju'l-Faradis: A Method for Turkic Historical Dialectology submitted by Osman Nedim Tuna in partial fulfillment of the requirements of the degree of Doctor of Philosophy and recommend its acceptance. In support of this recommendation we present the following joint statement of evaluation to be filed with the dissertation.

Mr. Tuna's dissertation is a serious, scholarly work. The first part, about seventy printed pages, is a reproduction of an ancient Turkish text of the 14th century. This is followed by a Romanized transcription of the whole text. As to the transcription, it is a scholarly achievement in itself. Anyone who is familiar with the Arabic alphabet knows how ambiguous some forms become in that writing. It is easy to substitute Roman letters for Arabic letters, but it is often very difficult to find the correct reading of the letters concerned. Mr. Tuna's transcription is more than the rendition of the text in Roman writing. It also gives a clearer picture of the pronunciation which he has also established by comparing forms with back vowels with those having front vowels. The text and the transcription are followed by very precise philological translation, which in the opinion of the committee needs only some improvement of style. Otherwise, it is ready and will not need more than a few minor changes. The text and the translation are followed by grammatical and philological notes in which all the linguistically relevant forms are discussed and compared with their equivalents in other sources and in the now existing Turkic languages. Finally, an index of proper names is attached. The text is a history of Mohammed and his first followers and contains numerous proper names, most of which Mr. Tuna has successfully identified with real historical persons. The text contains numerous passages in the Arabic language, quotations from the Koran and words ascribed to some historical characters mentioned in the text. Thus, Mr. Tuna has also demonstrated that he has an excellent knowledge of Arabic. The committee feels certain that this dissertation will be a serious, scholarly contribution which deserves to be published in the nearest future.

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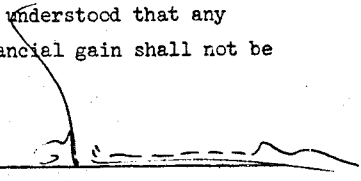
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TABLE OF CONTENTS

LIST OF TABLES iii

PREFACE iv

0. INTRODUCTION 1

PART ONE: METHODS FOR THE EVALUATION OF THE LINGUISTIC DATA

1. Orthography of Yeni Cami Manuscript 22

2. Problems of Determining Phonetic Values from the Orthography 45

3. Method for Determining the Phonological Values from the Orthography 47

4. Problems Related to the Heterogeneous Data of a Historical Turkic Manuscript 56

5. Method for Isolating the Linguistic Properties of the Author's Dialect from the Data of a Historical Turkic Manuscript 59

6. Author's Dialect 102

PART TWO: TEXT, TRANSLATION AND INDICES

Transcription 110

Translation 158

Footnotes 217

Analytic Index 232

Index of Proper Names 405

Index of Supplementary Words 432

BIBLIOGRAPHY 442

LIST OF TABLES

VOWELS 102
CONSONANTS 103
MEDIAL CLUSTERS 104
MORPHOLOGY 105
PERSONAL PRONOUNS 106
REFLEXIVE PRONOUNS 107

Preface

I pursued my studies on the subject with the highest scholarly freedom which allowed me to develop my ideas in the best way I could. It is a distinct pleasure for me to thank my advisor Prof.Em. Nicholas N. Poppe for the guidance of this dissertation and the improvements of the style that he made in part of the translation of the sample text. I wish to record here my gratitude to him for his kindness, patience and encouragements during the time of my studies at the University of Washington.

Being deprived of the facilities that a native English speaker possesses, I was helped by several of my friends in the Inner Asia Colloquium. My thanks are due to those who gave their time , when I needed assistance. My special thanks to my friend and gifted student Mr.David B. T. Aikman,M.A., for the language of the entire manuscript was checked and improved in style by him.I am grateful to my student Mrs.Sen,M.A.,who kindly made the first check of the translation of the sample text.

I wish also to thank Prof.T.Wylie who lent his typewriter and allowed me to use it for months; Mrs. Mahr,the able secretary of the Inner Asia Colloquium,who typed expertly the parts which covers the translation of the text.

It is a pleasant duty for me to mention the name of Mrs.William Street who,from Turkey sent me several books related to Nahju'l-Faradis and this study when she was in that country leading a paleontological expedition on behalf of the Museum of Natural History,in New York.

In case its omission should be taken for deliberate, the usual caveat ought to be made about the final responsibility for this work. Which said errors and shortcomings are to be laid at my door alone.

0. INTRODUCTION

0.1. During the last 50 years Turcology has advanced greatly. However, in comparison with the achievements obtained in the other philologies, the results of progress in this particular field,cannot be considered as successful as they might have been. This is especially so, when we think that these 50 years were preceded by a period of about another 50 years,in which flourished those scholars who were , at the same time, first hand material collectors,discoverers,decipherers,interpreters and, the establishers of the fundamental methods. In other words, they were the founders of the field. To show the difference in the qualities of the past and the present,it is necessary to admit that, even a short historical text which was read by these masters in a glance would have baffled a large number of their not-too-distant followers who now occupy chairs as Turcology professors in the respected universities of several countries. On the other hand,to be just,we must also add that, Turcology was not then as immense a field of philology as it is now. This essential development has generated branch specialists,the majority of them perhaps for the practical reasons, happen to prefer to deal with the modern languages rather than the historical ones. Consequently, important contributions made to the field within the last two decades, appear mostly in the subjects related to the modern period of the Turkic languages.

Although only a few of them can be regarded as good, presently we have dictionaries for every single Turkic language, even sometimes more than one for each. And yet,we do not have a new comparative dictionary. In

spite of some of its erroneous entries and its modest title, the Radloff Dictionary is still unsurpassed. The number of the published texts belonging to different periods of the Turkic languages has been increased. However, manuscripts whose faccimiles,transcriptions or critical editions have been made, represent a very small portion of these publications, and in comparison with the number of the existing historical materials are extremely diffuse. We now have better linguistic methods which can be employed for a new classification of the Turkic languages; and yet, except for some of them , we do not have a sufficient amount of phonetical text materials as a basis for further work. Only with the completion of this kind of data could we overcome the difficulties arising in the recently created written languages, some of which are artificial and others of which are dialects raised to the language level after being given different alphabets as their own. Along with them, there are written languages with long traditions as well as languages which are known to us through phonetic texts. However, even in the newest classification attempts, all of these categories have been treated equally and put together in a single chart. It is for this reason that the rather frequent publication of descriptive grammars - albeit they increased our knowledge of the Turkic languages in many aspects - has remained unable to correct the problems of classification. After more than thirty attempts at descriptions, we have now a better general picture of the modern Turkic languages, no matter how many methodological problems these attempts may contain.

However, the chart mentioned above suffers greatly, especially in the matters belonging to Middle Turkic period because of the domination of labels, and historical terms, for example Khwarezmian , Ottoman , Chaghatay

etc.,some are simply out political labels, and others of which are ethnical in origin. Unfortunately all of them lack the necessary precision for the purpose for which they were employed. In fact there is an essential difference between the methods used in the same scheme for describing the distinctive features of the languages within the periods Middle and Modern Turkic.Contrasts of single or combined features as the characteristic elements of the Middle Turkic languages have never yet been given.(See the related discussions in Part I,Section 4).On the other hand, the methods of modern linguistics are now being used by some scholars for the Modern Turkic languages.Sketches related to the classification of the latter,are already available in recent publications.

The origin of the present views about Middle Turkic languages and their relative lack of clarity may have been a result of appropriation of historical names by the early scholars. The same views could also have been due to the use of the independent grammars,each based on a single historical manuscript which was erroneously believed to contain homogenous linguistic material. The fact is that the names of the historical Turkic languages existed long before even Turcology came into being as a field of philology, and very few of the manuscripts represent the dialect of their authors. (See:Part I,Section 4).Consequently, to use such present knowledge as the classification chart might provide for the correct transcription of a historical text is futile,beyond certain limits.To describe the relationship of the phonological reconstruction of a historical text according to the present classification, we can say that ,if we had a better classification chart we would have better text-reconstructions.On the other hand, it is equally obvious that if we had better reconstructed texts, we would have a better classification. As a result,we have to turn back to the point where

we started and try to understand what a text can give us for future studies, which ultimately will equip us with a description of the relationships of the present and past dialects. For this,the focal point of the method which will be applied to reconstruct the author's dialect,has to be based solely upon the data that the text under investigation can offer. In the course of study we can use the knowledge of comparative Turkic languages to list the possibilities for "reading" and for the necessary adjustments of the values according to the main principles of Turkic phonology. However beyond that we have to be extremely cautious because if we fail in the employment of this knowledge we will fall unavoidably into the same cirle of misconstruction and misclassification.

0.2 The present study therefore,is not a traditional representation of the linguistic data of a historical text. For the first time in Turcology, the philological problems of a manuscript were discussed here by a method which I specifically devised to eliminate alien linguistic elements of the author's dialect. This method also reveals the weak points of current reconstruction methods which deal with nothing else but the correct reading of texts. In the given statements ,I used the word dialect in its largest sense to signify a generalization . It includes at the same time sub-dialects, dialects,main dialects and languages.

The main objectives and the parts of the study are:

1. To give a complete analysis of the linguistic data of Nahju'l-Farādis (a mid-fourteen century Khwārezmian Turkish text) on the basis of Yeni Cami Manuscript.
2. To determine the linguistic properties of the author's dialect through the application of a method developed for the reconstruction of the

historical dialects.

3°. To transcribe that portion of the text which contains the most prominent linguistic features in the highest percentage. This sample , will at the same time demonstrate the results of the criteria used for the transcription.

4°. Translation of the above mentioned sample text.

5°. Annotations.

6°. Index of proper names.

7°. Analytic Index of the vocabulary.

8°. Index of the supplementary words (with suffixes) taken from elswhere in the same manuscript and which function as determiners of the phonetic values.

The first two of these subjects are covered in Part I, and the remaining in Part II.

0.3. The sample part which covers the sections 5-7 of the second chapter of Nahju'l-Faradis, has been selected as follows:

1°. The entire manuscript was roughly transcribed to establish the necessary relationship with the text.

2°. This transcription text was read through, and all the characteristic features were underlined according to their types with coloured pencils.

3°. All underlined words, amounting to about 20 000, were put on cards.

4°. The phonological and morphological features of them , together with the numbers of the pages and the lines in which they occur,were listed.

5°. The highest number of occurences in regard to the types of the

morphological features was found to be in between the pages 149 and 232. These pages roughly correspond to the sections 5-8 of the second chapter. Since the section 8 has only a few features that do not occur in the others, it was discarded in order to reduce the size of the sample text.

6. The cards of the sample text, each corresponding to a single occurence, were prepared in accordance with the criteria applied.

7. For each characteristic feature an independent monography was established.

8. Until the end of the completion of all monographies, the transcription remained subject to minor changes depending upon the results of the continuing study.

The present work is based upon 23 270 cards, 12 448 of which contain supplementary material taken from the parts other than the transcribed sections and covering the linguistic features that do not occur in the sample text.

0.4. On Nahju'l-Farādis

0.41. The nature and the content of the work

Nahju'l-Faradis, with its Khwarezmian Turkish name Uštmāhlarnîng Aču̇k Yolī (Y.C., p.2,16) " The Clear Path to the Heavens " is a major work of the Khwarezmian area, second in importance only to Rabguzi's fourteenth century work Kīṣaṣu'l-Anbiyā, which was written a few decades before it.

The work, as its title indicates, is religious and moralistic in nature. It contains four chapters consisting of ten section apiece each of which begins with a hadith. The chapters and sections of Nahju'l-Farādis are as follows(numbers indicate pages of the Y.C. manuscript):

Prologue: (2-3,2)

First Chapter: Virtues of the Messenger (3,2-91,7)

1 st sect.: The life of the Prophet Muhammad,his family (3,2-6,17)

2 nd sect.: Revelations (6,17-10,14)

3 rd sect.: Difficulty and suffering that the Messenger and his disiples encountered at the beginning of Islam (10,14-18,13)

4 th sect.: The Hejira (18,3-27,5)

5 th sect.: Miracles of Muhammad (27,5-36,2)

6 th sect.: Muhammad's arrival at Mecca (36,2-52,8)

7 th sect.: Mi'rāj (52,8-60,14)

8 th sect.: Messenger's view of Heavens and Hell(60,14-68,13)

9 th sect.: Battle against the infidels at Hunayn (68,13-77,4)

10 th sect.: The death of the Prophet (77,4-91,7)

Second Chapter: The Four Caliphs,surviving members of Muhammad's family, The Four Imams,their virtues (91,7-229,3)

1 st sect.: Abūbakr (91,7-104,3)

2 nd sect.: 'Omar (104,3-122,16)

3 rd sect.: 'Osmān (122,16-137,7)

4 th sect.: 'Alī (137,7-156,13)

5 th sect.: Fātima (156,13-168,4)

6 th sect.: Hasan and Husayn (168,4-185,11)

7 th sect.: Imāmi A'zām Abū Hanīfa (185,11-198,2)

8 th sect.: Imām Šāfi' (198,2-206,12)

9 th sect.: Imām Mālik (206,12-219,7)

10 th sect.: Imām Ahmad Hanbal (219,7-229,3)

Third Chapter: Good deeds that lead those who do them to approach God and attain His love and compassion (229,3-334,13)

1 st sect.: To occupy oneself with acquiring religious knowledge (229,3-240,2)

2 nd sect.: Prayer (240,2-249,12)

3 rd sect.: Prescribed and ordinary almsgiving (249,12-259,14)

4 th sect.: Fasting (259,14-269,11)

5 th sect.: Regular pilgrimage and optional visits (269,11-282,15)

6 th sect.: Good care of and respect for parents (282,15-293,13)

7 th sect.: To live by what is religiously clean and lawful (293,13-303,1)

8 th sect.: To invite a person to do what God orders to be done,and to prohibit a wrong doer from doing what God orders not to be done,or struggle against the performer of wrong deeds (3o3,1-312, 13)

9 th sect.: To worship continuously (312,13-323,4)

10 th sect.: To endure the bitterness of life and to satisfy oneself with what he already has(323,4-334,13)

Fourth Chapter: Evil deeds that cause those who do them to fal from God's love and compassion (334,13-443,17)

1 st sect.: To spill blood unjustly (334,13-346,4)

2 nd sect.: Adultery (346,4-362,10)

3 rd sect.: The use of liquor (362,10-371,2)

4 th sect.: Haughtiness (371,2-380,16)

5 th sect.: To lie and/or speak ill of a person in his absence (380, 16-390,8)

6 th sect.: To love this transistory world and wordly things(390,8-400,15)

7 th sect.: Hypocricy and false pretence (400,15-411,10)

8 th sect.: Hatred and envy (411,10-422,14)

9 th sect.: Vanity ,arrogance and unawareness(of the sublime cause of existence) (422,14-433,3)

10 th sect.: To have false hopes for the distant future (433,3-443,7)

Epilogue:(443,7-444,17)

This type of structure is very well known in Islamic Literature and it constitutes a distinctive feature for the genre called Kirk Hadīs " (Collection of) forty Hadithes " . The main subject of a Kirk Hadīs -book is the life of the Prophet Muhammad,his deeds,his family etc. Other subjects may be added according to the literary taste,knowledge and purpose of the author. Customarily in such a book an appropriate story related to the meaning of the given hadith follows it. These stories are of two types: 1. traditional, 2. non-traditional . The first group takes its origins partly from the holy books (Torah,Old and New Testaments and Qoran).Such is so in the case of Ādam and Hawwā , 'Azāzil , Hārūt and Mārūt , Lokmān , Nūh , Yūsūf and Zalīhā . This group may also have stories of the virtuous deeds of various prophets,saints,historical or legendary personalities. The second group of stories takes as its subject the mundane, man with his bone and flesh,his sins and virtues. But in both groups of stories there is always a moral. It is perhaps these stories that have made Kirk Hadīs a very popular literary genre in Islamic Literatures. Nahju'l-Farādis has the same characteristics and is therefore a book of Kirk Hadīs,to date the earliest one of its kind but certainly not the first one in Turkic literature as there are indications of an earlier one in the text itself (See: Section 0.43)

The work contains 52 hadithes - that is 12 more are mentioned in the text in addition to those forty hadithes which take place at the beginning of each section - ,quotations from the Qoran amounting to 105 sūras

and āyats ,19 prayers and one curse in Arabic. There are also a number of Arabic expressions,formulas,titles and a bibliography in the epilogue.

Because of their content the first and the second chapters have very few stories of the second type. These two chapters can be regarded as a traditional history of Islam corresponding roughly to a period of five centuries and revolving around personalities of religious importance. However ,from time to time political or military and other famous historical names are also mentioned,mostly in places where their activities become involved with the life stories of the religious figures. The nature of the stories in the third and fourth chapters are generally of the second type. These stories are interesting and valuable accounts for understandin Medieval Islamic societies,since they describe almost every aspect of the daily activities of individuals in those societies. Various subjects cover hunting excursions,pleasure parties, dream interpretations,medical treatments,housekeeping,family,trade,love affaires,marriage customs etc. which makes reading the book easy and attractive.

From the point of view of Turcology,the importance of Nahju'l-Farādis is not its literary quality ,but rather the linguistic material that it contains. Aside from its sheer size (it contains about 8 000 words corresponding to 115 000 occurences) it is still more valuable,because it is a prose work from an area about which we have relatively little knowledge.

0.42. Copies of the Nahju'l-Farādis

0.421. The copies about which we have knowledge

1. Yeni Cami Manuscript(Y.C.)

This is the manuscript on which the present study is based. It was discovered by Professor Zeki Velidi Toğan,in 1926 and it is in Suleymaniye

Genel Kitaplığı,Yeni Câmi Kısmı(No:879),Istanbul. According to a record on its first page and to the printed catalogue of the library,the name of the work is Kitābu Faẓā'ili Mu'jizāti'n-Nabî " A Book About the Virtues and the Miracles of the Prophet ". However,its original name appears (together with its translation into Khwarezmian Turkish) on page 2,line 16 as Nahju'l-Farādis (Ustmahlarnîng Açuk Yolı). The binding is simple and is made of ordinary cardboard which was repaired sometime in the recent past. A thin type of paper has been glued to the edges of some damaged pages,but generally the manuscript is in good condition. The order of some pages was changed at the time of its first binding. As a result folia 15-20 are to be found after 11 b and 14,12,13 follow 15 b. The numbering of the pages must have been made after the first binding,since folio 12 has the number 19,folio 13 has 20,folio 14 has 18 and folia 15-20 have the numbers 12-17. Later on someone added a note under each one of the following pages,11 b,18 b(14 b), and 20 b(13 b) indicating that a part after that page was missing. Actually there are no missing pages. The manuscript consists of 222 folia (444 pages) measuring (32x25 cm.). The paper is dark beige and thick. Each page contains 17 lines covering a surface of (25x19 cm.). The lines are written in black ink,except for the titles of the chapters and sections,some specific words and important sentences,which are written in red ink.All harakas are black,and therefore they must have been written in after the completion of the entire text. The type of writing is a clear nash. However,for the quotations from the Qoran,another type of writing,which is preferred by Qoranic scribes,has been used. The size of the letters are the same throughout the text,but most of the titles of chapters and sections were written with bigger characters. The copyist must have applied a regular speed of writing since there are no differences in the size or form of the characters.

The text begins with a prayer for Muhammad and his family and the author explains his purpose after quoting the first hadith which was transmitted on the authority of Abdu'llahi'bnu Cmar and which is about hadithes in general. Toward the end of the second page is given the name of the work and its meaning ,as we mentioned above. On page 443,line 15 the date of the present manuscript ,together with the information about the date of the author's death,are recorded as follow: " bu kitēb tamām boldi. tārih yēti yüz altmīš birde šahru'llāhi'l-mübārek jumādiya'l-awwali āyi-ning altinč (16) küninde erdi kim kitēbeti kuŭluk wahtinda tamām boldi. taki bu kitēb-ning musannifi mezkür yekšenbe kün dāru (17) 'l-fanādin dāru'l-bakā̄a rihlāt kildi. ammā bu kitēbni jem' kilğuči andaġ aytur kim...". On page 444, after another prayer for the Messenger and his family on the occasion of the completion of the manuscript, the copyist's name has been given in five lines forming a triangle with the apex pointing downwards which ends the book with the following words: " (13) al-kātibu'l-'asī, al-jānī, ar-rājī , ilā rahmati rabbihi'l-latīfu alā yaddi 'abdi'z-da'īf (14) an-nahīf, al - fakīr , mulakkab bi-ism muhammadi'bnu husrawu'l-hwārazmī (15) ğafara'llāhu lahu liman kataba, wa liman nazara, wa liman kara'a' (16) wa li jamī'i'l-mu'minīna wa'l-mu'mināt (17) āmīn, rabbi'l-'ālamīn. "

According to this information the copyist of the Y.C. manuscript is Muhammad b. Muhammad b. Husraw, al-Hwārazmī and he completed his copy on the sixth day of Jumādiya'l-awwal A.H.761 (March 26,1360 A.D.), 4 days after the death of the author.

A record on the lower part of the first page indicates that the manuscript was ,for some time,in Egypt, in the library of Muhammad Bēg ,the son of Abū Sa'īd Čakmak (1437-1475 A.D.). However,we do not know how and when it came to Turkey. On pages 3,216,444 wakf seals with the words :

"Sultān Aḥmad Ḫān Ġāzi Sultān Muḥammad Ḫān " are to be seen. And again ,in the middle of the first page ,in an ornamented frame,there is a note written by someone who did not understand what the book was about. The note is as follows: " wa tafsiru āyatin mutafarrikatin mina'l-Kurāni'l-ʿazīmi li'š-Šayḫi'l-imāmi'l-ʿālimi abī muḥammadi'bni masʿūdi'l baġawī."

2. Yalta Manuscript (Yl.)

Shortly after the discovery of Y.C. manuscript , another copy of Nahju'l-Farādis was found in a bookstore which was owned by a Crimean Turk from Bahčasaray (1928). Yakub Kemal Bey,the discoverer, bought it for the Yalta Oriental Museum where he was the director.

This manuscript has 275 folia (549 pages) covering only the first and the second chapters of the work. It contains 13 lines on each page measuring (29x19cm.). The writing is a beautiful bold nash with large characters,and harakas. The name of the copyist (Kāsim b. Muhammad) and the date of the completion (Rabiʿu'l-āhir, A.H. 792 March 1390 A.D.) have been given on the last page. However,neither the place where this copy was made , nor the author's name was mentioned. A record bearing the date 23 Šābān ,A.H.1176 (March 8,1763 A.D.) on the first page,glued in place of the missing original page,which possibly contained the author's name and other expected information, shows that this copy had been for some time in the private library of Muḥammad Šāh ,the son of Baḥādir Ḫān , a member of the Crimean court,and its last owner was ʿAli Mirzā Amīr.

3. Marjānī,Kazan Manuscript (Mr.)

This is the manuscript upon whose description our first knowledge about Nahju'l-Farādis is based and which is now regarded as lost.This complete copy belonged to the private library of the famous Kazan Turkish

scholar Šihābu'd-dīn Marjānī, who quoted two short pieces from it and gave the titles of its four chapters together with other necessary information, in his history book named Kitābu Mustafādi'l-Ahbār fi Ahwāli Kāzān wa Bulgār, Vol.I(Kazan,1885,pp.15-16). According to this information,his manuscript was copied in Saray,the capital of Golden Horde,in A.H.759 (1359 A.D.). Marjani based his argument on the following record on the last page of the work: " Mahmūdi'bnu'Alī as-Sarāyī nasha'an,wa'l-Bulgārī mawlidan,wa'l-Kardarī" he accepts Mahmūd b.'Alī as-Sarāyī as the author;but itmay have been the name of copyist as well,since there is no specific information given about him.

4. Paris Manuscript (P.)

The manuscript(Paris,Bibliotheque Nationale,Suppl.Turc.No:1020)was identified by Janos Eckmann,through the information given about its content by E.Blochet in his catalogue(E.Blochet;Catalogue des Manuscits Turcs ,Vol. II,Paris 1933,132 pp.)

It consists of 154 folia (307 pages) measuring(25.5x17.5cm.) and corresponding to 232 pages of Y.C. manuscript. The copy is incomplete and contains only the following parts:First chapter: A part of the 3 rd section, sections 4-10,second chapter:Complete (1-10 sections),third chapter:Sections 1-2.

The writing is a clear Iranian nash without harakas. The first and the last pages of this manuscript have been torn out.Consequently records which might have existed concerning its date,author and copyist have been lost. The order of the pages of this copy was changed during the binding and the last 5 pages were placed at the beginning. The correct order is: 6 a-15 a (Y.C. 16:17-242:9)

0.422. Reported Copies

In addition to the above mentioned copies which are known partly because of their quoted portions and among which only one is complete,one lost and the others incomplete,there are the following reported copies:

1. A.N.Samoilovic,in the forword to the booklet of Yakub Kemal(Yakub Kemal, Tyurko-Tatarskaya Rukopis' XIV Veka "Mehdju'l-Feradis",Yaltinskiy Ob'edinenniy Kraevedčeskiy Muzey,Simferopol,1930) informs us that he has seen two copies of N.F. among the manuscripts of S.Vahid,in Kazan,in December 1928(p.3).However,he does not give any information,except that Vahid was going to publish them himself,in a periodical in Kazan. Later,in a paper read before the Second Congress of Turk Dil Kurumu , Samoilovic again,announced, without giving any further information,that Vahid had given some manuscripts as gifts to the State Library of tha Tatar Republic and to the Orientalistic Institute of the Academy of Sciences in Leningrad,and that there had been three copies of N.F. among them. (A.Samoilovič, "Cuci Ulusu veya Altin Ordu Edebî Dili" in Türk Dili,I.Seri,12.sayi,Istanbul,1935,35 pp.)

2. Nekiy Isenbet,in his work entitled Tabišmalar (Kazan,1941,15 pp.) mentions that there is a copy of N.F.,from the year 1357 A.D.,in the library of Kazan University. However,he does not give any information whether this is the same manuscript which Marjani had,or one of the manuscripts that Vahid once had possessed.

3. K.H.Menges, has seen four copies of N.F. in the library of Institut Narodov Azii in Leningrad, and it is highly possible that one of them was complete(K.H.Menges," Report on an Excursion to Leningrad and Taškent for Research in Čayatay Manuscipts " in Central Asiatic Journal,VIII/4,1963, p.242)

Accordingly,taking these multiple references into account we can conclude that in addition to Yl.Ms. there are at least four more copies of N.F. in the U.S.S.R. and that for the time being we know nothing about them.

0.43. The author of Nahju'l-Farādis

Except for the vague information given in the copy,once Merjāni possessed and now is considered to be lost,no other record is available in any of the known manuscripts to find out who he may have been the author of Nahju'l-Farādis.As it was mentioned before,Merjāni,on the basis of this record accepts that Maḥmūd b. ʿAlī as-Sarāyī is the author;he wrote his work in Saray,and the language of the text was "different than Ottoman,Chaghatay, Turkmen and Qazakh ", that was "Wolga-Bulgar (The Turkic language from z group which was spoken in the Wolga-Bulgar state)"(Kitābu Mustafādi'l-Akhbār fi Ahwāli Kāzān wa Bulğār,Vol.I,Kazan 1885,pp.15-16). Ali Rahim and A.Aziz, the writers of Kazan Edebiyatî Târihi,Feodalizm Devri(Kazan,second edition 1925,pp.40,67-69) agreeing with Merjāni compared the language of the portions given by him,with the language of the tombstone inscriptions found in Sarāy and came to the conclusion that they were the same.

Although Professor Zeki Velidi Togan accepts,with certain conditions, Maḥmūd b. ʿAlī as-Sarāyī al-Kardarī as the author,rejects all the other ideas of Merjāni about the language, and the place where the work was written. According to Togan the author is from Khwārezm and his language is "pure Khwārezmian Turkish",he must also have been originated from the same area,as he died there in A.H. 761. Evidences for these are:

1.The paper of the Y.C. Ms. is similar to that of those manuscripts in the Istanbul libraries which were written in Urganj,the capital of

Khwārezm.

2. The record about the date of copy(Y.C.) shows that both the author and the copyist lived in the same place and knew each other. The statement informing the author's death just three days before(according to Professor Eckmann four days) the completion of the copy indicates it clearly.One may also think that the copyist took the bibliographical information - which take place at the end of his copy,and which were not mentioned elsewhere in the work - directly from the author.

3. If the work had been written in Golden Horde area as Merjāni thinks, the author would have used the works of Golden Horde scholars. Contrary to this, all the traditions quoted in the book belong to those scholars who were from Khwārezm,Turkistan,Osh,Ispijāb. And this indicates again,the Khwārezm area as the place where Nahju'l-Farādis was produced.

Professor Fuad Köprülü,joining the views of professor Togan mentions the name Maḥmūd b.ʿAlī as-Sarāyī -with the note "for the time being " - as the author of Nahju'l-Farādis,first in his Türk Edebiyātī Târihi(Istanbul, 1926,pp.344-347). However, later he directly introduces the same name as the author's name,in his "Çagatay Edebiyâti"(Islam Ansiklopedisi,III,1945,285pp) We do not know what was the evidence that caused him to make such a definite statement.

Professor Eckmann,basing his arguments on the general characteristics of the linguistic data which suggest,according to him,an area in the eastern parts of the Golden Horde,finds the old city Kardar as the most probable place where the original manuscript was written. Kardar was an important cultural center in the Old Khwārezm and was located on the northeast of the present Kunya Urganj,in between the cities Nukus and Chimbay in

Qaraqalpaqistan. He accepts the dates of M.(1358 A.D.) and Y.C.(1360 A.D.) as terminus ante quem for the date of work. However, his view about the author's identity is appropriately cautious. For this he seeks further evidence.

I am in favor of the above mentioned views of professor János Eckmann for the following reasons:

1. As the analysis of vocabulary, phonology and morphology proves, the data contain linguistic features of the eastern, northern and south-west Turkic dialect groups. Among these features are:

soŋ/kėdin/soŋra , oltur-/otur- , keltür-/tapšur- , tap-/bul- , sözle-/söyle- , öŋgin/özge/baška ; +KA/+KA/+GA/+A (dative), +nI/+n/I (accusative), -(I)p/-(y)Ip (gerund) , -(I)ŋIz/-(I)ŋlAr/-(y)InIz (imperative, 2nd p.pl.), -mAz men/ -mAn (present-future, negative, 1st p.sg.) and the like.

2. The data lack some important words:

aŋ (or eŋ), čok , et- , evet , kini (or kibi, gibi), tegül (or degül), toz , yaz-.

This indicates that the share of the influencing Oguz dialects is less than those of others in the text.

3. Clearly indicated vowel lengths, interdental consonants and some words like ġali , čïkan, koymat prove that at least part of the Oguz features belong to Turkmen.

Finally , throughout the work there are about 200 words given together with their translations. This can be explained as follows:

1. The author was bilingual.

2. The author was addressing those people who were not speaking

the dialect of which he was a native.

3. The author,while writing his work, used some other works as his sources which were witten in other dialects. For this reason he gave both the original word and its translation into his dialect.

4. Copyists from other dialects translated those words which were not commonly known ,into their own dialects;however,kept the originals for the sake of precision.

The short time elapsed between the copies and the original,the traditional respect for the scholars,especially if they are still alive during the process of copying,eliminate the last possibility. As for the others, the author,according to the information given by the copyist,lived in the same city or somewhere in its neighborhood where the copyist resided. The orthography and the calligraphy of the marginal ,interlinear notes resemble the writing of the copyist.However they are not identical.The parts which were forgotten by the copyist were written by someone else who marked the places where these notes belong ,by the use of wedges. His possessive attidude to the manuscript could be an indication of a close relationship between himself and the copyist. Probably the latter gave the manuscript to him to be checked through a comparison with the other copy. So the writer of the marginal notes made the necessary addititions and corrections.On the other hand,this person was also knowing the author as the respectful style of the note on page 290 suggests: bu sözni ekinč bod zikr kildilar " They (hon.) mentioned these words a second time ".If the writer had not known the author this note would not have been written in this manner,since,as the quality of the work indicates,he was not a famous person,but an average writer. In the marginal and interlinear writings the percentage of the characteristic

Oguz elements is higher than that of the entire text. Therefore,the writer of these notes and the forgotten parts was,with a great possibility,the speaker of an Oguz dialect. Because of the relationship in between this person an the copyist,other Oguz elements occuring within the text can be atributed to the latter. Accordingly,the author must have lived in a place where the eastern and northern Turkic dialects were dominant,and contacts with the dialects of Oguz group was possible. The geographical location of Kardar is close to the north-east borders of Turkmen speaking tribes,and at the same time ,it is a place in which the eastern and northern Turkic dialects meet. However,this conclusion does not necessarily eliminate the third possibility. The character of the words occuring in such doublets is the proof of the fact that there were other works written before Nahju'l-Farādis perhaps some of them exactly in the same genre.

0.44. The date of the original manuscript

The analysis of the data shows that the Y.C.Ms. contains fragmentary materials belonging to no less than ten different dialects. According to this ,there are at least nine more successive copies preceding Y.C. The size of the work,the necessary time to find a copy and borrow it in order to produce a new one,conditions for writing require an average of a year period for each additional copy. Consequent to this,the date of the original manuscript can be estimated as terminus ante quem 1350 A.D.

PART I

METHODS FOR THE EVALUATION OF THE LINGUISTIC DATA

1. ORTHOGRAPHY of YENI CAMI MANUSCRIPT

A correct transcription is essential for the evaluation of the linguistic data in a historical text. Therefore,before everything else we must establish the necessary principles used in obtaining it. For this,the first step is to examine the elements of the writing system. Thus we will be able to determine the nature of the problems related to the orthography at the source.Including the Y.C.manuscript all of the known copies of N.F. have been written in Arabic alphabet modified by some additions according to the needs of the phonologycal systems of Persian and Turkic languages.

1.1. Basical elements of the writing

1.11. Main characters

1.111. The main characters,when they are written separately,in their normal forms and in the traditional order, are :

ا=A,Ā	ب=B	پ=p	ت=t	ث=s̲
ج=č	چ=č	خ=ḫ	خ=ḫ	د=d
ذ=z̲(A.P.),ḍ(T.)	ر=r	ز=z	ژ=ž	س=s
ش=š	ص=ṣ	ض=ż	ط=ṭ	ظ=ẓ
ع=ʿ	غ=ġ	ف=f	ڤ=v̇	ق=ḳ
ک=K	ل=l	م=m	ن=n	نگ=Ŋ
و=w(A.,P.),v(T.);O,U/Ō,Ū	ه=h;Ā	لا=lA,lĀ	ی=y;I,Ī	
	ء=ʾ			

In the above given list,capital letters have been used to indicate possible

phonetic qualities as follows: A = a,e ; I = ï,i ; O = o,ö ; U = u,ü ; B = b,p ; C = j,č ; N = ng,ŋ

1.112. Varieties of the main characters

As it is already known,the forms of the main characters change according to their positions in the words.Except for a few of them,these changes do not affect the original forms,but they simplify them by cutting off their tails.For example: أَف (af "hunting"), فَقِير (fakïr "poor"), سُف (suf "water"), سَفَار (sefer "he loves")

However,in the case of ھ the character for the initial position has the forms: ھ , ھـ ;for the middle position: ـھـ , ـھ ;for the final position: ـھ , ـه represent new forms.Examples of these kind varieties are:

1. The form ھـ is extremely rare in the text.Occurences of ـھـ are also limited. The usage of ـه is less frequent than that of the ـھ.
ھَم (hAm "also":406,3), ھَم id.(363,12); ھَمِيشَه (hAmïšA "always" :115,10), ھَمِيشَه id.(115,10); شَهِيد (šehïd "martyr":169,10) , شَهِيد id.(406,10); يَهُودِي (yahūdï "Jew":163,7); بَالتَه (balta "axe":303,13), بَالتَه id.(30,2); قُبَه (kubba "dome": 62,5), قُبَه id. (62,5)

2. ö (ت) is rarely used.
عِبَادَة ('ibādat "worship":278,15), عِبَادَت id.(296,7); قُوَة (kuwvat "strength":146,14); مَشُورَة (mašwarat "consultation":353,12), مَشُورَت id.(186,15); نَجَاة (nAjāt "safety":292,12); سَعَادَة (sa'ādat "happi - ness":344,11); شَهَادَة (šAhādAt "martyrdom":134,12)

3. in the middle position:
مُحَمَد (mëhemmed:261,9); عُمَر ('ömer:65,5), عُمَر id.(430,13) ; أِيمدِي (ëmdi "now,thus":157,12)

1.113. Deviations from the normal forms

1°. d: د , ـد , ـد , ر , ـر ; r: ر , ـر , ـر , د ; ḍ: ذ , ز , ـز , ـذ ; z: ز , ـز , ذ

أردي (erdi:96,3), أردي (id.:96,2), كلدي (keldi:96,8), كيردي (kirdi:96,11), أولتوردي (olturdi:96,12); تورلار (turdilar:169,7); تيريفندا (kidiginda:395,13); ايديسي (idisi:235,4), كذدي (keddi:70,13), قودالمق (kodalmak:96,10); أرادي (awazi:65,1), قيلماز (kilmaz:296,2), أوزي (özi:236,17)

2°. n: ن , ـن ; y: ى , ـے (in final position)

أرتاسي (ertesi:205,16), كشي (kişi:98,5), تقي (taki:267,5); خاتون (hatun:205,7), تونغايمن (tutgaymen:140,10), توشكان (tüşgen: 360,17)

1.114. Characters with or without dots

1°. č: ج , چ ; p: ب , پ

The second form in each group occurs sporadically:

چبان (čapan:379,10), چايانلار (čayanlar:68,2), كچه (kečse: 217,6), اولچكيلر (ölčgeyler:374,11), سيفينچومز (siginčumiz:72,13); أرپه (arpa:163,8), جبان (čapan:63,9), توپار (kopar:315, 4), أوپار (öper:272,16), تپا (tapa:61,9)

2°. d: د , ذ ; s: س , ش

The ocurences of the second form in each group are limited. However no less than 200 for ذ ,and 500 for ش .

بيلمذي (bilmedi:214,6), أودوردي (ödürdi:282,14), تيذي (tedi:410,6), تيلذي (tiledi:138,3); أردملار (erdiler:355,4), تيذيلار (tediler: 143,14), يشلنيلار (yişildilar:108,12); بولدوم (boldum:136,13) ; أردوك (erdük:241,9); ايمدي (imdi:195,10); أندين (andin:181,7);

أُرْپا, يَرِينْدَا (yerinde:355,6); بُولْسُونْ (bolsun:7,4), كَسْپا, ئَرسَه (erse:o,5), أَسْرُودِي (esrüdi:365,2), كَسْتِي (kasti:7,16), كِسَه (kesse:335,7), كُومَاسِي (komasi:6,11), أُولُوكْسِه (ölüse:373,17), سَقَالْسِيزْ (saksik:331,1), سِكْسِنْجِي (seksinc:213,3), سَكَالْسِيزْ (sakalsiz:351,12), تَكُورْمَامَكْ (tegürmes:6,3), أُسَال (usal:244,10)

3. y: ى, ي, ے (in the final position)

أَنِي (ani:426,9); بُولْغَايْ (bolgay:270,8), أُزِي (özi:243,8), يِغْلَاشْتِي (yiğlašti:167,15)

1.12. Auxiliary characters (A. haraka)

1.121. Vowel markers

1. fatha (A.) or üstün (T.) : ـَ = CA

Except for ـَى in final position of some of the Arabic words, it indicates that the consonant sign over which is written is to be followed by a short a or e. In the case of ـَى, together with the main character the phonetical value is a. However, to make a distinction in between the coinciding value of ا = A/Ā and ـَى = ā, this latter has been transcribed as ā.

قَرَا (kara), يَمَن (yemen); مُوسَى (mūsā), عِيسَى (ʿīsā); فَائِدَه (fā'ida), فُلَان (fulān); كَلَامْ (kelām), دُنْيَا (dünyē)

Combined with ـُ : أُ = A

أُسْت (ast), أُلِيگ (elig)

2. kasra (A.) or esre (T.) : ـِ = CI

Except for ـِى in medial or final position, it indicates that the consonant sign under which the kasra is witten, is to be followed by

BOĞAZİÇİ ÜNİVERSİTESİ KÜTÜPHANESİ

a short ĭ or i. In the case of يِ , بِ the possible values are:I/Ī

يِرَاق (yĭraḳ), كِچِيك (kičig)

Combined with ـِـ : إِ = I

إِبْرَاهِيم (ibrāhĭm), إِسِيك (isig)

3. żamma (A.) or ōtre (T.): ـُ = CǪ/CŲ

Except for قُ ōtre indicates that the consonant sign over which it is written is to be followed by a short o,ö or u,ü.In the case of the possible values are:U/Ū

قُول (ḳol), قُورت (kurt), كُوز (köz), كُول (kül)

Combined with ـُ : أُ = O/U

أُسْتَاذ (ustāz), أُمِيد (ümid)

4. mad (A.) or čekme(T.)

It occurs mostly in the initial position over alif indicating the length of A.

آبْرُوْي (ābrūy), آدَب (ādab), آمَادَه (āmāda), آيَت (ayat), آكَاه (ēgeh)

In a few examples it occurs also in places other than the initial position:

خَلَآيِق (halāyĭk:442,13), حَاطِر (hātĭr:10,11), هَوَا (hawā:9,10), سُؤَال (su'al:188,17), يَارَان (yārān:11,17), ذَات (zāt:10,17)

In some words occurs over a consonant sign:

مَالِك (mālik:358,15), وَلَاكِن (wAlākin:198,8)

It occurs as well in the following Turkic words:

آج (āǰ "hungry":173,1), آجـ (aǰ- "to become hungry":172,11), آجلیق (āǰlīk "hunger":269,21), آدیم (ādīm "pace":296,16), آو (āv "hunt": 155,16), آغو (āgu "poison":179,13), آق (āk "white":162,14) آقار- (ākar- "to become white":282,8), آقلیق (āklīk "whiteness":389,13), آلین (ālīn "forehead":215,13), آنچا (ānča "that much":154,7), آنی (āni "him acc.":327,1), آنینگ (ānīŋ "of him":222,15), آر (ār "dark reddish brown":42,7), آرا (āra "between":35,1), آریق (ārīk "river": 297,9), آرپه (ārpa "barley":141,17), آرت (ārt "behind,back":362,8), آش (āš "food":422,10), آشـ (āš- "to pass,to cross":365,1), آشنو (āšnu "former,old":241,16), آشور (āšur- "to make pass":204,11), آت (āt "name":279,1), آت (āt "horse":299,14), آت- (āt- "to throw": 368,12), آی (āy "month,moon":433,12), آز (āz "little amount":402, 13), آزلا (āzla- "tolook upon something as little or less":402,13), آزدور- (āzdur- "to cause to go astray":368,17), آزغون (āzġun "evil mannered":304,4), آزیق (āzīk "food for a journey":273,15)

In some words final lengths have been shown by mad:

آرا (ārā " between":9,7), أتا (atā "father":51,8), قرا (karā "black":325,12)

In the following words medial vowel lengths are observable:

أداق (adāk "foot":10,11), أرسلان (arslān "lion":344,6), قولاق (kulāk "ear":9,16)

In a few Turkic words the length of e,ė is indicated by the same way:

آدیم (ēdim "cured leather":159,15), آت (ēt "flesh,meat":253,10) تیدی (tēdi "he said":9,7), تیپ (tēp "saying ":410,2)

The length of some of the suffix vowels are shown as well:

لاَ (-lā-): başlādim "I began" (9,8), ğazablāndi "he became angry" (410,1), örütledi "he advised " (8,12), sözlāšmez "he does not talk" (400,16); ما (-mā-): inanmādilar "they did not believe"(419,17); غآن (-GĀn): turğān "that which stays"(443,1); كآى (-GĀy) : bèrmegèy "he will not give"(8,12); آلينگ (-ĀlIng): barālingˆ "let us go"(8,13); آيِن (-ĀyIn): bèrèyin "let me give" (97,7); (+lār):arslānlār "lions"(344,6),bizlèr "we(incl.)"(412,17), halāyiklār "peoples"(442,13),hawārilār" the apostles"(405,15),kišilèr "peoples"(66,14), mu'minlār "those who believe in God"(413,15), munāfiklār "those who pretend as if they are believers"(412,15), sarāylār "palaces"(66,3),sözlèr "words"(444,1),tullār "widows"(407,7), ummatlār "followers of a prophet"(412,2); aydilār "they said"(344,7), aymadilār "they did not say"(344,14),inanmadilār "they did not believe" (419,17),kavdilār "they chased"(76,13),kildilār "they did" (403,16),tèdilèr "they said"(405,15),urušsunlār "let them fight" (70,8); غا(+GA): yanimğā "beside me,dat."(9,16),halāyiklarğā "to the people"(407,1)

1.122. Consonant markers

1.sukūn (A.)

The sukun indicates that the consonant sign over which it is written is not followed by a vowel:

آق(ak), ألدي(aldi), بيز(biz), تِل(til)

As a rule ,for the clusters a single sukun mark is used,in spite of the number of the consonant signs:

كورك(körk), تَرك(terk), يِكرَنچ(yigrenč)

2.šadda,(A.) indicates that the consonant sign over which it is written

is to be geminated:

كتّن (ketten), قصّة (kissa), محبّت (muhabbat), تفكّر (tefekkür)

Although this sign is regularly used for the words of Arabic origin, we have several examples indicating that it is also employed for the Turkic or non Turkic words with suffixes:

dd: محمّدين (möhemmeddin "from Muhammad":78,14), نقدّين (nakddin "from cash":254,2); GG: تۇغّان (toğğan " he who was born":337,7), تگّان (teğğen "that which has reached":443,6), تگّای (teğğey "it will reach":331,12), يغّان (yiğğan "that which is prohibited":281,13), يغّيل (yiğğil "prohibit it":73,13); KK: چيقّان (čikkan "he who left":18,9), أيشيقّا (ešikke "to the front door" :142,1), قورقّان (korkkan "he who fears":414,1), كوكّا (kökke "to the sky":402,13), سكّيز (sekkiz "eight":444,11), سوكّان (sökken "he who swears": 349,8), تيكّان (tikken "he who plants":363,11), يگرّكا (yegrekke "to the better one ":247,17); ll: جمالّيغ (jamāllig " beautiful":218, 3), قوللار (kullar "slaves":109,6), قوللوق (kulluk "slavery":83,15), تيللار (tiller "tongues":199,7), يللّيق (yıllïk "yearly":139,8), يوللوغ (yolluġ "sacrifice":115,3); nn: اۇنّۇنگ (unnuñ "of the flour":320,6); ss: كسّام (kessem "I wish I travel":81,15), كسّالار (kesseler "if they cut":66,13); tt: بتّيم (battim " I went down ": 351,16), بۈكرتّى (bükrertti " he bent ":275,7), ألاتّى (eletti "he brought":233,10), أشيتّوردى (ešittürdi "he made him heard":392,4), كيتّى (kètti"he went":240,1), اولتورتّى (olturtti "he made him sit":214,14), أورتّى (örtti "he covered":123,3), سارغارتّى (sarġartti "caused him to become pale":295,5), تۈزاتتىڭىز (tüzettiñiz "you have arranged ":123,12), يتّى (yetti "he reached":258,6),

يِرْتِي (yīrtti "he tore ":339,13), يُگُرْتِي (yügürtti "he made him run":429,13)

However, except for the past tense, there is no consistency in the usage of šadda mark,and the above given words correspond,almost to its entire available examples in the text.

جَمَالْلِغ (jamāl-lig "beautiful":180,3), قُولْلُق (kul-luk"slavery": 327,14), تَيگَنَاي (tègney " he will reach ":223,17), تُوغَفَان (toğğan "he who was born":357,16), يِلْلِيك (yīl-līk "yearly":335,14, يُولْلُغ (yollug "sacrifice;ransom ":115,3)

1.123. tanwīn (A.) is used to indicate final -An/-In/-Un in Arabic words only.

1.fathatayn (A.): ً = -An

هَدِيَّةً (hadiyyatan :70,14), شَمَّةً (šammatan :178,7)

2.kasratayn (A.): ٍ = -In

Except for those words in the Arabic quotations from Qoran or the hadithes no other example with kasratayn is available in the text.

مَرْضِيَّةٍ (marżiyyatin:197,5)

3.żammatayn(A.): ٌ = -Un

The only available example seemingly used in Khwarezmian Turkish as a borrowing from Arabic is: هَبَاءً مَنْثُورٌ (habāun mansūr "vanished, disappeared,completely destroyed leaving no trace that had ever existed ":231,14)

1.124. wasla (A.). It is used to indicate an assimilation which comes into being through a liaison made between two successive words,by

the elimination of the initial vowel of the article of the second word. Examples of wasla, are available only in Arabic constructions:

عَلَيْهِ ٱلسَّلَامُ (ʿalayhi's-salām)

1.13. Compound characters

Initial vowels, other than a,e, may as well be indicated by the combinations of vowel signs as follows:

1.è/ē (أَيْ):

أَيْفْ (èv), أَيْلِكْ (èlig), أَيْتْ (èt)

The same combination can be used for the root vowels whether or not they occur in initial position:

بَيْمَزَهْ (bēmezę), بَيْلْ (bèl), يَيْنْكْ (yèng)

2.I/I (إِيْ):

إِيشْ (iš), إِيرَاقْ (irak), إِيمَانْ (īmān)

3.O,U/Ō,Ū (أُو):

أُونْ (on), أُونْكْ (ōng), أُوزُونْ (uzun), أُوزُومْ (ūzūm)

1.2. Joining of the main characters

1.21. Normal type of joining

The rule for joining the characters is the same as the rule used in Arabic and Persian, that is: ا , د , ذ , ر , ز , ژ , و cannot be joined to the following characters, but any one of them can be joined to the preceding character, if the latter, obviously, is not one of the same group.

1.22. Deviations from the normal type of joining

Sometimes, in order to obtain a more beautiful or simple form, es - pecially at the end of a word or line ,the above mentioned rule might not be applied.For example:

دَرَجَلَرِي (darajalari:214,15) instead of دَرَجْلَرِي ; دَسْتُور (dastūr: 117,5) instead of دَسْتُوْر ; أُرْسَا (erse:337,15) instead of أُرْسَا ; كَلْتُورْمَاسُونْلَارْ (keltürmesünler:116,9) instead of كَلْتُورْمَاسُوْنْلَارْ ; قِيلُور (kilur:114,2) instead of قِيلُوْر ; تُولُونكُوز (kulunguz:377,3) instead of تُولُونكُوْز ; كُون (kün :372,1) instead of كُوْن ; أُخْشَايُور (ohšayur:116,3) instead of أُخْشَايُوْر ; پَادْشَا (pādšāh:429,9) instead of پَادْشَاهْ ; تَعَالَى (ta'ālā:73,12) instead of تَعَالَىْ ; يَادْ (yād: 368,1) instead of يَادْ ; يُورِيُور (yöriyur:400,5) instead of يُورِيُوْر

1.3. The usage of matrices lexionis (ا , و , ى), ه , harakas as vowel markers

1.31. Vowels of the stems of the Turkic words

1.311.Root vowels

1.3111.Initial vowels

Except for a,e and a few words with I,O,U all the initial vowels of the Turkic words have been written by the compound characters as follows: ë (أَيـ), I (إِيـ), O/U (أُوـ).

Exceptions are:

إِدِيسِي (idisi "his master":195,13), إِسِيكْ (isig "heat":429,14), إِسْتَايُورْلَارْ (isteyürler "they want":175,13), أُرْتَكَانْ (örtgen "that which covers":240,9)

In a few words vowel sign has been doubled:

أُوشلُك (ōšlük"wetness,moisture":3,11), اُون (un "flour": 409,9)

1.3112.Non-initial vowels

There is a definite grouping of words according to their vowels. For some of them almost consistently matrices lexionis are used while for the others harakas are prefered. For example:

باش (baš "wound,sour":200,4), تان (kan "blood":389,6), تار (kar "snow":429,17), تاز (kaz "goose":245,9), تاغ (tag "mountain" 71,6), تام (tam "wall":224,4), تاش (taš "stone":73,17), تات (tat "taste":293,10), يارين (yarīn "tomorrow":280,15), ياش (yaš "age": 136,8;"tear":273,1); بيگ (beg "governor;chief;ruler":376,1), بيش (bèš "five":337,1), كيجا (kèče "night":37,1), كيت (kèt- "to go": 144,8); ـيل (kīl- "to do":220,10), كين (kīn "sheath": 69,12), قيش (kīš "winter":316,17), قيز (kīz "girl":121,3); كير (kir "dirt":436,3), تيش (tiš "tooth":90,7), تيز (tiz "knee":79,7); بول (bol- "to become":162,6), قود (kod- "to put":163,7), يول (yol"path,road":161,7); كوز (köz "eye":168,13), تورت (tört"four": 190,13); قول (kul "slave":183,1); كوچ (küč "strength,power":196, 17), كون (kün "day;sun":156,17), كويـ (küy-"to be patient,endure": 176,10), توش (tüš "dream":178,11), يوز (yüz "face":178,17)

بر (bar-" to go ":411,4), باش (baš "head":85,9); ـچ (kəč- "to pass":158,5), ـمش (kəmiš- "to throw ":12,5), كرك (kərək "necessary":194,13), ـكس (kəs- "to cut"), ترك (tərk"quick":153, 1); يزيغ (yïdïğ "smell":25,11), ـيف (yïš- "to prohibit":168, 17); ـبش (biš- " to be cooked":126,3), ـيتي (biti- "to write":

تِتْرَا (titre- "to tremble":200,2), تُرْ (tur- "to stay, to stop":161,14), يُگُرْ (yügür- "to run ":170,17)

1.312. Medial vowels of the stems

Except in a few words,all the medial vowels,other than i, of the stems are indicated by matrices lexionis almost regularly.Examples are:

1. أَدَاقْ (adak "foot":60,10), أَرْغَاقْ (arğak "trident":268,1), أَرْسْلَانْ (arslan "lion":343,7), بِجَاقْ (bïčak "knife":428,9), بُوتَاقْ (butak"branch":255,1), جَيْنَامْ (čaynam "chewing":425,3), جُوبَانْ (čoban "shepherd":329,11), قَزْغَانْ (kazğan "cauldron": 107,14), قِرَانَكْ (kïrang "edge,bank,shore":62,5), قُوجْقَارْ (kočkar "young ram ":216,2), تُولْغَاغْ (tolğag "birth pain":287,2), أُوسَالْ (usal "unaware":224,10), يَمَاغْ (yamağ "patch":105,16), يَمَانْ (yaman "bad,evil":192,2), يِلَانْ (yïlan "snake":356,8), قَرْلُوغَاجْ (karluğač "swallow":42,17), قَرِنْدَاشْ (karïndaš "brother or sister":258,11) , تُتُورْغَانْ (tuturğan "rice":292,15), يَبُورْغَاقْ (yapurğak"leaf":299,5)
2. جِمْغَانْ (čïmğen "grass,lawn":319,5), أَيْقَاكْ (èvek "hurry,hasty": 436,4), أَنْگَاكْ (eñgek "jaw":346,8), أَرْگَانْ (ergen "young adult":347, 13), كُفَاجْ (küveč "cooking pot made of earth":193,13), كُوچَايْ (küčey "difficult":143,7), سِنْگَاكْ (singek "low and roud table":57,4), سُوكَالْ (sökel "sick":326,3), تُوكَالْ (tükel "all,complete,perfect":63,2), يِكْرَانچْ (yigrenč "disgusting":391,15), يِپَاكْ (yipek "silk":245,17), يُوگَانْ (yügen "briddle":52,12)
3. أَچِيغْ (ačïğ "bitter":338,7), أَغْرِيغْ (arrïğ "pain":167,2), بُولِيتْ (bulït "cloud":372,11), قِلِيچْ (kilič "sword":111,1), قِزِلْ (kïzïl "red":385,8), سَاقِيشْ (sakïš "calculation,counting,thought":382,11),

سَفِير (sağir "deaf":136,12), يَارِيم (yarim "half":97,12), يَاشِيل (yašil "green":131,14), يِلدِرِيم (yildirim "lightning":30,5)

4. بِتِيك (bitig "writing,letter":133,12), جِرِيك (čerig "soldier, troop":27,12), أِيكِين (ekin "crop":435,9), إِچِيم (ičim "draught": 355,7), كِلِين (kelin "bride":272,9), كِرِيش (kiriš "string of a bow":295,5), مَنكِيز (mengiz "face,appearence":54,7), تِلِيم (telim "much,more":83,8), تِيرِينك (tering "deep":396,1), يِتِيز (yetiz "perfect;mature;capable":186,2), يِكِيت (yigit "youth":170,15)

5. آرشُون (āršun " a measure of length":69,9), أُرُق (aruk "weak": 22,5), بُوغُون (bogun "joint":326,9), بُوجُوق (bučuk "half":321,3), بُولُوت (bulut "cloud":291,11), قُورقُونچ (korkunč "terrible":178,8), قُودُوغ (kuduğ "well":135,4), مُونگُوش (munguš "corner":135,17), أُوغُول (oğul "child,son":41,2), أُورُون (orun "place":60,14), أُتُون (otun "wood(en)":213,11), سِنُوق (sinuk "broken":433,1), تُوقُوش (tokuš "battle":12,13), تُبُوز (topuz "mace ":183,1), أُچُوز (učuz "cheap": 112,14), يَقُوز (yavuz "bad":142,17), قَرَامتُول (karamtul "darkish":340,14)

6. چَتُوك (četük "cat":312,11), كُونگُول (köngül "heart":158,1), كُوندُوز (kündüz "daytime":316,1), أُگُوت (ögüt "advice":311,17), أُكُور (ökür "group,band":66,12), أُولُوم (ölüm "death":104,4), سَمُوز (semüz "fat":216,2), سُورُوك (sürüg "herd,cattle":113,7), تُوتُون (tütün "smoke" 107,14), أُلُوش (ülüš "share;portion":407,6), أُزُوم (üzüm "grape": 297,11), يُورُوش (yörüš "manner of walking":373,14), يُونگُول (yüngül "light":374,12), چَگُورگا (čekürke "grasshopper":334,9), أُرُومچُوك (örümčük "spider":21,12)

1.313. Final vowels of the stems

Except in a few words with a and one word with e , all the stem

final vowels of the Turkic words are indicated by matrices lexionis.

Examples are:

أَبُوشْقَا (abuška "old man":435,4), أَنَا (ana "mother":283,8), أَتَا

1. (ata "father":283,8), جُومْجَا (čomča " mug ":28,17), قَرْغَا (karga "crow":338,13), قَرِنْجَا (karinča "ant":229,13), قِيسْقَا (kiska short":118,9), أُونْكُورْقَا (onĝurka "spine":275,9), قُومَا (koma "concubine":6,11), تُوبْرَا (topra "sack,bag":405,2),

2. جَكُورْكَا (čekürke "grasshopper"333,9), أُورَا (öre "sit,pulpit":35, 16), سُورْمَا (sürme "eye-salve":347,12), تَيْقَا (tève "camel":75,14), يِنْجَكَا (yinčge "fine":239,14); كُولِيكَا (kölige "shadow":172,15)

3. قَرِي (kari "old,aged":23,3), قُونْشِي (konĝši "neighbor":128,16), أُوغْرِي (oĝri "thief":226,1), يَاغِي (yaĝi "enemy": 155,1), يَنكِي (yaĝi "new":44,14), يَارِي (yari "help":71,8), يُولْجِي (yolči"guide": 3,1)

4. بُورِي (böri "wolf":354,7), بُرْدِي (bürdi "scarf,cover":92,11), كَمِي (kemi "ship":303,12), كِيشِي (kiši "person":103,3), كَرِنِي (köni"true": 316,10), كُونِي (küni "jalousy,envy":397,11), تَرِي (teri "skin,hide": 81,11), يِكِيرْمِي (yigirmi "twenty":209,12)

5. آغُو (ägu "poison":33,11), آشْنُو (ašnu "former,old":241,16), بُورْغُو (borĝu "trumpet":177,3), بُوزَاغُو (buzaĝu "calf":341,12), قَدْغُو (kadĝu "worry":271,6), قَرَانْغُو (karaŋĝu "darkness":299,8), قَرْشُو (karšu "against,opposite":72,4), يَارُو (yaru "half":256,3)

6. دَلُو (delü "crazy":348,6), كُودَاكُو (kûdegü "son-in-law":125,6), مَنكُو (mŋgü "eternal":324,4), أُوزَانَكُو (özengü "stirrup":50,14), سُونْكُو (süngü "lancet";71,15), يِنْجُو (yinčü "pearl":57,1)

The following words have exceptionally ◁ ,for a and e in their

ends:

أقچه (akča "silver coin":152,8), بالته (balta "axe":216,8),
سرچه (sirča "glassware":209,17), تپانچه (tapanča "slap":358,15),
يلقه (yilka "herd":394,6), يكرمه (yigirme "twenty":6,14)

For the examples of another type of orthography see the section 1.5.

1.32. Vowels of the suffixes

The following list of the suffixes represents in groups the most frequent and significant morphemes of the data. Except in two occurences in the entire text all the final vowels of the suffixes are indicated by matrices lexionis. The vowels of the suffixes -Al-, -Ar, -I-, -KIr- are irregularly shown by ا, و, ى. In the suffix -IK- vowel always marked by kasra. This makes it the only suffix in its kind. There is a single occurence having fatha instead of regular alif among all occurences of -GAn. -DUr- is rarely marked by żamma.

1. +čUK (چوق, جوق), +dAš (داش), +GAK (غاق, كاك), +lIK (لوك, لوق, ليك, ليق)
2. -AK (اق, اك), -GAK (غاق, كاك), -(I)G (وك, يك, وغ, يغ), -(I)K (ق, ك, وق, يك), -(I)n (ون, ين); -(A/I/(y)U)r (ار, ور, ير, يور), -DUK (دوق, دوك), -GAn (غان, كان), -GAlI (غالي, كالي), -(I)GlI (يكلي, يغلي), -GU (كو, غو), -GUcI (كوجي, غوجي), -GUn (كون, غون), -mAK (ماق, ماك), -mIš
3. +A-/+I-∼+I-/+U- (ا, ر, ير, ور), +Al- (الـ, لـ), +Ar-∼+Ar- (ار, ر), +Ay- (ايـ), +dA- (دا), +GA- (غا, كا), +IK- (يك, ك), +KIr-∼+KIr- (كير, قير, كر, قر), +lA- (لا), +rA- (را), +sA- (سا), +sI-n- ∼ +sI-n- (سن, سين)

4. -Ar-(ار),-DUr-~-DUr- (تور , دور , تور , دور), -GAr-(كار,غار), -GUr-(كور,غور), -GUz- (گوز, غوز), -Ur- (ور), -sA- (سا), -mA- (ما)

5. +(I)m- (ام , يم), +(I)ŋ (اڭ , ينگ), +(s)I/ +(s)I(n) ~+(s)I(n) (سى , سين , سى), +(I)mIz/+(I)mIz (ميز , مور , ميز), +(I)ŋIz/+(I)ŋIz (ينگيز , ونكور , ينگيز , مور , نكور , نكيز), +lArI (لارى); +lAr (لار)

6. +GA (قا, كا, غا), +nI (نى), +DA (دا, تا), +dIn (دين), +čA (جا), +(I)n (ان, ون, ين), +rA (را), +rU (رو)

7. +KI (كى, قى), +lIG (لوك, لوغ , لىك, لىغ), +rAK (راك, راق), +sIz (سز, سيز, سور); +(A)GU (الو), +(I)nč ~ +(I)nč (ونج , ينج , نج), +(š)Ar (شار, ار)

8. -(G)AyIn (ايين , كاين, غاين), -(G)AlIŋ (الينك, كالينك, غالينك), -GIl (گيل, غيل), -(I)ŋ (ونك, ينك), - (I)ŋIz (ونكيز, ونكور, ينكيز), -(I)ŋlAr (نكلار, ينكلار), -sUn (سون), -sA (سا), -A/-I/-(y)U (ا , ى , و , يو), -GInčA (گنجا, غنجا), -(I)p (ىپ, وپ), -mAdIn (مادين), -mAzdIn/-mAsdIn (ماسدين, مازدين, ماسدين)

Exceptions:

سقلاغن (saklagan "that which is hidden":328,10), غرضى (garażī "what he wants to say,his purpose":223,9), ايدى (aydī "he said":48,17)

1.4. Disjoining suffixes

In the section 1.21 the general rule for joining the letters was given . Following that I also gave examples of a case where, in spite of the rule,sometimes non-joinable letters could be joined. Here, I will present the examples of the opposite case, namely the case of letters which are not joined. I find it appropriate to describe these

items in this section since it mainly concerns the suffixes and reflets an old tradition coming from Old Uighur in addition to its rather regular appearance.

1.41. Suffixes which are generally separated

Although there exist some exceptions, the following suffixes are generally separated. Violations of the rules of separation occur mostly among those words which can be written with two or three letters : +lIK ; +DA , +dIn , +KA , +nI , +nIŋ ; +lIG , +rAK ; +lAr

1.-lIK: أَجِيغ لِيق (aǰiġ-lïk:388,6), آق لِيق (āk-lïk:389,13) قِيزِيل لِيق (kïzïl-lïk:385,8), قَوْمَات لِيق (koymat-lïk:430,13), أُوغْرِي لِيق (oġrï-lïk:226,1), سَيَّاح لِيق (sayyāh-lïk:262,11), أُسْتَاح لِيق (ustāh-lïk:404, 15), يَاشِيل لِيق (yašïl-lïk:319,9), يِيل لِيق (yïl-lïk:335,14); بِيگ لِيگ (beg-lik:174,6), أَيلَجِي لِيگ (elči-lik:131,8), إِسِيگ لِيگ (isig-lik: 218,4), كَفَن لِيگ (kefen-lik:131,10), كُونْلَاگ لِيگ (könglek-lik:253,7), كُونِي لِيگ (köni-lik:316,10), سُوكَاز لِيگ (sökel-lik:326,15), تِرِنِيگ لِيگ (teriŋ-lik:66,5), يِگِيت لِيگ (yigit-lik:263,16); حَرَاب لُوق (harāb-luk: 82,6), غَرِيب لُوق (ġarīb-luk:7,3), قَام لُوق (kam-luk:294,16), مُحْتَسِب لُوق (muhtasïb-luk:307,10), قُنُوق لُوق (konuk-luk:309,7), قُول لُوق (kul-luk:379,8), أُوغُل لُوق (oġul-luk:359,16), أُزُون لُوق (uzun-luk); جُفْت لُوك (jüft-lük:158,16), كُون لُوك (kün-lük:133,7), أُكُوش لُوك (öküš-lük:74,11), أُوش لُوك (öš-lük:3,11), سُنگُوت لُوك (süngüt-lük: 239,6), تَنْدُرُسْت لُوك (tendürüst-lük:202,9)

2.+DA .Like all the other case suffixes, +DA is connected to the preceding suffix if this latter is +(s)In.The only example of violation of this sub-rule is available for +dIn which is: أُوزِين دِين (özin-din: 195,2).

أَحْشَامْ دَا (aḫšām-da:266,15-16), آخِرَتْ دَا (āḫirat-da:164,13), بَرْمِيشْ دَا (barmiš-da:100,13), دَمْ دَا (dem-de:43,7), قَبُوغْ دَا (kapuġ-da:361,14), كُونْغْلُومْ دَا (könğlüm-de:158,17), قُرْآنْ دَا (Kur'ān-da:176,17), تِنِمْ دَا (tenim-de:167,2), تُوشْمِيشْ تَا (tüsmiš-te:193,12), تُوشُومْ دَا (tüšüm-de:197,13), أُرْجْتْمَاخْ دَا (učtmāḫ-da:165,16), زِنْدَانْ دَا (zindān-da:186,14)

3.+dIn: أَنْدَامُومْ دِينْ (andāmum-dīn:175,13), آيِي دِينْ (āyi-din:177,9), بَرْمَاقْ لَارِي دِينْ (barmak-lar-i-dīn:326,10); بَيْلِي دِينْ (bèli-din:281,9), بُويَاغْجِي دِينْ (boyaǧči-dīn:194,2), بُويَامِيشْ دِينْ (boyamiš-dīn: 194, 5), أَدِيمْ دِينْ (edim-din:159,11), أَيْكِينِي دِينْ (èkini-din:295,16), أَتِي دِينْ (eti-din:184,10), فِرْعَوْنْ دِينْ (firʿawn-dīn:165,4), حَادِيمْ لَارِي دِينْ (hādīm-lar-i-dīn:190,15), خَلِيفَ لِيقْ دِينْ (halīfa-lik-din:132,13), حِكْمَتْ دِينْ (hikmet-din:179,12), قَمُوغْ دِينْ (kamuġ-dīn:183,3-4), قَانِي دِينْ (kanı-dīn: 170,1), قُولْ لَارِيمْ دِينْ (kul-larim-dīn:323,9), أُوغْلَانْ لَارِي دِينْ (oğlan-lar-i-dīn:338,4), أُولُومْ دِينْ (ölüm-din:437,10), صَنْدُوقْ دِينْ (sanduk-din: 195,14), صُوفْ دِينْ (sōf-dīn:159,11), يَرَا تْمِيشْ دِينْ (yaratmiš-dīn:170,10)

4.+KA: أَفْ قَا (af-ka:429,10), عَامِلْ قَا (ʿāmil-ka:421,12), أَنَامْ قَا (anam-ka:170,3), أَسْرَامَاقْ قَا (asramak-ka:178,17), أَنْتْ قَا (ant-ka:333,15), أَيُوبْ قَا (ayūb-ka:331,2), بُويَاغْجِي غَا (boyaǧči-ğa:194,4), بُوتُومْ قَا (butum-ka:366,14), جَنَقْ قَا (čanak-ka:160,2), خَاتُونْ غَا (hātūn-ğa:192, 15), خَاتُونُكْ قَا (hātūnuñ-ka:333,15), خِدْمَتْ قَا (hidmat-ka:429,3), قَبُوغْ قَا (kapuġ-ka:169,4), قَاضِي لِيقْ غَا (kāżī-lik-ğa: 196,5), كِيلْغَانْ غَا (kilġan-ğa:188,2), قُويْ غَا (koy-ğa:33,11), قُدُوغْ قَا (kuduġ-ka:353,14), تِيلْقَانْ غَا (kulakim-ka:9,6), مَدْحْ قَا (madh-ka:389,15), مَغْرِبْ قَا (magrib-ka:397,14), مَشْرِقْ قَا (mašrik-ka:397,14), مُحْتَسِبْ لُوقْ قَا (muḥtasīb-luk-ka:307,10), سَايِلْ قَا (sāyil-ka:190,3),

تَمُوغْ قَا (suf-ġa:433,11), شَيطَانْ غَا (šaytān-ġa:426,1), سُفْ غَا (tamūġ-ka:442,7), تَنكرِي قَا (tañri-ka:58,1), تَصَرُّفُونْكَ قَا (taṣarrufuñ-ka:350,1), يَانِمْ غَا (yanim-ġa:9,6), زِيَارَتْ قَا (ziyārat-ka:186,8), ظُلْمَتْ قَا (zulmat-ka:322,3); بُكُونْ كَا (bükün-ke:164,13), جُفْت لُوكْ كَا (jüft-lük-ke:158,16), جَبْرَئِل كَا (jebre'il-ke:338,8), أَيمدِي كَا (emdi-ke: 192,3), أَمدُورمَاكْ كَا (emdürmek-ke:178,13-14), عَرَبْ كَا (ereb-ke:162,2), عَرش كَا (erš-ke:318,2), حَجّ كَا (hej-ke:181,17), كَعبَه كَا (ke'be-ke: 337,16), كَرَمُونْكْ كَا (keremüñ-ke:183,1), كِشِي كَا (kiši-ke:437,3), مَقْنِي كَا (me'nī-ke:427,16), سِرّينْكْ كَا (sirriñ-ke:407,13), سُوكَالْ لِيكْ كَا (sökel-lik-ke:326,15), سُوزُونْكْ كَا (sözüñ-ke:253,17), تَنكرِي كَا (teñri-ke:131,16)

5. +nI: بَيكْ لِيكِي نِي (bèg-liki-ni:180,10), آيَتْ نِي (āyat-ni:177,7), أَرْپَه نِي (arpa-ni:163,13), جِبِينْ نِي (čibin-ni:169,1), فِيلْ نِي (fil-ni:43,15), حَدِيثْ نِي (hedīs-ni:156,14), إِيذِيسِي نِي (idisi-ni:194,5), إِمَامَتْ نِي (imāmat-nī:182,3), قَدْغُورْغَانِيمْ نِي (kaḍġurġanim-nī:157,15 -16), قَرَاوَاشْ نِي (karavaš-ni:161,8), قَاضِيلِيقْ نِي (kāzi-lik-ni:196,7), قِيَامَتْ نِي (kiyāmat-nī:437,13), قُوشْ نِي (koy-ni:253,14), قُولُومْ نِي (kulum-nī:323,11), أُولُومْ نِي (ölüm-ni:437,5), شَرْطِيمْ نِي (šartim-ni: 175,1), أُوجْمَاحْ نِي (učtmāh-ni:419,9), تُوشُونْكْ نِي (tüšüñ-ni:359,9), يِلْكَانِي نِي (yelkeni-ni:396,3), يِيلَانْ نِي (yilan-nī:188,13), يُوسُفْ نِي (yūsuf-nī:353,14)

6.-nIng: جُمْلَه سِي نِينْكْ (jümle-si-ning:164,5-6), بَرْمَاقْ لَارِي نِينْكْ (barmak-lar-i-ning:326,9), خَلِيفَه نِينْكْ (halīfa-ning:307,5), خَاتُونْ لَارِي نِينْكْ (hātūn-lar-i-ning:156,16), إِيذِيسِي نِينْكْ (idisi-ning:194,6), قَرِنْدَاشْ لَارِي نِينْكْ (karindaš-lar-i-ning:353,11), قَرَاوَشْ نِينْكْ (karavaš-ning:161,6), أُولگَان نِينْكْ (ölgen-ning:189,6), أُوزِي نِينْكْ (özi-ning : 190,6),

فِرعَونْ نُونگْ (ʿalayhi's-salām-nūng :160,11-12), عَلَيهِ اَلسَّلَامْ نُونگْ (fir'awn-nūng:165,13), خَاتُونْ نُونگْ (hātūn-nūng:233,12), قُولُومْ نُونگْ (kulum-nūng: 323,12), اُوتْ نُونگْ (ot-nūng: 218,4); اُولُوگْ نُونگْ (ölüg-nüng: 443,1)

7.+lIG: جَمَالْ لِيغْ (jamāl-lig:180,3), جَبَانْ لِيغْ (čapan-lig:380,14), صُورَتْ لِيغْ (imāma-lig:164,3), إِمَامَهْ لِيغْ (kilik-lig:158,16), قِيلِيكْ لِيغْ (sūrat-lig:399,6), طَاعَتْ لِيغْ (ṭāʿat-lig:160,10), اُوجْقَاحْ لِيغْ (učtrāh - lig:200,14), رِنْدَانْ لِيغْ (zindān-lig:301,13); يَمَاغْ لِيغْ (yamağ-lig:253,7), حَسرَتْ لِيگْ (hesret-lig:232,4); خُرمَتْ لِيگْ (hörmet-lig:379,9), كَوْفَ لِيگْ (kewfe-lig:169,17), رَنگْ لِيگْ (renk-lig:179,4), اُومِيدْ لِيگْ (ümiď-lig: 433,15); آبرُوي لُوغْ (ābrūy-luğ:298,5-6), قُورْقُونْچْ لُوغْ (korkunč-luğ:191, 13), تَمُوغْ لُوغْ (tamuğ-luğ:183,2); كِسبْ لُوگْ (kisb-lüg:235,4)

8.+rAK: عَاقِلْ رَاقْ (ʿākil-rak:437,5-6), اُرتُوقْ رَاقْ (artuk-rak:351,10), تُورُونْ رَاقْ (turun-rak:353,14), كِلغَانْ رَاقْ (kilğan-rak:183,4), اُولُوغْ رَاقْ (uluğ-rak:42,2), اُسلُوغْ رَاقْ (usluğ-rak:437,4), يَمَانْ رَاقْ (yamān-rak:192, 3), يَخشِي رَاقْ (yahsi-rak:253,16-17); كِچِيكْ رَاكْ (kičig-rek:43,1), كُوبْ رَاكْ (köp-rek:33,1), اُوكُوشْ رَاكْ (öküš-rek:431,5), سَوُگْ لُوگْ رَاكْ (sevüg-lüg-rek:159,17)

9.+lAr: عَجَايِبْ لَارْ (ʿajāyib-lar:318,1), اَحوَالْ لَارْ (ahwāl-lar:394,14), عَالِمْ لَارْ (ʿalim-lar:188,17), آزغُونْ لَارْ (āzgun-lar:304,4), بَرمَاقْ لَارْ (barmak-lar:326,9), بَاشْ لَارْ (baš-lar:345,15), بَكْ لَارْ (beg-ler:327,7), اَيْچْ لَارْ (čiček-ler:353,7), جِيمْجَانْ لَارْ (čimgen-ler:353,7), جِيجَاكْ لَارْ (ef-ler:235,13), خَاتُونْ لَارْ (hātūn-lar:156,16), قَبُوغْ لَارْ (kapuğ-lar: 361,12), قَوْمْ لَارْ (kawm-lar:408,11), قَزُوقْ لَارْ (kazuk-lar:165,10), كَدِيكْ لَارْ (kedik-ler:338,4), كِلغَانْ لَارْ (kilğan-lar:184,13), كِشِي لَارْ (kiši-ler:66,14), كُوشَكْ لَارْ (köšk-ler:179,9), قُبَّهْ لَارْ (kubba-lar:62,5),

مُونجُوقْلَارْ (kul-lar:407,7), قُوشْلَارْ (kuš-lar:338,4), مُونجُوقْلَارْ (monǰuk-lar:414,11-12), مُؤمِنْلَارْ (mu'min-lar:185,10), نَفسْلَارْ (nefs-ler:442,4), پَرِيلَارْ (peri-ler: 209,14), سَقْلَاغَانْلَارْ (saǧlaġan-lar:164,15), سَقْلَاغَانْلَارْ (saǧlaġan-lar:164,15), شَرْطْلَارْ (šart-lar:175,1), تَمُوغْلُغْلَارْ (tamuġ-luġ-lar:183,2), تَكَلُّفْلَارْ (tekellüf-ler:235,11), تِرْنَاقْلَارْ (tirnak-lar:330,17), تُوشَكْلَارْ (töšek-ler:235,14), تُوشْلَارْ (tüš-ler:381,4), اُولُوغْلَارْ (uluġ-lar:345,16), اُمَّتْلَارْ (ümmet-ler:412,2), يِدِيغْلَارْ (yidiǧ-lar: 159,13), ظَالِمْلَارْ (zälim-lar:184,11)

In the verbal congugation, +lAr as a plural marker can both be joined or separated,if the preceding suffix is -DI (<-D+I).However the latter is preferred:

أَشْتِيلَارْ (ašti-lar:172,16), أَيدِيلَارْ (aydï-lar:403,16), بِلمَادِيلَارْ (bilmedi-ler:193,10), إِيجُوْرْدِيلَارْ (iǰürdi-ler:196,7), قَجْتِيلَارْ (kǩcti-lar:187,6), قِيلدِيلَارْ (kildi-lar:403,16), كُومْدِيلَارْ (kömdi-ler:349,12), سُوزْلَاشْتِيلَارْ (sözlešti-ler:326,2), تِيدِيلَارْ (tēdi-ler:405,15), اُوشْتِيلَارْ (usti-ler:326,2); بُولْمَاسُونْلَارْ (bolmasun-lar:166,10); كِلدُورْگَايْلَارْ (keldürgey-ler:406,9), قِيلْغَانْلَارْ (kilġay-lar:158, 4), يُومْغَايْلَارْ (yümgey-ler:158,6); بَرْمِيشْلَارْ (barmïš-lar:414,14), قَچْمِيشْلَارْ (kačmïš-lar:172,16), قَالمِيشْلَارْ (kalmïš-lar:415,8)

1.42. Suffixes which are rarely separated

The following words represent the entire available examples of those suffixes which are occasionally separated. Among them -lA-(n-) has more occurences than that of the others:

1. أَزِيقْلَانْ دُوزْدِي (azïk-lan-durdï:163,10), بِلْ لَا مَاكْ (bel-le-mek:207, 9), جُفْتْ لَانْ مَاكْ كَا (jüft-len-mek-ke:351,10), عَيبْ لَا مَاكْ (eyb-le-mek:

389,13), عَيبْ لَايُورْ (ᶜeyb-le-yür:420,15), غَضَبْ لَانْدِي (ġazab-lan-dï: 410,1), اُوگُوتْ لَادِي (ögüt-le-di:8,12), اُوگُوتْ لَابْ (ögüt-le-p:325,14)

2.The following sporadic occurences:

سُونگْرَا (soñg+ra:147,7), سُوزْلَاشْسَا (söz-leš-se:394,14), تَيگْگَايْ (tėg-gey:223,17), تُوتْ تِيلَارْ (tut-tïlar:343,11)

1.5. Peculiarities in the orthography

1.51. The occurence of ا after u in the final position:

أَيرُوا (ayrū:23,6), قَدْغُوا (kadġu:214,7), اُويقُوا (uykū:398,6), اُوتْرُوا (ötrü:306,4), يَيگُوا (yėgü:266,16)

1.52. The occurence of ا after ك and before first person possessive suffix:

خُجْرَهْ اُمْ (hüjrē+m:415,11), قَبِيلَهْ اُمْ (kabïlā+m:419,7), كَچَبَهْ اُمْ (kečebē+m: 414,11), خَوَاجَهْ اُمْ (hwāja+m:431,2), خَلِيفَهْ اُمْ (halïfa+m:137,13),

1.6. Degree of precision of the orthography for the phonological purposes

Although there are alternant forms like the ones which follow:

balta: بَالْتَا (303,14), بَالْتَهْ (216,8), بَالْتَرْ (30,2), بَالْطَا (30,3) بَلْتَهْ (216,10), بَلْتَا (410,17)

yigirmi: يِگِرْمِي (247,7), يِيگِرِمِي (315,13), يِگِرِمِي (358,3)

the orthography of Yeni Cami Ms. can be accepted as reliable for the phonological purposes.In the entire manuscript defective forms which are no more than a few forgotten strokes and syllables suggest that the copyist has done a good job.

2. PROBLEMS OF DETERMINING PHONETIC VALUES FROM THE ORTHOGRAPHY

On the basis of the information given in chapter 1, we can group the types of the problems of determining phonetic values from the orthography of a historical text in Arabic alphabet,as follows:

2.1. Problems related to vowels

2.11. Vowel qualities of the Turkic words

1. In the case of the usage of matrices lexionis or harakas as vowel markers, we have to determine whether they were employed to indicate back-vowels or front-vowels. The letter ۆ is also included to this category if it stands for a vowel. Therefore, the problem is to choose the only appropriate item from the following pairs: a/e, ı̈/i, o/ō, u/ū.
2. In the case of the usage of ـُـ or żamma , we have to determine whether they were employed to indicate high-vowels or low-vowels. Therefore , the problem is to choose the only appropriate item from the following pairs: o/u, ō/ū. If the writing is without harakas , it will be necessary to add the pairs a/ı̈ , e/i to the others.
3. If the writing is without harakas ,we may be forced to determine whether the consonant-letter in a specific position is to be followed by a rounded-vowel or an unrounded-vowel. This case concerns mostly suffixes and therefore the pairs ı̈/u , i/ü beside the qualities of the root vowels a,ı̈/o,u ; e,i/ö,ü . However,the latter constitutes a very slim probability.

2.12. Vowel qualities of the Arabic and Persian words

Except for the vowels of the first syllable, the problems related to the vowel qualities of the Persian or Arabic loan words are the same as those of the Turkic words. To find a definite answer for the quality of a vowel occuring in the first syllable of an Arabic word is very difficult because of the available varieties in different Turkic languages and dialects. This is especially so, if the vowel in question was originally a rounded one. Such as in the case of the word hukūmat "government" the possibilities are: hökümet, hüküмet, hükümet, hökümat, hokumat, hukumat, hukümet.

2.13. Vowel quantities of the Turkic words

In the case of the usage of the matrices lexionis in the orthography of a Turkic word, we have to determine whether they were employed to indicate the length of the vowels or not.

2.2. Problems related to consonants

The main problems related to the consonants are:

1°. In the case of ب, ج, ك we have to determine whether they are voiceless or voiced,

2°. In the case of نگ we have to determine whether it is a single phoneme or two different phonemes,

3°. In the case of ی, و we have to determine whether they are consonants or vowels.

3. Method for determining the phonological values from the orthography

In order to solve the problems enumerated in the previous section we have the following tools:

1. Comparative knowledge of Turkic languages

The low or high quality of the round vowel of a problematic word can be determined through comparisons with corresponding words of Kazan Tatar and Turkish or Azeri. In Kazan Tatar: Com.T. o > u, ö > ü; u > o, ü > ö. In Turkish and Azeri low, high qualities have been preserved except in the environment of the labial and velar fricatives. In this case we have either a high vowel or both of them as alternate phonemes. In order to eliminate the possibility of inter-Turkic borrowings which might have misleading vowel qualities, a combined comparison would be the surest way. For the same qualities in question we have one more tool: Old Turkic words written in Brahmi. This is the only writing system which distinguishes high or low round vowels of Old Turkic. However they are not studied sufficiently.

Back or front qualities can be determined through Kökturkish if the corresponding word is available.

The knowledge of the stops of Old Turkic can be useful for setting up general rules concerning the voiced or voiceless consonants of the words which exist in the text. It is necessary to know in advance which word had a voiceless stop in intervocalic position and which lacked it in Old Turkic.

The vowel alternances of Old and early Middle Turkic can be used for determining the back or front quality of a word: munmuš or münmüš yung or yüng , sun- or sün- ,isin- or isin- , it or it. These examples indicate that this type of alternances were related to the high vowels.

The quantity can be determined through Yakut and Turkmenian.For the historical comparative vowel lengths my study is the only source which gathers all published materials until 1959. It deals non first syllabic lengths and the length of Old Turkic suffixes as well as the lengths of the root vowels.It also gives the Middle Turkic and Nothern Turkic lengths comparatively.

2.Vowel and consonant harmonies

Vowel harmony can help to determine back or front qualities of the vowels through the examination of the suffixes. A suffix with a velar stop might indicate the existence of a back vowel in the last syllable of the preceding word;however not always. In some Turkic languages some suffixes have only one form,from the point of view of their vowels. Such as -duh , -mah (in Azeri), -dan (in Gagauz) etc. Therefore ,to determine the back or front quality of a vowel,one occurence of a single suffix may not be sufficient.However,before employing vowel harmony ,first of all we have to prove that it exists in the text. In the case when a text has no haraka we need more than this. We have to prove not only the presence of harmony but also determine its type.

Consonant harmony can be used to determine the voiced and voiceless quality of a consonant in the final position, throuh tha examination of the initial consonant of the suffix. However, we must prove first that such harmony did exist. In the same manner, the quality of a consonant in a cluster can be determined through the quality of the preceding or following consonant, if we know the type of clusters in advance.

3. Special ways

We can determine the voiced or voiceless qualities of the problematic consonants by the help of šaddas, if there are such marks. For example: tiKKen "he who plants". The meaning necessitates tiK- to be read as tik-. Therefore, the following consonant has to be voiceless. Otherwise the gemination mark šadda would not have been used. Consequently, the word is tikken.

We can determine the quality of ڭ through the examination of the dative suffix after third person possessive, if the possessive is of the type -(s)I(n). The dative suffix of a back vocalic word with third person possessive could be written either ڭ and غ or نگ. The first case proves that ڭ =ng. As for the second case, there is no other way but نگ =ŋ, unless the language in question lacks vowel harmony.

We can also determine the quality of ڭ through the examination of sukūns, if there are any. The contrasts in the use of sukūn will show us whether ڭ is ng or ŋ.

We can determine the back or front quality of a vowel through the comparisons of a known back or front vocalic word if the latter shares the

the same phonological feature.For example: yašillïk "the quality of being green", yan- "to come back " necessitates that A's in any of the following words be replaced by a: AydI, Ay, ČAyAn, ČAynA-, yAnA, yAnpI. This is because all contain y and all were back vocalic in Old Turkic.

The remaining problems,i.e. whether the letter is used to indicate a vowel or a consonant in different qualities ,can be solved only with the help of dictionaries. For this,it will be necessary to make,in advance,a list of possible readings.

The situation of the problematic consonants in Nahju'l-Farādis is as follows:

1. Intervocalic k and t of the Old Turkic have remained unchanged except for a few contrasting occurences which will be given infra.

akar- (282,8),bakïr (215,16),čakïr- (137,5),čakïr (399,5),sakal (285, 17),sakïn-(121,13),sïka-(34,10),takï (229,9),toku- (210,15),tokuz(108,3), yaka (357,11),yarlïka- (2,4)

Therefore ڪ is k where it corresponds to Old Turkic intervocalic k:

ėkin (435,9),köküs (70,9),öküš(282,5),sekir-(81,3),sekiz (101,8),sökel (326,3),tükel (253,3),tüken-(21,17),yükey (270,1)

2. Final k's of the Old Turkic falling into the intervocalic position through suffixation remain unchanged,except for sporadic occurences which are given elswhere:

adak+ï (20,15),barmak+ï(284,10),bašak+ï+nï(326,9),balïk+ï-čïn (220,16), balčïk+ï (62,6),čak-ar+lar (67,9),čïk-ar-(232,2),kudruk+ï (53,2),kulak+ï (278,8),sïnuk+ï+nï(433,1),sok-ar(68,2),tomšuk+ï(338,3),toprak+ï+nï(2094),

yavuk+in+da (212,2), yarmak+i(109,2),yazuk+um (232,1),yik-il-(153, 13),yok+um+da (285,15)

Therefore, ⌣ is k where it corresponds to Old Turkic final k:

bezek+i+ni (433,16),bük-üp (400,10-, etek+i (361,13),kindik+i(118,13) kirpük+üm (433,16),könglek+i (132,7),süngük+i (354,16), tilek+i (300, 15), tirek+i+ni (307,6), yincük+üng+iz+ni(123,12),yürek+im (361,5), yüzük+i+ni (202,15)

3. Final k 's in a cluster corresponding to Old Turkic k remain unchanged when they are followed by a vowel of a suffix:

kirk+inč (233,13), kork-a (8,8), korq+unč (178,8)

Therefore ⌣ is k in an identical environment:

berk-il- (50,14), erk+ing (51,16), körk+i+ni (64,11),ürk-üp (16,15), čekürke (334,10)

4. Final g's of the Old Turkic remained unchanged,except for a few occurences:

ačig(338,7), arig(38,2),korkug (8,7), kurug (301,4),oyag (383,5),sasig (420,17),tolgag(287,2),tolug(423,6),yamag (105,16),yidig (263,6),yunug (191,9) ; asiglig(68,7),bagliğ(189,15),uruğluğ (53,2),bašlig(184,9), tatlig(286,15),toğluğ (400,9)

Therefore ⌣ is g when it corresponds to the final g's of the Old Turkic:

čerig (27,12), irig (150,16),isig (429,14),kičig (260,1),ölüg (434,2) sürüg (113,7); bitiglig(117,4),örtüglüg(421,7),tiziglig (162,13), körklüg(166,2),tüplüg (396,1)

5. Intervocalic,final t's (both single and in a cluster)in absolute position or in the case when followed by a vowel through suffixation,being parallel to k,remain unchanged except for a few occurences:

biti-(46,4),butak (438,11),etek(361,13),otun(341,8),öte- (284,4), tuturġan (292,12),yete-(139,2), yeti (159,7),büte (66,13);kanat+ï+nï (322,10), ket-er(440,3),tüt-ün (107,14),yanut+ï(286,17),yet-ür-(399, 13);at+ï(287,13),ot-ï(14,10-,süt+i(296,3); alt+ï(267,4),art+ïn+ġa (201,11),ast+ïn(224,4),ayt-u(356,17),sekirt-ü (47,5),tart-ïp(146,5), tört+egü(337,8),tört+i (5,2),yurt+ï+nï (27,1)

There are a few words written with ﭺ , and ﭽ in Nahju'l-Farādis. Among them the following occurences are characteristic: sïġïnčumïz (72,13),tapa (61,9),čapan (63,9), arpa (140,13), kopar (315,4),öper (272,16)

On the basis of these examples and,taking the parallelism occuring between their environments and those of k,t into account, we can accept that all č 's and p's corresponding to the Old Turkic č and p's have remained unchanged:

bučuk (104,3),kèče (37,1), neče (254,2),učuz (112,14),üčün (291,1); èkinči (189,3),kilïc+i (49,9),küč+i(30,2),sakinč+i (426,11),uč+i(352, 13),uč+inč+i(350,5),yiġač+i (349,12);tepe (139,16),ürpek (380,13), yelpi-(235,15)

6. According to the principles mentioned above,before employing the vowel harmony to determine back or front qualities of the vowels it is necessary to prove that there is such a harmony. The existence of the vowel harmony(here palatal harmony)can be justified only through the exami-

nation of the back vocalic words the quality of which generally remained the same in all periods: āč "hungry" ,at "horse ", ot "grass ", kān "blood", kāz "goose", kīz "girl", uluġ "great,big"; ačīġ "bitter", katiġ "hard,difficult", okī- "to read ", kork-"to be afraid of " etc.

If such a word takes a suffix having ġ or k in it ,than we can assume that all words having a suffix with one of these consonants must have a back vowel in their final syllables,if not in all syllables.

Except for a few words of Arabic origin and the following occurence of kīl- بيلماك kilmak (followed by كراك kerek which may be the reason of this orthography through an anticipation) in addition to -ki in yanīndaki (188,14),boynuñguzdaki(311,4), all back vocalic words in the entire text take back vocalic suffixes. Therefore palatal harmony exists in Nahju'l-Farādis and we can employ it for our purposes.

Sometimes,the use of velar stops alone ,might not be enough to determine the voiced or voiceless qualities of ك .Especially when the text contains divergent forms of the same suffix as in the case of dative suffix or past participle which occur both with g and k and which form contrastive examples,in Nahju'l-Farādis. For this reason,the method of checking,through the velar stops, should always be accompanied by the number of the occurences.However ,even in this case we might have a special problem if the numbers are too close in order to make a choice in favor of one of the two possibilities.Than,we have to apply another method. The solution of such a problem (related to the dative suffix) will be given infra.

7. Clearly indicated lengths in some words and suffixes together with the contrasts of the presence or absence of matrices lexionis in the

orthography of otherwise identical words can be accepted as proof of the relationship in between the vowel lengths and the matrices lexionis. This idea is justified by the orthography of the suffixes having ا, و, ى in them. There is always a corresponding length whenever one of these letters is used. In spite of this, to be cautious, we may leave the solution of this question to the future, since we have some obvious Turkmenian influences and different type of length markings beside the alternant orthographies of certain characteristic words.

4. PROBLEMS RELATED TO THE HETEROGENEOUS DATA OF A HISTORICAL TURKIC MANUSCRIPT

4.1. The main sources of the heterogeneous data of a historical text

The degree of occurences of the alien linguistic materials in a manuscript may be dependent of its type. Namely a prose work would have less amount of foreign elements in it than a poetical work may have contained. In a prose work the possible sources of the heterogeneous data are as follows:

1. interdialectical translations

We know that several works written in the various areas of the Turkic world were translated from one dialect into another. Especially those which were produced in the eastern Turkic dialects have become subject to this kind of activities. There are works in Anatolia area, bearing the note that the original work was in the olğa-bolğa tili "the language of olğa-bolğa "(indicates the abundance of g sounds which is the sign of an unpolished quality according to a speaker of an Oguz dialect). In such a translation several features belonging to another type of dialect would remain as they occur, either because of the knowledge of the translater in this specific dialect, or because of his forgetfulness.

2. rewriting

To rewrite a well known work is another source for the heterogeneous data. The editor of such a work would have used several sources and

insert the foreign features either by the way of copying of the sentences that he liked or because of the unintentional quotations that he made.Examples of this second type of works are abundant.

3.reproduction

This is the most common source for the alien features. In such a work the copyist would introduced his own dialect with or without knowing it. The number of the dialects of the Middle Turkic period must have been greater than it is now,because of the limited communication .

For the poetical works,in addition to the above mentioned sources we have imitations and provencialisms. Poetry knows no bounderies.

4.2. Current methods of Turcology for the evaluation of the linguistic material belonging to historical texts

1.single copy studies

In this type of a study ,a grammar including all or partial linguistic data of the manuscript is made . This grammar treats all the items equally as if they belong to one and the same language. The main concern of the researcher is to read the text correctly.

2.critical editions

Several copies are compared and one of them is selected as the basical manuscript and the differences occuring in the copies are given in the footnotes. The criteria used for the reconstructions are of two types: 1) Selection is made on the basis of the dates,orthographical facilities, or the conditions of the manuscripts. The oldest one usually is the basis of comparison.The missing parts are filled with the corresponding portions of the others. 2) Selection is made after comparisons. In this case ,basing upon common mistakes

,additions,omissions,orthographical peculiarities etc. ,a genetic tree of the manuscripts is drawn. The one which is the closest to the source is chosen as the main manuscript and others are used to fill the gaps. Differences in between the occurences or forms are indicated separately in the footnotes.

In both ways the language of the reconstructed text is fictitious,since all the manuscripts are treated as if they were produced passing through a uniform linguistic medium. However, there are exceptional studies in which doubts were raised about the nature of the data lists of contrasts ,even frequencies are given. Moreover the influencing dialects are mentioned.(For instance Atebetü'l-Hakāyik ,edition of Prof.Resit Rahmeti Arat represents a very high quality in comparison with all the other published works). In spite of this careful observations and meaningful attempts, no direct solution has been offered ,and the Arabic or Persian words were read,not according to the internal reconstruction methods but according to the phonology of an arbitrarily selected Turkic language.

5. METHOD FOR ISOLATING THE LINGUISTIC PROPERTIES OF THE AUTHOR'S DIALECT FROM THE DATA OF A HISTORICAL TURKIC MANUSCRIPT

In the previous section I explained the main sources of the heterogeneous data that a historical Turkic manuscript may contain. The mathematical probability for the existence of this type of manuscripts is dominantly higher than that of the manuscripts exhibiting homogeneous linguistic data, since this latter type could occur only in the following cases:

1. When the manuscript is the original and its author is a native speaker of but a single dialect in which he wrote his book.
2. When the manuscript is preceded by others forming a long chain of the successive copies, and the first one of them is the next to the original which is written in a dialect different than that of the dialect in which all the copies of the same chain are produced. Such a copy would generally represent a homogeneous linguistic character, gained through the process of copying. In this manuscript the characteristic features of the author's dialect would have been replaced by the the features of the other dialect with a serie of gradual substitutions. In a distant manuscript, this defective total change might not be detectable at all, if the second dialect is closely related to the original one and if the copy is unique.

Judjing from the conditions of these two cases we may state further that to have a manuscript with homogeneous linguistic data, constitutes a rare chance. Therefore, for all practical purposes, almost any historical Turkic manuscript is said to be heterogeneous. In other words almost any manuscript is a collec-

tion of the linguistic materilas exhibiting different characters and belonging to more than one dialect.

Consequent to this,our main task is to isolate the properties of the author's dialect from the entire data of such a manuscript which at the same time includes materials of the other dialects.Therefore,it will be necessary to find a way as such that would make us enable to distinguish the linguistic properties of the author's dialect from those of the others. In this section the principles and the basic elements of a method devised spesifically for the purpose mentioned above will be discussed.

5.1. Analysis of the linguistic data

5.11. Vocabulary analysis

5.111. Contrasts in vocabulary

The data contain several words for the exactly same meaning. Some of them might have been used for the slight shades of the meaning. However we have no way of determining this, through the sentences in which they occur. Some of them could hardly belong to a single dialect. An alphabetical list of these words is given below. The word with the highest frequency in its group takes the first place in the order. Rare or single occurences are indicated separately:

abuška "old man"(56,7), karı (433,7), uluğ yaslığ(171,15)

adak "wine cup"(370,8), kadaḥ (57,9)

alčak "modest"(91,6), ingen (121,14), halīm (91,6)

čoban "shepherd"(318,16), koymat (318,16)

ešit- "to hear "(400,12), tuy- (s.o.:9,6)

elet- "to take away"(195,12), költer- (s.o.:287,1)

kapuğ "door"(110,9), ešik(r.o.:110,9)

kayıt- "to return "(166,16), yan- (232,2), tön-(111,14)

keltür-"to bring ,to take away"(344,13), tapšur-(359,13), alıp bar-(s.o.: 329,9)

kemiš- "to throw"(161,12), at-(188,14)

kèt- "to go"(167,16), bar-(163,5)

kıl- "to do"(163,5), kopar-(173,7), yap- (s.o.:28,12)

kod- "to put"(187,5), kat- (159,11)

koš- "to run"(11,12), yügür- (170,17), sekirt- (47,5), čap-(r.o.:49,11), eš-

(251,16), yel- (s.o.:133,7)

kõy-"to burn"(145,1), yandur-(115,13)

öküš "much,more"(285,4),ingen (190,2),köp (237,6),telim (r.o.:296,7)

öngin "other"(437,10),özge (253,16),baška (r.o.:353,16)

talāk bèr-"to divorce"(255,16),boša- (r.o.:180,14), ʿewret kečür-
(255,16)

tap- " to find"(428,16),bul-(160,9)

tėg "like,as"(264,1), meñgizlig (263,17)

tükel "all,complete"(253,3), bütün (118,12),kamuġ (50,6)

uftan- "to be ashamed of"(186,6),uyal-(r.o.:351,17)

yalbar- "to beg"(442,2),kol- (r.o.:321,12)

yarlïka- "to forgive"(188,5-6),afw kïl-(129,11),kečür-(r.o.:129,10),
bağïšla- (129,11)

yašur- "to hide,conceal"(165,5),ört-(115,14), kizle-(s.o.:48,8),
sakla- (160,2)

yè-"to eat"(222,15),tanāwul kïl- (138,2),aša-(r.o.:260,4)

yïrak "far,distant"(432,7),uzak (433,14)

5.112. Lacking words

The data lack some important words.Most of them belong to Oguz group.However there are also other words belonging to the north or east Turkic dialects:

añg "very"(superlative),basa "again",ček- "to pull),erñgek "finger"
čok "much,more", evet "yes ", et- "to do",ilerü "forward",irin "lip"
kalk- "to stand up",kez "time",kibi "like", oñg "right", parla- "to
shine",sar- "to wrap ",sayu "number",seč- "to choose ",tegül "not "

tel- "to pierce",tez "quick", toz "dust",tüšün- "to think", yak- "to burn", yaz- "to write"

5.113. Archaic words

alp "hero"(151,9), ār "redish dark brown"(42,17) ar- "to become tired"(161,1),arġak "trident"(268,1), ašnu "former"(241,16),bay "rich"(406,10),bulun "captive"(161,4),böri "wolf"(112,10),büt- "to believe,to have faith in"(382,2),ičğin-"to lose"(237,10),iste- "to seek,to track,to follow"(171,1),kam "shaman"(294,16),kedik "wild animal"(338,4),kėdin"after"(29,17),kindik "navel"(104,12", kirtün- "to believe,to have faith in"(95,16),kol-"to beg "(321,12), komi- "to glow,to shine"(102,5),kön- "to believe in,to have faith in" (268,5),költür- "to take away"(287,1),kunuš- "to loot"(44,11),kur quiver"((82,11),kurġušin "plomb"(242,17",kūni "envy,jalousy"(397,12), küdegü "son-in-law "(125,6),ōg "intelligence,reason"(431,16),öngür "cave,pit"(292,9),soġal-"to drain"(385,7),siltaġ"reason,excuse"(112, 9),söplük "dump"(400,10),tiŋg "life,soul"(394,13),tog "dust"(153,2), topra "sack,bag"(405,2),tuš "noon"(120,12),tükel "all,complete"(79, 10), uġ "garantor"(162,6),ul "foundation"(38,11),una- "to aprove" (360,11),urluk "womb"(350,13),yüli-"to shave"(46,15)

5.12. Phonological Analysis

5.121. Consonantic Contrasts

1°. d/y/z: [y<ḍ(<-d/)>z]

ḍ: adak "wine cup "(370,8), beḍük "large,big,great" (128,3), bod "body, stature" (65,11), eder "saddle" (53,2), idi "master,lord,owner"(315, 10), kadaš " blood relative"(48,15), kaḍgu "worry,grief,anxiety, thought"(125,12), keḍ- "to wear,to put on"(207,3),kedik "wild animal" (338,4), kuḍuġ "well,spring" (78,5)

y: ayak (106,8), boy (146,16),böyük (378,1), eyer (210,14), kayaš (119, 6), kaygı (395,15), key- (210,14), keyik (209,13), kuyuġ (385,6)

z: izi (235,4)

2°. v̇/f/v/ɗ/G/K/b/p: [ɗ<v<b>v̇>f],[v̇<G(<K)>v>f],[v̇<b> p]

v̇: av̇"hunt,game"(155,16), čav̇ "fame"(208,10), čevür- "to turn"(412,7), ev̇ "house,room"(93,9), èv̇ek "hurry,quick;impatient,hasty"(436,14), kav̇-"to chase"(93,5),kav̇uš- "to meet again after long absence"(34,16), köven-"to rely on,to trust in;to boast"(36,2), küveč "cooking pot made of earth"(29,13),öv̇ke "anger"(292,5), sav̇uk "cold"(217,15),sev- "to love,to like"(390,9),söv- id.(228,7),suv̇ "water"(99,10),suv̇a- "to plaster"(224,4),suv̇ġar-"to water "(113,7),tav̇ar "cattle"(75,9), tav̇uk "hen"(428,10),tèv̇e "camel"(75,4), yav̇uk "close,near"(32,4), yav̇u- "to approach"(299,6),yav̇uš- "to come near"(153,8),yav̇uz "bad, evil,harmful"(2,14)

f: afla- "to hunt"(155,12),čefür- (439,9),ef(222,10), èfek (436,13), kafuš-(153,1), kof-"to chase"(379,11),köfen- (373,9),küfeččük "a small cooking pot"(28,17),öfke(117,16),safuk (314,13), sef-(367,2),

söf- "to like,to love,to curse "(228,7), suf (149,1), sufğar- (113,8), tafar (64,4),tèfe (258,6), yafuz (334,14)

v: čalva "fame"(55,17), čevür-(104,3), deve (43,15-16), ev (192,12), karavaš "female slave"(161,5), kav-(334,11), kavuš-(34,17),kov- "to chase"(213,16), kova "bucket "(357,13), savut- "to cool "(429,16), suv (116,7), suva-(224,13),suvar-(113,12), yavuš-(45,15)

K: sök-"to curse"(349,8), takuk (318,7), yakuk (14,1)

G: koğ-"to chase"(240,17), sög- "to curse"(349,8)

b: karabaš (262,1), yalbar- "to implore,to beg"(355,4)

p: cöpreg "scarf,cover"(391,9),kopğa "bucket"(357,12), köprüg "bridge" (407,9),tepzek "hot ash"(325,15),topra "sack,bag" (405,12),toprak "soil"(329,12),yaprak "leaf"(43,14)

Ø: delü "crazy"(≪tilbe)(348,6), ušak "little piece;child"(< uvšak≪ oğušak)(106,16),ušan- "to be broken into small pieces"(< uvšan-≪ oğušan-)(354,16)

3°. G/K/Ø: [Ø < -G > -K]

G: ağuluğ "poisonous"(188,12), bağ "tie"(213,11-12),cöpreg "scarf,cover" (391,9), katïğ "hard,tough "(165,8), körklüg "beautiful" (165,2), kuduğ "well,spring"(385,6), sasïğ "mouldy smell"(420,17), tarïğ"grain" (362,17),türlüg "kind,sort"(440,6), yarağ "need;strength;tool,.." (174,10),yïdïğ "odor,fragrance,smell"(439,10), yoluğ "sacrifice;ransom"(115,1)

K: ağuluk (350,15), bak (91,15), katïğlïk "that which was put into" (<katïğlïğ)(159,11), kuduk (385,11),saksïk "tile"(<saksïğ)(396,15),

tuzluk "salty"(108,14), yarak (192,12), yïdïk (62,7), yoluk (405, 14), yorïk "interpretation"(≺ yorug̑)(7,5)

ğ: boda "young camel"(≺ botag̑ ∼ botug̑)(91,6-7), cöpre (104,2), daru (424,3), katï (396,5), körklü (189,3), kudu (k.+sï:135,4), nikẽhli "betrothed"(209,16), oda "room "(≺ otag̑)(249,3), sasï (397,17), tũrlü (194,13)

4. G/ğ: [-CV- ≺ -CGV-]

G: bulğaš- "be smeared,become dirty"(118,13), kazğan "cauldron"(107,14), kopğa "bucket" (113,12), kurtğar- "to rescue,to save"(229,2), oyğan- "to wake up "(279,14), suvğar- "to water "(113,7), tarğak "comb " (≺ targa- "to comb")(11,7), yapurğak "leaf "(299,5)

belgür- "to appear,to be known" (≺ belgü "sign,mark,omen")(217,16), sïğïnğu yer "shelter"(393,17)

ğ: bulaš- (331,13), kazan (107,4), kova (112,12), kurtar- (223,11), oyan- (212,17), suvar- (113,2), tara- "to comb"(213,18), yaprak (43, 14)

belle- "to learn,to know" (belgü+le-), sïğïnu (390,13)

5. K/G: [-VGV- ≺ -VKV-]

K: taki "and,more,again"(97,12), takïl- "to be spread,scatter"(9,16), takït- " to disperse,to spread "(72,3), yarlïka- "to order;to forgive" (43,9)

aš̌akka "downward"(23,7), boynïndakï "that which is around his neck" (358,8), hakliki "its righteousness"(34,14), katïndakï "that which is in his place " (243,2)

G: taġï (95,15), taġïl- (74,4), yarlïġa- (2,4)

6. K/G: [G- < K-]

K: kalï "rug "(235,13)

G: ġalï (210,1)

7. t/d: [-d- < -t-]

t: bahātūr "hero"(405,8), biti- "to write "(46,4), butak "branch" (255,1), etek "skirt"(361,13), otun "wood"(341,8), õte- "to pay" (284,4), yete- "to lead or tow with a rope (camel,horse etc.)" (139,2),yeti "seven" (33o,7)

ātï "his name"(229,1), kanatï "its wing "(322,10), kèter "it goes"(440,3),sütï "its milk"(296,2), uyatïdïn "because of his embarrassment"(366,1),yaratïp "creating " (162,12)

altï "its bottom"(267,4), artïnča "behind it"(361,13),astïnda "under it "(118,13), ayta "saying "(4,5), sekirtü "running"(47,5), törti "four of them "(5,2), yurtïnï "his home (acc.)"(27,1)

d: boda "young camel"(<botaġ)(91,6-7), budak (245,3), oda "room" (<otag)(249,3), tudak "lip "(< tutak)(202,13),yedle- (<yet-ele- .Cf. yet-e- , yet-)(15,14)

ayda "saying"(315,2),cökerdek "pestle" (cökert- "to crush ") (159,12)

8. t/d: [d- < t-]

t: taġ "mountain"(71,6), tal "shoulder"(55,8), tam "wall"(217,4), tarïġ "grain "(362,17), tève "camel"(75,4),tilek "wish"(300,15)

d: daru (424,3), delü "crazy"(<tilbe)(548,6-7), deve (43,15-16)

9°.b/m: [m- < b-]

m: man- "to dip into a fluid,soak"(301,4),men "I"(417,6),mengiz "face"(54,7), mengizlig"like"(57,4), menggü "eternal"(281,7), mengze- "to resemble"(315,13), min- "to ascend;to stand;to ride" (183,9), ming "thousand "(209,16), monǰuk "bead,jewel"(414,11), moynuz "horn "(216,12), mu "this"(342,1), mun "this"(98,8), munglug "needy"(286,6),munggul id.(286,2),mungsuz "needless" (286,6), munguš "corner"(135,17), mün- "to ascend;to stand;to ride on "(52,13)

b: bėni"me"(356,2), boyun "neck"(94,12),bu (124,5), bun (413,15), burun "before"(330,16)

10°.y/ø: [ɪ- < yɪ-]

y: yïġač "tree"(226,9),yïdïg "smell,odor,fragrance "(439,10),yïdla- "to smell "(400,14), yïgla-"to cry "(157,15), yïl "year "(101,8), yïlan "snake "(356,8), yïldïrïm "lightning "(30,5),yïlduz "star" (241,6),yïlkï "herd"(362,15),yïpar "musk"(62,6),yïrak "distant, far",yïrat- " cause to retire to a distance,cause tobe far away" (334,14),yïrt- "to tear"(26,16), yïš "grass "(421,11),yïši- "to glow,to shine"(241,6), yïšïr "hay "(421,17), yigirmi "twenty" (353,8),yigit "youth"(382,5),yigren- "to be disgusted "(81,14), yilidlik "impudence,shamelessness,importunance"(68,4),yilik "marrow"(65,17),yinčke "fine"(232,6),yinčü "pearl"(65,17),yinčük "shinbone"(123,14),yip "rope"(245,16),yipek "silk"(245,16),yit- "to be lost"(43,13),yitig "sharp"(215,13),yumšak "soft" (105,12), yüksek "high,tall"(214,10),yüng "wool"(164,7), yüngül "light, easy"(177,5),yürek "heart"(361,5),yüz "face;hundred"(75,12),yüzük

"ring"(27,16)

ǿ: aǧač "wood(en),tree"(186,13), ïrak "far,distant"(100,2),il "daytime" (146,3)(Cf.yïl id. Anatolia,Haymana),irig "laud,big"(≺yïrïg)(150,16), iriŋ "pus"(≺ yiring)(389,6), üre "surrounding"(≺yüre)(108,4), üz "face"(386,8)

11.y/n/ny/yn/y(I)n: [y≺-ñ/>ny x yn>y(I)n],[n≺ ñ]

y: čiǧay"poor"(≺čiǧañ)(286,2), kayu "where? ,which? "(≺kañu)(24,5), kayda "where ? where to ? "(≺kayu≺ kañu)(343,4),kaydïn "from where? how?"(≺kayu≺kañu)(262,14), koy "sheep"(≺koñ)(33,9),köy- "to burn" (≺köñ-)(329,13), yay- "to spread,to scatter,to disperse "(≺yañ-) (221,13).

n: kanï "where ?"(≪kañu)(399,11),kanča "where to? how?"(≺ kanï≪ kañu) (410,13),kanda "where to ? where?"(≺ kanï≪kañu)(106,3), kandïn "from where ? where? " (≺ kanï ≺ kañu)(399,11)

ny:konyïnï "his sheep (acc.)"(≺ koñ)(296,1),tonyaki "its hoof"(toñak~ toñuk)(53,3)

yn:toynaki "its hoof"(toñak)(209,4)

yïn: koyïnï "his sheep"(koñ)(253,12)

12.z/ḍ: [ḍ≺z]

z: āz "less"(73,7),bōz "yarn,material"(181,12),kaz "goose"(245,8),kaz- "to dig"(27,17),köz "eye"(168,13),kündüz "daytime "(310,12),otuz "thirty"(207,11),öz "self"(379,12),söz "word"(417,17),tüzlük"justice" (311,15),yulduz "star"(321,5),yüz "hundred"(156,10)

d: ād (266,8),böḍ (194,2),kaḍ (245,12), kad-(149,11), köd (60,10),

künəüd(318,15),cəud (318,8),öd (61,2),cöd (191,1),tudluk (193,1), yuldud(62,8),yüd (205,11)

13°.C/CC:[-VCCV- < -VCV-]

C: ėkin "crops"(435,9),ėkiz "twins"(337,5),ėlig "hand"(166,12),sekiz "eight"(4,15),ulug "great,big,large,aged"(56,7),yolug"sacrifice, ransom"(116,13)

CC:bellc- "to learn,to know"(< belgüle-)(207,6),ekki(266,9),ellig "fifty"(58,10),sekkiz(114,8),yollug(115,3)

14°.Ø/ġ: [Ø < ᶜ > ġ]

Ø: ʿadl "justice"(192,12), ʿarża "offer,presenting"(169,5), ʿayāl "girl, daughter"(337,4), duʿā "prayer"(168,9), keʿbe "Caaba"(176,7),maʿlūl "invalid;defective"(424,15),maʿlūm "known"(178,6),miʿde "stomach" muʿāwiya "Mu awiya"(179,17),taʿām "food"(266,14), nāmašrūʿ"unlawful" šafiʿ "an intercessor"

ġ: ġadl (118,16),ġarża (157,13),ġayāl(238,2),duġā (170,10),keġbe(11,17) maġlūl (424,15),maġlūm (288,8),miġde (298,17), muġāwiya (128,2), taġām (146,15),nāmašrūġ(106,10),šefiġ (157,11)

15°.Metathesis:

betren- "to move slightly'(< tepren- id.)(s.o.:133,14), čalva "fame" (< čavlaġ < čavla-ḫ id.)(r.o.:55,17), kabs "dirt"(s.o.:247,9)< baḫs id.(< Mong. baġas ? id.)(s.o.:247,9),kaltan- "to fall down on the side,to be folded"(s.o:326,3)(<katlan- id.),koy(ü)n < kony (See:11) tezgin- "to stroll"(< tegzin- id.)(106,14), toynak × tonyak (See:11), yañguz "alone"(< yalnguz)(s.o.:140,2)

16. Consonant harmony: [C/ - C, C/ - C, V+C]

For the following suffixes See: Morphological contrasts, the morphology of the author's dialect.

harmonious suffixes: -KA , -KU , +DA-; +DA , +DIn , +GA ; -GAn , -GAv ; -DUr- , -GUr- , -D+

non-harmonious suffixes: +dA , +dA , +dIn , +dIn , +GA , +KA ; -GAn , -kan , -GAv , -GA ; -GUr- , -tUr- ; -d+ , -d+ , -t+

5.122. Vocalic Contrasts

1. è/e/i: [(C)e- : (C)e- : (C)i-]

è: bèg "ruler;governor;chief" (376,1), bèl "waist"(281,9), ède "master, owner,lord;God "(82,7), ègin "shoulder"(281,9), èkin "crops"(334,9), èkindü "evening,late afternoon"(40,8), èlig "hand"(185,1), èndi "thus, now " (157,12), èndür- "cause to descend"(356,7), èr- "to be"(209,12), èšik "door" (142,1), kèl-"to come"(26,8), kèt- "to go "(240,1), tè- "to say" (157,11), tèk "quiet,motionless"(232,3), tèriŋ"deep"(356,4), yègrek "better "(208,3), yèrren- "to be disgusted "(278,3),yèŋ "sleeve"(412,1), yèt- "to reach, to arrive"(248,13)

e: beg (375,15), bel (278,13), ede (292,16), egin (287,5), ekin (435,2), ekindü (33,7), elig (166,12), emdi (167,1), er-(227,17), ešik (110, 9), kel- (33,5), ket- (360,13), meni " me(acc.)"(402,2), te- (232,4), tek (311,11), teriŋ (396,1), yegrek (248,1), yeŋ (421,8),yet- (356,6)

i: bir- (3,8), idi (315,10), igin (57,13), ikin (427,10), ilig (165,10), imdi(6,3), in "width"(64,10), indür-(327,17), ir- (7,17), kil- (8,8), kiŋ "large,spacious"(22,4), kiter- "to remove"(51,8), mini (7,16),

ni "what ? "(36,12), sini "you (acc.)"(355,4), siz- "to feel,to doubt"(157,14), ti-(5,6), yigrek (208,13), yirren-(173,8), yilin "teat,a nipple or mammilla"(22,8)

2.V̄/V:

V̄: āč "hungry"(300,9), āv "hunt,pray "(155,16), ārt "behind" (362,8), āš "food"(126,3), āt "name"(279,9), āy "moon,month"(286,12), āz "less"(128,14); āṙu "poison"(336,10), ākar- "to become white" (282,8), ārū "between"(9,7), ārīk "stream,river"(297,9); ēt "meat, flesh"(253,10); ūn "flour"(409,9); bēr- "to give"(54,1),tēg "like, similar to"(307,17), tūk "quiet"(309,4); adāk "foot"(10,11), kulāk "ear"(9,16); ayrū "different,separated "(23,6), kadāū "worry,grief, anxiety"(214,17), ötrū "because of "(306,4), uykū "sleep"(398,7); bašlā- "to begin "(9,8),sözlēš-"talk to each other"(409,6);tullār "widows"(407,7), kišilēr "people"(66,14), inanmā- "not to believe" (419,17)

V: ač (113,13), av (429,10), art (136,7), aš (29,12), at (41,1), ay (119,3), az (73,7); aṙu (33,11), akar- (285,17), ara (304,6), arik (297,10); et (234,1); un (107,8); teg (264,1), tek (311,11); adak (60,10), kulak (223,11); kadāu (125,12), ötrü (284,1), uyku(267,7); bašla- (179,1), sözleš- (174,4), tullar (94,16), kišiler (167,11), inanma-(417,6)

3.Labial assimilation of the suffix vowels:[$V(C)C_{lb.}+(C)I^{4}_{Suff.} > V(C)C_{lb.}(C)U$, $VC_{lb.}(C)U < VC_{lb.}(C)+(C)I^{4}_{Suff.}$]

assimilated: ʿazābum (<ʿa.+im)(18,12), edebsüzlük(<e.+siz+lik)(47,17), harābluk(<h.+lik)(82,8), kisblüg (<k.+lig)(235,4), mihrābum

(n.+im)(92,7), sabrum (<s.+im)(340,5), evnüñ (< e.+niñ)(19,12), evüp (< e.-ip)(133,8), kavuš- (< k.-ïš-)(39,1), sövünč (< s.-inč) (20,6), yavuz (<yavïz)(346,17)

efnüñ (< e.+niñ)(436,10), nefsüm (< n.+im)(261,15), sefdüñüz (< s.-d+iñ+iz)(402,11), ẓa'ïfluk (< ẓ.+lïk)(161,2-3)

'alayhi's-salāmnuñ (< 'a.+nüñ)(228,3), ārāmluk (< a.+lïk)(20,11), emüg (< emig)(319,11), 'ilmüm (<'i.+im)(368,7), karnluk (< k.+ lïk)(294,16), karındašımnuñ (< k.+ïm-nüñ)(258,17), karamtul (< k.-mtil)(340,14), kimnüñ (< k.+niñ)(50,10), semüz (< semiz), tefemmüñ (< t.+m+niñ)(120,6)

čapup (< č.-ip)(49,11), kapuġ (< kapïġ)(85,2), tapul- (<t.-il-) (52,5), yapšun- (< y.-ïš-in-)(361,1)

čevür- (cebir-)(104,3), kavuš- (<<kabïš-)(34,7)

afwunï (< a.+ï+nï)(83,9),fir'awnnuñ (< f.+niñ)(116,9), hawznuñ (< h.+nüñ)(62,7), mawtnuñ (< m.+nüñ)(442,17)

non-assimilated: čibin (170,1), hisabsïz (324,1), ïbrïk (62,8); sebebim din(289,13);evinde (224,3);'alayhi's-salāmniñ (145,11),'ilmim (274, 14), kimniñ (64,17), ümmetimniñ (262,13); evir (47,4); fir'awnniñ (165,4), hawznüñ (62,6), šawkïm (102,10)

4. vowel elision: [VCCV < VCIC-V (C_n = any,if C_{n+1} = l,n,r;s,z,š ; C_{n+1} = any but labial,if C_n =l,š,y)]

with elision: ačlip (< ačil-)(88,16), ahrinča (< ahïr)(359,9), aẓzïm (< aġïz)(202,13), ālnï (< ālïn)(417,16), ašnu (< ašïn-)(60,1), ayru(< avïr-)(25,6),bahšïn (< baḫïr)(214,17), bohzum (< bohuz)

(383,7), bozlur (≺ bozul-)(264,3), boynı (≺ boyun)(363,10), buyruk (≺ buyur-)(92,1), bükrer- (≺ bükür)(275,7), čevrül-(≺ čevür-) (161,3), čənin (≺ čəin)(432,13), čəri (≺ čəlig)(106,9), emgür- (≺ em-iz-)(178,13), eğitür (≺ eğit-)(241,2), kavšur-(≺ kavuš-) (373,6), karnı (≺ karın)(282,13), karšu (≺ karšı-)(395,8), kayra (≺ kayır-)(9,8), kayšı (≺ kayıš)(371,2), kaytur (≺ kayit-)(83,16), kečrüp (≺ kečür-)(295,16), keslinür (≺ kes-il-in-)(399,9), kilki (≺ kilik)(125,8), kilnur (≺ kil-in-)(301,11), kigrür (≺ kigür-) (350,1), kökei (≺ köküs)(165,11), köñülüm (≺ köñül)(89,12), körnür (≺ körün-)(314,7), kötrü (≺ kötür-)(150,3), oğlum (≺ oğul), oğrı (≺ oğur)(409,15), ornat- (≺ orun)(216,9), otruk (≺ otur-), ödrül- (≺ ödür-)(3,8), ötrü (≺ ötür-)(284,1), saglik (≺ sabil-) (253,12), satlik (≺ satil-)(22,1), sefnüğ- (sef-in-)(412,14), sekriğ- (≺ sek-ir-)(393,1), seksinč (≺ sekis)(213,3), siğnur (≺ siğ-in-)(399,7), söglün-(≺ söğül-)(17,9), sučluu (≺ sučul-) (39,6), tapšur-(≺ tap-iš-)(203,6), tegre (≺ tegir-)(217,16), tegrü (≺ tegür-)(217,6), tirlü (≺ tiril-)(128,13), toynur (≺ toyun-) (374,9), töklür (≺ tökül-)(299,5), yarmuñ(≺ yarim)(246,2), yatsığ (≺ yatisığ:25,16)(318,17), yığlur (≺ yığ-il-)(93,9)

without elision: ağızım (≺ ağız)(25,11), eligiñ(≺ elig)(332,6), eşitür (≺ eşit-)(241,2), kayinińiz (≺ kayin)(49,8), kayıtur (≺ kayit-) (45,2), kilinur (≺ kil-in-)(346,13), kigürür (≺ kigür-)(350,3), sağilik (≺ sağ-il-)(295,15), sekisinč (≺ sekis)(213,3), siğinu (≺ siğ-in-)(227,15), tegürü (≺ teg-ür-)(242,4), yarimuñ (≺ yarim) (246,2), yatisığ (≺ yati)(25,16), yığilur (≺ yığ-il-)(44,13); ačilip (≺ ač-il-) (18,17)

5. O/U-U(C):O/U-I(C)

O/U-U(C): böyü-"to grow"(378,11), čürü- " to be spoilt"(338,6), kuru- "to become dry"(278,6), oku- "to read "(32,1), sürü- "to drag"(147, 13), toku- " To weave;to hit,to strike"(21,15), uyu- " to sleep" (414,17), yörü-"to walk" (210,8), yüllü- "to shave"(414,4);

börü "wolf"(11,10), ödrüngü "selected,choice "(250,4), ögdü "praise" (37,9)

unut- "to forget"(376,9); bulut "cloud"(291,11), korkunč "fearful" (178,8), kölük "pack horse"(240,3), kuruk "dry"(90,4), kümüš "silver" (64,5), süčüg "sweet"(148,17), sürüg "flock,troop,cattle"(130,3), tokuš "battle"(12,13), uruk "descendents;clan"(256,15), uzun "long" (64,10), yoruk "manner of living, behaviour"(318,12), yörüg "walking" (151,11), yunuğ "ablution"(230,9)

O/U-I(C): böyi-(435,2), čüri- (331,2),komi- "to glow,to shine"(9,7), kuri-(5,12), oki- (160,2), süri- (67,6), toki- (210,1), udi-(191,3), uyi- id.(223,6), yöri-(162,14), yüli- (46,15)

böri (402,6), bürdi "scarf"(92,11), konši "neighbor"(267,9),koñši id.(140,12), köni "true" (316,16), kuzi "lamb "(353,17), küni "envy" (397,11), öri "thief" (409,15), ödründi (90,12), ögdi (76,4), unit-(201,12); bulit (372,11), kölige "shadow,shade"(177,15),kölik (273,15),kurğušin "plush"(242,17), kümiš (62,8), toriš "sunrising" (37,15), uriğ (339,1), uzin (64,10), üminč "hope "(177,12), yorik (318,12)

6. A-U(C)/O-U(C): [O-U(C)< A-U(C)]

A-U(C): abušku "old man"(286,9), ačuk "open,clear"(123,4), aruk "weak"

(234,1), artuk "more,much"(87,2), bedük "big,large "(128,3),eksük "less,incomplete"(156,11), taru "hoe,mattock"(435,1)

O-U(C): böyük (378,1), obuška (19,1), očur- " cause to become hungry" (266,3), toru (435,3), ortukrak "much more "(99,7)

6.C(I/A)C:C(U/O)C: [C(U/O)C ≺ C(I/A)C (in the environment of labial C)]

C(I/A)C: barča "all"(125,4), falān "such and so"(341,13), mesčkin "poor people"(424,12), mezelig "delightful,tasty"(281,7), min- "to stand, to ride"(183,9), mināra "minaret" (364,8), minber "pulpit"(90,15), miš " skin bag" (3,11)

āwāz "cry,yelling"(167,4), čimen "meadow,lawn"(131,14), kabarčuk "bubble;pimple;pustule"(333,1), kibla " the direction to which a Muslim turns when praying (i.e. Mecca)"(104,3), sev-"to love,to like"(169,8), sef- id.(179,2), tabak "plate,tray"(390,6),tavar "cattle"(75,9), tavuk "hen"(322,8),tepe "hill,top"(155,3)

C(U/O)C: borča (19,15), fulān (421,12), mūsčkin (424,11),hemūzelik "distastfulness"(383,13), mūn- (52,13), munāra (148,12), mūnber (145,11), müšk (3,11)

emūg "breast"(319,11), kapuğ "door"(235,8), kirpük "eyelash"(433,16), semüz "fat"(216,2), temür "iron"

jöwr "oppression"(≺ A.jawr)(200,6), juwānmard "generous"(≺ P. jawānmard)(194,17), čöpreg "scarf"(≺ čebr-e-g ≺ Tk. čevre)(391,9), čupul- "to undress oneself"(≺ čipil-)(212,10), čüm- "plunge into water,to bathe"(≺ čim-)(55,2), kubla (272,15), öwüz (7,6), söf- (228,7), söv- id.(229,1),töpe (283,12), yumšak "soft"(≺ yimsak) (254,14)

7.U/I: [-I ≺ -U]

U: aġu "poison"(33,11), biĉĝü "snow"(11,6), bukaĝu "hobble"(358,5), karaŋĝu "darkness"(304,10), kaĝu "worry,anxiety "(125,1"),ebedü "eternal"(281,3), yaru "half"(314,4)

I: kayĝi (395,15), örtüngi " to be covered"(159,8), tirni "spread, cover; gathering"(389,1), yarï(54,16)

8.Ca/Ci: [Ci- ≺ Ca-]

Ca:barak- "to leave"(386,15), kat "presence,place"(13,13), kayït-" to turn back,to come back"(166,16), taš " out,outside"(324,7),tayan- "restrain"(16,11),yašïk "armor"(45,8)

Ci:bïrak-(353,14), kit (13,10), kïyït-(318,12), tïš (212,9), tïšt"large bowl,basin;shallow basin"(≺ P.tašt id.)(155,11), tïyan-(106,17), yïš "grass"(≺ yaš)(421,11), yïši- "to glow,to shine"(≺yašu-)(241,6), yïšïk (33,2)

9.IC/Ø: [-CICCV- > -CCV- ≺-CCICV-]

Ø: belle-"to learn,to know"(≺ belüle- belgule- id.)(204,9), kardaš "brother or sister"(258,10), katlan- "to endure"(≺ katïlan-:396,5 katïĝlan- id.)(396,5), kursak "crop of a bird,stomach"(≺kuruhsak id.) (239,3-4),tatlïĝ "sweet,tasty"(≺tatïĝlïĝ)(286,15), tïrnak "finger-nail"(≺tïrïnak id.)(322,8), yaprak "leaf"(43,14)

IC:arïĝsïzlïk"impudence"(68,4)(> arsïzlïk), karïndaš (258,12),katïĝlan- (146,9), yamurïak(319,13)

10.U/C:A : [CAC_2 ≺ $C(U/O)C_2$, when C_2 = v,v,f]

U/O: kov- "to chase,pursue"(334,11), kof- id.(379,11), kova "bucket"

(353,13), suvn- "to plaster"(224,4), suvar- "to water"(113,12)

A: kav- (93,5), kavurt "supple,brisk"(-< kuvurt < kivir-t.Cf kivrak) (50,10), kav- (334,11), savuk "cold"(217,15),savut- "to cool" (429;16), safuk "cold"(314,3), kufe "Kufa"(< kufa)(everywhere)

11. I/A: [-A < -I]

I: idi "master,owner;God"(315,10), yilki "herd"(362,15), yirmi "twenty"(358,13)

A: edi (82,7),edu (292,16),yilka (394,6), yigirme(6,14)

12. front vowel/back vowel (in Arabic and Persian loan words)

front: belē " misfortune"(b.+ler+ke:356,1), jümle "all,every body"(j.+ ke:338,8),'ājiz "incapable,weak,impotent"('ā.+lik:254,5),'ālem "universe,world"('ā.+ke:350,6),'erš "Throne of God"('e.+ke:318,2), 'ewret "woman"(e.+ke:351,9), 'eyb "shame"(e.+ke:382,15),'eziz "dear"(e.+rek:52,14),hej "pilgrimage"(h.+ke:190,9), helīfe"caliph" (h.+ke:343,15), ke'be "Caaba"(k.+ke:50,13), minber "pulpit"(m.+ke: 183,9), meze "pleasure,delight,taste"(m.+lig:28,7), nefs "carnal ego" (n.+ürī+ke:434,15), silah "weapon"(s.+lig:71,13), šehīd "martyr" (š.+ke:406,7; š.+lik:153,6), zāhid "ascetic"(z.+lik:387,8)

back:'ājiz ('ā.+lik:60,11),'ālem ('ā.+ka:30,10),'arš ('a.+ka:37,11), balā (b.+ba:358,11), jumla (j.+muz+ba:345,4), halīfa (h.+ba:420,14), ka'ba(k.+ka:37,1), minbar (m.+ka:35,16), muza (m.+lig:281,7),nafs (n.+ka:423,10), silah (s.+lig:50,9), šahīd (š.+lik:133,1),zāhid (z.+ka:402,6)

13. vowel of support: [$V\overset{1}{C}\overset{2}{C} < V\overset{1\,2}{C}$ (when $\overset{1\,2}{CC}$ has a different type of arrangement than that of Turkic final clusters)]

VCC: ʿafw "forgiving"(229,11), ʿalf "hay "(296,10), ʿilm "knowledge"(207, 9), kawm "people "(76,2), kufr "blasphemy"(424,6), miṣr "Egypt"(222, 1), mühr "seal"(133,5), sabr "patience,endurance "(324,1), šehr "city"(331,7), šükr "thanksgiving,grace"(418,6), wakt "time "(435,6), zehr "poison"(34,13), zulm "torture,oppression,cruelty"(218,12)

VClC: ʿafuw (276,16), ʿalīf (299,16), ʿilim (426,4), kawum (67,8), müsir (359,11), rühür (77,14), ʿözür "fault;impediment;apology"(≺ʿuzr id.) (226,2), sabur (326,15), šükür (314,17), wakit (80,6)

VCAC: ʿalaf (296,10), šeher (394,8)

14. substitution (consonantic): [-Vyi- ≺ -V(ʾ/ʿ)i- , -uwa- -u(ʾ/ʿ)a-]

without substitution: jebre'il "Gabriel"(171,3), du'ā "prayer"(163,4), faẓā'il "virtues"(91,8), sā'il "inquirer"(190,4), su'āl "question" (189,1), ża'īf "weak"(183,4), ża'ifa "feeble;woman"(165,2)

with substitution: ʿajāyib "strange"(≺ʿajā'ib)(318,1), ayiša, "ʿĀ'iša," (172,8), jebreyil (171,1), fāyida, "benefit"(≺fā'ida)(177,8), faẓāyil (168,5), sāyil (190,3), suwāl (188,12), żayīfa(382,7), ʿašāyir "tribes"(≺ʿašā'ir)(443,12)

15. palatal harmony (for the examples see: Morphological Contrasts)

harmonious: +Iz, +Im , +Iŋ , +(s)I(n), +(s)I ; +lAr ; +nIŋ , +nI , +KA , +GA , +A , +DA, +dA , +dA , +DIn , +dIn , +dAn, +In ; +Inš, +Inčl; +KI, +GI, +JIG, +lI, +sIz, +sId; -GAn , -GAy, -GA, -(y)Ur, -Ar, -mIš ,-GU; -Il- , -In- , -Iš- , -DUr-, -Ur-, -Ar-, -It-, -tUr-, -GUr- , -GUz-, -GAr-; -(G)AyIn, -(A)yIn, -(G)AyIn, -GAyIn, -GAlIŋ, -(A)lIm , -GIl, -Kll, -IŋIz, -lŋlAr, -(y)IŋIz , -sA, -šAr, -U, -A , -Ip , -(y)I , -mAdIn, -mAzdIn, -GInčA , -sUn , -U

non-harmonious: +ki

16. labial harmony (for the examples see: Morphological Contrasts)

harmonious: Except for +dI^{2}n, +DI^{2}n, +nI^{2}; +(s)I^{2}n , +(s)I^{2}; +kI^{2}, +GI^{2}; +lI^{2} ; +(I)^{4}GlI^{2} all other suffixes with I^{2}.

non-harmonious: Except for +lI^{4} , +lI^{4}K , -(I)^{4}GlI^{2} , -I^{4}ng, -(y)I^{4}ng ,-I^{4}n -(y)I^{4}p all other suffixes with I.

5.13. Morphological Analysis

5.131. Morphological Contrasts

Following suffixes were presented according to their frequencies, i.e. those with the highest frequency are the first in order. The examples given for the last form of each suffix, generally correspond to their entirety. This rule may also be true for the form taking place immediately before the last one, when there are three or more types. Identical words were selected as examples, in order to increase the clarity of the contrasts, if however such words occure in the text.

1. plural

+Iz^4: kulumuz "our slave"(357,15), özüñüz "yourselves"(209,1) yunduñuz "you washed yourselves"(172,3), tutuñuz "hold it(pl.)" (249,11)

+Iz^2: hātūnuñüz "your wife"(256,4), kulumüz "our slave"(52,4), maksūdumüz "our aim, purpose"(72,1-2), oğluñüz "your son"(220,7), selāmumüz "our greeting "(78,11), tanuklukuñüz "your testimony"(377,6), yazukuñüz "your sin", yiñükünüz "your shinbone"(123,12), tonuñüz "your costume"(105,15), boldunüz "you became"(105,17), jüftlendürdünüz "you married"(256,4) keltürdünüz "you brought"(124,3), olturdunüz "you sat"(105,17); bolunüz "you be"(144,12)

+Uz: jumlemüz "all of us "(371,1), juftlerimüz "our wives"(26,6), payğambarimuz "our prophet"(3,2)

+Id: keltürdüñüd " you brought"(263,10)

2°. +(I)m

+(I)m: kīzīm "my daughter", tilekim "my wish", tanukum "my witness", tüšüm "my dream"

olturdum "I sat", küldüm "I smiled", kontum "I stood up "

+(I)m: tüšim "my dream"(18,8), mülkim "my possession"(431,1)

sürčtim " I stumbled"(299,15)

+(U)m: ehlüm "my wife"(443,4), darhāstum "my request "(246,14),

sīgīnčum " my shelter"(72,13)

3°.+(I)ng

-(I)ng: hakkiŋ "your right", bèrmišiŋ "your giving", hātünüŋ "your wife", özüŋ "yourself"

buldung "you found", küldüŋ "you smiled"

+(I)ng: yüziŋ "your face"(243,8), mülkiŋ "your possession"(224,4),

yinčükiŋ "your shinbone"(123,12)

4°.+(s)I(n)

+(s)I(n): uykusi "his sleep"(286,15), borči "his debt"; öydi "he praised"

özini "himself(acc.)"(352,8), oğlinga "to his son"(350,7), bostā

ninga "to his garden"(298,6), közindin "from his eye"(168,8),

bašindin "from his head"(162,16), karšusinda "in front of him"

(214,14), kolinda "on his arm"(197,8)

+(s)I: oğlida (339,9), bostāniga (126,10), közidin(178,16), bašidin(281,9),

halkida "from the people of "(112,13)

+(s)I(n): öydü (37,9); boyuni "his body (acc.)"(212,10), koyuni "his sheep"

(253,12), közünde "in the eye of "(372,5), özüni "himself(acc.)"

(15,15), sözüni "his word (acc.)"(437,7),tüfkürükini " his spittle(acc.)"(44,10), üstünde "on him"(60,5),üstünge "upon him" (12,3),yüngündin "from the wool of "

+(s)I: korkudin "from the fear of "(66,4)

5.genitive

+^{4}nIng: sizning "of you "(51,7), kišining"of a person"(186,6),yerning "of the place"(179,3),oglanlarning "of the children"(171,4), hatunning "of the woman"(166,1), unung "of the flour"(320,6)

+(n)^{4}Ing: sening "of you"(161,11),bizing "our"(20,12),sizing "your " (166,1),munung "of this"(163,7),kilmakining "of his doing"(423,11)

+nUng:kawmung "of his people ", barung "of that which exists"(8,4), paygambarung "of the prophet"(123,3)

+^{2}nIng: saburning "of the patience"(260,6),hatunning "of the woman " (165,1),mülkning "of the possession"(50,3),döstning "of a friend" (66,2)

+^{2}nI:anarni "of my mother"(287,5),sufini "of its water"(78,9),anlarni "of them"(279,9),munlarni "of these"(395,13)

+(I)^{4}m:menim "of me"(157,3),bizim "of us"(196,1)

+(U)m:menüm "of me"(57,1)

6.dative

+$^{\circ}$KA: anaka "to the mother"(282,15), avka "for hunting"(429,10) ,ayka "to a month"(34,15),boynumka "to my neck"(238,9),kudukka "to the well"(375,15),yanka "to the direction of"(433,3),oglunga "to your son"(347,7),yolka "to the way "(224,4),karka"to snow"(429,12)

'ālamïnka "to the world of"(3[illegible],17),avalarïnka "to the palms of his hans"(304,15), yārānlarïnka "to his friends "(433,14),yašïnka "to his age"(268,16); adakïka "to his foot"(19,8), makāmïka " to the rank of "(268,16), nafsïka "to his carnal ego"(423,10),oğlïka "to his son"(133,5),ornïka "to the place of him "(14,5)

+GA:kudukda(78,5), otda "to the fire"(217,14),sufda "to the water" (212,10-,uruşmakda "for fighting"(299,10),nïkda "to the river" (55,2)

+GA:āhiratka "to the other world"(427,6), antka "to the oath"(333,15), arïkka (57,4),aşakka "downward"(23,7), muşmukka "to the corner" (135,17), şaylka "to the sheikh"(325,8), taşka "outward"(361,13), abuşkada "to the old man"(435,4),barçada "to all"(105,9),karanïğu-ğa "to the darkness"(402,m.),uykuda "to sleep"(313,13),toynumda(287, 1),katïnda "to his presence"(92,10-, kudumda(84,3),tullarda "to the widows"(407,10),yanda(345,8),yolda(76,11)

adakïnda(167,17), 'ālamïnda (60,12),boynïnda (434,6),kapuşïnda "to his door"(302,9),makāmïnda(268,17), oğlïnda (350,7),yārānlarïnda (162,5);bostānïda (126,10 ,oğlda(339,9)

Comparison should be made also with the following occurences: 'ālamïnda(317, 17),boynïnda (358,5), kapuşïnda (297,2),nafslnda (368,16),oğlïnda(395,17),ornïnda(93,10)

+A: aşaga(402,m.),bire "to the one"(95,10),evüme "to my house"(401, 17),ehlime "to my wife"(95,4), ömrime "to my shoulder"(287,5), öşige "to the door "(142,1),köfeççüre "to the small pot"(28,17), oğluña "to your son"(122,4),bözlerine "to the glands"(312,m.),

kökəsinə "to his chest"(70,5) .Compare these words with the corresponding occurences given below:

birkə(192,12),évlərkə (295,15), əmnirkə (358,14),köksinnə (90,9)

+dA:evinində "to his house"(224,3),içində "into"(389,9),mürəkkəbində "to the corner"(187,5),önümüzdə "to the front of us "(254,6), üzəsində "to its top "(358,12)

7.accusative

+nI:bəzümni " my material"(194,2),kulnı " the slave"(185,16),oğlannı "the child"(178,12),sözni "the word"(166,5),yarğıkni "the armor" (158,13),yerni "the place"(165,6)

borčını "his debt"(328,14),kamčısını "his whip"(199,13),kolını "his arm"(47,4),közini "his eye"(104,5),özini "himself"(137,13), tişini "his tooth"(91,4),yanını "its side"(61,7),yazuklarını "his sins"(60,4),yolını "his way"(76,11),yüzini "his face"(92,11)

+nU: munu "this"(112,17)

+n: adakın "his foot"(217,3),arkasın "his back"(345,6),borčın(209,8), bukağusın "his hobble"(358,17),əlgin "his hand"(217,3),kadğusın "his worry"(28,10),kapuğın "its door"(369,5),kökin "its root" (342,17),yüzin "his face"(223,12)

+G: adakıñ "your foot"(50,14),başıñ "your head"(57,17),əlgiñ "your hand"(332,6),kulakıñ "your ear"(441,5),tiliñ "your tongue" (384,2)

8.locative

+DA: arada "meanwhile "(151,17),barurda "while he was going"(181,7), évdə " in the house"(189,9),kölügədə "in the shade"(408,15),

ähiratta "in the other world"(309,10),[illegible]ta "when he went out" (297,6),mahrıpta "in the west"(57,13),mün[illegible]šta "in the corner" (191,3),oyaklıkta "while he is awake"(397,4),otta "in the fire" (145,1)

katında "in his presence"(437,12), kıdırında "on its shore "(113, 6),tokuşında "in the battle of..."(74,10),yerinde "in his place" (100,10)

+dA:ähiratda (63,2),ölkmüšda (229,1),kirekde "in entering"(360,11), münmušda (12,1),oyaklıkda (397,3)

+dA:dünyede "in the world"(227,1),katında (273,11),kıdırında (148,12), körde "in the grave"(103,1),tokuşında(49,1), yerinde (355,6)

9.ablative

+dIn:kılıčdın "from sword"(239,14),kümüšdin "from silver"(64,5),otdın "from fire"(279,2),tašdın "from stone"(155,4),yazukdın "from sin" (275,12),yirekdin "from silk"(210,1)

anadın "from mother"(85,12),böridin "from wolf"(342,7),evünüdin "from your house"(432,5),küldin "from ash"(151,3),temürdin "from iron"(267,16),yandın "from the side of"(415,16)

atındın "from his horse"(441,1),bašındın "fromhis head"(429,17), kapuğındın "from his door"(441,13),uykusındın "from his sleep" (184,15); atıdın (151,15),bašıdın (281,9),kapuğıdın(92,3),uyku sıdın (279,14)

+DIn:baštın "from the beginning"(373,1),taštın "from outside"(389,16)

+dIn:anadın (85,12),dünyedin "from the world"(173,7),selemdin "from

the greeting "(173,4),mekĕtdin"from the prescribed alm"(94,12), hoŭlukĕdin "because of the pleasure of "(7,12),sebebidin "because of"(306,4)

+dAn: jebre'ĭlden "from Gabriel"(417,16)

+dA: aranĕında "from among you"(363,13),artlarında "behind them"(67,5), ekeüde "from both "(285,7),cemehlerde "from among sufferings" (214,16),fillerde "from among the elephants"(42,2),ičinde "from among them"(235,11),konŭšŭlarında "from among our neighbors"(163,7), könülümde "from my heart"(234,2),közinde "from his eyes"(79,9)

10. instrumental

+(Ĭ)n:rāstlŭkin "with frankness"(233,3),yanŭn "by the side"(12,16), birin "by one"(184,7),kèdin "after"(29,17),küčün "by force"(196, 17),yüzün "by the face"(336,15);töpen "by the top"(399,8)

+(Ĭ)n:bütünlŭkin "with complete faith"(233,3),fakirlukin "with poverty "(7,3)

+(U)n: akrun "slowly"(383,7)

11. ordinalia

+(Ĭ)nc:altĭnč "sixth"(168,4),bešinč "fifth"(156,13),ekinč "second"((172,1),üčünč "third"(10,14)

+(Ĭ)nč:onĭnč "tenth"(433,3),tokŭzĭnč "nineth"(312,13),törtinč"fourth" (213,4),üčinč "third"(289,16)

+(Ĭ)nčĬ:bešinči(254,10),ekinči(175,4),törtünči(188,15),üčünči(234,9)

+(Ĭ)nčĬ:törtinči(137,7),učinči "the last"(350,5),üčinči (381,16)

12°.relative adjective

+KI: arasındaki " that which is in between"(191,1),bildurki "that of the last year "(309,16),boynındaki "that which is on his neck"(358,8), katındaki"he who is in his presence"(243,2),yanındaki "he who is beside him"(188,14)

+GI: astıncı "that which is under..."(106,4),bilduncı(46,17),boynındaki (311,4),katındakı(102,16)

+ki: yanındaki(188,14),boynunuzdaki "that which is on your neck"(311,4)

13°.adjective

+lIG:kılıklıg "having the nature of"(213,15),korkunclug "terrible"(178, 8),körklüg "beautiful"(353,7),perhizlig "with abstinence"(232,17), türlüg "kind,sort"(231,6);aguluğ "poisonous"(168,12)

+lIG:korkunclig (191,13)

+lUG:perhizlüg (235,17)

+lIK:aguluk (350,15)

+ll: körklü (189,13),nikahlı(209,16),türlü(194,13)

14°.privative

+sIz:atasız "fatherless"(143,2),kercksiz "unnecessary"(196,4),közsüz "blind"(399,6),munksuz "needless"(401,1),yazuksuz "sinless"(263,17)

+sId:közsüd(277,13),munksud(286,1),sonsud "endless,without having a descendent"(62,12),yazuksud (263,17)

+sIz:dastursız "without permission"(285,15)

15°.imperfect participle

-GAn:açgan "he who opens"(265,8),atgan "that which he throws "(432,9),

čïkḳan "he who came out"(400,10),koṇḳan "he who stood up"(392,10), korḳan "he who fears"(437,9),tolḳan "he who was born"(357,16), uruš̆an "he who fights"(70,7),yaratḳan "he who creates"(431,12)

-GAn:atḳan(432,10),aytḳan "that which he told"(30,12),čïkḳan (18,8), korḳan(414,1),uruš̆kan(69,9), sökken "he who swears "(349,8), tikken "he who plants"(363,11)

-kan:toḳan(337,6)

16. future participle

-GAy:ač̣ay "he will open"(149,5),akay "it will flow"(66,11),kat̆ay "he will put"(26,11),koṇ̆ay "he will stand up"(364,11),satïš̆ay "he will meet"(157,17);aḳïrlaš̆ay "he will treat with respect" (196,10),iḏay "he will send"(150,15),teṇ̆ey "it will reach"(195,7)

-GAy:oḥš̆atkaylar "they will compare"(402,6)

-GA: aytḳalar"they will say"(250,14),okïḳalar"they will read"(2,17)

17. aorist(rositive)

-(y)Ur: aḳïrlayur "he respects"(158,3),meṇ̆geyür "it resembles"(315,13), saklayur "he protects"(280,10),sözleyür "he says"(187,8),tarayur "she combs"(334,2),teyür "he tells"(316,11),ündeyür "he calls" (343,13),yaš̆ayur "he lives"(69,15),yïḳlayur "he weeps"(176,8)

-r: aḳïrlar(186,8),meṇ̆gzer (53,3),saklar (292,16),sözler(380,13),tarar (207,3),ter(186,7),ünder (23,1),yaš̆ar (289,7),yïḳlar (177,17)

-Ar: idar "he sends"(417,12),korer "he sees"(169,13),turar "he stands" (91,6),yatar "he lies down"(23,9)

-Ur: idur(230,16),körür (161,7),turur(170,15),yatur(186,14)

18°.aorist(negative)

-z: bilmez "he does not know"(171,14),bolmaz "it does not become"(189, 13),bulmaz "he does not find"(408,10),ermez "it is not"(177,16),

-s: bilmes(172,12),bolmas(193,13),ermes (60,10),yèmes"he does not eat" (220,17)

-d: bilmed (234,11),bolmad (246,9),bulmad (245,9),ermed (231,9),yèmed (222,16)

19°.passive verb

-(I)l:basïl- "to be pressed down"(175,10),bèril-"to be given"(241,4), kutul-"to be saved"(227,10),kömül-"to be buried"(20,15)

bitil- "to be written"(81,9),eril-"to melt"(234,14),kol- "to perch, alight"(245,2),tokil-"to be woven"(244,15)

-(I)n-: kapsan- "to be covered with "(61,10),kon- "to perch,alight" (245,12),tèn-"to be said"(60,13),tüken-"to be finished"(259,7)

kïlïn- "to be made"(187,9),sörlün- "to be roasted"(17,9)

-(I)l-:kutïl- (100,13)

20°.cooperative-reciprocal verbs

-(I)š-:kilïš- "to make together"(174,10),sekriš- "to run together"(393,1)

tutuš- "to hold each other"(411,2),külüš-"to laugh together"(437,7),

-(U)š-: kïluš-(143,16),yigrenüš- "to be disgusted with each other"(399, 10)

21. transitive-causative verb

-DUr-: aktur- "to make flow"(369,7),azdur- "to lead astray"(367,14), emdür- "to nurse"(4,14),kavuştur- "to cause to meet"(87,10), keldür-"to bring"(82,12),kizdur- "to heat"(250,9),öldür-"to kill" (337,1),toldur-"to fill"(319,4),yedur- "to feed"(254,14)

-Ur-: çökür- "to kneel(camel)"(43,15),kavşur-(373,6),kötür- "to raise, to lift"(162,1),yatur-"cause to lie down"(8,9)

-Ar-: çöker-(40,16),köter-(391,8),kurtar- "to save,to rescue"(223,16),

-It-: akit- (273,1),kizit-(109,5),korkut-"to scare"(350,4),olturt-"to make sit "(214,14),ürküt- "to scare" (245,2)

-tUr-: ertür- "to make reach "(340,10),keltür-(173,13),költür-"to take away"(287,1),oltur-(170,6),öltür-(133,7),toltur- (107,8),yetür- (141,12)

-GUr-: azgur- (214,6),kirgür- "to let go or come in"(195,14),tirgür-"to revive"(192,6),yatgur- (90,10)

-GUz-: olturguz-(439,15-,tirgüz- (192,5)

-It- : korkit-(201,8),közkit- "to show"(408,3)

-GUr-: yatkur-(8,8)

-GAr-: kurtgar- (165,13)

-Iz-: tütüz-"to smoke"(33,1)

-t- : olturt-(214,14)

-z-Ur-:emzür- (178,13)

22. past tense

-D: aǧtï "he became hungry"(172,11), baktï "he looked"(170,8),kordum "I stood up"(138,3),söktüğüŋ "you cursed"(349,9),šiştï "it swelled" (314,14),tiktï "he set up "(139,14),yarattïŋïŋ " You created"(182, 17); bilmedi "he did not know"(183,11),bolmadi "he did not become" (189,2),tèdi "he said"(173,15),tèduk "we said"(385,12),yaŝadi "he lived"(101,8);aydï "he told"(169,7),boldum "I became"(358,7),erdi "it was"(178,1),iddi "he sent"(13,1),keddi "he put on"(80,17), kïldim "I did"(195,10), koddï "he put"(50,16),kördi "he saw"(164,8), ödürdi "he selected"(160,15),sordï "he asked"(181,10),urdi "he hit"

-d: kordïlar (344,4),sefdi "he liked"(112,16),söktdi(349,8),šiŝdi (345,15), tikdi(104,5),tükdiler (165,10),yaŝuŝdi "he approached"(153,8)

-d: aydï(301,16-,bilmedi(214,6),boldum (136,13),bolmadi(163,10),erdi (163,4), erdük (214,9),kïldim (100,13),kördi (372,16),ödürdi(282,14), sordi(258,7),tèdi(44,8),urdi(154,1),yaŝadi(101,8)

-t: iştï (120,10),kedti (440,5),koddï(187,5),tèttük(26,6)

23. voluntative (sg.)

-(G)AyIn:aŋlaǧayïn "let me understand"(19,4),bitirgeyin "let me write" (46,2),bolmaǧayïn "let me not become"(100,5),kïlmaǧayïn "let me not do it"(202,10),kodmaǧeyin "let me not put "(442,16),ö-ürgeyin "let me grind "(28,11),ötergeyin "let me pay for it"(209,9)

bèreyin "let me give"(170,12),bileyin "let me know"(23.3),kemiŝeyin "let me throw "(311,2),kïlayïn "let me do it"(209,9)

-(A)yIn:baklayïn "let me tie"(360,7),öreyin "let me grind"((163,8),tegür-meyin "let me not cause to reach"(20,16),yïğlamayïn "let me not cry" (275,1)

-(G)AyIm: bèreyim(366,14),kilayim (279,5),yèreyim "let me eat"(138,2)

-GAyIn: kilayin (356,1)

24°.voluntative (pl.)

-(G)AlIm: aytalim "let us tell"(143,11),bèrelim "let us give"(20,6), kilalim "let us do"(366,9),öltüreliñ "let us kill"(115,1),asra-galiñ "let us raise "(359,6),bitigeliñ "let us write"(405,6), kodmagaliñ "let us not put"(69,8),tilegeliñ "let us ask"(292,12)

-(A)lIm or-(G)AlIm: ağalim " let us pass over"(367,4),birakalim "let us leave"(353,4),öltürelim (353,14)

25°.Imperative (2nd.ps.sg.)

-GIl: ačgil "open"(260,15),birakgil "leave it"(311,4),kopgil "stand up, move"(126,1),kusgil "womit"(389,6),urušgil "fight "(139,8),yatgil "lie down"(260,15),yigeil "forbid"(76,2),yuvgil "wash it"(213,7), bišürgil "cook it"(384,14),tüšgil "step down,dismount"(50,15), yègil "eat"(266,8)

-GIl: tüšgül (148,5)

-KIl: kuskil (389,m.),yigkil (266,11)

-ø: bar " go "(50,1),berkil "hold it tightly"(50,14),čulga "cover" (9,11), kay "womit"(399,m.)

26°.imperative (2nd.ps.pl.)

-(I)ñg-Iz: kilingiz "please do it"(125,15),olturuñguz "please sit" (412,7),tutuñguz "hold it "(249,11), kilmañgiz "do not do it" (388,8),sanañgiz "think about it"(434,2),sindurmañgiz "do not let it be broken"(400,8),yigenmeñgiz "do not be disgusted with"

(388,8)

-(I)^{4}ŋ^{4}lAr: bolunglar "be "(82,14),eletinglar "bring it"(407,7),kèteringlar "remove it"(358,17),kilinglar "do it "(378,14),konunglar "settle,stay" (41,1),köčünglar " move,migrate "(414,10)

-(I)^{4}ŋ^{2}Iz: bolungiz (144,12)

-(y)I^{4}ŋ^{4}Iz: kilmayingiz (388,8)

27. conditional

-sA: aysam "if I tell"(182,1),bolsang " if you become "(163,3),tèse "if he says"(194,8),bèrsek "if we give"(163,15),kečsengiz " if you pass "(168,3),ičürseler "if they make him drink"(183,1)

-sAr: tèser (97,10)

28. gerund (vowel)

-U: aytu "saying"(356,15),baru "going"(438,7),kelü "coming"(100,15), körü "seeing"(7,4),örü "raising"(204,4)

-A: ayta (4,5),bara (43,6),kele (133,7),köre (429,8),öre (93,17)

29. gerund (consonant)

-(I)^{4}p: aytìp "saying"(161,7),bèrip "giving"(158,11),kodup "putting " (165,11),örtüp "covering"(165,4),saklap "protecting"(182,9),bitip "writing"(189,10)

-(y)I^{4}p: yetevip "leading by hand,guiding"(415,4)

30. gerund (negative)

-mAdI^{2}n: barmadin "without going"(387,7),kelmedin "without coming"(203, 11),kilmadin "without doing"(423,10),kodmadin "without putting"

(20,6), tilemedin "without wishing"(302,10)

-mAz+dIn: atlamazdin "without jumping"(434,1), čaynamazdin "without chewing"(433,17), kelmezdin "without coming"(69,5), kilmazdin "without doing"(367,17), toŋmazdin "without being born"(21,15)

-mAdI^{2}n: barmadin (274,2)

-mAs+dI^{2}n: kelmesdin (390,1)

-mAdI^{2}: bulašmadi "without being smeared" (55,4-5)

-mAyI^{2}n: tilemeyin (441,16)

31°.-sA+ŋ+I^{2}z: aġirlasaŋgiz "if you treat well"(169,2), bolsaŋgiz "if you become"(168,15), tilesaŋgiz "if you wish "(196,4)

-sA+ŋ+I^{2}z+lAr: bolsaŋgizlar (343,4)

32°.-D+I^{4}ŋ+I^{4}z: kečürdüŋgüz "you forgave"(118,6), kilmadiŋgiz "you did not do it"(123,11), tegürdüŋgüz "you made him reach " (85,13)

-D+I^{4}ŋ+I^{4}z+lAr: kèterdiŋgizler "you removed"(33,2), kilmadiŋgizlar(32,2)

33°.-GAy+siz: kalġaysiz "you will remain"(281,3), kilġaysiz "you will do" (87,9), kömgeysiz "you will bury"(103,16)

-GAy+sI^{2}z+lAr: kayitġaysizlar "you will return"(93,4)

34°.-(y)Ur+sI^{2}z: turur siz " you are..."(355,6), yigrenür siz "you are disgusted with "(355,6)

-(y)Ur+sI^{2}z+lAr: tursizlar (385,10), yigrenürsizler(397,17)

35°.inability

-A/(y)U bil-me-: bitiyü bilmedi "he could not write"(190,3), kilu bilmedim "I could not do it"(171,12), sözleyü bilmediler "they could not

speak"(160,7)

-U-mA-:körümez biz "we cannot see"(21,14)

36.+UK: alduk "we took"(236,3),bīšurduk" we cooked "(25,8),bildük "we knew"(134,7),kadġurduk "we worried"(25,8),kördük "we saw"(100,17)

+Im+Iz:yiġladīmïz "we cried"(103,8)

37.-sA-m: alsam "if Itake"(26,10),bastursam "if I press down"(209,4)

-sA+men:kutġarsa men "if I rescue"(370,14)

38.-mA-z men:bilmez men "I do not know"(88,4),barmaz men "I do not go" (343,13),ermez men "I am not"(432,13),ïdmaz men "I do not send" (350,10),inanmaz men "I do not believe",kaytarmaz men "I do not return"(322,4)

-mA-s men: bermes men "I do not give"(97,11),bilmes men "I do not know" (172,12)

-mA-n: (men)kïlu bilmen "I cannot prohibit"(381,9),(bu rāynï)bozman "I will not change(this decision)"(70,9)

39.interrogative

mU: bulgay mu men "shall I find it ? "(176,7),yatmas mu "doesn't he go to bed ? "(190,15), sèzer mü sen "do you feel ?" (175,15), tiler mü " does he wish ? "(182,10)

mï: munča mï " Is it this much ? "(190,6)

40.-A/(y)Ur erken : kovar erken "while he was chasing "(240,17),okïyur erken "while he was reading " (171,12),olturur erken "while he was sitting"(113,14),yöriyür erken "while he was walking"(23,9)

yügrür erken "while he was running"(240,17)

-A/(y)Ur+ken: köndürürken "while he was able to make him believe " (6,7)

41.-A/(y)Ur erse:sefer ersen̂giz "if you love "(367,2)

-A/(y)Ur+sA:korsalar "if they put"(438,10),tilersen "if you wish" (243,13)

5.122.Non-contrastive rare morphemes

1.+lA: kïra'atsïzla "without reading "(40,13),tirigle "while he was alive "(358,11),tünle "266,15), yan̂gïla "newly"(76,8)

2.N+lI² N+lI²: kanlï ırïnlï "smeared with blood and pus"(331,12),yirli kökli arasïnda "in between earth and sky "(9,7).Perhaps the following occurence represents a variant of the same suffix: karïndašlïkïnï taki šafakatïnï "the state of brotherhood and also affectionate care "(91,11)

3.-DAčI²:keldeči "he who will come " (83,17),kïldači "he who will do" (4,2)

4.-GAlI²:kïlgalï "in order to do "(438,16)

5.-(I)⁴GlI²:keligli "he whose coming is predestined"(212,16),körügli "he who has seen"(345,17)

6.voluntative(dual)

-AlIK²: kïlalïk "let us both do"(40,7)

7.erki(n) (particle of indirect request)" I wonder if..."(320,6),(213,1)

The analysis of the linguistic data of Nahju'l-Farādis exhibit important varieties. All these contrasting phonological and morphological features could not belong to one and the same dialect. They must have been introduced into the text by its copyists who were the speakers of different types of dialects. Consequently, if we present the linguistic material of Nahju'l-Farādis without any discrimination - as it is actually done for other works by the Turcologists in general - the great differences of the number of occurrences and their percentages belonging to alternate features will be lost. As a result of this, we will obtain a fictitious or in an other word a distorted dialect which had never existed. Therefore, to set up lists of contrasts is the first necessary step of this method. However before the lists are given we have to make independent monographies for each one of the available features of the text. Such a monography will provide us information about not only the degree of frequency of the feature that the monography in question contains but also the percentages of the alternate features from the point of view of their occurrences. The outlines of these monographies constitute the basic elements of the lists of analyses. Only after we arrange them can we initiate to match the characteristic features to reconstruct the dialect to which they belonged. For this, we have the following facilities:

1. number of occurrences

From the point of view of statistics an alternate feature having the highest number of occurrences is a feature of the author's dialect. However this point should be supported by other evidences. Because, there are special cases in which the highest number of occurrences is

the result of a shared feature by the influencing dialects. Even if these dialects have been different from each other, a feature that they commonly possess will be accumulated in the text, while it was constituting a contrast with the corresponding feature of the author's dialect, at the same time decreasing it. Such a case exists in Nahju'l-Farādis for the suffix +dĭn. The number of occurrences of +(s)ĭ+dĭn is greater than the number of +(s)ĭn+dĭn and yet the latter is the one which belongs to the author's dialect. Therefore we have to select only those that outnumber the others distinctively. Such as ė, v̇, progressive labial assimilation, and elision of the high vowels in the middle position are of this type clear cases for Nahju'l-Farādis. Otherwise, the wrong choice will lead us toward the construction of one of the several influencing dialects but not of that of the author's.

2. simultaneous occurrences of features

The selected features should be checked by the cooccurences. We can build a chain of the features through the use of the words having two or more features in them: AB, BC, CD, DE, etc. If this features are not coincidental, then we would expect to CA, EB, etc. At the same time the members of such a chain have to be the same as the individual features selected by the number of the occurrences, if this selection was already made and the corresponding features exist.

An example could be given as follows: ėvümke "to my house" (416,10) ė, v̇, im>üm. All correspond to the features shown before. However we have to eliminate the possibility for +üm to +Um rather than +ĭm. For this we can use another word having no labial consonant in the final position: bagrĭm "my heart" (175,13). Here we have vowel elision to

support the identity of word. élgi "his hand" (197,3) contains both the vowel elision and e, ègninge "to his shoulder" (278,13). However each Feature should be justified by other several examples. Otherwise we cannot determine which one of the two available forms is that of author's. For instance, the word èvümе (401,17) has one occurrence while évümke has several. Therefore this latter has to be our choice. As for the occurrence èvümе, it belongs to a dialect in which the dative suffix is +A. In this word the presence of è and labial assimilation does not necessarily indicate that this dialect also had the same features. The word is a hybride form as other examples indicate it.

3° elimination of the false supremacy in the number of occurrences

A case for the false supremacy of the number of occurrences is as follows: The data contains +ġa with 526 occurrences and +ka with 483. The number of +ġa suggests that the author's dialect is a +GA dialect. However this should be checked because the occurrences of +ka is not so small. If we analyze the data the situation will be:

	+ġa	+ka	+A
After $C_{vl.}$	194	266	7
After $C_{vd.}$	33	127	
After V	56	79	
After +(s)in	241	6	2
After +(s)l	2	5	
	526	483	9

The item that makes the difference here is the occurrences of ġa after +(s)in. The corresponding occurrences of +ka is only 9. On the other

hand all the numbers in the first three rows belonging ka is bigger than that of +ġa. This is against the law of possibility. Because we would expect to have at least equal amount of occurrences of +ka after +(s)in regarding to the occurrences of +ġa. The logical solution for this is: +(s)In+ġa must have been shared by both +ka and +ġa dialects and the nine occurrences have to belong to still another dialect which has less influencing power than that of the others. Consequently the authors dialect has either +GA, or +KA. The number of the harmonious occurrences is three times smaller than the number of the non-harmonious occurrences. Therefore the author's dialect is a +KA dialect.

4. systematic agreements of the features

The case of +(s)I+dIn : +(s)In+dIn is one of the few examples of the principle of agreement with system. The number of the occurrences of +(s)I+dIn is greater than the number of +(s)In+dIn in our text. However if we accept the first form as the property of the author's dialect we would have violated the system of this dialect, because of the consistent occurrence of +(s)In together with the other case suffixes. Contrary to the situation of +(s)I+dIn we have for example no +(s)I+dA but only +(s)In+dA and +(s)In is the dominant form. Therefore this is a case of accumulation of a feature shared by the dialects other than that of the author's. And in spite of the disagreement of the number of occurrences +sIn is the form which belongs to author's dialect.

5. distributional agreement

Distributional agreement is another point to determine the properties of the author's dialect. A good example for it is the case of contrasting occurrences of the transitive-causative suffix. (Please see

the morphological contrasts). Only those occurrences which are able to fill the apparent gap of a system having several allomorphs in distribution could belong to that system. The remaining examples are of the properties of the influential dialects.

6. corrected errors

Corrected errors could also be used as a tool to determine whether or not a feature belong to the author's dialect. An example for this is أوبفنبر (193,2). Copyist is the speaker of an e, v dialect as opposed to ė, v̇, f dialects. He corrected e as ė, but he wrote f instead of v̇. The one which he corrected is his own, the other is a mistake either his or the previous copyist's.

6. AUTHOR'S DIALECT

6.1. Phonetics

	FRONT		BACK	
	PLAIN	ROUND	PLAIN	ROUND
HIGH	i ė	ü	ï	u
LOW	e	ö	a	o

#(C)o
#(C)ö
#(C)ė } obligatory (+length ?)

I.Vowels

Initial consonants: b-,č-,k-,m-,n-,s-,š-,t-(of the Turkic words)

Final consonants:-č,-v̇,-ğ,-k,-l,-m,-n,-ŋ,-p,-r,-s,-š,-t,-y,-z

Final clusters: -rč,-rk,-rp,-rs,-rt;-lč,-lk,-lp,-lt;-nč,-nt;-st;-yt

Initial consonants of the loan words: j-,d-,g-, f-,l-,n-,r-,p-,z-

Both palatal and labial harmonies(See: the list of morphemes)

Labial progressive assimilation(See:the phonological analysis)

Vowel elision in the middle position(See:the phonological analysis)

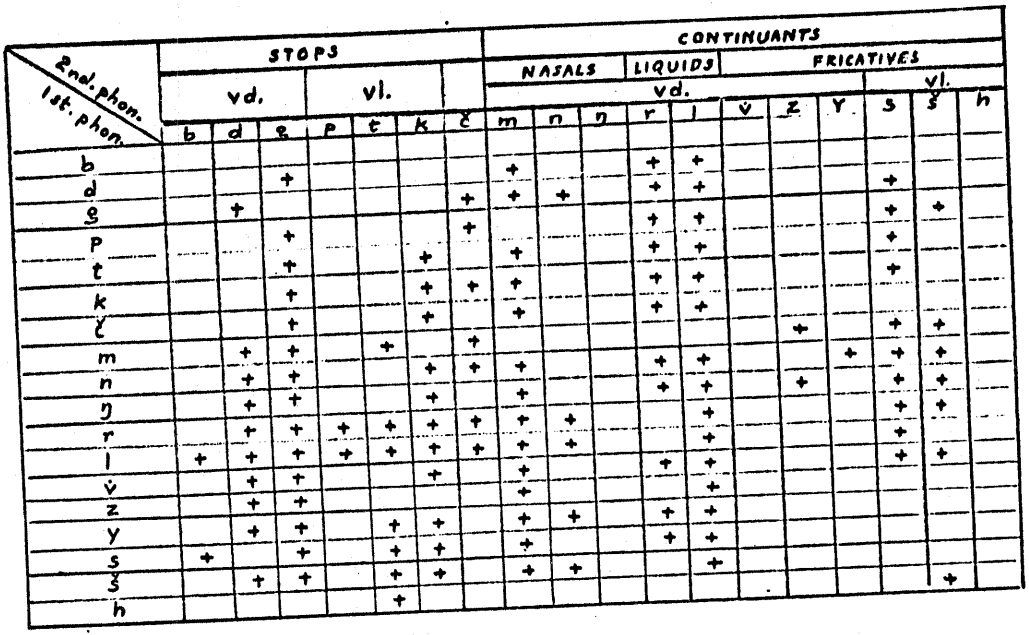
Preservation of the Old Turkic final velar stops

Preservation of the intervocalic voiced stops

Preservation of the Old Turkic interdental consonant

		LABIAL		APICAL		FRONTAL	DORSAL	FAUCAL	
		LABIAL	L.-D.	DENTAL	ALVEOLAR	PL.-PALT.	VELAR	PHARYNG.	GLOTTAL
STOPS		b, p			d, t		g, k	ʾ*	ʿ*
SPIRANTS	SLIT	v̇	f*	ḍ (z̲*)			ḫ	h*	
	GROVE				z, s	ɣ̲			
NASAL		m			n		ŋ		
LATERAL					l				
TRILL					r				
AFFRICATE (GROVE)						j*, ɣ			
SEMIVOWELS		w*			y				

II. Consonants



III. Medial clusters

6.2. morphology

6.21. Derivational suffixes

6.211. Denominal nouns

+Ač, +AK , +An , +čA , +čI , +čUK , +dA ,+dAš ,+dUK ,+dUz ,+(I)l +(I)n , +(I)ng , +(I)z, +k , +KI, +lAG, +lIG, +lIK, +mtUl, +ngGU +sA , +sAK ,+sIG ,+sIz, +sUK, +sIl ,+tUK

6.212. Deverbal nouns

-AGAn, -AK (< -GAK), -Al ,-AnAK , -čA , -GAK , -GAn , -GUč , -GUn, -GUnčI, -GUt , -(I)č , -(I)G ,-(I)GlIG (< -(I)G-lIG),-(I)K, -(I)l , -(I)m , -(I)n , -(I)nč, -(I)š, -(I)t, -(I)z, -KA , -KU, -mA ,-mAK ,-mAn, -mUK ,-mUr, -UK ,-UrKA (< -Ur-KA),-DI

6.213. Denominal verbs

+Al-, +Ar-,+Ay- ,+DA-,+GA- ,+IK- , +KIr-,+lA- ,+r- , +sA- ,+sIn-, -V-

6.214. Deverbal verbs

1.-(I)K-,-Ir- ,-(I)š- ,-(I)štUr- , -(I)t- , -sA-,-V- ,-y- (<-d-)

2. transitive -causative:(After em-) -zur- (after ki-)-gur-, (After the sequence t/KVr-):-GUz- ,After the sequence CgV-) -r-,(after r and vowels of the polysyllabic verbs)-t- ,(after monosyllabic verbs of the type K/Ø(C)K and after the sequence (C)s-)-It-, (after monosyllabic verbs of the type cVK,K/Ø(C)C) -Ar- ,(after Ič,KVč,š,t,G) and after šVŋ/m)-Ur- ,elswhere -DUr- passive:(after biti-)-l- ,(after l) -In- ,(after vowels)-n- , (after consonants) -Il- ,cooperative-reciprocal: -(I)š- , reflexive: -(I)n-

		Nom.	Dat.	Gen.	Acc.	Loc.	Abl.
SINGULAR	1	men (139,12)	mAŋA (172,2)	mèniŋ (244,6)	mèni (47,3)	mènde (104,1)	mèndin (33,17)
	2	sen (128,4)	sAŋA (176,14)	sèniŋ (77,2)	sèni (48,12)	sènde (104,1)	sèndin (18,10)
	3	ol (144,1)	aŋar (191,14)	aniŋ (12,12)	ani (69,16)	anda (18,6)	andin (352,5)
PLURAL	1	biz (125,11)	bizke (44,8)	biziŋ (20,12)	bizni (380,10)	bizde (378,5)	bizdin (357,15)
	2	siz (85,12)	sizke (226,4)	siziŋ (47,14)	sizni (47,2)	sizde*	sizdin (394,13)
	3	anlar (89,7)	anlarka (69,6)	anlarniŋ (358,8)	anlarni (69,5)	anlarda*	anlardin (277,3)

IV. Personnal Pronouns

	Pos.	Nom.	Dat.	Gen.	Acc.	Loc.	Abl.
SINGULAR	1	özüm (225,9)	özümke (243,12)	özümnüng*	özümni (406,17)	özümde*	özümdin*
	2	özüng (147,11)	özüngke (376,5)	özüngnüng*	özüngni (272,5)	özüngde*	özüngdin (128,14)
	3	özi (136,8)	özinge (33,1)	özining (90,8)	özini (352,8)	özinde (251,10)	özindin (221,10)
PLURAL	1	özümüz*	özümüzke (366,17)	özümüznüng*	özümüzni (426,16)	özümüzde*	özümüzdin*
	2	özüngüz*	özüngüzke (209,1)	özüngüznüng*	özüngüzni*	özüngüzde*	özüngüzdin*
	3	özleri (201,5)	özleringe (259,6)	özlerining*	özlerini (337,8)	özlerinde (391,13)	özlerinden*

V. Reflexive Pronoun(possessive)

PART II

TEXT, TRANSLATION AND INDICES

TRANSCRIPTION

[p.156,13 -p.198,2]

[p.156,13 -p.157,8]

13... bèšinč fAsl fāṭima, rażiya'llāhu ʿanhā fAżĀyili-ning bAyĀnI

14 ičinde turur. imāmi abū'l-ʿalā'i awsī, raḥmatu'llāhi ʿalayhi, bu ḥedīs-

ni nisābu'l-aḥbār ātlig kitābinde keltürmiš. 15 (bu)[1] ḥedīs ol turur:

ḳāla rasūlu'llāhi ṣallā'llāhu ʿalayhi wa sallam: fātimatu sayyidatu nisā'i

ahli'l-jannati.[2] bu ḥedīs mēnī-si ol 16 turur kim:" payġāmbar ʿalayhi'

s-salām hAbAr bérür yarlikar:[3]. fāṭima, učmāḥ ehli-ning hātūn-lari-ning uluġi

taḳi 17 bégi turur' tédi."

ʿāyiša, , rażiya'llāhu ʿanhā,riwĀyAt kilur: " bir kün payġämbar/

ʿalayhi's-salām-nung jümle hātūn-lari yiġilišip (p.157) 1 payġāmbar

ḳatında hāżir erdük kim fāṭima, rażiya'llāhu ʿanhā keldi-- taḳi fāṭima-ning

yörüši payġāmbar ʿalayhi's-salām-nung 2 yörüšinge oḫša-yur erdi-- ḳačan

kim fāṭima, rażiya'llāhu ʿanhā keldi erse, payġāmbar ʿalayhi's-salām aydi:

' ḫoš kelding kizim fāṭima, kelgil, menim ḳatimda olturġil.' tédi erse,

fāṭima taḳi payġāmbar ʿalayhi's-salām ḳatında olturdi. 4 ḳačan kim

payġāmbar ġalayhi's-salām ḳatında olturdi erse, payġāmbar ʿalayhi's-salām

fāṭima-ning ḳulaḳinġa 5 bir söz sözle-di erse, fāṭima, rażiya'llāhu ʿanhā

yiġla-yu bašla-di. ḳačan kim payġämbar ʿalayhi's-salām fāṭima-ning 6

ḳadġu-sini kördi erse, yana bir sir söz ḳulaḳinġa aydi. fāṭima, rażiya'llāhu

ʿanhā piskirdi taḳi küldi. biz 7 jümle tAʿAjjUb kilduḳ kim 'bu fāṭima,

bir sāʿat yiġla-di taḳi bir sāʿat küldi.' tèp. ḳačan kim payġämbar ʿalayhi'

8 s-salām ḳopti erse, ḫalwat ḳalduḳ taḳi fāṭima-ḳa su'āl kilduḳ kim:' yā

[p.157,9 -p.158,5]

fāṭima, payġāmbar ʿalayhi's-salām sÀNGA ne söz- 9 le-di kim yïġla-dïng ? yana ekinč qata ne söz sözle-di kim küldüng ? ' tedük erse, fāṭima aydï: 'payġāmbar ʿalayhi's-salām- 10 nung sirrini men fÄš qilmaz men' tedi." qačan kim payġāmbar ʿalayhi's-salām dünyē-din naqil qïldï erse, ʿāyiša, raẓiyaʾllāhu ʿanhā 11 aydï kim: " yā fāṭima, Tangrï Taʿālā-nï sÀNGA šafïġ qilur men kim payġāmbar ʿalayhi's-salām ayġan sözlerni mÀNGA aysang' tedim 12 erse, fāṭima, raẓiyaʾllāhu ʿanhā aydï. emdi aysa bolur: 'payġāmbar ʿalayhi's-salām kim awwal mÀNGA aydï ol söz erdi kim: 13 "yā fāṭima, jebreʾïl ʿalayhi's-salām Qur'ān-nï hAr yïlda bir qata ġarża qïlur erdi. wALÏkin bu yïl mÀNGA jebreʾïl ʿalayhi's-salām 14 Qur'ān-nï ekki qata ʿArzA kïldi. men andaġ sizer men kim AjAlIm yawudï bolġay kim zïnhÄr Tangrï-din qorqïl, 15 taqï saḅur qïlgïl. men sÀNGA neme yaḫši ozgunčï men āḫïrat-qa." tedi erse, men yïġla-dïm. qačan kim menim qadġur- 16 ġanïm-nï kördi erse, ekinč qata aydï: " yā fāṭima, sen rāzï bolmasmu sen kim učtmāḥ ehli-ning ḫātün-larï-ning 17 uluġï bolsang, taqï jümle Ïmānlïġ ḫātün-lar-ning bègi bolsang? " tedi. "taqï menim ehlï beytim-din awwal mÀNGA satġašġay-sen." (p.158) 1 tedi erse, könglüm ḫōš boldï taqï küldüm.' tedi.

maswara ātliġ ṣaḥāba aydï, raẓiyaʾllāhu ʿanhu: 'payġāmbar ʿalayhi's-salām 2 aydï:" fāṭima mendin bir pÄrA turur. kim kim ʿayālïm fāṭima-nï övke-ke keldürse, meni övke-ke keldürmiš tèg bolġay." 3 tedi erse, jümle ḫātün-lar fāṭima-nï aġïrla-yur erdiler.'

ayyubï anṣārï, raẓiyaʾllāhu ʿanhu, riwÄyAt qïlur, payġāmbardïn: 4 payġāmbar ʿalayhi's-salām aydï: "qïyāmat kün bolsa, āmanna wa ṣaddaqnā, 4 ferište-ler nidÄ qïlġay-lar kim: ' ay 5 ʿaraṣāt ḫalqï, 5 közleringizni

[p.158,6 -p.159,2]

yümüŋ kim mö̈ḥemmed raṣūlu'llah ʿayāli fāṭima ḫātūn kečer ' tèp nidā kilğay-lar. jümlę ʿarəṣāt ḫalki 6 közlerin yümgeyler. fāṭima rəżiyə'-llāhu ʿanhā,yętmiš miŋ učtmāḫ kizlari birle kečgey." '

ʿęlī ,rəżiyə'llāhu ʿanhu, 7 aytur: ' hAmīšA könğlüm-de kečer erdi kim " pəyġāmbər ʿalayhi's-salām ʿayāli fāṭima-ni jüftlendürse" tèp.wA līkin,bu sözni 8 aymak-ka uftanur erdim.ol yandin kim hečč dünyēwī ne'ersem yoḳ erdi;derwīš erdim.bolmasa,bir kün aydim: 9 "yā raṣūla'llāhi, ʿayāllinğiz fāṭima ḫātūn-nī mAŋgA jüftlendürseŋgiz bolgaymu ? " tèp aydim erse,pəyġāmbər ʿalayhi's-salām 10 aydi:"bolur" tèdi,tąḳi aydi kim:"yaʿęlī, hečč dünyēwī ne'ersenğ bar mu kim ḫArj ḳilsaŋğ? " tèdi erse,mən aydim: " yā raṣūla'llāhi, 11 hečč ne'ersem yoḳ." tèdim. mAŋgA aydi:" ol yariḳ kim mən sAŋgA bèrip turur erdim,fAlān ġazāt-da,ol yariḳ bar mu ? " 12 tèdi erse,mən aydim: " bar turur". pəyġāmbər ʿalayhi's-salām aydi: " yā ʿęlī, bargil; ol yariḳ-ni satġil." tèdi erse,mən tąḳi ol 13 yariḳ-ni satṯim tąḳi kęldim. yarmaḳlarnī pəyġāmbər ʿalayhi's-salām etekinge töktüm. mAŋgA ayma-di kim " ol yariḳ-ni nečče-ke 14 satṯiŋğ ? "; mən tąḳi ayma-dim kim "munča-ka satṯim " tèp. pəyġāmbər ʿalayhi's-salām turdi tąḳi fāṭima ḳatinga kirdi tąḳi aydi:" ay ʿayālim 15 fāṭima,mən Rębbüm-din tilep turur mən kim 'bu ʿayālim fāṭima-ni ḫalāyiḳ-lardin edgürekin-ge jüftlendürgil ' tèp. èmdi, 16 ʿęlī-ni bilür sən kim ʿAmmIm oğli turur;hAm tąḳi edgü ḳilik-liğ turur. jümlę iš ičinde kēmil turur. sèni jüft-lük-ke 17 tile-yür. sən ne aytur sən ? " tèdi erse, fāṭima,rəżiyə'llāhu ʿanhā,tęk turdi. ḳačan kim fāṭima tęk turdi erse,pəyġāmbər ʿalayhi's-salām (p.159) 1 aydi: " tęk turmaḳi rāzī-liḳi turur." tèdi tąḳi čiḳti erse,jębrę'īl ʿalayhi's-salām nāzil boldi tąḳi aydi: " yā mö̈ḥemmed, Ḥaḳ Tębərękę 2 wA Taʿālā-niŋğ

[p.159,3 -p.159,17]

farmānī ol turur kim, fāṭima-nī ʿelī-ke jüftlendürseng. Ḥaḳ Taʿālā fāṭima-dīn rāżī boldī ʿelī üčün 3 taḳı ʿelī-din rāżī boldī fāṭima üčün " tėdi erse,paygāmbar ʿalayhi's-salām aydī: " barīng mAngA abū bekrni ündeng " tėdi 4 erse,bardilar abū bekrni ünde-diler. paygāmbar ʿalayhi's-salām ol yarmaklarnī sana-ma-dīn abū bekrke bėrdi taḳı 5 aydī: " yā abā bekr, bu yarmak-larka fāṭima üčün ėv asbāb-larī alu bėrgil." tėdi taḳı bilāl-nī taḳı ʿammār yAsirni taḳı 6 bir ḳač kim erse-ni abū bekr birle bāzārka īda bėrdi.'

abū bekr,rażiya'llahu ʿanhu bir yerde olturdī. munlar kerek ne'erse-lerni 7 keltürüp abū bekrke ʿArzA kilur erdiler; abū bekr rāzī bolsa andīn song alur erdiler. yeti yarmaḳ-ga bir könglek 8 aldilar; tört yarmaḳ-ga dastār aldī-lar. taḳı bir örtüngi ḳara kilīm aldilar. taḳı ėkki tošek aldilar,miṣir kettēnidin. 9 biri-ning ičinge hurmā līfi toldurmiš erdiler; taḳı biri-ning ičinge ḳoy yüngi toldurmiš erdiler. taḳı 10 ṣaḥāba-lar hAmīšA ėkki tošek tutar erdiler; biri özleri üčün taḳı biri ḳonuḳ üčün. ol meʿnī-din 11 ötrü ėkki tošek aldilar. taḳı tört yastuḳ aldilar, edim-din;ičleringe čir ḳatīglīḳ. taḳı sOf-din perde 12 aldilar,'egėr ėvke ḳonuk kelse hātün ol perde ičinde tursun' tėp. taḳı bir čöḳerdek aldilar. taḳı bir ėl tegirmeni 13 aldilar. taḳı bir sirča aldilar, baḳırdīn, üsme ezmek üčün. hōš yidig-lar aldilar, özinge sürtmek üčün. 14 taḳı bir meśk aldilar. taḳı bir yigač čanaḳ aldilar. taḳı bir singek aldilar. taḳı ėkki küze aldilar. taḳı bir mAthirA 15 ēdim-din, aldilar. ḳačan kim bu majmūʿne'erse-lerni paygāmbar ʿalayhi's-salām hażratinga keltürdiler erse,paygāmbar 16 ʿalayhi's-salām baḳtī taḳı bereket birle duʿā ḳildī. taḳı jümle ṣaḥāba-lar yigildī. ʿelī-ning ėlgin tuttī taḳı fāṭima ḳatīnga kirdi. 17 taḳı ʿelī-ni fāṭima ḳatīnda olturguzdī taḳı aydī: ' ay bar

[p.160,1 -p.160,13]

HOẓā-yā,bu ėkki-si jümle, ḫalāyiḳ-dïn mAṇgA sevüglüg-rek turur. sen taḳï
(p.160) 1 bu ėki-sini sefgül taḳï munlarnïng uruġïnġa berekēt bėrgil.
taḳï bu ėkegü-ni taḳï munlar urugïnï šayṭān- 2 dïn sen saḳla-ġïl' tėp
du'ā kildi. taḳï bir čanaḳ birle suf tile-di erse,bėrdi-ler. ol čanaḳ-ḳa
du'a oḳïdï 3 taḳï ol sufnï fāṭïma, üzesinge saḳtï.

andïn soṇg 'elï aydï: ' yā rasūla'llāhi, mėni mü artuḳ sefer siz
4 ya taḳï fāṭïma-nï mu ? ' tėdi erse,payġāmbar 'alayhi's-salām aydï:'yā
'elï,sėndin mAṇgA fāṭïma, sevüglüg-rek turur; wA lïkin 5 sen mAṇgA
fāṭïma-dïn 'ezïzrek turur sen.' tėdi.

erte-si fāṭïma, / ḳatïnġa ḳurayš ḳabïla-si-nïng ḳïzlarï,ḫātūn-larï
mübērek bād / ḳïlu kirdi-ler taḳï aydïlar: ' yā fāṭïma, sen / sen payġāmbar
ḳïzï bolġay-sen sAṇgA 'elï ingen 6 az ne'erse-ler bėrmiš ' tėp aydï-lar
erse,fāṭïma,rażiya'llāhu 'anhā:'ol kim erse kim ölüm kelürini yaḳïn bilse, 7
bu ne'erse-ler aṇgar ingen köp turur.' tėdi. bu ḫātūn-lar hėč ne'erse sözle-
yü bilme-diler. andïn soṇg üč kün 8 kečti erdi, payġāmbar 'alayhi's-
salām fāṭïma, ḳatïnġa kirdi.baḳar,ḫalwat turur. hėč kim erse yoḳ. payġāmbar
'alayhi's-salām aydï: 9 'yā fāṭïma,jüftüng 'elï-ni neteg bulduṇg ? '
tėdi erse,fāṭïma, ,rażiya'llāhu 'anhā \aydï:/ 'yā rasūla'llāhi,siz aymiš teg
edgü ḳïlïḳ-lïg, 10 öküš ṭā'at-lïġ, ḫAlïm sözlüg turur.wA lïkin, mAṇgA
ḳurayš ḫātūn-larï kirdi-ler taḳï aydï-lar:" yā fāṭïma,sėni munča 11 uluġ
ṣaḥāba-larnïng oġlan-larï, mUn'im kim erse-ler arzūluġ turur erdiler.
'bolġaymu kim payġāmbar 'alayhi's-salām- 12 nung 'ayāli bizke kelse,
anïng berekēti bizke tegse' tėp Umïz birle turur erdiler. payġāmbar sėni
derwïš kim erse-ke 13 bėrdi." tėp mAṇgA tA'yïb ḳïlur-lar.' tėdi erse,
payġāmbar aydï: 'yā fāṭïma,ḫaḳ Tebērekę wA Ta'ālā ḳul-larïnġa nAẓAr ḳïldi.

[p.160,14-p.161,10]

14 taḳī jümleṣi-din méni öḏürdi. yana bir nAẓAr ḳildi taḳī jüṙtüng 'eli-ni öḏürdi. yana nAẓAr ḳildi taḳī anang ḥaḍīja-ni 15 taḳī séni öḏürdi. taḳī siz ékegü-ni jümle ḫātün-larning ulugī ḳildi.' tédi.

bir kün paygāmbar 'alayhi's-salām maymūna-ḳa 16 aydi: ' ya maymūna, barġil, fāṭima-ni ünde-gil.' tédi erse, maymūna taḳī bardi. bakar, fāṭima, rażiya'llāhu 'anhā teġirmen ögü-mekdin 17 armiš taḳī teġirmen ḳatinda uyḳu-ġa barmiš; taḳī teġirmen Ḥaḳ Teḇēreḳe wA Ta'ālā ḳudrati birle özi čevrülür. maymūna (p.161) 1 bu ḥālni kördi erse tA'AjjUb ḳildi taḳī paygāmbar-ḳa aydi kim:" ya rasūla'llāhi, fāṭima teġirmen ögümekdin armiš taḳī 2 uyḳu-ġa barmiš. teġirmen özi čevrülü turur." tédi erse, paygāmbar 'alayhi's-salām aydi:" Ḥaḳ Teḇēreḳe wA Ta'ālā āning ża'if- 3 luḳinġa raḥmat ḳildi" tédi " taḳī teġirmenke buyurdi kim:'özüng čevrülgil' tép."

ḳačan kim paygāmbar 'alayhi's-salām ġazat- 4 din ḳayitti, kāfirlarni aḳip bulun ḳilip kéldi erse, fāṭima, rażiya'llāhu 'anhā aydi:"ya rasula'llāh, men ingen emgenür men; 5 mAngA bu ḳaravaš-lardin bir ḳaravaš bérsengiz bolġaymu ? " tédi erse, paygāmbar 'alayhi's-salām aydi kim:" bolsun " tédi. 6 taḳī bir ḳaravaš-ning élgin tutti taḳī fāṭima-ḳa tapšurdi taḳī aydi:" ya fāṭima, bu ḳaravaš sAngA bolsun. wA likin, munī 7 urma-ġil. bu musulmān bolup turur. yolda körer erdim; namāz ḳilur erdi. taḳī jébre'il 'alayhi's-salām mAngA aytip turur kim: 8 'ya rasūla'llāhi, zīnhAr namāz ḳilġan ḳul ḳaravaš-ni urmang ' tép." fāṭima taḳī ḳabūl ḳildi taḳī aydi:" ya rasūla'llāhi, év 9 išini bir kün men ḳilġaymen taḳī bir kün munga ḳildurġaymen. munga artuḳ zéhmet teġürme-geymen' tédi.

bir kün 10 banū sAlīm ḳabīla-si-din bir 'ereb kéldi, paygāmbar

[p.161,11 -p.162,8]

ʿalayhi's-salām hażratinga;yenginge susmar koymiš.taki aydi: 11 "ya möhemmed,eger bu susmar tilke kelse taki sening paygambarliking tanukluk berse,men taki iman keltürur men." tedi. 12 taki susmar-ni paygambar ileginge kemišti erse,susmar kača bašla-di. paygambar ʿalayhi's-salām aydi: " ay susmar, 13 mAngA karšu kelgil." tedi erse,susmar paygambar ʿalayhi's-salām tapa karšu keldi. paygambar ʿalayhi's-salām aydi: " ay 14 susmar, aygil kim men kim turur men ? " tedi erse,Hak Tebereke wA Taʿālā kudrati birle ol susmar tilke keldi.fAsih 15 til birle aydi kim:" sen möhemmed turur sen. köni din birle kelip turur sen." tedi erse,paygambar 16 ʿalayhi's-salām aydi:" ay susmar,sen kim-ke kulluk kilur sen ?" tedi. ol jānwar aydi:" men ol Tangri-ka kulluk kilur men 17 kim ādam oglī-ni yaratti.taki ibrāhim-ni özinge dost kildi. taki seni jümle ʿālam üze öḍürdi." tedi erse,ol ʿereb (p.162) 1 barmakini kötürdi taki aydi:" ašhadu an-lā ilāha illa'llahu wa ašhadu anna muhammadan ʿabduhu wa rasūluhu."[6] 2 tedi erse,paygambar ʿalayhi's-salām bir sahāba-ka aydi kim :'bu ʿereb-ke Kur'ān-din bir sūrA ögretgil.' tedi 3 erse, ögretti-ler. andin song, paygambar ʿalayhi's-salām aydi: " ay aʿrābi,hech dünyewi ne'ersheng bar mu?" tedi 4 erse,ol aʿrābi aydi: " ya rasūla'llahi,banū sAlīm kabīla-si tört ming kiši \turur/ lar. bu tört ming kiši ičinde 5 mendin derwiš yok." tedi erse,paygambar ʿalayhi's-salām aydi,yārān-laringa: " ay yārān-larim , kim kim bu aʿrābi-ka 6 bir tefe berse, men uğ bolayin ol kim erse-ke učtmāh tefe-leri-din bir tefe-ke." tedi.ʿabdu'r-rahmāni'bnü ğawf 7 raziya'llahu ʿanhu aydi: " ya rasūla'llahi,bu aʿrābi-ka men ber-eyin." tedi erse,paygambar ʿalayhi's-salām aydi:" ya ğabdu'r-rahman, men 8 sAngA sifat kilu ber-eyin mü kim učtmāh tefe-leri neteg tefe turur ? " tedi erse,

[p.162,9 -p.163,6]

ġabdu'r-raḥman aydi: " ya rasūla'llah, 9 ṣifat ḳilu bering." tedi. paygāmbar 'alayhi's-salām aydi: " ya 'abdu'r-raḥman,bilgil,ēgēh bolgil kim, Haḳ Tebērekē wA Ta'ālā 10 učtmāḥ tefe-lerini öz ḳudrati birle ḳizil altundin yaratip turur.taḳi adaklarini 'AnbArdIn yaratip turur. 11 taḳi tüg-lerini zA'fArAn-dIn yaratip turur.taḳi ekki közini ḳizil yāḳūt-din yaratip turur.taḳi boyninī 12 yašil zAbArjAddIn yaratip turur.taḳi ekki örgüči-ni kēfürdin yaratip turur.taḳi ḳudruḳini dAnA, 13 yinčü-lerdin tiziglig turur. taḳi burunduḳi hAm dAnA, yinčü-lerdin tiziglig turur.taḳi bu tefe üze-sinde 14 bir āḳ ḳubba, bar,yinčü-din;zēhir-i-din bāṭini körnür. taḳi ekki ḳanati bar.tile-seng yerde yöriyür;tile-seng 15 hawāda učar." tedi.andin song aydi:" ay yārān-larim,ḳayu biringiz bu a'rābī-ḳa 'imāma, bērse,men uġ bolayin 16 kim Haḳ Tebērekē wA Ta'ālā ol kim erse-ke učtmāḥ tājini başinga ḳoysun." tedi erse, 'elī,rażiya'llahu 'anhu,başindin 17 'imāma,-sini kēterdi taḳi ol a'rābī-ḳa keydürdi.yana paygāmbar 'alayhi's-salām aydi:" ay yārān-larim,kim kim bu a'rābī-ḳa (p.163) 1 āziḳ bērse,men uġ bolayin kim Haḳ Tebērekē wA Ta'ālā ol ḳulga taḳwā-ning āzikini rÖzī ḳilsun." tedi erse,sAlmAnI 2 fārsī aydi:" ya rasūla'llahi,taḳwā-ning āziḳi ne bolur ? " tedi erse,paygāmbar 'alayhi's-salām aydi:" taḳwā-ning āziki 3 ol bolur kim ,āhir waḳtinda dünyē-din Imān birle čiḳsa taḳi ḳiyāmat-da, 'arasāt-ta menim birle bir yerde bolsang ." 4 tedi.

sAlmAnI fārsī aytur: " menim ḳatimda hēč dünyēwī ne'ersem yoḳ erdi. 'paygāmbar 'alayhi's-salām-nung du'ā-si menim üze-mke 5 yörisün ' tēp ḳabūl ḳildim taḳi fāṭima, ḳatinga bardim.taḳi aydim kim: 'bu a'rābī-ḳa men āziḳ ḳabūl ḳildim.' tēp.taḳi jümle, 6 ḳissa,-ni aytu bērdim erse,fāṭima, aydi:' menim taḳi ne'erse-m yoḳ.wA lIḳin,sēni neteg maḥrūm ḳilayin ? bargil,

[p.163,7 -p.164,5]

bu 7 čādirimni élétgil. taqi qonši-mizda šam'ūn ātliġ yahūdī bar.angar tutuġ qodġil;taqi andin tört batman 8 arpa, alġil taqi mAngA kelgil.men ani ögeyin taqi etmek bIšUrAyIn.' tédi erse,sAlmAnI fārsī taqi andaġ qildi 9 erse,ol šam'ūn yahūdī bu čādirni élginge aldi taqi baqti yiġla-yu başla-di.aydi: " egér bu mÖhemmed dini haq 10 bolmasa erdi, aning 'ayāli derwiš erken, héč ne'érse-si yoq erken öd čādirini tutuġ qoyup taqi bir derwiš-ni 11 aġirla-ma-ġay erdi. mAngA mÖhemmed dini-ning haq-liġi zéhir boldi." tédi taqi barmaqini kötürdi taqi aydi: 12 "ašhadu an-lā ilāha illā'llāhu wa ašhadu anna muhammadan 'abduhu wa rasūluhu " tédi.

qačan kim fātima,rażiya'llāhu'anhā ol 13 arpa,-ni öz élgi birle ögüdi taqi öz élgi birle etmek bIšUrdI taqi jümle,-sini sAlmAn fārsī-qa bérdi erse, 14 sAlmAn fārsī aydi: " ya fātima,bu etmek-lerdin ékki etmek hésen hUseyin üčün alġil." tédi erse,fātima, alma-di; 15 aydi kim: " biz muni Haq Ta'ālā rizā-si üčün qilduq. émdi mundin biz oġlan-larimizqa bérsek 16 bolma-s" tédi.

andin song, payġāmbar 'alayhi's-salām ol a'rābī-ni téfe-ke mindürdi taqi azīq-la-ndurdi.taqi öd 17 yéringe ida bérdi. qačan kim ol a'rābī banū sAlim qabīla,-singa tégdi erse,jümle, 'éreb munung qatīnga kéldi-ler taqi (p.164) 1 aydi-lar kim:" sen mÖhemmed-ke barding erdi. ne hAbAr birle kélding ? " tédi-ler erse,ol,susmar qissa,-sini aydi. taqi sahāba,-lar 2 munung hakkinga ne kirām wA izāz kim qildilar,jümle,-sini munlarga aydi.taqi aydi:" men anda yaling bardim erdi; 3 tonluġ bolup kéldim. 'imāma,-siz bardim erdi; 'imāma,-liġ boldum. yadaġ bardim erdi; téfe-lig bolup kéldim. 4 dušman-liq birle bardim erdi;dōst bolup kéldim.\kā/ fir-liq birle bardim erdi; musulmān bolup kéldim" tédi 5 taqi barmaqini

[p.164,6 -p.165,2]

ḳaldurdï tąḳï aydï:" aš̈hąḍu an-lā ilāhą illā'llą́hu wą aš̈hąḍu anna muḥammąḍan ʿąbḍuhu wą rąsūluhu " tèdi erse jümle-si- 6 si-ning könglinge Ḥąḳ Tą'ālā Ïmān mÖḤĄbbĄtInI kęmišti.jümlę-si tąḳï mųsųlmān boldïlar.

jĀbiṛi'bn ʿąḍḍu'lląh al-anṣārï aydï, 7 rążiyą'llą́hu ʿąnhu:" bir kün pąyġāmbąr ʿąląyhi's-sąlām fātïmą, ėfinge bąrdï.bąḳar,fāṭïmą,rążiyą'llą́hu ʿąnhā tèfe yUnġUndin 8 toḳutmiš̈ kïlïm kęymiš̈ tąḳï tęgirmen ögiyür.ḳąčan kim pąyġāmbąr ʿąląyhi's-sąlām fāṭïmą-nï bu ḥāl öze kördi erse,aydï: 9 " ay ʿąyālïm fātïmą, dünyē-ning ačig-lïḳing tąḳï mąšąḳḳating ṣąbur ḳilgil. āḫïrąt-ta ebędï tĄnĄ"Ųm ḳïlmaḳ üčün. 10 dünyē-de neče-me kim emgeking ziyāda bolsa,ṭā'ąt wĄ ʿibādąt ičinde emgek mïḳdārinča tųrur. emgenmedin rĀḤĄt 11 yoḳ." tèdi. " tąḳï bu dünyē mU'miṇ-lArnIng ziṇdānï tųrur.ziṇdān ičinde rĀḤĄt iste-mek rĀḤĄt bolmas.wĄ lïḳiṇ kāfïṛ- 12 larning učtmāḫi bu dünyē tųrur.anlarḳa rĀḤĄt bar. āḫïrąt-ta ʿązāb tąḳï bar." fāṭïmą,rążiyą' llą́hu ʿąnhā-ning emgeki 12 hĕč żāyi̯ kalmadï.hĄm dünyē tąḳï hĄm āḫïrat-ta. ol kündin bükün-ke tęgi fātïmą, rążiyą'llą́hu ʿąnhā ėvi ileginde 14 ʿęręb-ler olturup ileglerinde tęgirmen ḳoḍup "bu tęgirmen fāṭïmą-ning tęgirmeni" tèp ayturlar.ḫājï-lar 15 ziyārąt ḳïlurlar tąḳï ol sąḳla-ġan-lar-ġa dünyēwï ne'ęrse-din bèrürler. āḫïrąt-ta Ḥąḳ Tą'ālā-ning ḳęręmi tąḳï luṭfïnġa 16 niḥĀyĄt yoḳ.

ibnü ʿąḇḇās aytur, rążiyą'llą́hu ʿąnhumā:" pąyġāmbąr ʿąląyhi's-sąlām aydï:'mi̯rĀj kèče-si erdi kim učtmāḫ-\ḳa/ 17 tĄfĄrrUj ḳïlurda,bir yüksek kösk kördüm kim aniṇg ṣi̯fątinï ādąmï aytu bilme-gey.męn sordum kim:"bu kösk (p.165) 1 kim-ning köški ? " tèp.aydïlar:" bu kösk ʿimrān ḳïzï ʿisā pąyġāmbąr ʿąląyhi's-sąlām ana-si mĄryĄm ḫātūn-ning köški 2 tųrur." tèp

[p.165,3 -p.165,17]

aydï-lar.yana anïŋ qatïnda bir köšk kördüm,ğayat körklüg taqï yüksek.meŋ aydïm: "bu kim-niŋ köški 3 turur ? " tep.aydï-lar:" Āsiyā ḫātūn, rażiya'llāhu 'anhā, mūsā paygambar 'alayhi's-salām qatïnda Īmān keltürüp turur erdi. 4 taqï Īmānïnï fir'awn-dïn örtüp tutar erdi. taqï fir'awn-niŋ ṣoḥbatInI tile-mez erdi.bir kün nēgēh agzi- 5 dïn 'bismi'llah[7], kelimeg-si čïqtï erse,fir'awn aydï: ' ya Āsiyā, kim-niŋ ātïnï aydïŋ ? ' tèdi erse,yašurma-dï taqï aydï kim: 6 ' yerni kökni yaratğan Taŋrï-niŋ ātïnï aydïm.' tèdi. fir'awn-nuŋ ğażabï kèldi;taqï aydï:'jümleg ḫalāyïq mèni "taŋrï" 7 tèp mAŋgA 'ibādat qïlurlar.seŋ meŋim jüftüm bolğayseŋ.taqï mèni "taŋrï" tème-geyseŋ.bu sözüŋdin qayïtğil. 8 yoq erse,sAŋgA qatïğ 'azāb wA 'uqūbat qïlğaymeŋ.' tèdi erse, Āsiyā ḫātūn aydï,rażiya'llāhu 'anhā: 'mAŋgA ne qïlsaŋ 9 qïlğil. meŋ mūsā paygambar dïni-din qayïtmaz meŋ.' tèdi erse,fir'awn,'alayhi'l-la'na, buyurdï.tört temür qazuq yerke 10 tükdi-ler.[8] taqï Āsiyā ḫātūn, rażiya'llāhu 'anhā-nï yaliŋ qïlïp èkki èlgi taqï èkki adaqïnï ol qazuq-larqa bağla-dilar. 11 taqï tïšt ičinge yanar közKe[9] qoḍup köksi üze taqï qarnï üze basar erdi-ler;ot birle 'azāb wA 'uqūbat 12 qïlur erdiler. ol ża'īfa aytur erdi: ' ay bar ḫOzāyā ,mAŋgA öz ḫażratiŋda,učtmāḥ ičinde èv binA qïlğil. 13 taqï mèni bu fir'awn-nuŋ 'azābï-dïn qutğarğil. taqï bu zālim-lar šerri-din meŋ miskīn ża'īfa-nï qutğarğil.' 14 tèp mUnAjAt qïlu jān bèrdi.Ḥaq Ta'ālā,Kelēmi MAjīd iČinde andïn ḫAbAr bèrür:'qawluhu Ta'ālā: wa żarabaa'llāhu 15 masalal lillaẓīna āmanū amra'ata fir'awna iz qālat rabbi'bniliy 'indaka baytan fī'l-jannati wa najjiniy min fir'awna 16 wa 'amalihi wa najjiniy mina'l-qawmi'z-zālimīna ' "[10]. yana paygāmbar 'alayhi's-salūm aytur:' mi'rAj tüninde,učtmāḥ-da Āsiyā 17 ḫātūn-nuŋ köški yanïnda yana bir köšk

[p.166,1 -p.166,16]

kördüm,ğāyat körklüğ,ẓArīf.mən aydīm kim:" bu köšk kim-niŋ köški ?" tèp.
(p.166) 1 mąŋgA aydılar: " bu siziŋ jüştüŋüz zuwąyląd[11] ķizi ḥądīja
ḥātūn-nuŋ köški turur." tèp aydī-lar.yąna 2 bu köšk yanında taķī bir
köšk kördüm,ingen körklüg taķī yüksek. mən aydīm: " bu köšk kim-niŋ köški
turur ? " 3 tèp suwāl ķildīm erse,aydi-lar:" bu köšk siziŋ ğąyālīŋiz
fāṭima ḥātūn-nuŋ köški turur." tèdiler.' "

4 bir kün pąyğāmbąr ʿąląyhi's-sąlām fāṭima-ķa,rąẓīyą'llą́hų
ʿąnhā,aymīš erdi kim: " ay ʿąyālīm fātima,mèndin soŋ 5 altī āy kęčse
sęn mąŋgA ķąvušğay sęn." tèp.fāṭima,rąẓīyą'llą́hų ʿąnhā bu sözni hēč kim
erse-ke ayma-dī 6 erdi.ķačan kim altī āy tąmām boldī erse,ol kün ʿęlī
rąẓīyą'llą́hų ʿąnhų-nuŋ taķi ḥęsęn ḥUseyin-niŋ ton-larīnī, 7 jümlę-
sini yuvdī. taķī tęgirmen ögüdi;etmek bIšUrdI. taķī ḥęsęn ḥUseyin-niŋ
bašlarīnī yuvdī taķī tąra-dī. 8 taķī közindin ķąṭąrāt wA ʿąbąrāt yaš
akar erdi.wA līkin hēč kim erse-ke bildürmes erdi. ʿęlī,rąẓīyą'llą́hų ʿąnhų
9 aydī:" ya fāṭima,bir kün ičinde munča iš-ler ķīlmaz erdiŋ kim bükün
ķilur sęn." tèdi erse,fāṭima 10 aydī,rąẓīyą'llą́hų ʿąnhā: " egęr mən
bolma-sa-m,bir ķač kün, èvde oğlan-lar muḥtāj bolma-sun-lar." tèdi erse,
11 ʿęlī-niŋ köŋlinge ķorķuğ tüšti taķī ķądğurdī;taķī fāṭima sözi-din
tAʿĄjjUb ķildī. taķī męsjidke 12 bąrdī,nąmāz ķīlmaķ-ğa. fāṭima,rąẓīyą'
llą́hų ʿąnhā ḥęsęn ḥUseyin-ke tąʿām bèrdi taķī èkki-si-niŋ elig-lerini 13
tutup muṣṭafā-niŋ rąwża-sīnğa eletti taķī anlarğa aydī kim: " siz munda bir
sāʿąt turuŋ.èvke bąrma-ŋ" 14 tèdi. taķī pąyğāmbąr ʿąląyhi's-sąlām
minbęri ķątinda èkki rękʿęt nąmāz ķildī taķī yąna ḥęsęn ḥUseyin ķątīnğa
kęldi.bąkar, 15 anlar pąyğāmbąr ʿąlayhi's-sąlām-nuŋ ziyārąti ķątinda
oltųrup tųrurlar.anlar tęgme birini kučti taķī öpti.taķī 16 anlar

[p.166,17 -p.167,14]

qatindin hAstA, wA bezmen bolup čiqti. taqi qayitti 'eli-ning qiz qarindaši, je'fer tayyarning hatuni, 17 bar erdi, asmā ātlig; ani ünde-di. taqi asmā-ga aydi: " bilgil, egeh bolgil. mAngA bābā-m mustafā aymiš erdi kim: (p.167) 1 'alti āy tamām bolsa,sen mAngA qavušgay sen.' tèp.èmdi,bükün alti āy tamām bolup turur. men andag sèzer men kim 2 bu kün AjAlIm yetgey.wA lIkin,hèč tenim-de sökel-lik yoq; isitmaqi[12] yoq;baš agrigi taqi yoq.wA lIkin bābā-m mAngA 3 mundag aymiš erdi. aning sözinge hilāf bolma-gay. èmdi,sen èvde turgil.bir sā'at tünek-ke kireyin; 4 taqi gusl qilayin. taqi èkki rek'èt namāz qilayin. sen bir sā'at-din song mAngA āwāz qilgaysen. eger,sAngA jawāb 5 bèrme-se-m,andin song kirip baqgay sen" tèdi erse,āsma aydi: " andag bolsun." tèdi.andin song fātima, 6 rażiya' llahu 'anhā,tünek-ke kirdi.taqi arig gusl qildi. payġāmbar 'alayhi's-salām-din qalgan kefen-ni čulgandi.taqi 7 payġāmbar 'alayhi's-salām-nung ridā-si bar erdi, ani èginge kemišti taqi èkki rek'èt namāz qildi.taqi sejde-ke bardi. 8 sejde ičinde jāni-ni Haq-ka teslim qildi. bir zAmān-dIn song āsmā tünek kapugīnga keldi." ya fātima." teyü nidā 9 qildi erse,hèč āwāz kelme-di.taqi aydi:" ay hesen hUseyin ana-si." teyü āwāz qildi erse, hèč jawāb kelme-z.yana 10 aydi: " ay mustafā-ning 'ayāli." tèp ünde-di erse,hèč āwāz kelme-z.bolmasa ,kapugni ačti taqi kirdi.bakar, 11 sejde-ke barmiš.tepretti erdi;bakar āhirat-ka nakl qilmiš.asmā yiġla-yu bašla-di. taqi taška-\ru/ čikti," kiši-ler-\ke/ hAbAr 12 bèreyin" tèp. bakar, hesen hUseyin kelü tururlar. āsmā-ga aydilar:" wālidAmIz èvde mü ? " tèp. āsmā yiġla-di taqi munlarga 13 ne'erse tème-di.munlar èvke kirdi-ler. bakarlar,fātima,rażiya'llahu 'anhā,yatip turur.munlar andag sakindi-lar 14 kim "udimiš " tèp. tepretti-ler;hèč teprenme-z. āwāz qilurlar; hèc jawāb

[p.167,15 -p.168,12]

kęlme-z.bildi-ler kim ana-lari dārų fąnā-dīn 15 dārų baḳā-ġa raḥlat ḳilmiš. innā'llą́hi wą innā ilayhi rāji'ūna.[13] ėkki ḳarīndaši biri birini kučušup yīġla-šti- 16 lar.ḳačan kim bu ḥAbą́r 'ąlī-ġa tęgdi erse, 'ęlī, rążīyą'llą́hų 'ąnhų-nuñ 'ąḳli kėtti; bėkōš boldi. yąna 'ąḳlīñga kęldi. 17 yīġla-yu męsjiddin čiḳti. jümle, ṣąḥābą-lar birle keldi-ler erse, ḥęsęn ḥUseyin yīġla-yu 'ęlī-niñ ądąḳinġa tüšti- (p.168) 1 ler erse, jümle, ṣąḥābą-lar yīġla-šti-lar." pąyġāmbąr 'ąlayhi's-salām-dīn bizke yĀdgēr erdi." tėp yīġla-yur erdiler. andīn 2 soñ yuvdī-lar tąḳī jąnāzą-ḳa ḳoydī-lar. abū bękr rążīyą'llą́hų 'ąnhų aydī: " ya 'ęlī, siz kęčiñ; nąmāz ḳilalīñ " tędi erse, 3 'ęlī aydi, rążīyą'llą́hų 'ąnhų: " kęrek kim siz kęčse-ñgiz." tedi erse, abū bękr, rążīyą'llą́hų 'ąnhų, imāmąt-līḳ ḳildī. tąḳi jümle, ṣąḥābą- 4 lar nąmāz ḳildī-lar. tąḳi aḫšām yątsīġ ara-sīnda baḳi'-da dĄfn ḳildi-lar.

altinč fĄsl ḥęsęn ḥUseyin 5 rążīyą'llą́hų 'ąnhų fĄżĀyili-niñ bĄyĀnI ičinde turur. imāmī ismā'īl buḫārī, raḥmątų'llą́hi 'ąlayhi ṣiḥāḥ atlīġ ḳitēbinde 6 bu ḥędīs-ni kęltürmiš. ḥędīs bu turur: " ruwiya ibnų 'abbāsin rążīyą'llą́hų 'ąnhumā 'ąn rąsūli'llą́hi ṣallā'llą́hų 'ąlayhi wą salląm 7 annahų ḳāla lil-ḥasani wą'l-ḥusayn hīną kāną yu'awwizų humā annā abākumā kāną yu'awwizų bihimā ismā'īlą wą ishāḳ: a'ūzų 8 bi-ḳalimātil 'llą́hi 't-tāmmati min kųlli šayṭānin hāmmatin wą min kųlli 'aynil lāmmatin'"[14] ḥędīs mę'nī-si ol turur kim:" pąyġāmbąr 9 'ąlayhi's-salām aydi, ḥęsęn-ke tąḳi ḥUseyin-ke, rążīyą'llą́hų 'ąnhumā, ol wąktīn kim bu du'ā birle anlarġa tą'wīz ḳilur 10 erdi: " ḥęsęn tąḳi ḥUseyin, ata-ñgiz ibrāhīm pąyġāmbąr 'ąlayhi's-salām oġli ismā'īl-ḳa tąḳi isḥąḳ-ġa bu du'ā birle 11 tą'wīz ḳilur erdi. bu du'ā mę'nī-si ol bolur kim:' sīġinur męn Tąñgrī Tą'ālā-niñ tükel atlari birle, 12 ėndürülmiš ḳitēb-leri birle, ḳamūġ šayṭān-dīn

[p.168,13 -p.169,5]

tąḳī zęḥmęt tęgürgen āgu-luġ jānwąrlardīn, tąḳī yąvuz- 13 luḳ tęgürgen kŏzdin.' "

jĀbir aytur,rążīyą'llą́hų ʿąnhų: " pąyġāmbąr ʿąląyhį'ş-şąlām birle ḥęj ḳilduḳ. pąyġāmbąr ʿąląyhį'ş-şąlām ġązāt-ḳa 14 ḳąşwā ātlīġ tèfe-si üze ḫuṭba oḳīdī. ol ḫuṭba-sī ičinde aydī kįm : ' ay ḥąlāyīḳ-lar,męn sizing 15 ičingizde ne'ęrse ḳoydum. egęr ol ne'ęrse-ni tutar bolsa-ngiz hĕč köni yol-dīn azma-ġaysiz. ol ne 16 ne'ęrse tųrur bilür mŭ siz ?ol,ękki ne'ęrse tųrur. biri Tąngrī Tą'ālā-ning arīg Kęlēmi tųrur. egęr ānīng birle 17 ʿęmęl ḳilsa-ngiz, yĄʿnī bu Kęlēmu'llą́h ne iške kim bųyurdī anī ḳilsa-ngiz,tąḳī ne iš-din kim yīġdī andīn (p.169) 1 yīġlīnsa-ngiz,hĕč azma-ġaysiz. ękinč: ol, męnim ehlį bęytim tųrur. egęr męnim ehlį bęytim-ni dōst tutsa-ngiz, 2 aġirla-sa-ngiz,hĕč āzma-ġaysiz. kįm kįm anlarnī dōst tutsa, mèni dōst tutmīš bolġay.tąḳī anlarnī 3 dųšmąn tutsa-ngiz, mèni dųšmąn tutmīš bolġaysiz.' "

āsāma[15] aytur,rążīyą'llą́hų ʿąnhų: " męnim ḥājątim tüšti.pąyġāmbąr ʿąląyhį' 4 ş-şąlām ḥążrątinġa kĕč kęldim. pąyġāmbąr ʿąląyhį'ş-şąlām ḳąpuġ-ḳa čīḳtī; wĄ līḳin rįdĀ-sī ičinde ne'ęrse kötrüp čīḳtī. 5 męn ḥājątim-nī ʿĄrżĄ ḳīldim erse,pąyġāmbąr ʿąląyhį'ş-şąlām tąḳī jąwāb aydī.andīn song aydīm: ' ya rąsūlą'llą́hį, bu ne 6 ne'ęrse tųrur kim kötrüp tųrur siz ? ' tèdim erse,pąyġāmbąr ʿąląyhį'ş-şąlām rįdĀ-sī-nī ačtī. bąḳar męn, ḥęsęn tąḳī ḫŲsęyįn. 7 andīn song aydī: ' bu ękki-si męnim oġlan-larīm tųrur. męnim ḳīzīm fāṭįma-ning oġlan-larī tųrurlar. 8 ay bar ḪOzāyā męn bu ękki-sini sęver męn. sęn bu ękki-sini sęvgül. tąḳī kim kįm bu ękki-sini sęfer bolsa, ol 9 kim erse-ni tąḳī sęfgül.' tèp dųʿā ḳīldī."

sąlmā atlīġ ḫātūn aytur: " ḳačan kim ḫŲsęyįn-ni,rążīyą'llą́hų ʿąnhų

[p.169,10-p.170,7]

kẹwfẹ 16 ḥalḳı 10 šẹhİd ḳıldı-lar erse,bu ḤAbAr pạyġāmbạr ʿạlạyhị's-sạlām ḥātūnı ümmı sẹlẹmẹ-ke tẹgdi erse,öküš yıġla-dı tạḳı 11 ḳạdġurdı. bir kün mẹn ümmı sẹlẹmẹ ḳạtınġa kirdim.bạḳar mẹn,ümmı sẹlẹmẹ,rạżıyạ'llạ́hụ ʿạnhā yıġla-yu tụrur. mẹn aydım: ' ay 12 mU'mịn-lAr ana-sı, ne üčün yıġla-yur sẹn ?' tẹp aydım erse, ümmı sẹlẹmẹ,rạżıyạ'llạ́hụ ʿạnhā, aydı kịm :' bu kẹče tüšüm 13 bolur, pạyġāmbạr ʿạlạyhị's-sạlām-nı körer mẹn.mübērẹk bạšı üze topraḳ bar.tạḳı maḥāsịnı üze hAm topraḳ bar. mẹn aydım: 14 " ya rạsūlạ' llạ́hị, sAnGA ne boldi ?" tẹdim erse,aytur: " oġlum ḤUseyịn-ni šẹhİd ḳıldı-lar. anda ḥāżịr boldum." 15 tẹdi.' "

bir kün ʿạbdụ'llạhị'bnü ʿömẹr-ke,rạżıyạ'llạ́hụ ʿạnhụ, bir kim erse su'āl ḳıldı, aydı: " ya ʿạbdụ'llah, čịbin-ni öltür- 16 mek yazuḳı bolġay mu ? " tẹdi erse, ʿạbdụ'llạ́hị'bnü ʿömẹr,rạżıyạ'llạ́hụ ʿạnhụ,aydı: " ay suwāl ḳılġučı, sẹn ḳạyu ẹ'llịg sẹn ? " 17 tẹdi erse, aydı: " mẹn kẹwfẹ-lig mẹn" tẹdi.ʿạbdụ'llạ́hị'bnü ʿömẹr aydı: " ay nā-joẉāmạrd, pạyġāmbạr-zāda-nı munča yārān-ları /birle\(p.170) 1 öltürdüngüz,šẹhİd ḳıldingiz.anlarnıng ḳanı-dın sorma-z siz. tạḳı čịbin ḳanı-dın suwāl kılur sẹn ." tẹdi erse 2 ol kim erse suwāl ḳılġanınġa pišīmān boldı.

ḤUzẹyfẹ,rạżıyạ'llạ́hụ ʿạnhụ,aytur: " ana-m-ġa aydım:' ay ana, mẹn bạrayịn tạḳı 3 pạyġāmbạr ḥạżrạtında aḫšām nạmāzı ḳılayịn. tạḳı pạyġāmbạr-dın dạrḫwāst ḳılayịn kim," ya rạsūlạ'llạ́hị, mAnGA tạḳı ana-m-ḳa 4 Tạngrı Tạʿālạ-dın yạrlıḳa-tu tile-ngiz" tẹp' aydım erse,ana-m aydı tạḳı: ' ay oġlum ḤUzẹyfẹ, andạġ ḳılġil.' tẹdi 5 erse,bạrdım. tạḳı aḫšām nạmāzını pạyġāmbạr ʿạlạyhị's-sạlām birle ḳıldım. pạyġāmbạr ʿạlạyhị's-sạlām aḫšām nạmāzını ḳılmıš-dın 6 song mẹsjịdde olturdı,yạtsıg wạḳtınġa tẹgi. mẹn tạḳı olturdum. ḳạčan kim yạtsıġ nạmāzı ḳılduḳ erse, 7 pạyġāmbạr ʿạlạyhị's-sạlām mẹsjịddin

[p.170,3 -p.171,4]

čıḳtı. mẹn tạḳı pạyġāmbạr ʿạlạyhı̣'s-sạlām artı̣nġa bạrdım. bir anča-da, pạyġāmbạr ʿạlạyhı̣'s-sạlām 8 artı̣nġa bạḳtı tạḳı aydı: ' sẹn ḥŲzẹyfẹ mü sẹn ? ' tẹdi. aydım: ' ya rạsūlạ'llạ́hı̣, mẹn ḥŲzẹyfẹ tụrur mẹn.' tẹdim. tạḳı hĄnŪz 9 mẹn bu sözümni aymadın,pạyġāmbạr ʿạlạyhı̣'s-sạlām aydı: ' ya Rẹbbī, bu ḥŲzẹyfẹ-ke tạḳı ana-sı̣nġa sẹn yạrlıḳa-ġıl.' tẹp 10 dụġā ḳıldı. andın soñ aydı: ' ya ḥŲzẹyfẹ, bu kẹčẹ mĄñgA bir fẹrīštẹ nĀzı̣l boldı kı̣m, Ḥạḳ Tạʿālā anı yạratmīš-dın 11 berü,ol, yẹr yüzinge nĀzı̣l bolmīši yoḳ erdi. Ḥạḳ-dın dạstūr tile-di,aydı: "ya Rẹbbī,mĄñgA dạstūr bẹrgil. kök 12 ʿālạmi-din yẹr ʿēlẹmi-ke nĀzı̣l bolayı̣n; tạḳı mẽḥẹmmẹd-niñg mūbārẹḳ jạmālı̄ birle mŲŠĄṛṛĄf bolayı̣n. tạḳı mẽḥẹmmẹd-ke bı̣šĀrĄt bẹreyı̣n." tẹp dạstūr birle nĀzı̣l boldı. tạḳı kẹldi;mĄñgA sạlām ḳıldı. tạḳı aydı: " ya mẽḥẹmmẹd,sĄñgA bı̣šĀrĄt bolsun kı̣m seniñg 14 ʿạyālīñg fāṭı̣ma, ḫātūn učtmāḥ ḫātūn-larï-nīñg ulugï tạḳı sĄŷyı̣dĄ-si tạḳı bẹgi tụrur.tạḳı ḥẹsẹn ḥŲseyı̣n učtmāḥ 15 yı̣git-leri-niñg bẹgi tụrur." tẹp mĄñgA bu fẹrīšte bı̣šĀrĄt bẹrdi.'"

bir kün jẹbrẹ' Īl ʿạlạyhı̣'s-sạlām,pạyġāmbạr ʿạlạyhı̣'s-sạlām 16 ḥạżrạtīnġa kẹldi,dŲḥı̣ŷyĄtı̣'l-kẹlbī ṣūrạtīnġa.tạḳı ḥẹsẹn ḥŲseyı̣n,rạżīyạ'llạ́hụ ʿạnhumā ẹkegü kẹldi-ler.tạḳı pạyġāmbạr ʿạlạyhı̣'s-sạlām 17 ḳạtīnġa kirdi-ler. bạḳarlar,dŲḥı̣ŷyĄtŲ'l-kẹlbī pạyġāmbạr ʿạlạyhı̣'s-sạlām ḳạtında oltụrup tụrur. yügürdiler tạḳı ẹkegü " dŲḥı̣ŷyĄtŲ' (p.171) 1 l-kẹlbī." tẹp jẹbrẹ'Īl-ke yạpšundı-lar.tạḳı jẹbrẹ'Īl ʿạlạyhı̣'s-sạlām yẹñginge ẹlig-lerini ḳạtıp ne'ẹrse iste-yürler.jẹbrẹ'Īl 2 ʿạlạyhı̣'s-sạlām aydı: " ya rạsūlạ'llạ́hı̣,bu oğlan-lar mẹndin \ne/ ne'ẹrse iste-yürler ? " tẹdi erse, pạyġāmbạr ʿạlạyhı̣' s-sạlām aydı:" ay 3 ḳarindašïm jẹbrẹ'Īl, sẹni bu oğlan-lar dŲḥı̣ŷyĄtŲ'l-kẹlbī tẹp saḳı̣nıp tụrurlar. tạḳı dŲḥı̣ŷyĄtŲ'l-kẹlbī-niñg ʿĀdĄtI ol 4 erdi kı̣m, ḳạčan bizke kẹlür bolsa yẹngi-ke ẹkki AlmA, alıp kẹlür erdi;tạḳı

[p.171,5 -p.172,2]

oġlan-larnïŋ tęgme biringe bir AlmA, 5 bèrür erdi. ol mę'nïdin ötrü bu oġlan-lar sèndin ne'ęrse ṭALAb ḳïlurlar." tèdi erse, jębrę'Il 'ạlạyhị's-sạlām 6 dạrḥāl ḳanạṭï birle uč̌tmāḥ-dïn èḵḵi AlmA, aldï tạḳï bu èḵḵi-singe bèrdi.

bir kün pạyġāmbạr 'ạlạyhị's-sạlām mịnbęr üze 7 ḥụṭba, oḳïyurda, ḥęsęn tạḳï ḥUsęyịn ,rạżïyạ'llạ́hụ 'ạnhụmā kirü kęldiler. èkegü tạḳï ḳïzïl köŋglek kęymiš erdiler. ḳạčan kim 8 pạyġāmbạr 'ạlạyhị's-sạlām-nï mịnbęr üze kördiler erse, pạyġāmbạr\ḳa/ḳaršu bạrurda, èkegü tạḳï yïḳïldï-lar. ḳạčan kim pạyġāmbạr 9 'ạlạyhị's-sạlām munlar yïḳïlġanïnï kördi erse, mịnbęr-din tüšti. tạḳï bu èkegüni kötürdi. sạġ yanïnda ḥęsęn-ni 10 olturdï tạḳï sol yanïnda ḥUsęyịn-ni olturġuzdï. tạḳï aydï kịm : " Tạŋgrï Tębērękę wA Tạ'ālā rāst aydï: ' innạmā amwālụkụm 11 wạ ạwlādụkụm fïtnạtụn '[17]. yA'nï: ' mal-larïŋïz tạḳï oġul ḳïzlarïŋïz sizke fïtne, tụrur.' tèp aydï. ḥụṭba, oḳïyur 12 erken munlarnïŋ yïḳïlġanïnï kördüm erse, sạbụr ḳïlu bilme-dim; sözüm-ni kęstim tạḳï mịnbęrdin tüštüm." 13 tèdi.

bir kün ḥęsęn tạḳï ḥUsęyịn, rạżïyạ'llạ́hụ 'ạnhụmā, èkegü bir abušḳa-nï kördi-ler, yunar. wA lïkịn yunmaḳ 14 ādābïnï bilme-z. bu èkegü tèdi-ler kim, bu abušḳa-ġa yunmaḳ ādābïnï ögretse-ler. aydï-lar: " ay bābā, biz èkegü 15 nAresïde, tụrur-miz. tạḳï siz uluġ yašlig tụrur siz. biz èkegü siziŋ ḥużūruŋuzda yunaliŋ. 16 egęr yunmaḳïmïzda noḳṣān bolsa, ḳęręm ḳïliŋ, bizke aytu bèring." tèdi-ler erse, bu abušḳa aydï: " andạġ bolsun." 17 tèdi. ḥęsęn, rạżïyạ'llạ́hụ 'ạnhụ yundï, netęg kịm pạyġāmbạr 'ạlạyhị's-sạlām-dïn körmiš erdi, ĀdĀbI tạḳï dạ'wātï birle. èkịnč̌, (p.172) 1 èkịnč̌ ḥęsęn[18], rạżïyạ'llạ́hụ 'ạnhụ tạḳï yundï. ol tạḳï ḥUsęyịn yunmïši teg dürüst, ĀdĀbI, dạ'wātï birle yundï erse, 2 bu abušḳa bildi kim: " bu oġlan-lar mAŋgA

[p.172,3 -p.172,17]

yunuġ ögretmek üčün mundaġ iš ḳildī-lar." tėp.anlarḳa 3 aydī: " sizler ingen eḍgü tạḳī dụ̈rụ̈st yunduñguz. sizing yunmaḳingizni mẹn kördüm erse, bildim kim 4 mẹn ḥAṭā ḳilur ermiš mẹn.wA līkin, yunmaḳ-nī mAngA siz ögretṭingiz,ingen ẹdẹb birle,ḥẹ̈rmẹt birle. 5 mẹn tạḳī tAwbA ḳildim. bụ̈kündin song sizing yunmaḳingiz tèg yunġaymẹn." tèdi. andïn song bu abušḳa 6 aydī: " ay nā-resīde-ler,siz èkegü kim-ning oġlan-larï siz ? " anlar aydī-lar:biz ʿẹlī'bnụ̈ abī ṭāliḅ oġlan- 7 larï miz." tèdi-ler erse, ol abušḳa munlarġa dụ'ʿā ḳildī.

ʿāyiša aytur,rạżīya'llạ́hụ ʿanhā: " bir kün pạyġāmbạr ʿạlạyhị's-sạlām 8 aydī: ' ya ʿāyiša, mAngA riḍāmnī bèrgil,mẹn fāṭima èfinge bạrayïn.' tèdi erse,mẹn aydīm: ' ya rạsūlạ'llạ́hị, ne üčün 9 bạrur siz ? ' tèdim erse, pạyġāmbạr ʿạlạyhị's-sạlām aydī: 'ḥāṭirīm ḥẹsẹn ḥụ̈seyïn tạrạfī-dīn tạšwīš tụrur.' tèdi. 10 tạḳī bạrdī erse,bạḳar, fāṭima ḳạtīnda ḥẹsẹn ḥụ̈seyïn yoḳ. pạyġāmbạr ʿạlạyhị's-sạlām aydī: ' ya fāṭima,ḳanï ḥẹsẹn ḥụ̈seyïn?' 11 tèdi erse,fāṭima aydī: 'ḥẹsẹn ḥụ̈seyïn-ning ḳạrïn-larï āčtī. tạḳī ḳạtīmda ne'ẹrse yoḳ erdi. èkegu yïġla-yu 12 čiktilar. bilmesmẹn ḳayu yanġa bạrdī-lar.' tèdi erse, pạyġāmbạr ʿạlạyhị's-sạlām olturmadïn čïḳtī; ḥẹsẹn 13 ḥụ̈seyïn-ni iste-yü bạrdī. bạḳar, abū'd-dạrdā, rạżīya'llạ́hụ ʿạnhụ ḳelü tụrur. pạyġāmbạr ʿạlạyhị's-sạlām aydī: ' ya abū'd-dạrdā, 14 oğlan-larïm ḥẹsẹn ḥụ̈seyïn-ni kördüngmü ? ' tèdi erse, abū'd-dạrdā aydī: ' ya rạsūlạ'llạh, kördüm. bạnū ḥạzʿān 15 tamï kölige-sinde èkegü tụrup tụrur-lar erdi.' tèdi erse, pạyġāmbạr ʿạlạyhị's-sạlām bạrdī. bạḳar,èkegü biri 16 birini ḳučmïš-lar tạḳī yạturlar. ḳạčan kim pạyġāmbạr ʿạlạyhị' s-sạlām kẹlmekini ešiṭṭi-ler erse, oyġandī-lar; 17 pạyġāmbạr ʿạlạyhị' s-sạlām-ḳa ḳaršu kẹldi-ler. pạyġāmbạr ʿạlạyhị's-sạlām tạḳī èkki-sini ḳučtī

[p.173,1 -p.173,15]

erse, anlar taḳı yı̇ġla-yu başla-dılar (p.173) 1 taḳı aydılar:' ya raṣūlạ'llạ́hı̇, ḳarnı̇mı̇z āč turur. ana-mı̇z bizke bükün hēč ne'ẹrse bèrme-di.bu waḳt-ḳa tẹgi tạ'ām 2 tạtmı̇šı̇mı̇z yoḳ.' tèp yı̇ġla-dılar erse,paygāmbạr 'ạlạyhı̇'s-sạlām taḳı munlar yı̇ġla-ġanını̇ körüp yı̇ġla-yu başla-dı 3 erse, dạrḥāl jẹbrę' ī̇l 'ạlạyhı̇'s-sạlām nāzı̇l boldı taḳı aydı: ' ya raṣūlạ'llạ́hı̇, Ḥaḳ Tẹbārẹkẹ wẠ Tạ'ālā sẠńgA sạlām aydı. sạlām- 4 dın soń aydı:" ya mÖḥẹmmẹd, egẹr tile-se-ń uḥud taġını altun ḳılayın taḳı seniń taṣarrufuń-da bolsun. taḳı yẹr 5 yüz-i-niń ḥẠzı̄nA-lArInI jümlẹ-sini sẠńgA bildüreyin; seniń taṣarrufuńda bolsun. taḳı ḳıyāmạt kün bolsa, 6 seniń dạraja-ńgdin hēč ne'ẹrse eksilme-sün." ' tèdi erse, paygāmbạr'ạlạyhı̇' s-sạlām aydı: ' ya Rẹbbı̇, mèni dünyē-de mı̇skı̄n 7 tirgüzgil. taḳı dünyē-din čıḳarmı̇šıńgda mı̇skı̄n čıḳarġıl. taḳı āḥı̇rạt-ta mı̇skı̄n-ler zümrẹ-sinde koparġıl.' 8 tèdi.' dünyē-ni sẹn yı̇gre-ndiń, sẹfme-diń. egẹr dünyē-ni sẹfmiš bolsa erdiń, bu dünyē-de kāfı̄rġa bir ičim 9 suf bèrme-gey erdiń. ḳačan kim mẠńgA mẠ'lūm boldı erse dünyē-ni sẹn yı̇gre-ndiń, sẹn yı̇gre-nmiš ne'ẹrse-ni 10 mẹn nẹteg ḳabūl ḳılayın ? ' tèdi.'dünyē taḳı kẹrekme-d ḳıyāmạt-ta aniń suʼālı̇,ḥısābı taḳı kẹrekme-z.' tèdi. taḳı ḥẹsẹn 11 hUseyin-niń elig-lerini tuttı taḳı fāṭı̇ma ėfinge bardı. taḳı aydı:'ya fāṭı̇ma, èvde kẹrseniń bar mu ? ' tèdi erse, 12 fāṭı̇ma aydı,rạżıya' llạ́hu 'ạnhā: ' bar turur.' tèdi. paygāmbạr 'ạlạyhı̇'s-sạlām aydı: 'mẠńgA kẹltürgil.' tèdi erse, fāṭı̇ma 13 rạżıya'llạ́hu 'ạnhā taḳı kẹltürdi. paygāmbạr 'ạlạyhı̇'s-sạlām duʻā ḳıldı erdi, dạrḥāl kẹrsen tolug niʻmẹt ḥāṣıl 14 boldı. jümlẹ yı̇ġı̇lı̇štı̇-lar;tẠnĀwUl ḳıldılar. paygāmbạr 'ạlạyhı̇' s-sạlām aydı: ' ya fāṭı̇ma, ḳońgši-larḳa, faḳı̄r-larḳa, dẹrwı̄š- 15 lerke ı̇dġil ; abū bẹkrke taḳı ı̇dġil. üze-sini ačma-ġil.' tèdi. nèče-me kim

[p. 173,16 -p.174,14]

ḫalāyiḳ-ġa iḍar hĕč tüke-nme-z. 16 nēgēh üze-sini aḉtī erse,iḉindeki niʿmeṭ tüke-ndi. paygāmbar ʿalayhi's-salām aydi: 'ya fāṭima, egęr üze-sini 17 aḉma-sa erdiñ, bu ṭaʿām ḳiyāmaṭ-ḳa tęgi tüke-nme-gey erdi.' tèdi.

ḳaḉan kim AmīrU'l-mU'minīnA ʿelī abī ṭālib/ raẓiyaʾllāhu ʿanhu \ (p.174) 1 dünyē-din āḫiṛaṭ-ḳa naḳl ḳilurda,ṣaḥābalar aydilar: " ya AmīrU'l-mU'minīnA, ornuñguzḳa ḥęsęn-ni ḫalīfa ḳilsa-ñgiz 2 bolġaymu ?" tèdi-ler erse,AmīrU'l-mU' minīn aydī, raẓiyaʾllāhu ʿanhu : " sizler bilür siz. ḳayu iš maṣlaḥaṭ bolsa 3 andaġ ḳilġaysiz." tèdi. ḳaḉan kim AmīrU'l-mU'minīnA āḫiṛaṭ-ḳa naḳl ḳildī erse, jümle ṣaḥābalar yiġildi-lar. 4 taḳī ḥęsęn ḳaṭinġa kęldi-ler. taḳī ḫilāfaṭ sözini sözle-šti-ler erse,ḥęsęn aydi: " egęr męnim rāyim-ġa ittibāʿ 5 ḳilsa-ñgiz, męnim rāyim ol turur kim: męn muʿāwiya-ḳa bęyʿęt bèrse-m; ara-mizda ṣulḥ bolsa,taḳī ḥArb bolmasa 6 anīñ üčün kim muʿāwiya-nī AmīrA'l-mU'minīnA ʿömer, raẓiyaʾllāhu ʿanhu šām èlinge iḍa bèrdi " bèglik ḳilsun" tèp.taḳī ḫalāyiḳ birle eḍgü muʿāmilaṭ ḳildī,jūd birle, taḍāzuʿ birle, uluġ-lar-ḳa ḫĕrmęt ḳilmaḳ birle, kičig-ler-ke 8 šafaḳaṭ ḳilmaḳ birle. hĕč kim erse \ andin/ šikēyęt ḳilma-dī.andin soñ, AmīrA'l-mU'minīnA ʿosmān, raẓiyaʾllāhu ʿanhu taḳī anī maʿzūl 9 ḳilma-dī. andin soñ,AmīrA'l-mU'minīnA bābā-m ʿelī'bnü abī ṭālib, raẓiyaʾllāhu ʿanhu taḳī ānī maʿzūl ḳildī erse, ol taḳī 10 inḳiyād ḳilma-dī; ara-da öküš musulmān-lar ḳanī tökūldi.ʿāḳibaṭ ṣulḥ ḳiliš̌ti-lar. èmdi, męnim yaraġim yoḳ, 11 añgar ḳarš̌u turmaḳ-ġa.egęr taḳī ḳarš̌u tursa-m, öküš mU'min musulmān-larniñ ḳanī tökülgey. nè fāyidA bolġay ? 12 ol taḳī ṣaḥāba-lardin turur; kētibi wAḥy turur; jAddim mustafā-ḳa öküš ḫidmaṭ ḳilip turur. añga bęyʿęt 13 bèrmekim šArʿĀ rAwĀ bolur. hAm taḳī ḳurayšī turur; hAm taḳī öküš fitnę-ler baṣilur." tèdi erse, jümle ṣaḥāba-lar maṣlaḥaṭ 14

[p.174,15 -p.175,11]

kördiler.

ḳačan kim jümle ṣaḥābalar, ḥeseni, raẓiya'llāhu 'anhu, on ekki ming kiši birle aṭla-ndi taḳi šām ṭarafinga 15 ḳaṣd ḳildi erse, mu'āwiya taḳi ešitti kim " ḥesen aġir čerig birle kelür" tep, ol taḳi čerig birle šām-din 16 čiḳti. ekki-si mAdAyin ātliġ elde saṭġaštı-lar. ḥeseni, raẓiya' llāhu 'anhu, 'abdu'llāhi'bnü'l-ḥāriṣ-ni mu'āwiya-ḳa 17 iḍa bèrdi kim: " men ṣulḥ birle keldim; urušmaḳ üčün kelme-dim. men özinge bey'et bèreyin. wA likin, üč (p.175) 1 šarṭim bar. ol üč šarṭim-ni ḳabūl ḳilur bolsa, bey'et bèrür men." tèdi erse, mu'āwiya aydi: " ol üč ne šarṭ- 2 lar turur ? " tèdi erse, 'abdu'llāhi'bnü'l-ḥāriṣ aydi:" biri ol turur kim:'ešitür men, šām ḥalḳi ata-[m] AmIra'l-mU'minInA 'elI'bnü 3 abi tālib-ḳa til tegürürler ermiš. özi buyursun, šām ḥalḳi ata-m AmIrA'l-mu'minIn-ḳa til tegürme-sün-ler. 4 ekinči-si ol turur kim: menim öküš borčum bar. ol borčumni mu'āwiya AdA ḳilsun.üčinči-si: fārs 5 mülki-ning hArAjInI yildin yilḳa, mAngA bèrsün.' " tèdi erse, mu'āwiya taḳi bu üč šarṭini ḳabūl ḳildi.taḳi 6 čerigiinde nidA ḳildi kim: " hič kim erse 'eli-ke bügün-din song, ne'erse sözle-me-sün-ler; til tegürme-sünler." tèp. 7 taḳi mu'āwiya, 'abdu'llāhi'bnü 'āmir ātliġ kiši-ni ḥeseni-ke iḍa bèrdi. taḳi altı ming yarmaḳ iḍa bèrdi. taḳi " bu aygan 8 šarṭ-lariñgizni ḳabūl ḳilduḳ." tèp iḍa bèrdi erse, ḥeseni, raẓiya'llāhu 'anhu,taḳi bardi. mu'āwiya-ḳa salām ḳildi. 9 ol taḳi ikrAm, i'zAz ḳildi. taḳi ḳatında olturġuzdi. özi taḳi anga bey'et bèrdi. èkegü yara-šti-lar; ara-da 10 fitne basildi. andin, ḥeseni ḥUseyin, raẓiya'llāhu 'anhumā, ehli beyt-leri birle kewfe-din köčti-ler taḳi medine-ke bardilar. 11 medine-de on yil turdilar.

ḥeseni, raẓiya'llāhu 'anhu,sökel boldi erse, ḳarindaši ḥUseyin, raẓiya'

[p.175,12 -p.176,8]

llâhu ʿanhu, ḳatîngа ḳeldi. 12 aytur: " ay ḳarîndašîm nė zeḥmetîng bar ?" tėdi erse, ḥeseṇ aydî: " ay ḳarîndašîm ḥUseyiṇ, nėčc ḳata mAngA āgu ičürdiler; 13 eger ḳilma-dî.wA lîkiṇ bu nawbat ingen ḳatîg eger ḳildî.meḅreḅzke[19] barsa-m baġrîm pĀrA-lArI andamum-dîn 14 ušaḳ bolup pĀrA, pĀrA, tüšer." tėdi erse, ḥUseyiṇ, raẓiyaʾllâhu ʿanhu, ingen ḳadġu-luġ boldî taḳî aydî: "ay 15 ḳarîndašîm, hėč sėzer mü seṇ kim bu āgu-nî sizke kim ičürdi ? "tėdi. heseṇ aytur: " nė ḳilur seṇ ?" tėdi erse, 16 ḥUseyiṇ aydî: " öltürür meṇ" tėdi. heseṇ aydî: " meṇ yaḳîn bilme-z meṇ. sėzig birle kiši-ni öltürmek neteg bolgay ?" 17 tėdi erse, ḥUseyiṇ taḳî tek ḳaldî. yaṇa bir kün kirdi. baḳar, igi ḳatîġ boldî. yîġla-yu turur. ḥUseyiṇ, raẓiyaʾllâhu ʿanhu, (p.176) 1 aydî: " ay ḳarîndašîm, niše yîġla-yur seṇ ? eger AjAl ḳelür bolsa,jAddîng mustafā-ġa barur seṇ; ya bābā-ng AmîrA'l-mU'miṇînA 2 ʿelî-ke barur seṇ; wĀliḍA-ng fāṭimatu'z-zahrā-ġa barur seṇ; jAddîng ḥadîjatu'l- kUbrā-ġa barur seṇ.ʿömrüngni ṭāʿat 3 wA ʿibādat birle ḳečürdüng. yigirmi bèš ḳata yaḍag hej ḳildîng. Haḳ Taʿālā-nîng luṭfî ḳeremi uluġ turur. niše munča 4 öküš ḳaḍġuluġ bolur seṇ ? " tėdi erse, heseṇ, raẓiyaʾllâhu ʿanhu aydî: " ay ḳarîndašîm, ilegimde ingen uluġ 5 iš-ler bar. bilme-z men, aḥwālîm neteg bolgay ? bu ölüm kelme-s-de[20], dünyē-din nė ḥāl üze čîkġay meṇ? taḳî körke 6 kirse-m aḥwālîm neteg bolġay? bilme-z meṇ. taḳî ḳiyāmat-da aḥwālîm neteg bolġay? bilme-z meṇ." tėdi\ taḳî/ yîġla-dî.

zahrā 7 aytur, raẓiyaʾllâhu ʿanhu, bir kėče kėʿbe-ke / bardîm; kėʿbe-ni ḥalwat bulġaymu meṇ? tėp; öküš / yazuḳlarîmnî Reḅḅüm-din ḳolġaymu meṇ ? " tėp /bardîm. baḳar meṇ, kėʿbe, içinde bir kim erse Reḅḅi birle mUnĀjAt, ḳilur. taḳî zār zār 8 yîġla-yur. ḳačan kim bu ḥālnî kördüm erse meṇim šafāʿatîm[21] taḳî ziyāda, boldî. wA lîkiṇ," ānîng üze kirse-m, ānîng

[p.176,9 -p.177,7]

wąḳtī 9 kètgey. ol, mŲnĀjĄt, leẓẓeti-din maḥrūm bolġay." tèp ḳapuġ-da öküš èġle-ndim. tün bučuḳī boldī taḳi ol 10 kim erse yiġla-maḳīnī taḳī zārī-līḳī-nī eksiṭme-di. anča-ḳa tęgi kim küydüm,sĄḤĄr wąḳtī boldī erse, męnim taḳī 11 ṣąbrum ḳalma-dī. męn taḳī kę'bę-ke kirdim erse, ol kim erse yiġla-maḳi-din tąyandī.[22] męn aydim: " ay 'ęzīz, siz 12 kim tųrur siz ?" tèdim erse, ol kim erse aydī kim: " męn ḥęsęni'bnų 'ęlī tųrur męn ." tèdi. męn aydim: " ya ḥęsęn, 13 sęniŋ 'ęlī męŋgizlig ata-ŋ bolsa taḳī fāṭima męŋgizlig ana-ŋ bolsa, taḳī muṣṭafā męŋgizlig uluġ ata-ŋ 14 bolsa, taḳī ḥadīja męŋgizlig uluġ ana-ŋ bolsa, sĄŋgA munča zārī-līḳ taḳi yiġla-maḳ, ḳądġurmaḳ nè kęrek? 15 yāt kim erse-ler munlarniŋ šąfā'ąṭini üminč tutarlar. munlar šąfā'ąti sĄŋgA bolma-ġaymu ? bu kim erse-ler 16 sèni ḳiyāmąt kün żĀyi' mU ḳilġay-lar kim munča yiġla-r sęn ? zārī-līḳ ḳilur sęn ? " tèdim erse, mĄŋgA aydī: 17 " ay zahrā, Ḳur'ān iči̇nde bir āyąt bar. ol āyat-din męn ingen ḳorḳar męn." tèdi. męn aydim: " ya ḥęsęn , ol ḳayu āyąt(p.177) 1 tųrur ? " tèdim erse, ḥęsęn rążiyą'llą̄hų 'ąnhų oḳīdī: " kawluhu Tą'ālā: ' fāiżā nufiha fī's-ṣūri falā ansābą baynąhum yąwma'izin 2 walā yątasā'alūna.faman sakulat mawāzīnuhu fā'ulā'ika humu'l-mufliḥūna. waman haffąt mąwāzīnuhu fā'ulā'ika allaẓīna 3 hasirū anfusahum fī jahannama hālidūna ' "[23]. mę'nī-si ol bolur kim: " ḳačan kim borġu urulsa, ḳiyāmąt bolsa, 4 āmannā wa saddaknā [24], ol kün ' męn fĄlĀn oġlī męn' tèp köve-nmek yoḳ. kim-niŋ kim tąrāzūsī tĄwḥīd birle, īmān kęlime-si 5 birle edgü 'ęmęl birle jĄrb bolsa, ol kim erse ḳurtulmīš-lardīn tųrur. wĄ egęr tąrāzūsī yüŋgül bolsa, ḥąyrātī 6 taḳī tā'ąti āz bolup mą'sīyątī taḳī küfri taḳi fīsḳī öküš bolsa, ol kim erse-ler öz nęfsinge ziyĀn ḳildilar. 7 taḳī tąmuġda meŋgü ḳaldī-lar." tèp aytur. " èmdi, ay zahrā, bu āyąt-

[p.177,8 -p.178,5]

nï okïsa-m, baġrïm pÄrA, pÄrA bolur. mÄNGA ata-m 8 nè fÄyidA, ḳïlġay, eger mènde edgü ʿèmèl bolsa[25]? " tèdi erse, mèn taḳï hèč ne'erse ayma-dïm.

ḳačan kim rabïʿu'l-awwal 9 äyi-dïn üč kün kečip turur erdi ḳim ḥèsèn-niŋ, raḍïya'llâhu ʿanhu, emgeki ḳatïġ boldï. ḥUsèyïn, raḍïya'llâhu ʿanhu, baši 10 ḳatïnda olturmïš erdi. taḳï öŋgin ṣaḥābaġ-lar yïġïlmïš erdi-ler. ḥèsèn, raḍïya'llâhu ʿanhu-nuŋ nè kim wAṣïyyAt-lArI 11 bar erdi, jümleġ-sini ḳarïndaši ḥUsèyïn-ke aydï; tAmÄm ḳïldï. andïn soŋ Ḥaḳ Taʿälä birle mUnÄjÄtġ ḳïlu bašla-dï. 12 öküš zärï-lïḳ ḳïldï; yïġla-dï. jümleġ ṣaḥābaġ-lar taḳï yïġla-štï-lar. andïn soŋ aydï:" ya Rèbbï, mènim ümïnčïm taḳï 13 tilekim sèniŋ raḥmatïŋdïn maḥrüm ḳïlma-ġïl." tèdi taḳï kèlimeġ-i šAhÄdAtġ aydï. taḳï jän-nï Ḥaḳ-ḳa tèslïm ḳïldï. innā illâhi 14 wa innā ilayhi rāji'ūna.[26] ḥUsèyïn, raḍïya'llâhu ʿanhu, yïġla-yu bašla-dï. jümleġ ṣaḥābaġ-lar taḳï ṣaḥābaġ-larniŋ oġlan-lari 15 yïġïlïštï-lar. aytur erdi-ler kim : " ḥèsèn bizke payġāmbar ʿalayhi's-salām-dïn yÄzgèr erdi. ḥèsèn, raḍïya'llâhuʿanhu-nuŋ 16 ṣūratï payġāmbar-ḳa oḫša-yur erdi." . " ġarïb erme-z ol kiši kim bir èldin taḳï bir èlke barsa. ġarïb ol kiši turur 17 kim munuŋ tèg ġarïb ḳarïndašnï učḳunsa." tèp yïġla-r erdi. " ay ḳarïndašïm ḥèsèn, èmdi mèn ölgümče közüm yaši (p.178) 1 tiŋme-gey. sèniŋ tèg ḳarïndašnï mèn ḳandïn bulġaymèn ? " tèyü yïġla-r erdi. andïn soŋ yuvdï-lar taḳï namāz ḳïldïlar. 2 taḳï payġāmbar ʿalayhi's-salām-nuŋ ʿAmmI ʿabbās ḳatïnda taḳï wÄlidA-sI fāṭïma ḳatïnda dAfn ḳïldï-lar. ḥèsèn, raḍïya'llâhu ʿanhu 3 wAsiyyAt ḳïlmïš erdi kim: " mèni payġāmbar ʿalayhi's-salām ḳatïnda dAfn ḳïlïŋïz." tèp. wÄlïkin mèdïne bègi marwān 4 erdi, ol ḳoyma-dï erse, wÄlidA-sI ḳatïnda dAfn ḳildï-lar.

andïn, ḥUsèyïn raḍïya'llâhu ʿanhu taḳï šèhïd boldï. 5 anïŋ

[p.178,6 -p.179,2]

šAhādAtI-nI aymaḳ ḥājat yoḳ. ḥalāyiḳ ara maškūr bolup turur. wA līkin , ḥUseyin, raẓiya'llāhu ʿanhu taḳī šeḫīd 6 bolma-z-din oza, šAhādAtI-nIng eser\i/ payġāmbar ʿalayhi's-salām-ḳa mA'lUm bolmiš erdi.payġāmbar ʿalayhi' s-salām taḳī baʿžī 7 kim erse-ke aymiš erdi. andīn šAmmAṭAn bAyān ḳilaling.

ümmü'l-faẓl ātliġ ḫātūn bir kün payġāmbar ʿalayhi's-salām 8 ḳatīnġa kirdi taḳī aydī: " ya raṣūla'llāhi, bu kèče bir ḳorḳunč-luġ tüš kördüm." tèdi erse, payġāmbar ʿalayhi's-salām 9 aydī: " ḫayr bolgay inšā'allāhu taʿālā.[27] ne tüš kördüng ?" tèdi erse, ümmü'l-faẓl aydī: " ya raṣūla'llāhi, körer men 10 sizing mübārek teniṇgizdin bir pArA èt keṣilür taḳī menim etekim-ke tüšer." tèdi erse, payġāmbar ʿalayhi's-salām 11 aydī: " ya ümmü'l-faẓl, ḳorḳma-ġil. bu tüš eḏgü tüš turur. ḳizīm fātima erkek oġlan toġurġay. taḳī 12 ol oġlan-nī sen asra-ġayseṇ. seṇing etekingde ula-lġay." tèdi erse, ḳorḳunčum kètti. taḳī 13 seṣündüm. taḳī bir ḳač AyyAm kečti. fātima, raẓiya'llāhu ʿanhā, ḥUseyin-ni toġurdī. taḳī mAngA bèrdi-ler, emzür- 14 mek-ke taḳī asra-maḳ-ḳa. bir kün, ḥUseyin-ni kötrüp payġāmbar ʿalayhi's-salām ḳatīnga kirdim. payġāmbar ʿalayhi's-salām aydī: 15 ' ya ümmü'l-faẓl, ḥUseyin-ni mAngA bèrgil.' tèdi erse, men taḳī bèrdim. aldī taḳī ileginde olturġuzdī. 16 taḳī oḫša-yu baṣla-dī. bir ānča-da baḳar men, payġāmbar ʿalayhi's-salām-nung közi-din ḳatarāt wA ʿabarāt aḳa baṣla-dī. 17 men aydīm:' ya raṣūla'llāhi, ḥālī bu oġlan-nī ačuḳ yüz birle oḫsa-yur erding̃iz. èmdi, ne boldī kim yïgla-yur siz ?'(p.179) 1 tèdim erse, mAngA aydī:' bu oġlan-nī kim oḫša-yu baṣla-dīm erdi, darḫāl jebre'īl ʿalayhi's-salām nAzil boldī. taḳī mAngA 2 aydī:" bu oġlan-nī seṣer mü seṇ ?" tèdi erse, men aydīm kim: " seṣer men". jebre'īl

[p.179,3 -p.179,17]

ʿalayhi's-salām aydī:" bu oġlan-nī seniŋ 3 ummatiŋ kerbelē saḥrā-sında šehīd kilġay-lar " tēdi taki ol yerniŋ topraki-din bir avuč toprak 4 keltürdi taki mAŋgA bērdi. bakar men kizil kan renk-lig toprak turur. bu hālnī mundaġ kördüm erse, köŋlüm 5 hAstA wA bezmen boldī. yiġla-yu başla-dim.' tēdi. andīn soŋ,ümmi selēmē-ke aydī: ' ya ümmi selēmē, bu topraknī alġil, 6 asra-ġil. kačan kim bu toprak kizil kanġa evrülse, oġlum hUseyin ol waktīn šehīd bolġay.'tēdi."

7 payġāmbar ʿalayhi's-salām aydī: " miʿrāj tüninde jebrē' īl birle učtmah-ka tAfArrUj kilurda,učtmah ičinde ekki kösk kördüm. 8 ekki-si yana-šu tururlar. biri yašil yāqūt-dīn erdi;taki biri kizil yāqūt-dīn erdi. men aydīm: ' ya jebrē'īl, 9 bu ekki kösk kim-leriŋ kösk-leri turur ? ' tēdim erse, jebrē'īl ʿalayhi's-salām aydī: ' ya mēhemmed, bu su'ālnī rizwān-dīn 10 su'āl kilġil. ol jawāb bērsün.' tēdi erse, rizwān-dīn su'āl kildīm. rizwān aydī: ' ya mēhemmed, bu yašil 11 kösk oġluŋ hesen köški turur. taki bu kizil kösk oġluŋ hUseyin-niŋ köški turur.' tēdi erse, men aydīm: 12 ' ya rizwān, oġlum hesen köški ne hikmet-din yašil boldī taki oġlum hUseyin-niŋ köški nē hikmet-din 13 kizil boldī ?' [tēdim] erse,rizwān aydī: ' ya mēhemmed, oġluŋ hesen-ni āgu birle šehīd kildi-lar. taki āgu-nuŋ reŋgi 14 yašil turur. taki hUseyin-ni kilič birle šehīd kildī-lar; kizil kanġa bulġašġay. ol yandīn āniŋ köški 15 kizil boldī.' tēdi erse, men yiġla-dīm. mAŋgA jebrē'īl aydī: ' ya mēhemmed, sabur kilġil.' tēp aydī erse, men taki sabur 16 kildim." tēdi.

hUseyin, raziya'llāhu ʿanhu ara-sında taki yezīd ara-sında awwal[28] ʿAdāwAt ol yöndin erdi kim, bir kün yezīd 17 muʿāwiya katīnġa kirdi erse, muʿāwiya aydī: " ay oġlum yezīd, hēč dünyē-de arzū-ŋ bar mu kim ol

[p.180,1 -p.180,16]

arzū-ḳa męn (p.180) 1 sèni tęgürmę-dim ? " tèdi erse, oġlï aydi:"dünyę-de bir ārzūm bar kim ol arzūm-ḳa tęgmę-din turur męn; kęrek kim mèni ol 2 arzūm-ḳa tęgürse-ñgiz." tèdi erse, mu'āwiya aydï: " ay oġlum yęzïd ol ne turur ? " tèdi erse, yęzïd aydï: " baṣra bèġi 3 'abdu'llāhi'bnü āmirniñ bir ḫātūnï bar ermiš. bu ïḳlïmlarda anïñ tèġ jamāl-lïġ kim erse ḫAbAr bèrmes. kęrek kim 4 ol ḫātūn-nï mAñgA ḥāṣïl ḳilsa-ñgïz." tèdi erse, mu'āwiya aydï: " ingen, ḥāṣïl ḳilayïn. " tèdi taḳï bir kiši ïda 5 bèrdi, baṣra bęginge,"kęlsün!" tèp. ol taḳï kęldi. mu'āwiya aydï: " ya 'abdu'llah, sèndin bir darḫwāstum bar. kęrek kim 6 ḳabūl ḳilsa-ñgïz." ol aydï:"ingen, ḳabūl ḳilġaymęn." tèdi erse, mu'āwiya aydï:"darḫwāstum,ol turur kim, sęniñ 7 ḫātūnuñ bar ermiš, ümmi ubaynā ātlïġ. ingen ṣāḥib jamāl ermiš. 'ęręb èl-lerinde ānïñ tèġ ṣāḥib jamāl 8 yoḳ ermiš. kęrek kim añgar ṭalāḳ bèrse-ñg. taḳï anï oġlum yezïdke jüft-le-ndürse-m." tèdi erse, 'abdu'llāhi' bnü 'āmir 9 mUtAḥAyyir boldï; hèč jawāb ayma-dï erse, mu'āwiya ġażab ḳildï, aydï: " andaġ erse, baṣra-dïn sèni ma'zūl ḳilġaymęn 10 taḳï baṣra-nïñ bèg-liki-ni öñgin kim erse-ke bèrgeymęn. " tèdi erse, 'abdu'llāhi'bnü 'āmir\ aydï/ : " mAñgA mÖhlAt bèrse-ñgiz. męn taḳï 11 mAšwArAt ḳilsa-m bolġay mu ?" tèdi erse, mu'āwiya aydï:" barġïl, mAšwArAt ḳilġïl." tèdi erse, 'abdu'llāhi'bnü'āmir 12 dōst-larï, yārān-larï birle mAšwArAt ḳildï erse, jümle-si aydïlar: " bir ḫātūn üčün baṣra-nïñ bèg-likini nęteg 13 ḳoyar sęn. ol ḫātūn bolma-sa öñgin ḫātūn bolsun." tèdi-ler erse, kirdi taḳï"ḳabūl ḳildïm darḫwāstuñguznï" tèdi. 14 " ol ḫātūnum ümmi ubaynā-ġa ṭalāḳ bèrdim boša-dïm." tèdi erse, 'uddatïni[29] saḳïš ḳildï-lar taḳï mu'āwiya aḇū hUręyrę-ke 15 farmānla-dï taḳï aydi: " ya abā hUręyrę, nèče zęḥmęt erse, kęrek kim baṣra-ġa barsa-ñgïz. taḳï ümmi ubaynā-nï oġlum yęzïdke 16

[p.180,17 -p.181,12]

niḳēḥ ḳilsa-ngiz." tėdi erse, abū hŲreyrę, rąẓiyą'llą́hų ʿanhų taḳī ḳabūl ḳildī taḳī bąrdī. yolda ḫāṭirinġa tüšti kim "kēškī 17 mędīne yolinča bąrsa-m, muṣṭąfā-ġa taḳī ziyūrąt ḳilsa-m." tėp, mędīnę-ke kirdi. muṣṭąfā ʿąląyhi's-sąlām-ḳa taḳī ziyārąt (p.181) 1 ḳildī.andin čiḳip ḤŲseyin-ke, rąẓiyą'llą́hų ʿanhų, taḳī tęgdi erse, ḤŲseyin, rąẓiyą'llą́hų ʿanhų aydī: " mędīnę-ke ne üčün kęldiṅ ? " tėdi 2 erse, abū hŲreyrę, rąẓīyą'llą́hų ʿanhų aydī: " bąṣrą-ġa bąrur męn. mędīnę yolī birle kęldim, muṣṭąfā-ḳa ziyārąt ḳilmaḳ üčün " 3 tėdi erse, ḤŲseyin, rąẓiyą'llą́hų ʿanhų, aydī: " ya abā hŲreyrę, bąṣrą-ġa ne iš üčün bąrur sęn ? " tėdi erse, abū hŲreyrę aydī kim: 4 " mų'āwiyą, ʿąbdų'llą́hi'bnü ʿāmirni ünde-tti taḳī ḫātūnīnī boša-tti, oġlī yęzīdke niḳēḥ ḳilmaḳ üčün. èmdi, męni węḳīl ḳildī-lar; 5 niḳēḥ ḳilmaḳ-ġa bąrur męn." tėdi erse, ḤŲseyin, rąẓiyą'llą́hų ʿanhų, aydī:" ya abā hŲreyrę, męn taḳī sizni węḳīl ḳildīm. 6 męni \ taḳī / āniṅ ḳątinda yāz ḳilġaysiz. egęr męni ḳąbūl ḳilsa, niḳēḥ ḳilġaysiz." tėdi erse, abū hŲreyrę taḳī ḳąbūl ḳildī. 7

ḳąčan kim abū hŲreyrę, rąẓiyą'llą́hų ʿanhų, ümmį ubąyhā[30] ḳątinġa kirdi erse, awyąl mų'āwiyą sözini aydī; andin soṅ, ḤŲseyin 8 sözini aydī erse, ümmį ubąyhā aydī: " ya abā hŲreyrę, sizke mAŠwArAt ḳilur męn. bu èkki kim erse-din ḳayu birini 9 iḫtiyār ḳilayin ? " tėdi erse, abū hŲreyrę aydī: " anī sęn bilgil. męn aymaḳīm maṣlaḥąt erme-z." tėdi erse, ümmį ubąyhā 10 aydī: " ol tudaḳnī kim pąyġāmbąr ʿąląyhi's-sąlām sordī, ol tudaḳ mAṅgA sęvüglüg-rek turur." tėdi. taḳī ḤŲseyin-ni iḫtiyār ḳildī 11 erse, abū hŲreyrę taḳī ümmį ubąyhā-nī ḤŲseyin-ke niḳēḥ ḳildī taḳī mędīne-ke kęltürdi-ler. taḳī mų'āwiyą-ḳa bardī \ lar / taḳī bu aḥwālnī 12 aydī-lar erse, mų'āwiyą ġążąb-la-ndī taḳī abū hŲreyrę-ke aydī: " męn sėni īda bėrdim

[p.181,13 -p.182,3]

erse oğlum yęzĪd üčün 13 iḍa bèrdim. sęn nęteg ḥŲsęyiṇ-ke niḳēḥ ḳildiṅg?" tèdi erse, abū hŲręyre aydī: " sęn nęteg kiṃ mèni wękĪl ḳildīṅg erse, 14 ol taḳī wękĪl ḳildī. awwal sęniṅg sözüṅgni AdĀ ḳilmiš-dīn soṅg aniṅg sözini taḳī AdĀ ḳildīm erse, ümmi ubaṇhā aṅgar męyl 15 ḳildī; sęniṅg oğluṅgni una-ma-dī. męn nęteg ḳilayiṇ ?" tèdi erse, mu'āwiya hĒč ne'ęrse tème-di;wĄ lĪkiṇ, yęzĪdniṅg köṅglinde 16 'ĄdĀwĄṭ orna-dī. ol 'ĄdĀwĄṭ eşęri erdi kim ḥŲsęyiṇ,rążiya'llą́hų 'ąnhų-ḳa Ḥąḳ Ta'ālą šąhĀdĄṭ rŌzī ḳildī.

andīn soṅg, 17 'ąbdų'llą́hi'bnŲ 'āmiṛ ḥęj-ke bąrurda, mędīne-ke kirdi taḳī pąyġāmbąr 'ąląyhi's-sąlām-ḳa ziyārąt ḳildī. taḳī ḥŲsęyiṇ-ke tęgdi taḳī aydī: (p.182) 1 " ya ḥŲsęyiṇ, dąstūr bolġaymu kiṃ ümmi ubąyhā ḳątiṇga kirse-m, aṅga sözüm bar, aysa-m ? " tèdi. ḥŲsęyiṇ, rążiya'llą́hų 'ąnhų aydī kiṃ: 2 " bolur, kirgil." tèdi erse, 'ąbdų'llą́hi'bnŲ 'āmiṛ taḳī ḥŲsęyiṇ birle ümmi ubąyhā ḳątiṇga kirdi-ler. 'ąbdų'llą́hi'bnŲ 'āmiṛ aydī: 3 " ay ümmi ubąyhā, ol AmĀnĄt kim sęniṅg ḳątīṅgda ḳoydum erdi, ol AmĀnĄt-nI mĄṅgA tĄslĪm ḳilġil." tèdi erse, ümmi ubąyhā, ḳąra- 4 vąšiṅga bųyurdī kiṃ "fŲlĀn şąnduḳnī kęltürgil" tèp. ol taḳī kęltürdi. ol şąnduḳnī ačtī taḳī bir ḥOḳka čiḳardī. 5 taḳī 'ąbdų'llą́hi'bnŲ 'āmiṛ-ḳa bèrdi. 'ąbdų'llą́hi'bnŲ 'āmiṛ ol ḥOḳką-nī ačtī. iči̇nde jümle-si dĀnĄ yiṇčü-ler erdī erse, 'ąbdų'llą́h 6 ibnŲ 'āmiṛ yīġla-yu bąšla-dī. ḥŲsęyiṇ, rążiya'llą́hų 'ąnhų aydī: " ya 'ąbdų'llą́h, ne üčün yīġla-yur sęn ?" tèdi erse, 'ąbdų'llą́hi'bnŲ 'āmiṛ aydī: 7 " ay pąyġāmbąr zādą, bu ümmi ubąyhā-nīṅg jąmālīnī mu aytayiṇ, ya taḳī pārsā-lIḳi-nī mu aytayiṇ; ya taḳī AmĀnĄtI\nI/mU aytayiṇ ? męn bu 8 yinčülerni nišĀn ḳilip tųrur erdim; męnim nišĀnIm özcyük tųrur, hĒč ačma-dīn, bąḳma-dīn tųrur. AmĀnĄtIm-nī mundąġ yaḫši 9 sąḳla-p tųrur." tèdi erse, ḥŲsęyiṇ, rążiya'llą́hų 'ąnhų aydī kim: " ya 'ąbdų'llą́h, bu ümmi ubąyhā-

[p.182,10 -p.183,6]

ni sefer mū sen? kōŋglūŋ munī 10 tile-r mü ? " tèdi erse, ʿabdu'llạ́hị' bnü ġāmịr aydī: " ay pạyġāmbạr zāda, bu mèndin aḍrīlġandin berü hĕč kün bolma-ġay kim 11 munuŋ ʿịšḳi-dīn zār wẠ zār yị̈ġla-ma-sa-m." tèdi erse, ḥ̈Ūseyịn aydī: " uš mẹn ṭạlāḳ bèreyịn. taḳī sẹn ḥẹj-din ḳạytsa-ŋ, 12 taḳī kūyse-ŋ ʿụddạtī tẠmĀm bolsa, sẠŋgA nịkēḥ ḳīlsa-m bolġaymu? " tèdi erse,ʿabdu'llạ́hị'bnü ʿāmịr sẹfūndi; taḳī öküš 13 duʿā ḳildi erse, ḥ̈Ūseyịn, rạžiyạ'llạ́hụ ʿạnhụ taḳī anīŋ ḳạtında ümmị ubạyhā-nī boša-dī wẠ ṭạlāḳ bèrdi.taḳī ʿạbdu'llạ́hị'bnü ʿāmịrḳa 14 ḥẹj ḳīlīp ḳạyị̈tmišinda jüftlendürdi.

šŪrẹyj aytur: " pạyġāmbạr ʿạlạyhị's-salām-nuŋ mẹsjịdinge kirdim, nạmāz ḳīlmaḳ 15 üčün. baḳar mẹn, ḥ̈Ūseyịn , rạžiyạ'llạ́hụ ʿạnhụ, sẹjdẹ-ke bạrmiš, yüzini topraḳ-ḳa ḳoymiš Ḫaḳ Taʿālā birle mŲnĀjĀt ḳilur, 16 tạžạrruʿ wẠ zārī-līḳ birle, kōzi yašī bạġrī bašī birle aytur: ' ay bar ḤOzāyā, bilme-z mẹn kịm, mèni sẹn tạmūġ üčün mü 17 yạra-ṭṭiŋ ya taḳī učmāḥ üčün mü yạra-ṭṭiŋ.mẹn miskīn,ʿājiz dạrmāndạ-nī egẹr taḳūġ-ḳa kigürse-ŋ taḳī buyursa-ŋ kim (p.183) 1 zạbāniyyạ-lar mèni topuzlarī birle ursa-lar taḳī mẠŋgA ḥẠmīm-ni ičürse-ler, mẹn miskīn ḳul sẹniŋ kẹrẹmüŋ-ke sị̈ġịnġaymẹn taḳī 2 taḳūġ-luġ-larġa ayġaymẹn kim:" Tạŋgrī-ni sẹfgen ḳul erdim." tèp. ay bar ḤOzāyā, mẹnim ṭā'ạtim sẠŋgA hĕč fĀyịdA ḳilma-z. 3 taḳī maʿsị̈yạtim sẠŋgA hĕč zịyĀn ḳilma-z. taḳī,egẹr mẠŋgA rạḥmạt ḳilsa-ŋ mŲlkūŋgdin hĕč ne'erse noḳsān bolma-z. ḳamūġ- 4 dīn rạḥmạt ḳilġan-raḳ turur sẹn. mẹn žaʿīf, miskīn-ke sẹn rạḥmạt ḳilġil.' tèp zārīlīḳ birle, yị̈ġla-maḳ birle 5 mŲnĀjĀt ḳilur erdi."

ḳačan kim muʿāwịya sökel boldī erse, dịmị̈šḳ-niŋ uluġ-larī-dīn dạrḫwāst ḳildīm kim: 6 " oġlum yẹzīdke bẹyʿẹt bèrse-ŋgiz." tèp. taḳī

[p.183,7 -p.184,3]

yęzĪdning fiṣḳi fŲjŪrI ḫalḳ ara ẓēhir bolup turur erdi. ol yöndin 7 tiriglikinde ḫalāyiḳdin bęy'ęt tile-di erse, mu'āwiya-dīn uya-lip bęyġąt bèrdi-ler. ḳačan kim mu'āwiya āḫirąt-ḳa 8 naḳl ḳildī erse, bu ḫAbAr mędĪne-ke ḳeldi. mędĪne bègi mąrwān erdi. mąrwān taḳī mędĪne uluġ-larīnī yiġdī taḳī āẓĪna. 9 męsjidinde minbęrke mindi. mu'āwiya-nīng wAfĀtI-nI aydi. taḳi bu ḫalāyiḳdin song yęzĪd üčün bęy'ęt tile-di erse, 10 abū bękr oġlī 'ąbdu'r-raḥmąn aydi, rążiyą'llą́hų 'ąnhumā : " bizler yęzĪdke mü bęy'ęt bèrēling kim,yęzĪd ḫAmr ičer taḳī bèčin-ler 11 birle, it-ler birle oyna-r. fāsiḳ turur. aning ḫilāfąti rAwĀ erme-z." tèdi erse, ol taḳī ne'ęrse tęyü bilme-di. andīn song 12 ḫŲsęyin ḳątinġa keldi-ler taḳī mAšwArAt ḳildi-lar. taḳī maṣlaḥąt andąġ körd-i-ler kim, " ḫŲsęyin mękke-ke barsa taḳī kę'bę-ning 13 ḥęręminde tursa;hēč kim erse-ke karīšma-sa; mękke-de 'ibādąt wA tā'ąt birle tursa." tèp aydi-lar erse, ḫŲsęyin taḳī 14 ḳąbūl ḳildī taḳī mękke-ke bardī. bu ḫAbAr kęwfę ḫalḳinga tęgdi kim: "mu'āwiya wAfĀt bolmiš. taḳī oġlī yęzĪd ḫalīfa 15 bolmiš." tèp. jümle ḫalāyiḳ ḳądġurdilar." pąyġāmbąr zāda ḫŲsęyin , rążiyą'llą́hų 'ąnhų, bar erken aning tèg ḫAmr ičgüči, it-ler 16 birle, bèčin-ler birle oyna-guči nęteg ḫalīfa bolġay ? " tèp ḫŲsęyin-ke kęwfę uluglari, 'ęlī'bnŲ abī tąliḃ-ning mÖḥib- 17 lArI,ḫānądān-nīng hąwādārlari, yüz èllig bitig iḍa bèrdi-ler erse, ḫŲsęyin taḳī mękke-din kąwfą-ġa bardī.

ḳačan kim (p.184) 1 ḫŲsęyin, rążiyą'llą́hų 'ąnhų, kęwfę-ke bardi erse, yęzĪdke ḫAbAr tęgdi kim " ḫŲsęyin, rążiyą'llą́hų 'ąnhų kęwfę-ke bardī" tèp. kęwfę-ning bègi 2 'ubąydi'bnŲ ziyĀd erdi, angar öküš mal iḍa bèrdi. taḳī aydi kim: " ḫŲsęyin-ni bęy'ęt-ke ünde-gil. egęr bęy'ęt 3 bèrme-se öltürgil." tèp.'ubąyd taḳī kęwfę-de mŲnĀdī ḳildurdī: " ay ḫalāyiḳ-lar,

[p.184,4 -p.185,1]

zînhÂr wA zînhÂr ḥUseyin-ke 4 yarï bèrme-ñg. tükün yarïn šām čerigi kelgey; barča-ñgïznï ḥarāb kïlgay." tèdi erse, musulmān-lar korktï-lar. 5 jümle-leri kizle-ndi-ler. ḥUseyin katïnda otuz èkki atlïg kiši kaldï. takï kïrk yadag kiši kaldï. öñgin halāyïk- 6 lar jümle-si ʿubaydi'bnü ziyÂd birle korktï-lar, kačtï-lar.ʿāšūrā kün erdi; hAm takï jumʿa kün erdi. 7 ʿubaydi'bnü ziyÂd birle ḥUseyin urušti. yārān-larï birin birin urušu sehïd boldï-lar.ḥUseyin yalguz kaldï. 8 ol takï hātün-larga widāʿ kïldi. öküš yïgla-štï-lar. takï atla-ndï. arslan meñgiz-lig hemle kïldi. kayu 9 yanga barsa erdi, kim erse karšu kelü bilme-z erdi. megèr ok atar erdiler. yetmiš èkki yerde bašlïg 10 boldï.takï bir ok āguluğ ok erdi kim yürekinge tegdi erse tākatï kalma-dï atï-din yïkïldï. takï " bi'smi'llah 11 wa ʿalā millati rasüli'llah[31]" tèdi takï aydi: " IlÂhï, körer sen men mazlüm öler men" tèdi. ol zālim-lar jümle üšti-ler 12 takï ḥUseyin-ni šehïd kïldi-lar. innā'illáhi wa innā ilayhi rāji'ūna.[32]

imāmï nah'ï, rahmatu'llâhi ʿalayhi, aydi: " egèr men hUseyin-ni 13 šehïd kïlgan-lar-din bolsa erdim, andin soñg ol maʿsiyatim-din tAwbA kïlsa erdim, Hak Tebèreke wA Taʿālā mèni 14 yarlïka-sa erdi, takï mÂñgA učtmāh-nï rÖzï kïlsa erdi, men mÖhemmed rasūla'llah-ka ne yüz birle satgašgay 15 erdim. ol učtmāh mÂñgA tamūg-din artukrak bolgay erdi."

bir kün ibniʿabbās,razïya'llâhu ʿanhu, uyku-sïndïn 16 oyga-ndï takï " innā'illáhi wa innā ilayhi rāji'ūn " tèdi takï yïgla-yu bašla-dï erse aydï-lar:" ya ibni ʿabbās, ne iš boldï ?" 17 tèdi-ler erse, ibnü ʿabbās aydi: " ḥUseyin-ni šehïd kïldï-lar." tèdi erse, aydï-lar: " ya ibniʿabbās, nèteg bildingiz ? " tèdiler. (p.185) 1 erse, aydi kim: " hāli wākïʿa-da körer men kim , payġambar ʿalayhi's-salām èlginde bir sïrča karāba bar takï

[p.185,2 -p.185,15]

iči toluğ 2 ḳan turur. mÂnğA aydï: ' ya ibni'ʿabbās, bilme-z mü sęn kim męnim ummątïm, oğlum ḫUseyin-ke ne ḳïldï-lar ? ḫUseyin-ni šęhïd 3 ḳïldï-lar. bu ḳan anïng ḳanï turur. tąḳï yärän-lari-nïng ḳanï turur. męn bu ḳan-nï Rębbüm-ke eletür męn.' tèdi. tąḳï oyandïm." 4 andïn song yigirmi tört kün kęčti tąḳï ḫUseyin ḫAbÂrI kęldi.

'ąbdu'llą́hi'bnü 'ömęr riwÂyÂt ḳïlur, pąyğāmbąr 'ąląyhi's-sąlām- 5 dïn : " pąyğāmbąr 'ąląyhi's-sąlām andąğ yarlïḳar kim: ' ḳąyu kim erse kim bir čipčuḳnï oyna-yu boğuzla-sa, yèmek[33] üčün, 6 tąḳï yeme-se, ḳïyāmąt kün bolsa, āmąnnā wą sąddąḳnā , ol čipčuḳnï ḫąḳ Tębārękę wÂ Tą'ālā tirgürgey tąḳï til bèrgey. 7 ol čipčuḳ ḫąḳ Tą'ālā ḫąźrątïndïn dād tile-gey tąḳï ayğay: " ya Rębbï, bu kim erse mèni nā-ḫąḳ yèrde niše emge-tti. 8 boğuzla-di ? mąḳsüdï yèmek erme-z erdi." tèp.' mundïn mÂ'lüm ḳïlmaḳ kęrek kim, nā-ḫąḳ yęrde čipčuḳnï boğuz- 9 la-sa anïng jÂzÂ-sInI körme-din ḳalma-z ermiš. ḫāssa kim ĀdAmï-nI nā-ḫąḳ yęrde öltürse, ḫāssa kim pąyğāmbąr- 10 zādą-nï öltürse, anlar iši ḳïyāmąt kün nęteg bolgay ? Ilāhąnā wą Sąyyidąnā,[34] jümle mU'mïn-lArnI yąvuz iš-lerdïn sęn 11 sąḳla-gil."

yętinč fÂsl imāmï a'ẓam abū ḥenïfe-i kewfï raḥmątu'llą́hi 'ąląyhi fÂźÂyili-ning bÂyÂnI iči̇nde turur.[35]

12 imāmï ṣą̈ğānï raḥmątu'llą́hi 'ąląyhi mąšārïḳu'l-anwār ātlïğ kitābi iči̇nde bu ḥędïš-ni ḳeltürmiš. ḥędïš bu turur: 13 " rąwā abū hurąyrąṭą rąźïyą'llą́hu 'ąnhu annąhu ḳālą:'ḳālą rąsūla'llą́hi ṣallā'llą́hu 'ąląyhi wą sąlląm: " mąn yuridi'llą́hu bihi ḫayran yufaḳḳihu 14 fï'd-dïn." ' "[36] bu ḥędïš męʿnï-si ol bolur kim: " pąyğāmbąr 'ąląyhi's-sąlām ḫÂbÂr bèrü yarlïḳa-r: ' ḳayu mU'mïn wÂ müwęḥḥid ḫaḳḳinğa 15 Ḫąḳ Tą'ālā ędgü-lük ḳïlmaḳ tile-se, hÂm dünyę-de wÂ hÂm āḫïrąt-ta, ol ḳulğa

[p.185,16 -p.186,13]

šArī'At eḫkēmini bildürür. taḳī 16 ol ḳulnï faḳïh ḳïlur. taḳī köñglining közini ačar.' " abū ḥenïfę, raḥmatu'llą́hi 'ąlayhi, ol ḳul-lardïn erdi.

17 imāmï ġazālī, raḥmatu'llą́hi 'ąlayhi, aḥyā'ul-'ulūm[37] ätliġ kitēbinde kęltürmiš: " abū ḥenïfę, raḥmatu'llą́hi 'ąlayhi, öküš(p.186) 1 'ibādąt ḳilġan erdi. taḳi dünyē-din i'rāż ḳilġan erdi. "'Ārifun bi'llaḥ" erdi. taḳi Ḥaḳ Ta'ālā-dïn ḳatïġ 2 ḳorḳġan erdi. taḳī Ḥaḳ Ta'ālā-nïng rïżā-sïn istę-gen erdi. taḳī eḫkēmi šArī'Ątī-ni yętiz bilgen erdi."

3 ḥammādi'bnü abī sulaymān riwāyąt ḳilur, abū ḥenïfę-din, raḥmatu' llą́hi 'ąlayhi:" tünle hēč yatma-z erdi. erte-ke tęgrü 4 'ibādąt wą tā'ąt birle kęčrür erdi. bir kün abū ḥenïfę, raḥmatu'llą́hi 'ąlayhi, yoldïn kęčer erdi. bir kim erse taḳī 5 bir kim erse-\ ke / aydi: ' bu,ol kiši turur kim kęče hergïz yatma-z; erte-ke tęgi tā'ąt ḳilur.' tėdi erse, abū ḥenïfę raḥmatu'llą́hi 6 'ąlayhi ol kiši-ning sözini ešitti erse aytur erdi: ' męn Tañgri Ta'ālā-dïn ufta-nur męn. ḥalāyïḳ męni " tünle 7 yatma-z tā'ąt wą 'ibādąt ḳilur " tėse-ler. taḳi męn yatsa męn anlarnï yalġan-la-miš bolġaymęn' tėr erdi."

UmąÿyA oġlan- 8 larï ḥalïfa erken, hŲbęyre atliġ kiši-ni kewfę-ke beg ḳilïp turur erdi-ler. ibnŲ hŲbęyre abū ḥenïfę-ni aġïrla-r 9 erdi. hąmïšA ziyārąt-ḳa kęlür erdi. bir kün abū ḥenïfę-ke aytur: " męnim ḫātirïm-ḳa andaġ tüšti ḳim bęytę' 10 l-mal-ni sizke bildürse-m,dąḫl wą ḫąrj sizing 'ilmingiz birle bolsa. jŲmlę ne'ęrse-ler sizing ḳaląmunguz ḫĒkmindA 11 bolsa." tėdi " taḳī siz męnim ḳatïmda uluġ bolsa-ñgïz, kęwfę ḥalḳï sizing farmānïngiz-dïn čïḳma-sa." tėdi. abū ḥenïfę 12 raḥmatu'llą́hi 'ąlayhi, ḳabūl ḳïlma-di. nėče-me kim darḫwāst ḳildï erse hēč ḳabūl ḳïlma-di. ibnŲ hŲbęyre ḳatïġ ġażąb 13 ḳildï, taḳī buyurdï; abū ḥenïfę-ke yigirmi

[p.186,14 -p.187,11]

aġač urdilar tąķī zīndān-ķa saldī-lar. bir ķač AÿÿĀm zīndān-da yątmīš-dīn 14 soñg, ibnü hÜbeyre kiši īda bèrdi kim: " ne ķilur sen ? sözümni ķabūl ķilur mu sen? ya tąķī zīndān-da yątur mu sen ? " tèdi. 15 tèdi erse, abū ḥenīfe, raḥmątu'llą́hi ʿalayhi aydī kim: " mĄñgA mǾḥlĄt bèriñg; dōstlarīm birle, yārān-larīm birle mĄŠwĄrĄt 16 ķilayīn." tèdi erse, zīndān-dīn čīķardī-lar tąķī īda bèrdi-ler erse, jümle istiʿdĀdInI tĄmĀm ķildī. tąķī bir kèče 17 ķačtī. kewfe-din čīķtī tąķī mekke-ke barđī. anča-ķa tęgi mekke-de turdī kim ḥilāfąt ʿabbās oġlan-larīnġa tęgdi. (p.187) 1 abū jęʿfęr ḥalīfa boldī erse, andīn soñg abū ḥenīfe, raḥmątu'llą́hi ʿalayhi, kewfe-ke kęldi. abū jęʿfęr , abū ḥenīfe-ni 2 aġirla-dī. on miñg yarmaķ ḥesen ātlīġ kiši birle īda bèrdi erse, abū ḥenīfe, ne'erse sözle-me-di erse 3 yārān-larī /aydī/: " abū ḥenīfe, , raḥmątu'llą́hi ʿalayhi-bir er 38 mundaġ ķilur erdi - hēč kim erse\birle/sözle-šme-z. siz bu yarmaķnī 4 munda ķoduñg. biz özinge ayġay miz " tèdi-ler erse, ol\ḥesen atlīġ\kiši tąķī ol on miñg yarmaķ-nī èvnüñg 5 mUñgUšIndA ķodtī tąķī čīķtī. abū ḥenīfe, raḥmątu'llą́hi ʿalayhi tirigi bar erginče ol on miñg yarmaķ-ġa hēč èlig 6 tegürme-di. wĄfĀtIndA wĄsīyyĄt ķildī kim: " ay oġlum ḥammād, bu yarmaķ-larnī menim wĄfĀtIm-dIn soñg, ol kęltürgen 7 kiši-ke tĄslīm ķilġaysen" tèp. oġlī ḥammād tąķī andaġ ķildī.

ʿabdu'llą́hi'bnü mübārek ķatīnda abū ḥenīfe-ni sözledi-ler 8 erse, ʿabdu'llą́hi'bnü mübārek aydī, raḥmątu'llą́hi ʿalayhi:"ol kimerse-ni mü sözleyür siz kim dünyē-de tąķī[39] dünyē-niñg jümle 9 māl-larī anīñg ķatīnda ʿArżĄ ķilindī erse, ol dünyē-din ķačtī tąķī dünyē-ni ķabūl ķilma-dī," tèp aydī.

abū ḥenīfe, 10 raḥmątu'llą́hi ʿalayhi, tābiʿīn -lar-din erdi. tābiʿīn ol kim erse-ke aytur-lar kim ṣaḥābą-ġa sątġašmīš bolsa. payġāmbar 11

[p.187,12 -p.188,8]

ʿaḷayhi's-sạlām yārān-larīnī körmiš bolsa. abū ḥenīfe, raḥmatu'llạ́hi ʿaḷayhi aytur erdi kim: " pạyġāmbạr ʿaḷayhi's-sạlām yārān- 12 larī-dīn tört kim erse kördüm: enesi'bnü mēliḳ taḳī ʿạbdu'llạ́hi'bnü ḥUrrin Ar-rUnAydī-ni taḳī ʿāmiri'bnü wāṣila-nī taḳi 13 ʿạbdu'llạ́hi abī awfī-ni, riżwānu'llạ́hi ʿaḷayhim ajmaʿīn. enesi'bnü mēliḳ taḳi[40] rażiya'llạ́hu ʿạnhu, bạṣra eli-ning jĀmiʿindA 14 kördüm kim ḥaḷāyiḳ ḳatında ḥāżir erdi-ler. taḳi özi pạyġāmbạr ʿaḷayhi's-sạlām-dīn ešitgen ḥedīs-lerni ḥaḷāyiḳ-larġa 15 aytur erdi. bu ḥedīs-ni özi aġzī-dīn ešittim kim enesi'bnü mēliḳ, rażiya'llạ́hu ʿạnhu aydi: ' men pạyġāmbạr ʿaḷayhi's-sạlām-dīn 16 ešittim; pạyġāmbạr ʿaḷayhi's-sạlām andaġ aydi kim: " ṭaḷabu'l-ʿilm farīżatun ʿalā kulli muslimin wa muslimatun "[41]. meʿnī-si ol bolur kim: "'ilm iste-mek farīża, turur tegme bir er taḳi tegme bir tiši üze " tèp '.yana aydi kim: ' pạyġāmbạr ʿaḷayhi' / s-sạlām \ (p.188) 1 aydi: " ad-dāllu ʿalā'l-ḥayri kafāʿiliḥi"[42]. meʿnī-si ol bolur kim:"bir mU'min taḳi bir mU'min-ni eḍgü iške dAlālAt ḳilsa, 2 ol eḍgü iš ḳilġan-ġa nè sạwāb bolsa, bu dAlālAt ḳilġan-ġa ol sạwāb bolur." tèp aydi' " taḳi abū ḥenīfe, 3 raḥmatu'llạ́hi ʿaḷayhi aydi: " keʿbe-ke ziyārạt ḳilġalī bardīm erdi. mesjidü'l-ḥarām ičinde, ʿạbdu'llạ́hi'bnü ḥUrrin Ar-rUnAydīni 4 kördüm kim ḥaḷāyiḳġa pạyġāmbạr ʿaḷayhi's-sạlām-dīn ešitgen ḥedīs-lerni bAyān ḳilur erdi. aning aġzī-dīn taḳi 5 bu ḥedīs-ni ešittim kim ol aydi: ' men pạyġāmbạr ʿaḷayhi's-sạlām-dīn andaġ ešittim (pạyġāmbạr ʿaḷayhi's-sạlām-dīn ḥAbAr bèrü yarlïḳa- 6 di): " man taṭaḳḳaha fī dīni'llạ́hi ḳafāhu'llạ́hu hammahu wa yarzuḳuhu min ḥaysu lā yaḥtasib " [43]. meʿnī-si ol bolur kim:" ḳayu mU'min 7 wA müwehhid Taṇgri dīni ičinde šArīʿAt eḥkēmi ögre-nse, Taṇgri Taʿālā ol mU'min-ning nè kim ḳaḍġu-sī bar erse, jümle- 8 singe kifĀyAt ḳilġay. taḳi ol mu'minġa sanma-duḳ yöndin rÖzīni tegürgey." ' tèp aydi."

[p.188,9 -p.189,6]

bir kün abū ḥenīfe, raḥmatu'llāhi ʿalayhi 9 öz ustāẕ-larini ḥiṣāb ḳildi taḳi aydi kim: " tört miṅ ustāddin ʿilm ögre-ndim. öküš-leri tābiʿīn 10 erdi-ler " tėp aydi.

bir kün abū ḥenīfe, raḥmatu'llāhi ʿalayhi olturmiš erdi, ḳewfe-niṅ uluġʿālim-lari birle 11 biri sufyāni ṣawrī taḳi,biri ibni abī laylā taḳi, biri'ʿabdu'llāhi'bnū seyrik, raḥmatu'llāhi ʿalayhim ajmaʿīn. bir kim erse 12 ḳeldi taḳi munlarġa suwāl ḳildi . aydi kim: " tört kim erse bir yerde olturmiš erdiler kim biri-niṅ üze- 13 singe yilan mindi taḳi ol kim erse-ni soḳmaḳ-ḳa ḳaṣd ḳilmiš erdi kim, ol kim erse bu yilan-ni ėlgi birle 14 attī erse, bu yilan yanindaki kiši üze tüšti. ol yanindaḳi kiši taḳi ėlgi birle attī erse, ol yilan üčünči kiši üze- 15 singe tüšti. bu üčünči kiši taḳi ėlgi birle bu yilan-ni atmiš erdi;bu yilan törtünči kiši üze-singe tüšti taḳi ol 16 törtünči kiši-ni soḳti erdi,dārḥāl ol törtünči kiši wAfāt boldi.ėmdi wAfātI bolġan kiši-niṅ diyAtI kim-nüṅ 17 üze wājib bolur ?" tėp su'āl ḳildi erse, bu uluġ ʿālim-lar tefeḳḳür ḳildilar;hėč jawāb bėrū bilme-diler taḳi (p.189) 1 aydi-lar: " ya abā ḥenīfe, ḳerek kim bu su'āl-niṅ jawabini siz aysa-ṅgiz. bu mUškil su'āl turur. nėče-me tefeḳḳür ḳilduḳ ;bizke 2 bu su'āl-niṅ jawābi rŌšAn bolma-di." tėp abū ḥenīfe-ke ḳaṣd ḳildi erse, abū ḥenīfe aydi, raḥmatu' llāhi ʿalayhi:" awyalḳi kišike 3 diyAt wājib bolma-s. aniṅ üčün kim, aniṅ dAfʿI birle taḳi ėkinči ölme-di.ėkinči üze hAm diyAt wājib bolma-z. aniṅ üčün kim, 4 aniṅ dAfʿI birle taḳi üčünči ölme-di. ėmdi baḳaliṅ, törtünči kiši kim öldi. egėr,bu yilan bu üčünči-niṅ atġan ḥālinda 5 soḳmiš bolsa, ol ölgen-niṅ diyAtI üčünči-ke wājib bolur.wA egėr, bu yilan üčünči-niṅ atġan ḥālinda soḳma-miš 6 bolsa, ol ölgen-niṅ diyAtI üčünči-ke wājib bolma-z. wA

[p.189,7 -p.190,2]

egęr bu yĭlan üčünči-niŋ atġan ḥālında soḳmïš bolsa[44], bir 7 zAmĀndIn soŋgra soḳmïš bolsa, hēč kim erse-ke diyAt wĀjib bolma-d " tèp jawāb aydi erse, jümle ʿulamā istiḥsān 8 ḳildilar:" neme körklü jawāb aydi " tèp \ maḍḥ/ kildi-lar.

bir kün abū ḥenïfe ḳatinġa bir żaʿïfa keldi taḳï su'āl ḳildi. 9 aydï: " ya imāmaʾl-mUsliḥïn, men jüftüm-ke aydïm kim: ' èfde un tüke-ndi ḳalma-dï. bizke un alġïl.' tèdim erse, jüftüm aydï: 10 ' bükün-din soŋ mAŋgA: " un tüke-ndi." tèp ḥAbAr bèrse-ŋ, ya taḳï ḳiši birle ayïttursa-ŋ, ya taḳï bitig bitip mAŋgA oḳïttursa-ŋ 11 mèndin ḥarām sen.' tèp aydï. èmdi men mUtAhAyyïr boldum. neteg ḳilayïn? bilme-z men." tèp aydï erse, abū ḥenïfe, raḥmatu'llāhi ʿalayhi aydï: 12 " ay żaʿïfa, sen kimnüŋ ḫātūnï sen ? " tèdi erse, ol żaʿïfa aydï: " men eġmeš-niŋ ḫātūnï turur men." tèdi. -- eġmeš, kewfe-niŋ 13 uluġ ʿulamā-larï-din erdi.-- abū ḥenïfe aydï, raḥmatu'llāhi ʿalayhi : " ay żaʿïfa, barġïl, èvde ūn tüke-nse, ol un turġan 14 taġarčuḳnï eġmeš-niŋ ilersükinge baġla-p yatġïl." tèdi erse, ol żaʿïfa taḳï andaġ ḳildï. eġmeš erte koptï; tiz 15 tonïn keymek-ke ḳaṣd ḳildï erse, baḳa-r ,ilersükinge taġarčuḳ baġlïġ turur. bildi kim," èvde un tüke-nmiš " tèp. 16 ḫātūnïnġa aydï: " ay ḫātūn, megęr sen abū ḥenïfe-ke barïp su'āl ḳildiŋ taḳï bu ḥïlA-ni andïn ögre-ndiŋ ." tèdi erse, ol 17 ḫātūn aydï: "andaġ ḳildïm." tèdi. andïn soŋ, eġmeške kim kim mes'ele su'āl ḳilsa erdi, ol aytur erdi kim: " barġïl, (p.190) 1 bu su'āl-ni abū ḥenïfe-din iste-gil. ol bar erken bizke jawāb aymaḳ bolmaz." tèp dAfʿ ḳilur erdi.

ḥamzatu's-sükrï 2 tèp aytur erdiler, tābiʿïn-lardïn erdi,uluġ ʿālim erdi,aytur: " mAŋgA bir kim erse miŋ mes'ele-ni bitip keltürdi. ingen

[p.191,¹ -p.191,¹⁴]

tėp aytur siz, aŋga itṯibÂ˓ ḳilma-z siz.(p.191) 1 siziŋ̄g tạḳi aniŋ̄g ara yẹr kök ara-sïnda-ḳï tėg tÂfÂ̄wṮt bar." tėdi erse, bu söḍ aŋ̄a ingen eseṛ ḳildï. tạḳi kạḍġurḍi 2 tạḳi aydi kịm: " ay jūrịyą, aniŋ̄g ḳilġanïnï kim ḳïlu bilgey ? wÂ lïkịn, küč yẹtmïšinče itṯibÂ˓ ḳïlmaḳ kẹrek." tėdi tạḳi ol 3 kėče erte-ke tẹgi naṣrị'bnṻ mÖḥẹmmẹd udïma-di. bir mŪŋ̄gŬš-tA ol nạmāz ḳildï, tạḳi bir mŪŋ̄gUštA jāriyą-sï nạmāz ḳildi.

4 ˓ạbdṵ'llą́hị'bnṻ'l-mṻbērẹḳ, rạḥmạtṵ'llą́hị ˓ạlạyhị, bir kün abū ḥẹnïfẹ-ni öküš mạḍḥ ḳildï erse, bu jạm˓ïčinde bir kịm erse aydi: " ya˓ạbdṵ' llạh, abū ḥẹnïfẹ-ni ingen ziyādą mạḍḥ ḳïlur siz. andạġ bolma-ġay." tėdi erse, ˓ạbdṵ'llą́hị'bnṻ'l-mṻbērẹḳ ol kim 6 erse-ke ġạżạb ḳildï tạḳi aydi:" abū ḥẹnïfẹ-ni nẹteg bilür sẹn? abū ḥẹnïfẹ ol kịm erse erdi kim otuz yïl yạtsïġ nạmāzï-niŋ̄g 7 yunuġi birle erte nạmāzï-ni ḳildï." tėdi erse, ol kịmerse hēč ne'ẹrse tẹyü bilme-di. tạḳi˓ạbdṵ'llą́hị'bnṻ'l-mṻbērẹḳ aydi 8 rạḥmạtṵ' llą́hị ˓ạlạyhị:"abū ḥẹnïfẹ,rạḥmạtṵ'llą́hị˓ạlạyhị,rạmażān āyinda Ḳurān-nï altmïš ḳạta ḥÂtm ḳïlur erdi.kündüz bir ḥÂtm ḳïlur 9 erḍi tạḳi tünle bir ḥÂtm ḳïlur erdi.tạḳi ḳïrḳ bėš yïl nạmāznï bir yunuġ birle ḳildï."

abū muḳātịlị sạmạrḳạndï, rạḥmạtṵ'llą́hị ˓ạlạyhị: 10 " ḳạčan kịm abū ḥẹnïfẹ, rạḥmạtṵ'llą́hị ˓ạlạyhị, fẹtwē-ke jạwāb aytu bạšla-dï erse itrāfị ˓ālạmdïn fẹtwē-ler kẹlü bạšla-di. tạḳi bir ḳạč 11 kün ėlde olturdï; hēč čïḳma-dï erse, jümlẹ yārān-larï ḳạtị̄ngạ kirdiler tạḳi aydi-lar: ' ya imāmą'l-mṺslịmïn, siziŋ̄g 12 jạmālïŋ̄ïz-dïn bir ḳạč kün boldï kim mąḥrūm bolduḳ. ḥạyr mu? ' tėp su'āl ḳildï-lar erse, abū ḥẹnïfẹ rạḥmạtṵ'llą́hị ˓ạlạyhị 13 aydï: ' bir ḳorḳunč-lïġ tüš kördüm. ol tüš mẹni ingen ḳạḍġurṯṯï.' tėdi erse, yārān-larï aydi-lar: ' mÖḥẹmmẹdị'bnṻ 14 sïrïn bar, tạ˓bïr ˓ịlmi-ni yaḫšï bilür. ol tüšni aŋ̄gar sormaḳ bolġaymu ? ' tėdi-ler erse, abū ḥẹnïfẹ aydi,

[p.190,3 -p.190,17]

3 mŲškįl męs'elę-ler erdi. bu mińg męs' elę-din biringe jąwāb bitiyü bilme-dim. męn aydim, ol sāyįl-ka : ' turġil baralińg, abū ḥenīfę 4 ķatińga kim bularnińg jąwābī anda ḥāsįl bolġay, inšā'allą́hu ta'ālā[45], tėp aydim erse,ol sā'il tąķī męnim birle bardī. 5 abū ḥenīfę ḫidmątińga kirdük tąķī bu mińg męs' elę-ni su'āl ķilduķ erse, jümlesinge jąwāb bitidi, hėč 6 tefeķķür ķilma-di,egle-me-din bitidi erse, męn ingen tA'ĄJJŲb ķildim: " Ḥąķ Ta'ālā bir ķulińga munča mī öküš 'ilm 7 rōzī ķilur ermiš" tėp.

abū ḥenīfę-ninġ bir šėkirdi bar erdi nąsrį'bnŲ mǾḥemmęd tėp aytur erdi. ol, abū ḥenīfę-ke aydī 8 kim:" ya imāmą'l-mŲslimīn, sizdin bir dąrḫwāstum bar." abū ḥenīfę, mǾḥemmędke, raḥmątu'llą́hį 'ąlayhį, aydī: " ya nąsr, nė dąrḫwāstuńg 9 bar ? " tėdi erse, nąsr aydī: męn ḥęj-ke barmaķ-ka rąġbątīm boldi. tąķī bir jāriyām bar. kerek kim męn kelginče ol jāriya, sizińg 10 ḫidmątińgizda tursa, tąķī kėče sizińg ėfde yątsa " tėp dąrḫwāst ķildī erse, abū ḥenīfę, raḥmątu'llą́hį 'ąlayhį tąķī 11 ķabūl ķildī. ķačan kim nąsrį' bnŲ mǾḥemmęd ḥijjāz-dīn ķayįttį tąķī jāriya-sīnī ėvke kęltürdi, kėče boldi erse jāriya- 12 sinġa aydī kim : " töšek kęmišgil, yątalińg." tėdi erse jāriya-sī aydī:" ay ḫwāja, siz abū ḥenīfę-ninġ šėkirdi 13 erür mū siz ?" ol aydī: " bĄLĪ, męn abū ḥenīfę-ninġ šėkirdi turur męn." tėdi erse, ol jāriya, aydī kim: " męn tört āy 14 abū ḥenīfę, ėfinde turdum. anī kėče yątġanīnī körme-dim. ḫādim-larī töšek salġanīnī körme-dim. erte-ke tęgi 15 ṭā'at wĄ 'ibādąt ķilur; namāz ķilur; Ķur'ān ckįyur. męn ėvdeki ḫādim-lari-din sorar erdim kim: " özi kėče yątma-smu ?" 16 tėp. ol ḫādim-larī aytur erdi kim: özi-ninġ yątmaķ udimaķ 'ĀdĄtI yoķ. ṭąġām tąķī anińg üčün āmāda, ķilma-d 17 erdi-ler. ṭą'ām yęgenini męn tąķī körme-dim. ėmdi siz ' anińg šėkirdi męn.'

[p.191,15 -p.192,13]

raḥmatu'llāḥi ʿalayhi: 15 'andağ ḳilalïñ.' tèdi. yārān-lar birle mṻḥemmedi'bnü sīrīn-ke barḍi-lar. abū ḥenīfe, raḥmatu'llāḥi ʿalayhi,ibni sīrīn-ke aydi kim: 16 ' tüšüm bolur.köristān-ğa barur men. taḳi payġāmbar ʿalayhi's-salām-nuñ raẇża-sïni aḫtarur men. taḳi süñgük-lerini čikarur men. 17 yana burunḳi tèg ol süñgük-lerni orna-šturur men. bu ḥāl-lardïn soñ oyğa-ndim. ḳačan kim mundağ tüš kördüm erse,(p.192) 1 könglüm-ke ḳorḳuğ kirdi kim mundağ ustāḫ-lïḳ neteg ḳildim? payġāmbarʿalayhi's-salām raẇża-sïni aḫtardïm 2 taḳi süñgük-lerini čiḳardïm. kör aḫtarmaḳ šArʿĀ yaman iš turur. ḥāssa, payġāmbar ʿalayhi's-salām-nuñ körini 3 aḫtarmaḳ taḳi oyandïm. " yamanra\ḳ/ bolġay." tèp. ḳorḳuğ birle èmdi-ke tègi turur men.' tèdi erse, mṻḥemmedi'bnü sīrīn 4 aydi: ' eger bu tüšüñ, ḥaḳīḳat erse,bu ingen yaḫši tüš turur. sen mṻḥemmed rasūlu'llāḥi sünneti-ni eḥyē ḳilğay 5 sen. taḳi tirgüzgey sen. payġāmbar ʿalayhi's-salām sünneti-ni andağ tirgüzgey sen kim, sendin öze hAm bir kim 6 erse andağ tirgürmiš bolma-ğay. ʿilm ičinge ingen tèriñ kirgey sen.'tèdi erse, abū ḥenīfe-niñ 7 könglinge seẇünč taḳi šādī-lïḳ kirdi."

bir kün ḫalīfa ibni jeʿfer taḳi ḫātūni ara-sinda ḫusūmat 8 tüšti erse, abū ḥenīfe-ni ünde-di-ler. taḳi ḫalīfa taḳi ḫātūni aydi-lar kim:" siz ara-mïzda ḤAkim boluñ.siz 9 neteg ḥṻkm ḳilsa-ñgiz ḥukmuñguz-ḳa rāżī bolur miz." tèdi-ler erse, abū ḥenīfe, raḥmatu'llāḥi ʿalayhi taḳi ḳabūl 10 ḳildi. andïn, ḫalīfa aydi: " ya imāmaʾl-mUslimīn, bir èrke nèče ḫātūn jüft-le-nmek rAwĀ bolur ? taḳi nèče ḳoma 11 rAwĀ bolur? " tèdi erse, abū ḥenīfe aydi, raḥmatu'llāḥi ʿalayhi: " bir erke tört ḫātūn almaḳ rAwĀ bolur. taḳi könġli nèče 12 tile-se ḳoma almaḳ rAwĀ bolur. wA lïkin, bu ḫātūn-lar ara ʿAdl ḳïlu bilse. birke ton ev yarak[46] taḳi nafaḳa neteg ḳïlsa 13

[p.192,14 -p.193,10]

tąķi biringe andaġuķ ķilmaķ kęrek. tąķi biri ķątinda nečе kün tursa, tąķi biri ķątinda anča kün turmaķ 14 kęrek. ķoma birle ḫātün ķątinda oynamak ḫātün-nï ḫorla-maķ bolur. andaġ ķilmaķ kęrekme-ḍ. ėger ḫātün- 15 lar ara tüdlük ķilu bilme-se bir ḫātün-ġa ķanā'ąt ķilmaķ kęrek. nęteg kįm Tąñgri Tą'ālā, Kęlēmi ičinde ḤAḅAr bèrü 16 yąrlïķa-r:' ķąwluḫu Tą'ālā: "fā'nkįḫū mā ţābąląkum miną'n-nisā'ą wą ṣąląṣą wą ruḅā'ą fā'įn ḫiftumul'lā tą'diļū 17 fąwāḥidąţun" '[47]. mę'nï-si ol bolur kim: ' ay mU'mįn-lAr, jüftle-niñg ol kim sizke ḫōš kęlgey[48] ḫātün-lardin èki-šer (p.193) 1 tąķi üčer jüftle-niñg; tąķi törter jüftle-niñg.wĄ egęr " bu ḫātün-lar arasında tüḍ-lük ķilu bilme-gey męn " tèp ķorķsa-ñgïz 2 bir ḫātün jüftleniñg .' " tèdi tąķi ḫąlīfą-dïn dąstūr tįle-di,čikti erse, abū ḥęnīfę-niñg sözi ḫātünïnġa ḫōš 3 kęldi. tąķi abū ḥęnīfę-ke bir aġir bąhā-lïġ tonluķ ïḍa bèrdi; taki èllig miñg yąrmaķnï tąķi bir ķul, tąķi bir ķąravąš, tąķi 4 bir mīṣrī dĄrĀzgÖš ïḍa bèrdi erse, abū ḥęnīfę ķąbūl ķilma-di aydï:"męn šĄrī'Ąt sözini ḫąlīfą-ġa aydïm 5 erse, dïn üčün aydïm; dünyē üčün aymadïm." tèdi. ol kęltürgen kiši nečе-me dąrḫwāst ķildi erse, hēč 6 ne'ęrse ķąbūl ķilma-di.

bir kim erse, 'ąbdu'llą́hi'bnü'l-mübērek-din su'āl ķildi kįm:" küveč-niñg aġzi acilmis erdi. 7 ičinde et birle šÖrba, ķayna-yur erdi kim, bir čipčuķ küveč ičinge tüšti tąķi öldi. bu küveč ičinde- 8 ki tą'ām murdār bolur mu ya yoķ mu? " [tèp][49] su'āl ķildi erse, 'ąbdu'llą́hi'bnü'l-mübęrek aydi, rąḥmątu'llą́hi 'ąlayhi: " bu męs'ęlę-niñg jąwābïnï 9 męn bilme-z męn. barayïn, uluġ 'ulamā-lar-dïn su'āl ķilayïn." tèdi tąķi kęwfę-niñg uluġlarïnġa su'āl ķildi. hēč jąwāb 10 aytu bilme-di-ler erse, bąrdi abū ḥęnīfę, rąḥmątu'llą́hi 'ąlayhi ḫidmątïnġa tąķi bu męs'ęlę-ni su'āl ķildi erse,

[p.193,11 -p.194,8]

abū ḥenīfe , raḥmatu'llāḥi 11 ʿalayḥi aydī:" ol kūveč-niñg šōrba-sī ḥarām turur. wA līkin, ol kūveč-niñg ičinde-ki et ḥōkmi ol turur kim: ' egęr, ol 12 čipčuk tüšmiš-te küfeč ķayna-yur ḥālda bolsa, taķi ol čipčuk küfeč ičinde ķayna-sa,et taķi ḥarām 13 turur;yèmeķ rAwĀ bolma-s.wA egęr küveč ķayna-yur ḥālda bolma-sa,et ḥarām bolma-ġay wA lākin, ol et-ni üč ķata yuvmaķ 14 kęrek bolġay. andīn soñg yèmek rAwĀ bolġay.nAjīs šōrba tègen[50] üčün.' "

abū yūsuf raḥmatu'llāḥi ʿalayḥi, abū ḥenīfe-ke 15 öküš zAmān mUlāzImAt ķildī. abū ḥenīfe-niñg ʿilmini ḥāṣil ķildī." èmdi, öd èvümde olturayīn, ʿibādat birle 16 maš̆gūl bolayīn." tèdi. taķī abū ḥenīfe raḥmatu'llāḥi ʿalayḥi ḥīdmatīnġa kelme-z boldī erse, abū ḥenīfe , raḥmatu'llāḥi ʿalayḥi taķi 17 bildi kim: " abū yūsuf iʿtiķādī ol turur kim: ' męn yętiz ʿālim boldum; abū ḥenīfe-ke iḥtiyĀjIm ķalma-dī.' tèp kęlme-d (p.194) 1 bolġay." tèdi taķi bir kim erse-ke aydī: " barġīl, abū yūsuf-ķa su'āl ķilġil kim:' bir kim erse boyaǧčī-ġa böz bèrdi, boya-maķ 2 üčün. bir ķač AyyĀm-dIn soñg, böd idi-si kęldi; boyaǧčī-dīn su'āl ķildī kim: " bözümni boya-ma-dīñgmu ? " tèp. 3 boyaǧčī aytur: " sęn mAñgA böz bèrmišiñg yoķ." tèp tandī erse,böz idi-si-niñg tanuķi yoķ. bolma-sa, dAʿwĀ 4 ķilmaķni ķoydī, taķī ol boyaǧčī-ķa aydī kim: " sęn, köd kōre męnim bözümni tandīñg.āḥirat-ta Ḥaķ Taʿālā-niñg ḥażratında 5 sęndin dAʿwĀ ķilġaymęn." tèdi taķi kètti. yana bir kač AyyĀm-dIn soñg boyaǧčī pisīmān yèdi taķi ol bōz idi-sini 6 ünde-di taķī aydī kim: " męn yaman ķildīm; tandīm. uš, bözüñgni boya-dīm." tèp bōz idisi-niñg ileginde bözini 7 ķoydī." /andīn soñgra /aydī.'bu böz idisinge bözini boya-maķ UjrA-sI wĀjib bolur mu ya taķī yoķ mu ?' tèp su'āl ķilġil. 8 egęr, abū yūsuf aysa kim: ' böd boya-maķ UjrA-sI wĀjib

[p.194,9 -p.195,5]

bolur.' tėse,'ḫAṭĀ aydiñgiz.' tėgil. wA egęr ' wĀjịb bolma-z.' tėse, 9 hAm tąḳi ' ḫAṭĀ aydiñgiz. ' tėgil." tėdi erse tąḳi ol kịm erse,abū yūsụf ḫịdmatịnġa bąrdī;tąḳi abū ḫęnĪfę aymĪš tėg su'āl 10 ḳildi erse, abū yūsụf jąwāb aydī:" wĀjịb bolur." tėp. ol kịši aydī:"ḫAṭĀ tụrur." tėdi. yąna aydī:"wĀjịb bolma-z." tėdi 11 erse, ol kịši aydī kịm: " bu tąḳi ḫAṭĀ tụrur." tėdi erse, abū yūsụf mŲṭAḥAẏẏịr boldī. turdī;tąḳi ol kịši birle abū ḫęnĪfę,ḫịdmatịnġa 12 bąrdī. tąḳi anĪñg suwālīnī abū ḫęnĪfę ḳatịnda tąḳrĪr ḳildī. tąḳi öz jąwābīnī hAm tąḳrĪr ḳildī erse, abū ḫęnĪfę aydī: " bu su'āl-ḳa 13 jąwāb aymaḳ ingen mŲškịl tụrur. munga öñgin türlü jąwāb aymaḳ kęrek." tėdi erse, abū yūsụf aydī: " bizke bAyĀn 14 ḳilĪñg,fĀyịdA bolsun" tėdi. abū ḫęnĪfę aydī, rąḥmątụ'llą́hị ʿąląyhị: " bu męs'ęlę-nĪñg jąwābī ol tụrur kim: ' egęr, boyaǧčī bözni 15 boya-mīš-dīn soñg tąndī erse, UjrA wĀjịb bolur.wA egęr bözni boya-ma-dīn burun tandī;andīn soñg bözni 16 boya-dī erse,UjrA wĀjịb bolma-s.' " tėdi erse, abū yūsụf mundīn soñg hĕč mŲlĀzịmAt-nI ḳoḍma-dī. abū ḫęnĪfę aydī,rąḥmątụ'llą́hị ʿąląyhị: " Ḥąḳ Tą'ālā-nĪñg ʿịlmi dąryā tụrur. kịm erse Ḥąḳ Tą'ālā-nĪñg ʿịlmi-ni tĄmĀm ḳilu bilme-s. kimnūñg kim i'tịḳādi (p.195) 1 ol bolsa kim: ' męn tĄmĀm ʿālịm boldum. hĕč bilmę-genim kalma-dī.' tėse, ol kim erse öz nęfsinge yĮġla-sun." tėdi erse 2 abū yūsụf ol i'tịḳādīnī özin-din kėterdi tąḳi ḳąbūl ḳildī burunḳi tėg ḫidmat ḳilu bąšla-dī.

abū ḫęnĪfę 3 rąḥmątụ'llą́hị ʿąląyhị-nĪñg ḫịdmatịnġa bir kim erse kęldi tąḳi aydī: " ya imāmą'l-mŲslịmĪn, męn on mĪñg yąrmaḳ bir kim erse ḳatịnda AmĀnĄt 4 ḳoydum. ol kiši-ni bąrča ḫąlḳ 'AmĪn' tėdi-ler erse,męn tąḳi AmĪn saḳịndīm; tąḳi tąnuḳsuz ḳoydum. ėmdi tandī;tąḳi 5 męnim tąnuḳum yoḳ. nė ḳilayịn bilme-z męn.mŲṭAḥAẏẏịr bolup tụrur męn. bir ḫĪlA bolǧaymu

[p.195,6 -p.196,2]

kim ḳilsa-ñgiz taḳï ol mẹnim ḥaḳḳïm 6 mAñgA tẹgse." öküš zārï-lïḳ ḳildï erse, abū ḥẹnïfẹ , raḥmạtu'llạ́hi ʿạlạyhi aydï: " sẹn bạrġïl. mẹn bir ḥïlA ḳïlġaymẹn. bolġay kim 7 ol ḥaḳḳïñ sAñgA tẹggey." tẹdi erse, ol kim erse šāg bolup čïḳtï. bir ḳạč kündin soñ, abū ḥẹnïfẹ raḥmạtu'llạ́hi ʿạlạyhi 8 ol ḥïyānạt ḳïlġan kiši-ni ünde-di; taḳï añga aydï kim: " bir kün ḫalïfa mAñgA aydï: ' ya imāmạ'l-mUslïmïn, ḳạtïmda bẹytẹ'l-māl taḳï 9 yẹtïm-ler mālï öküš yïġïldï. egẹr bir Amïn kiši bolsa, añgar tẹslïm ḳilsa-ḳ. ol bizim ḳạtïmïzda bolsa.' tẹp aydï erse, 10 mẹn kiši-lerke su'āl ḳïldïm kịm: ' bu ẹlde ḫwājạ-larda Amïn kim tụrur ? ' tẹp. sizni aydï-lar. ẹmdi siz ḳabūl ḳïlur mu 11 siz? " tẹdi erse, ol aydï kim: " ingen, ḳabūl ḳïlur miz." tẹdi taḳï čïḳtï. andïn soñ, abū ḥẹnïfẹ raḥmạtu'llạ́hi ʿạlạyhi, ol yạrmaḳ 12 ẹdc-singe aydï kim: " ẹmdi bạrġïl. taḳï ol kiši-din yạrmaḳïñgnï tile-gil. taḳï bẹrme-se: ' mẹn sẹni ḳāžï-ḳa ẹletür mẹn taḳï 13 sAñgA ant bẹrür mẹn .' tẹp ayġïl." ḳạčan kim bu yạrmaḳ idisi bạrïp andïn yạrmaḳïnï tile-di erse, ol kiši bu alġu-luġnï 14 ẹfke kigürdi taḳï aġïrla-dï. taḳï on miñ yạrmaḳïnï sạnduḳ-dïn čïḳarïp tẹslïm ḳildï taḳï aydï kim:" siziñ 15 kẹrẹmüñgüzdin dạrḫwāst ol tụrur kim, mẹnim tanġanïm-nï kiši-ke ayma-sa-ñgiz." tẹdi erse, ol taḳï ḳabūl ḳïldï taḳï čïḳtï 16 aldï; sẹfnüp čïḳtï. taḳï abū ḥẹnïfẹ ḥïdmạtïnġa kẹldï; abū ḥẹnïfẹ-ke ḫAbAr bẹrdï. taḳï bir ḳạč kündin soñ, ol tanġan 17 kiši abū ḥẹnïfẹ-ke kẹldi taḳï aydï: " ya imāmạ'l-mUslïmïn, ḫalïfạ-ḳa mẹndin ḫAbAr bẹrdiñgiz mü ? " tẹdi erse, abū ḥẹnïfẹ aydï:(p.196) 1 " bizim mạḳṣūdụmïz ḫalïfạ-ḳa ḫAbAr bẹrmek erme-s erdi. mạḳṣūdụmïz öñgin ne'ẹrse erdi. ol ḥāṣïl boldï." tẹdi erse 2 ol kiši taḳï ḫAjïl bolup čïḳtï.

ḫalïfạ abū jẹ'fẹr, abū ḥẹnïfẹ-ni bạġdādḳa ünde-di. taḳï abū ḥẹnïfạ-

[p.196,3 -p.196,17]

ğa aydi:" ya imāmə'l-mUslimīn, 3 köñglüm andəğ tile-r kim, siz bəğdād šəhrinde qāzī bolsa-ñgiz. jümlə šəhirlerde-ki qāzī-lar sizing farmānīñgizda bolsa. 4 kim-ni tile-se-ñgiz qāzī qilsa-ñgiz. taqi kəreksiz kiši-lerni mə'zūl qilsa-ñgiz." tədi erse, abū hənīfə aydi, rəhmətu'llāhi 'əlayhi: 5 " mən qāzī-lik-ğa lāyiq erme-z mən." tədi erse, həlīfə aydi kim: " niše lāyiq erme-z sən ? " abū hənīfə aydi: " egər bu sözüm 6 rāst bolsa, haqīqat lāyiq erme-z mən. wə egər, bu sözüm yalğan bolsa, yalğan kiši qāzī-lik-ğa yara-ma-z." tədi 7 erse, həlīfə-ning ğəzəbi kəldi. taqi aydi: " wə'llah egər sən qāzī-lik-ni qabūl qilma-sa-ñg səni zindān-ğa qətğaymən. taqi 8 öküš 'əzāb wə 'uqūbət-lar qilğaymən."tədi erse, abū hənīfə aydi: " ne kərek erse qilğil. mən qāzī-likni qabūl 9 qilma-z mən." tədi erse, həlīfə buyurdi. abū hənīfə-ni zindān-qa kəmišti-ler. bir qač Ayyām zindān-da yatti. yəna həlīfə kiši 10 idə bərdi kim: " sözümni qabūl qilur mu sən? egər sözümni qabūl qilsa-ñg səni ağirla-ğaymən.hörmət wə 'izzət 11 qilip qətimda həš-lardin qilğaymən. wə egər sözümni qabūl qilma-sa-ñg 'əzāb wə 'uqūbətni ziyādə qilğaymən." təp 12 idə bərdi erse, qatūl qilmadi. həlīfə buyurdi kim: " hər kün zindān-din čiqarīng taqi həlāyiq közinde on yiğač urung." 13 təp farmān-la-di erse, hər kün abū hənīfə-ni zindān-din čiqarip on yiğač urur erdiler; anča-qa təgi kim yüz taqi 14 on yiğač boldi erse, anda abū hənīfə rəhmətu'llāhi 'əlayhi aydi kim: " ya Rəbbī, munlarning šərrini məndin kətergil." tədi 15 erse, həlīfə-ğa aydi-lar: " bu uluğ kiši erdi. munča 'əzāb wə 'uqūbət kilduk həč qabūl qilma-z. nəteg qilalīng ? " tədi- 16 ler erse, həlīfə aydi: " anī idma-z mən. ant yāz qilip turur mən . barīng, āgu bəring. hələk bolsun" tədi erse, bardi-lar. 17 taqi šarbət bərdi-ler erse bildi; ičme-di. küčün ičürdi-ler. ahwāli qatiğ boldi. zār u zār yiğla-yu

[p.197,1 -p.197,14]

Ḥaḳ Taʿālā-ḳa mUnAjAt(p.197) 1 ḳilu jān bèrdi. innā ʾilláhi wạ innā ilạyhi rāji‘ūn. ḳačan kim bạġdād ḫalḳi bu aḥwālni ešitti-ler erse, jūmlẹ ḥalāyiḳ yiġla-šti- 2 lar, ḳaḍġurdi-lar. ḳamūġ-lari ḤAstA wA bęzmen boldi-lar. ol zīndān-din čiḳardi-lar tạḳi yuvdi-lar erse, ibnü's-seṃmēk 3 aytur: " mẹn ḥāżịr erdim. alnïnda bir ḫạṭ pAydĀ boldi,Ḥaḳ Taʿālā ḳudrati birle. tạḳi sạġ èlgi üze, tạḳi sol èlgi üze, tạḳi 4 köksi üze ḫạṭ pAydĀ boldi.ālni üze pAydĀ bolġan ḫạṭ bu erdi: " ḳawluhụ Taʿālā: ' ya ayyuhā'n-nafsu'l-mutmaʾinnaṭi arjiʿi'ā 5 ilā rabbiḳa rāżiyaṭam marżiyyaṭan. fā'dḫuli fī ʿibādī wạ'dḫulī jannaṭī. ' " [51] mẹʿnī -si ol bolur kim: " ay Ḥaḳ Taʿālā-nïṅg 6 farmānïṅga boyun sunġan nẹfs, ḳayiṭġil Rębbüṅg-nüṅg sạwābi tapa. Ḥaḳ Taʿālā-din ḫošnūd bolġan ḥālda taḳi ḥażrạtinda 7 ḳayiṭmiš ḥālda. ay nẹfs,kirgil mẹnim ḫāṣ ḳul-larïm birle učtmāḥïm-ḳa." tèp ālnïnda biṭilmiš erdi. yạna sạġ 8 ḳolïnda biṭilmiš erdi: " ḳawluhụ Taʿālā:' udḫulū'l-jannaṭa bimā kuntum taʿmalūna.' " [52] mẹʿnī-si ol bolur kim: " kiriṅg učtmāḥ-ḳa, 9 ol ɑAbAb birle kim dünyē-de edgü ʿẹmẹl-ler ḳilur erdiṅgiz." yạna sol kolïnda biṭilmiš erdi: " ḳawluhụ Taʿālā:' innā lā nużīʿu 10 ajra man aḥsana ʿamalan.' "[53] mẹʿnī-si ol bolur kim: " biz żĀyiʿ ḳilma-ḍ miz ol kiši-niṅg sạwābïnï kịm edgü ḳildi ʿẹmẹl-din" 11 yạna köksi üze biṭilmiš erdi: " ḳawluhụ Taʿālā:' yubašširuhum rabbuhum bi-raḥmaṭim minhu wa riżwānin.'" [54] mẹʿnī-si ol bolur kim: 12 " biššĀrAt bèrür sizlerke Rębbüngüz raḥmạt birle, öz ḥażrạti-din tạḳi ḫošnūdluḳ birle."

ismāʿīl atlïg kim erse 13 aytur: " tüšüm-de mÖḥẹmmẹdi'bnü ḥẹsẹn-ni kördüm tạḳi aydïm: ' ya mÖḥẹmmẹdi'bnü ḥẹsẹn, Ḥaḳ Taʿālā seniṅg birle ne muʿāmiḷạt ḳildi ? ' tèp 14 aydïm erse, ol aydi kim: ' Ḥaḳ Taʿālā mèni yarlïḳa-dï tạḳi aydi kim: " ay mÖḥẹmmẹdi'bnü ḥẹsẹn, mẹn sèni ʿAẓāb wA‘uḳūbạt

[p.197,15 -p.198,2]

ḳilmaḳ 15 tile-se erdim, seniñg iči̇ñde bu ʿilm-ni ḳoḍma-ġay erdim ." tèdi.\ andïn / , mẹn aydïm: " ya mẽḥemmẹḍi'bnü ḥeseṇ,abū yūsuf maḳāmï ḳayu 16 yẹrde tụrur ? ' tẹp su'āl ḳildïm erse, mẽḥemmẹḍi'bnụ ḥeseṇ aydï: 'mẹnim maḳāmum taḳi abū yūsuf maḳāmi?.. mẹndin üstün, yẹrdin 17 kök miḳdārïnča tAfāwụt bar.' tèdi.yạna mẹn su'āl ḳildïm:'ya mẽḥemmẹḍi'bnü ḥeseṇ, abū ḥeṇïfe, maḳāmï ḳayu yẹrde tụrur ? ' tẹp aydïm erse (p.198) 1 mẽḥemmẹḍi' bnụ ḥeseṇ aydï:' hAyhāt.hAyhāt. abū ḥeṇïfe, maḳāmï ạlā ʿilliyyiṇ-de tụrur.' tẹp aydï.

abū ḥeṇïfe, raḥmatụ'llạhi ʿalạyhi 2 yẹtmiš ẹkki yašïnda āhïrạt-ḳa naḳl ḳildï. evïnde bir Muṣḥaf-dïn öñgin ne'ẹrse kịtēb yoḳ erdi.

TRANSLATION

[p.156,13 -p.198,2]

[p.156,13 -p.157,7]

13 The Fifth Section concerns[55] the explanation of the virtues of Fātima, m.G.a.h. 14 Imāmi Abū'l-ʿalā'i Awsī, m.G.m.u.h., had quoted this hadith[56] in his book named Nisābu'l-Aḥbār. 15 This is that hadith: kāla rasūlu'llāhi ṣallā'llāhu ʿalayhi wa sallam: fāṭimatu sayyidatu nisā'i ahli'l-jannati.[57] The meaning of this hadīth is that 16 The Messenger of God, p.b.u.h., deigns to give the (following) message:"Fātima is the greatest one and the mistress of the ladies who are in the Heavens," he said.

17 ʿĀ'iša, m.G.u.h. (narrates): "One day at the time when we, the women of The Messenger, were all gathered (p.157) 1 in the presence of The Messenger that Fātima, m.G.a.h., came, and the manner of Fātima's walking was similar to The Messenger's walking, p.b.u.h. 2 When Fātima, m.G.a.h., came, The Messenger, p.b.u.h., said: 3 'You are welcome my daughter, Fātima, come here (and) sit beside me,' and, accordingly, Fātima sat beside The Messenger, p.b.u.h. 4 When she sat beside The Messenger, p.b.u.h., The Messenger, p.b.u.h., said something into the ear of 5 Fātima. As he did this, Fātima, m.G.a.h., started to cry. 6 Seeing the suffering of Fātima, The Messenger, p.b.u.h., again said something secret(ly) into her ear, and Fātima calmed down (and) then smiled. 7 We all were surprised, thinking:

[p.157,s -p.158,1]

'This Fātima first cried and then smiled.' When The Messenger rose,
8 we remained alone (and under no obligation of formality) and asked
Fātima the following: 'Oh Fātima, what kind of word was the word that
The Messenger, p.b.u.h., spoke to you 9 so that you cried; secondly,
what kind of word did he say to you that you smiled?' As we said
this, Fātima spoke: 'It is the secret of The Messenger, p.b.u.h. 10
I will not reveal it,' she said." When The Messenger, p.b.u.h.,
passed away, Ā'iša, m.G.a.h., 11 said: "Oh Fātima, for the sake of
God's protection which I promise you, you should tell me about the
words that The Messenger had spoken to you." 12 As I said this,
Fātima, m.G.a.h., said that it was all right if she told me now.
"The word(s) that The Messenger, p.b.u.h., had told me first were:
13 'Oh Fātima, Gabriel, p.b.u.h., used to present The Qoran once a
year, but this year Gabriel, p.b.u.h., presented The Qoran two times
14 I therefore feel that my death might already have approached.
(Thus is my advice to you that): Thou shalt under all circumstances
fear God 15 and endure (the suffering) for what a good saviour I am,
for you, to lead you to Heaven.' When he said this, I cried. He saw 16
that I had been suffering. He then spoke to me for the second time:
'Oh Fātima, wouldn't you accept it, if you became the greatest 17
of the ladies who are in the Heaven and (if you became) the mistress
of all the faithful ladies?' He said (not only this) 'You will also
be the first one in my family who will meet me (in the Heaven).'
(p.158) 1 When he said this my heart filled with joy and (there-
fore) I smiled," she said.

[p.158,2 -p.158,12]

A disciple of (The Prophet) named Maswara said, m.G.a.h.: "The Messenger, p.b.u.h., said: 2 'Fātima is a part of me. If someone causes my daughter Fātima to become angry, it will be the same as if he caused me to become angry.' 3 For this reason all the wives (of Muhammad) were treating Fātima well."

Ayyūbi Ansārī, m.G.a.h., quotes from The Messenger: 4 "The Messenger, p.b.u.h., said: 'When The Day of Judgment comes, āmannā wa ṣaddaknā,[58] the angels will exclaim: "Oh people of ʿArasāt,[59] close your eyes! 5 The daughter of Muhammad, The Messenger of God, is passing by." Saying this they will exclaim 'All the people of ʿArasāt will close their eyes 6 and Fātima will pass by with seventy thousand maidens of the Paradise.'"

ʿAlī, m.G.a.h., speaks: 7 "This passed in my heart all the time: 'I wish The Messenger, p.b.u.h., would give his daughter Fātima to me in marriage.' However, I used to be ashamed of saying this word 8 on the grounds that I had no earthly possession(s) at all; I was poor. Finally, having no other choice, one day I said: 9 'Oh Messenger of God, would it be possible for you to give your daughter Lady Fātima to me to be my wife?'" When I asked this, The Messenger, p.b.u.h., 10 spoke: "So be it," he said and asked the question: "Oh ʿAlī, do you have any earthly possession which you use for your expenditures?" When he asked this I said: "Oh Messenger of God, 11 I have nothing," I said. He declared to me: "The armor that I had given you during the battle so-and-so, do you still have it?" 12 When he asked this, I said: "Yes, I do." The Messenger, p.b.u.h.,

[p.158,13 -p.159,6]

spoke: "Oh ʿAlī, go (and) sell that armor." And I, accordingly, sold the armor 13 and came back and poured the money into his cap. He did not even ask me: "For how much money did you sell it?" 14 Nor did I tell him saying: "For this amount." The Messenger, p.b.u.h., rose and went into the place where Fātima was (and) asked: "Oh my daughter Fātima, 15 my wish from God was always: 'Oh Thou (my God), marry this daughter of mine, Fātima, to one of the better kind of persons.' Now, 16 you know ʿAlī, who is my uncle's son and is also good-natured, capable in every business. He wants you as his wife. 17 What do you say?" When he said this, Fātima, m.G.u.h., remained silent. Because Fātima remained silent, The Messenger of God (p.159) 1 thought: "Her silence is (due to) her agreement." He said (this) and when he left, Gabriel descended and said: "Oh Muhammad, God Almighty's order is as follows: 2 'It is necessary for you to marry Fātima to ʿAlī.' God Almighty is pleased with Fātima for ʿAlī('s sake) 3 and pleased with ʿAlī for Fātima('s sake)." As he said this, The Messenger, p.b.u.h., spoke (to his men): "Go and summon Abūbakr to me." Accordingly, 4 they went and summoned Abūbakr. The Messenger of God, p.b.u.h., gave the money to Abūbakr without counting it and said: 5 "Oh Abūbakr, be so good and buy with this money the necessary things for a house for Fātima," he said; and sent Bilāl and ʿAmmār Yāsir 6 and a few (other) people to the bazaar together with Abūbakr.

Abūbakr, m.G.a.h., sat down in a spot (near the bazaar). The others were fetching the necessary things and presenting them to

[p.159,7 -p.160,2]

Abūbakr. 7 They were buying them whenever Abūbakr agreed. They bought a skirt for seven yarmak.[60] 8 They bought a turban for four yarmak. They bought a black and thickly-woven matting to cover with, and they bought two mattresses made of Egyptian linen, 9 one of which they had stuffed with fibres of date palm and the other which they had stuffed with sheep's wool. 10 The disciples of The Messenger used to have two bedspreads all the time; one for themselves and (the other) for the guests. For this reason, 11 they had bought two mattresses. They also bought four pillows made of cured leather[61] which were stuffed with goat's hair, and they bought a curtain 12 thinking that: "Behind it the woman sits when a guest comes into the house;" and they bought a mortar, and a quern; 13 and they bought a pestle made of copper in order to crush the grain. They bought beautiful perfume that she would put on herself; 14 and they bought a leather container, a wooden bowl; and they bought a low table and two earthen bowls; and they bought a bag made of cured leather. 15 When they fetched these numerous things into the presence of The Messenger, 16 The Messenger, p.b.u.h., looked at them and prayed for abundance. And all the disciples were gathered together. He took ʿAlī's hand and went to where Fātima was; 17 and had ʿAlī sit beside Fātima, then said: "Oh The Existing One, Oh God, these two are dearer to me than all the other people, Mayest Thou love both of them also, (p.160) 1 and give abundance to their posterity; and protect both of them and their own posterity from Satan." 2 Saying this he prayed and when he requested a bowl of water they gave it (to him). He prayed over

[p.160,^{3} -p.160,^{14}]

(the bowl) 3 and sprinkled that water upon Fātima.

(Later), after (the marriage) ʿAlī asked: "Oh Messenger of God, whom do you like better, me or Fātima?" 4 When he said this, The Messenger, p.b.u.h., spoke: "Oh ʿAlī, Fātima is more beloved of me than you; 5 but, you are dearer to me than Fātima," he said. The next day the maidens and women of the Kurayš tribe came to where Fātima was in order to congratulate her and they said: "Oh Fātima, you are supposed to be The Messenger's daughter. ʿAlī has brought very few things to you," 6 they said. When they did so, Fātima answered: "To the person who knows that the coming of death is certain 7 these things are many," she said. These women could say nothing. After that three days had passed when 8 The Messenger, p.b.u.h., entered the place where Fātima was. He saw that she was alone, no one else was there. The Messenger, p.b.u.h., asked: 9 "Oh Fātima, how did you find your spouse ʿAlī?" As he asked this, Fātima, m.G.a.h., said: "Oh Messenger of God, he is good-natured, 10 (spends) much (time) in prayer, (and) soft-tongued as you had told (me). However, the women folk of Kurayš came to me and said to me: 'Oh Fātima, 11 so many sons of the great disciples of The Messenger (and) wealthy people desired you,' and they were thinking: 'Would it be possible to The Messenger's, p.b.u.h., daughter 12 to come to us and thus (with her) the luck of The Messenger?' Saying this, they were waiting hopefully. '(Instead) The Messenger gave you 13 to a poor person,' so saying they found fault with me." As she said this, The Messenger spoke: "Oh Fātima, God, the Most Generous, looked at his slaves 14

[p.160,15 -p.161,3]

and selected me among all of them. He looked again and selected your partner ʿAlī; and looked again and selected your mother Hadīja 15 and you; and He made both of you the greatest of all women," he said.

One day The Messenger, p.b.u.h., requested Maymūna: 16 "Oh Maymūna, go and call Fātima," he said. And Maymūna went off. She saw that Fātima, m.G.a.h., had become tired 17 of turning the quern and had fallen to sleep, but the quern rotated all by itself by the power of God, the All-Generous and Almighty. (p.161) 1 When Maymūna saw this situation she was amazed and said to The Messenger: "Oh Messenger of God, Fātima became tired of turning the quern and 2 had fallen asleep, but the quern rotated by itself." When she said this, The Messenger, p.b.u.h., said: "God, All-Generous and Almighty, pitied her weakness. He said 3 and He ordered the quern as follows: 'Rotate by yourself.'"

When The Messenger came back from the battle 4 after having raided the infidels and made them captive, Fātima, m.G.a.h., said: "Oh Messenger of God, I am becoming extremely fatigued. 5 Is it possible to you to give me a servant from (among) these women?" she said. When she said this, The Messenger, p.b.u.h., spoke: "Let it be so!" he said; 6 and took the hand of a slave and brought her to Fātima and said: "Oh Fātima, let this slave be yours. However, don't beat her.7 She has become a Muslim. I kept seeing her on the way; she was praying; and Gabriel, p.b.u.h., had said to me: 8 'Oh Messenger of God, don't beat any slave or servant who prays,'" so he said and Fātima accepted this and said: "Oh Messenger of God, I myself will do

[p.161,^{9} -p.162,^{5}]

the business of housekeeping 9 one day, and I will make her do it the other day; I will not make her suffer too much," she said.

One day, 10 an Arab of the tribe Banū Salīm came into the presence of The Messenger, p.b.u.h. He had put a marten up his sleeve and said: 11 "Oh Muhammad, if this marten begins to speak and becomes a witness that you are a prophet, I will also believe in Islam," he said, 12 and threw the marten in front of The Messenger. When he did this, the marten began to run away. After The Messenger said: 13 "Oh marten, come to me," the marten came towards him and stood in front of him. The Messenger, p.b.u.h., spoke: "Oh 14 marten, say who am I?" When he asked this, this marten began to talk by the power of God All-Generous and Almighty, with eloquent speech 15 and said: "You are Muhammad, you are a true prophet. You certainly came with the true faith." When he said this, The Messenger 16 p.b.u.h., asked: "Oh marten, to whom are you pledging yourself as a slave?" he said. This animal answered: "I am behaving as a slave to that God Who 17 created mankind and made Abraham a friend of His and selected you from among all the beings." When he said this, the Arab (p.162) 1 raised his finger and said: "ašhadu an-lāilāha illāllah wa ašhadu anna muhammadan ʿabduhu wa rasūluhu."[62] 2 When he said this, The Messenger, p.b.u.h., spoke to a disciple: "Teach a sūra[63] of The Qoran to this Arab." 3 Accordingly, they taught it to him. After that, The Messenger, p.b.u.h., asked: "Oh Arab, do you have anything earthly?" Upon this question, 4 he said: "Oh Messenger of God, the Banū Salīm tribe consists of four thousand souls. 5 There is no one

[p.162,6 -p.163,1]

poorer than I am among these four thousand people." Having said this, The Messenger, p.b.u.h., said to his friends: "Oh my friends, whoever gives a camel to this Arab 6 I vouch that he will get one of the camels of Paradise," he said. ʿAbdu'r-rahmāni'bnu ʿAwf, m.G.a.h., 7 declared: "Oh Messenger of God, let me give one to this Arab." When he said this, The Messenger, p.b.u.h., asked: "Oh ʿAbdu'r-rahmān, 8 do you want me to describe what kind of camels are the camels of Paradise?" When he said this, ʿAbdu'r-rahmān answered: "Oh Messenger of God, 9 be so good to describe them," he said. The Messenger, p.b.u.h., spoke: "Oh ʿAbdu'r-rahmān, you should know and be informed that God All-Generous 10 has created with His own might the camels of Paradise out of red gold.[64] And He created their legs out of amber. 11 And He created their hair out of saffron. And He created their (two) eyes of red ruby. And He created their neck 12 out of green beryl. And He created their two humps out of camphor. And He created 13 their tails with strung pearls. And He made their nose-twitches of strung pearls. And on them 14 there is a white saddle (with a tent) made of pearls, the inside of which can be seen from the outside. And each has two wings. If you wish it, they walk on the ground; if you wish it, 15 they fly in the air." After that he asked: "Oh my friends, whoever among you gives a turban to this Arab, let me guarantee that 16 God Almighty will put the crown of Paradise upon the head of that person." As he said this, ʿAlī, m.G.a.h., took 17 his turban off his head and put it on that Arab. Again, The Messenger, p.b.u.h., spoke: "Oh my friends, (p.163) 1 let me

[p.163,2 -p.163,12]

guarantee that God All-Generous and Almighty will give the food of piety to that person who gives provisions (for a journey) to this Arab." When he said this, Salmāni Fārsī asked: 2 "Oh Messenger of God, what is 'the food of piety'?" When he asked, The Messenger, p.b.u.h., answered: "'The food of piety' is (the following): 3 If a person leaves this world with faith in his last moment, and if this person is with me in the same place, on The Day of Judgment and on the 'Arasāt,[65] this is the 'food of piety'," he said.

4 Salmāni Fārsī narrates: "I had no earthly possession there where I live. Nevertheless, I accepted it so that the prayer of The Messenger, p.b.u.h., would be bestowed upon me; 5 and I went there where Fātima is, and I said: 'I agreed to give provisions (for the journey) to this Arab,' I said, and 6 I (briefly) told the whole story. When I told this, Fātima spoke: 'I do not have anything either, but how could I deprive you of this. Go and take this 7 veil of mine. There is among our neighbors a Jew named Šam'ūn. Pawn it to him and give as security to him and take four stone[66] of barley from him. 8 Then come to me and I will grind it and bake bread (with it),' she said." And when Salmāni Fārsī did so, 9 Šam'ūn, the Jew, took this veil in his hand and looked at it, and started to cry. He said: "If this religion of Muhammad had not been righteous 10 his daughter would not have treated another poor person well by giving her own veil as a pawn, while she was poor and had nothing. 11 The righteousness of Muhammad's religion has become evident to me," he said. And he raised his finger and said: 12 "ašhaḍu an lāilāha

[p.163,13 -p.164,7]

illāllāh wa ašhadu anna muhammadan ʿabduhu wa rasūluhu."[67] When Fātima, m.G.a.h., 13 ground that barley with her own hand(s), and baked bread with her own hand(s) and gave all of it to Salmāni Fārsī, 14 although Salmāni Fārsī had said: "Oh Fātima, take two (loaves) of these (loaves of) bread to Hasan and Husayin," she did not take (them) 15 and said: "We did this for the sake of God. Now, if we take some of them, in order to give to our children, it will not be appropriate," 16 she said. After this, The Messenger, p.b.u.h., made that Arab ride that camel, and provided him with food and sent him (back) to his own country.

17 When this Arab arrived at the Banū Salīm tribe, all the Arabs came to him (to his place) and (p.164) 1 asked: "You have been at Muhammad's. With what (kind of) news have you returned?" Accordingly, he narrated the case of the marten and (also) how well the disciples had treated him. 2 He explained everything to them and added: "I went naked (but) 3 I returned clothed; I went (there) turbanless, (but) I came back turbaned; I went on foot, (but) I came back with a camel; 4 I went with enmity, (but) I came back as a friend; I went (there) as an infidel, (but) I came back as a believer," he said. 5 And, he raised his finger and said: "ašhadu anlāilāha illāllāh wa ašhadu anna muhammadan ʿabduhu wa rasūluhu."[68] As he told this, 6 God Almighty threw the love of faith into the hearts of all of them and all of them became Muslims.

Jābiri'bnu ʿAbdu'llāh al-Ansārī, m.G.a.h., 7 said: "One day, The Messenger, p.b.u.h., went to Fātima's house. He saw that Fātima

[p.164,3 -p.165,1]

had put on a rough matting which she had woven from camel hair, 8 and she was grinding grain. When The Messenger, p.b.u.h., saw her in this condition he said: 9 'Oh my daughter Fātima, endure the bitterness and hardship of the world so you will become blessed with the eternal prosperity in the Heaven. (This prosperity) will be 10 as abundant as the suffering, the suffering--no matter how much it may be--in this world, while you continue to pray and bear the fear of God. There is no peace without suffering,' 11 he said and (he added): 'This world is the dungeon for those who are believers, and there cannot be (achieved) peace (rest) in a dungeon by seeking rest while you are there. 12 However, the paradise of the infidels is this world. There is peace for them here, but there is also torture for them in the other world.'

13 The suffering of Fātima was not in vain at all, neither in this world nor in the other world. From that day on (and) up to this day the Arabs sit in front of Fātima's house, 14 putting a quern in front of themselves and they say: "This is the quern of Fātima." The pilgrims 15 visit them and give earthly things to those who preserve it (as a relic). There is no end to the generosity and kindness (compassion) of God Almighty in the other world.

16 Ibni ʿAbbās says, m.G.a.h.; "The Messenger, p.b.u.h., said: 'It happened while I was strolling in the Heavens on the Night of Ascension 17 and I saw a tall mansion so beautiful that no one can describe it. (p.165) 1 I asked: 'Whose mansion is this?' I said. 'It belongs to Lady Mary, the daughter of ʿImrān and mother of Jesus,'

[p.165,2 -p.165,14]

they said. 2 I saw another mansion beside it, (also) very beautiful and tall. I asked: 'Whose mansion is this?' 3 They answered: 'It is Lady Asiya's mansion, m.G.a.h., who had become a believer at the side of The Messenger Moses, p.b.u.h., 4 and who had concealed that she had been converted from the religion of the Pharaoh, and she had not sought Pharaoh's approaching her. One day, suddenly, the word 'bi'smi'llah'[69] came out of her mouth. 5 Upon (hearing) this the Pharaoh asked: 'Oh Asiya, whose name did you pronounce?' he said. She did not conceal it and said: 6 'I pronounced the name of God who had created the earth and sky.' As she said this, Pharaoh became angry and said: 'Everybody recognizes me as god 7 and worships me; you are supposedly my wife, but you do not call me a god. Take back this word of yours! 8 Otherwise I will torture and punish you badly.' Lady Asiya, m.G.a.h., said: 'Do to me whatever you want. 9 I will not renounce the religion of Moses, The Messenger.' As she said this, Pharaoh, curse be upon him, issued an order. They stuck[70] four iron pegs into the ground 10 and undressed Lady Asiya, m.G.a.h. They tied (both) her hands and (both) her feet to those pegs, 11 and, putting burning coal[71] on a tray, they pressed them against her chest and her abdomen, and tortured her with fire. 12 That woman (the feeble one) was saying: 'Oh the One who exists, oh God, build a house for me in your proximity in the Heaven! 13 And save me from the torture of this Pharaoh, and save me, this poor feeble one, from the evil of these cruel!' 14 Saying this, she gave up her life while praying. God Almighty proclaimed, regarding her in the Glorious Words: 'kawluhu

[p.165,15 -p.166,12]

taʿālā : wa ẓaraba'llāhu 15 masalal illaziyna āmanu amraʾata firʿawna, iz kālat rabbi'bniliy ʿindaka baytan fī'l-jannatī; 16 wa najjiniy min firʿawna ʿamalihi, wa najjiniy mina 'l-ḳawmi az-zālimīna.'[72]
Again The Messenger, p.b.u.h., says: 'In the Night of the Ascension 17 I saw another mansion, an extremely beautiful and graceful one, beside the mansion of Lady Asiya. I asked whose mansion this was. (p.166) 1 They answered me: 'This is the mansion of your wife, Huwaylad's daughter Lady Hadīja,' they said. 2 Again I saw another mansion beside this. It was beautiful and tall. When I asked (saying): 'Whose mansion is this?' 3 they answered: 'This is the mansion of your daughter, Lady Fātima,' they said. 4

One day The Messenger, p.b.u.h., said to Fātima, m.G.a.h.: "Oh my daughter Fātima, 5 when six months elapse after my death, you will meet me," he had said. Fātima, m.G.a.h., did not speak about this word to anyone. 6 On the day when six months had completed, she washed all clothes of ʿAlī, m.G.a.h., and of Hasan (and) Husayn; 7 and ground grain; baked bread; and washed the heads of Hasan (and) Husayn; and combed their hair. 8 And her eyes shed tears, drop by drop. However, she did not let anyone know about her situation. 9 ʿAlī, m.G.a.h., said: "Oh Fātima, you didn't use to do as much work as you are doing today." When he said this Fātima answered, m.G.a.h.: 10 "Let not the children be needy when, after a few days, I am not present." As she said this, 11 fear fell into the heart of ʿAlī and he became worried. He also was bewildered by the words of Fātima and he went to the mosque 12 in order to pray. Fātima, m.G.a.h., gave food to

[p.166,13 -p.167,6]

Hasan and Husayn and (then), holding the hands of both of them, 13 she brought them to the tomb of Mustafā and told them: "Wait here for a while. Don't go home." She said so, 14 and beside the pulpit of The Messenger, p.b.u.h., she performed the prescribed postures of worship twice, and again went to that place where Hasan and Husayn were. She looked (and saw) that 15 they were sitting beside the holy tomb of The Messenger. She embraced each of them and kissed them and 16 went out from the place where they were, depressed and forlorn. She turned back. There was ʿAlī's sister, Jaʿfar Tayyār's wife, 17 by the name of Asmā. She called her and said to Asmā: "You should know and have knowledge that my father Mustafā had told me as follows:

(p.167) 1 'You will meet me when a six month (period) is completed after my death,' he had said. Now, today six months have been completed and thus I feel that 2 today my death will come to me. However, I have no sickness in my body at all, neither do I have fever;[73] I have no headache either. But my father 3 had told me in this way. There will be nothing contrary to his word. Now you should wait in the house and let me go for a while into the bedroom. 4 Let me cleanse myself and then complete the acts of worshipping twice. You will call me loudly after an hour and if I do not respond, 5 then you will enter the room and look for me." As she said this, Asmā said: "Let it be so!" After that, Fātima, 6 m.G.a.h., entered the bedroom and washed herself (for ritual purpose), wrapped herself with the winding-sheet which had remained after The Messenger, p.b.u.h., and there was (also) the mantle of The Messenger, p.b.u.h. She flung

[p.167,3 -p.168,2]

it onto her shoulders and completed the acts of praying twice, then she prostrated herself (fell down and worshipped). 8 There she entrusted her life to God. After a while, Asmā came to the door of the bedroom and called: "Oh Fātima!" 9 However, there came no answer. She called again, saying: "Oh mother of Hasan and Husayn." However, there was no answer. She called again 10 saying: "Oh daughter of Mustafā!" But no answer came. Having no other means, she opened the door and entered; she looked and saw that 11 she had prostrated herself. She (Asmā) shook her and saw that she had passed into the other world. (Upon seeing this) Asmā started to cry and went out, saying to herself: "Let me tell the people." 12 She saw that Hasan and Husayn were approaching. They asked Asmā: "Is our mother at home?" they said. Asmā cried and told them nothing. 13 They entered (their) home. They looked and saw that Fātima, m.G.a.h., had been lying. They thought 14 that she was asleep. (Thinking this) they shook her. She didn't move at all. They called her. (But) she didn't answer at all. They knew that their mother had passed from this world into the other. 15 innā 'llāhi wa innā'ilayhi rāji'ūna[74] The two brothers cried together, embracing one another. 16 When this news had reached 'Alī, m.G.a.h., he fainted. He became unconscious. Then, he regained his consciousness 17 and went out of the mosque while crying. When he came together with all the disciples, Hasan and Husayn fell upon 'Alī's feet crying. (p.168) 1 (Upon this) all the disciples cried. They were crying (and) saying: "She was a remembrance to us from The Messenger, p.b.u.h.." After that 2 they washed her and put her on

[p.168,3 -p.168,13]

the stone (where the coffin stays during the funeral service). Abūbakr, m.G.a.h., said: "Oh ʿAlī, you lead us, and let us pray." When he said this, 3 ʿAlī spoke, m.G.a.h.: "It is necessary that you should lead us," he said. So saying, Abūbakr, m.G.a.h., took the leadership and all the 4 disciples prayed and they buried her at Bakī in between the last light of day and the second hour after sunset.

The Sixth Section 5 concerns the explanation of the virtues of Hasan and Husayn. Imāmi Ismāʾīl Buhārī, m.G.a.h., 6 quoted this hadith. The hadith is (as follows): rawāʾbnu ʿabbāsin raẓiyallāhu ʿanhumā ʿan rasūlillāhi sallallāhu ʿalayhi wa sallam 7 annahu kāla lilḥasaniwaʾl-ḥusayn hīna kāna yuʿawwizuhumā anna abākumā kāna yuʿawwizubihimā ismāʿīla wa isḥāk : aʿūzu 8 bi kalimātiʾllāhiʾt-tāmmati min kulli šayṭānin hāmmatin wa kulli ʿaynillāmmatin.[75] The meaning of (this) hadith[76] is: "The Prophet, 9 p.b.u.h., told Hasan and Husayn, m.G.a.t.b., when(ever) he prayed with this prayer: 10 "Hasan and Husayn, your ancestor Messenger Ibrāhīm, p.b.u.h., used to pray for his sons Ismāʿīl and Ishak with this prayer. 11 The meaning of this prayer is: 'I take refuge in God Almighty's perfect names 12 and in His books which have descended, (protections) from all the devils and poisonous creatures which cause suffering, and 13 from the eyes that cause harm.'"

Jābir says, m.G.a.h.: "We have completed a pilgrimage together with The Prophet, p.b.u.h. The Messenger, p.b.u.h., riding on his camel called Kaswā, made a speech to those who had fought in battle.

[p.169,12 -p.170,5]

went where Ummi Salama was. I looked (and saw) that Ummi Salama, m.G.a.h., was weeping. I asked: 12 'Oh mother of believers, why do you cry?' When I asked this, Ummi Salama, m.G.a.h., answered: 'Tonight, I saw in my dream, The Prophet, p.b.u.h. 13 There was dust on his holy head. There was dust on his face too. 14 I said: 'Oh Messenger of God, what happened to you?' When I asked this, he said: 'They martyred my (great) son Husayn. I was there,' 15 he said."

One day, a man asked ʿAbdu'llahi'bnu ʿOmar, m.G.a.h. (the following) question. He said: "Oh ʿAbdu'llah, do I have the responsibility for the evil 16 deed of killing a mosquito?" When he said this, Abdu'llahi'bnu ʿOmar, p.b.u.h., asked: "Oh enquiring one, from which country do you (come)?" 17 he said. Following this question, the man spoke: "I am from Kūfa," he said. ʿAbdu'llahi'bnu ʿOmar scolded him: "Oh, despicable one, you killed and made martyr of The Messenger's posterity together with so many of his friends. (p.170) 1 You don't talk about the blood of them and yet you ask about the sin of killing a mosquito." As he said this, 2 that man regretted that he had asked this question.

Huzayfa, m.G.a.h., says: "I told my mother: 'Oh my mother, let me go and 3 perform my evening prayer in the place of The Messenger and ask him: 'Oh Messenger of God, ask 4 God to bestow (salvation) for my mother and myself.'" When I said this, my mother spoke and said: "Oh my son Huzayfa, do so!" she said. 5 Consequently, I went and performed, together with The Messenger, p.b.u.h., the evening prayer. After having completed the evening prayer, The Messenger,

[p.168,14 -p.169,11]

14 In that speech he said: 'Oh people, I have placed (some)thing in your heart. 15 You shall never leave the true path if you continue to keep this thing. 16 Do you know what this thing is? It is two things. One (of them) is the pure word of God. 17 If you act according to it, namely if you do whatever these words of God order you to do, and if you refrain from doing what they prohibit you to do (p.169) 1 you shall never leave the true path. (As for) the second one: It is my family. If you keep my family as (your) friends, 2 treat them well, you shall never leave the true path. Whoever keeps them as friends, will keep me as a friend. And if you keep them as your 3 enemies, you will keep me as an enemy.'"

Usāma says, m.G.a.h.: "It happened that I had a business and came at a late (hour) 4 to the presence of The Messenger, p.b.u.h. The Messenger, p.b.u.h., came out to the door, but he came out bringing something under his mantle. 5 I submitted my wish and The Prophet, p.b.u.h., answered. After that I asked: 'Oh Messenger of God, what is this thing that 6 you are carrying?' When I said this, The Prophet, p.b.u.h., opened his mantle. I looked (and saw) that it was Hasan and Husayn. 7 After that he spoke: 'These two are my great sons. They are my daughter Fātima's sons. 8 Oh God who exists, I love these two, you (too) love these two, and anyone who loves 9 these two.' So saying, he prayed."

The lady by the name of Salmā says: "At the time when the Kūfa's people made martyrs of Hasan and Husayn 10 and the news reached Ummi Salama, she wept and 11 grieved very much. One day I

[p.170,6 -p.170,17]

p.b.u.h. 6 sat in the mosque until the next time of prayer. I also sat there. When we completed the night prayer 7 The Messenger, p.b.u.h., went out of the mosque. I went also and walked behind him. Once The Messenger, p.b.u.h., 8 looked back and asked: "Is it you Huzayfa?" he said. I answered: "Oh Messenger of God, it is I, Huzayfa" I said; and yet, before 9 I had uttered this word of mine, The Messenger, p.b.u.h., said: "Oh my God, grant this Huzayfa and his mother (salvation)," he prayed saying these (words). 10 After that, he said: "Oh, Huzayfa, tonight an angel who had not descended to the surface of Earth ever since God created him descended (from the Heaven) to me. 11 He had asked God permission saying: 'Oh God, allow me to descend 12 from The World of Heaven to the Earth, and let me be honored with the holy face of Muhammad, and let me give the good news to Muhammad.' 13 Saying this, he descended with (God's) permission and came (and) greeted me and said: 'Oh Muhammad, let the good news be yours that your 14 daughter, Lady Fātima, will be the greatest of ladies of Heaven and their mistress and leader; and Hasan (and) Husayn 15 will be the masters of Heaven's youth.' Saying this he brought good news."

One day, Gabriel, p.b.u.h., came 16 to the presence of The Messenger, p.b.u.h., having transformed himself into the shape of Duhiyyatu'l-Kalbī and (then) Hasan, Husayn, m.G.a.t.b., came and entered to The Messenger. 17 They looked (and saw) that Duhiyyatu'l-Kalbī was sitting in the presence of The Messenger, p.b.u.h. Both of them ran and grabbed onto Gabriel, p.b.u.h. shouting:

[p.170,17 -p.171,13]

"Duhiyyatu'l-Kalbî," (p.171) 1 and putting their hands into his sleeves, started to look for something. Gabriel, p.b.u.h., asked: "Oh Prophet of God, what is the thing that these boys want from me?" he said. As he said this 3 The Messenger, p.b.u.h., answered: "Oh my brother Gabriel, these boys thought that you were Duhiyyatu'l-Kalbî, and the custom of Duhiyyatu'l-Kalbî 14 was whenever he came to us, he used to bring two apples in his sleeves and to give them to the boys, one to each of them. 5 For this reason, these children are looking for something on you." As he said this, 6 Gabriel, p.b.u.h., immediately took two apples from the Heaven with his wing(s) and gave them to these two.

One day The Messenger, p.b.u.h., while he was giving a sermon 7 from the pulpit, Hasan and Husayn entered. Both had put on red shirts. 8 When they saw The Messenger, p.b.u.h., on the pulpit, while going toward The Messenger, both of them fell down, and when 9 The Messenger, p.b.u.h., saw them fall, he stepped down from the pulpit and raised these two up (and) made Hasan sit on his right 10 and made Husayn sit on his left, and said to (all of) them: "God All-generous and Almighty stated it correctly (by saying): innamā amwālikum 11 wa awlādukum fitnatun.[77] Namely, 'Your possessions and your sons and daughters are but a seduction to you,' he said. While I was giving a sermon 12 I saw that they had fallen down. I couldn't refrain, I ceased speaking and descended from the pulpit," 13 he said.

One day, Hasan and Husayn, m.G.a.t.b., saw an old man perform

[p.171,14-p.172,9]

ablution. However, he didn't know the rules of performing it. 14 These two wanted to teach this old man the rules of ablution. They said: "Oh, father, neither of us 15 is an adult and you are greatly aged. Let both of us perform the ablution in your presence! 16 Be so good and tell us if you see anything lacking in our performance." As they said this, this old man answered: "Let it be so!" 17 he said. And Hasan, m.G.a.h., performed the ablution in the way that he had seen The Messenger, p.b.u.h., (performing it) according to the rules and together with the prayers. Next, (p.172) 1 the second Hasan,[78] m.G.a.h., performed the ablution. He, too, performed it correctly, according to the rules and together with the prayers. When they did so, 2 this old man understood: "These boys (children) did this in this way in order to teach me how to perform ablution," he said; and told them (as follows): 3 "You (both) performed the ablution very well and correctly. Seeing your performance, I have understood that 4 I was mistaken. However, you taught me how to perform the ablution with great manner and respect; 5 and I promised myself that from this day on I shall perform the ablution as you did," he said. After this, the old man asked: 6 "Oh boys, both of you, whose sons are you?" They answered: "We are the sons of ʿAlī'bnu Abī Tālib," 7 they said. Upon this, that old man prayed for them.

ʿĀ'iša says, m.G.a.h., one day The Messenger, p.b.u.h., 8 said: "Oh, ʿĀ'iša, give me my mantle; I shall go to Fātima's house." As he said this, I asked: "Oh Messenger of God, for what reason do you go?" 9 The Messenger, p.b.u.h., spoke: "My mind is uneasy about Hasan and

[p.172,10 -p.173,6]

Husayn," he said, and when he went 10 he saw that Hasan and Husayn were not beside Fātima. The Messenger, p.b.u.h., asked: "Oh Fātima, where are Hasan and Husayn?" 11 As he said this, Fātima answered: "Husan and Husayn's stomachs were hungry and there was nothing (to eat) at my place. Both left crying. 12 I don't know in which direction they went," she said. Upon this, The Messenger went out, without sitting (there). 13 He walked, searching for Hasan and Husayn. He saw that Abū'd-Darda was coming. The Messenger, p.b.u.h., asked: "Oh Abū'd-Darda, 14 have you seen my boys, Hasan and Husayn?" Abū'd-Darda answered: "Oh Prophet of God, I saw them. 15 Both of them were just standing in the shadow of Banū Haz'ān's wall." As he said this, The Messenger, p.b.u.h., went and saw that both had 16 embraced one another and were lying (on the ground). They woke up when they heard The Messenger's coming, 17 and they came toward The Messenger; and when The Messenger embraced both of them, they wept together (p.173) 1 and spoke: "Oh Messenger of God, we were hungry. Today our mother did not give us anything. Up till now we have tasted no food." 2 When they cried saying this, upon seeing their weeping, The Messenger, p.b.u.h., also started to weep. 3 Immediately upon this, Gabriel, p.b.u.h., descended and said: "Oh Prophet of God, God All-generous and Almighty sends (His) greetings to you." And he said after the greeting: 4 "Oh Muhammad, I will make the Uhud mountain golden, and it will be yours, if you wish; and 5 I will make known to you all the treasures of the Earth, and let the ownership be yours; but 6 as for your rank, I will let nothing be lessened from it when The Day of

Judgment comes." As he said this, The Messenger, p.b.u.h., spoke: "Oh my Lord, keep me poor in this world 7 and at the time when you release me from this world, take me out in poverty. And, settle me in the other world amidst those who are poor," he said. 8 "You are disgusted with this world and You do not love it. You would not give infidels a draught of water if You had loved this world. 9 Since I happened to know that You are disenchanted with this world, how could I accept a thing that You were disenchanted with," he said. 10 "Neither world nor the question and balance (of the sins that it causes) are necessary to me in the other world," he said; and 11 holding the hands of Hasan and Husayn went to Fātima's house and asked: "Oh, Fātima, do you have a cooking pot in your house?" he said. 12 Fātima answered, m.G.a.h.: "There is (one)," she said. The Messenger, p.b.u.h., spoke: "Bring (it) to me." And, Fātima, m.G.a.h., 13 brought it. When The Messenger had prayed over it, the pot immediately appeared full of food. 14 All gathered and ate. The Messenger, p.b.u.h., said: "Oh Fātima, send (some) to the neighbors, to the poor and needy ones; 15 send also to Abūbakr, (but) don't open its lid." No matter how much she gave to the people, it was never finished; 16 when she suddenly opened its top, the food in it had finished. The Messenger, p.b.u.h., said: "Oh Fātima, if you had not opened its lid 17 this food would not have ended until The Day of Judgment," he said.

At the time when ʿAlī'bnu Abī Tālib, The Ruler of The Believers (p.174) 1 was passing from this world to the other world, the

[p.174,2 -p.174,13]

disciples asked: "Oh Ruler of Believers, would you like to appoint Hasan for the caliph's position in your place?" 2 When they asked this, The Ruler of Believers answered, m.G.a.h.: "All of you know what is the suitable thing to do. 3 Thus, you will act accordingly." So he said. When The Ruler of The Believers had passed to the other world, all the disciples gathered 4 and came to the presence of Hasan and discussed the problem of the caliphate. Hasan said: "If you accept my decision, 5 my decision is that I wish I could take the oath of allegiance to Muʿāwiya; and, I wish that harmony would exist between us; and there were no war. 6 The reason for this is following: ʿOmar, m.G.a.h., The Ruler of The Believers sent Muʿāwiya to the Damascus territory to become governor there. 7 And he treated the people well and with modesty and without conceit, with respect to those who were seniors (in high positions), 8 with compassion on those who were juniors (in lower positions). No one had complaints against him. Afterwards, The Ruler of Believers, ʿOsmān, m.G.a.h., did not dismiss him either. 9 Although, after that, my father, The Ruler of The Believers, ʿAlī ibnu Abī Tālib had dismissed him, nevertheless, he disobeyed. 10 Meanwhile the blood of many Muslims was shed. Finally, they made peace among themselves. Now, I have no weapons (preparation or power) 11 to raise against him. Even if I turn against him, the blood of many Muslims will be shed. What good will it be? 12 He, too, is one of the disciples; he is one of the recorders of revelation; he had served greatly my ancestor Mustafā. That I take oath of allegiance to him 13 is proper from

[p.174,14 -p.175,7]

the point of view of The Law. He is also of Kurayš tribe; besides, many disorders will be avoided." When he said this, all the disciples 14 found this decision appropriate.

When all the disciples and Hasan, m.G.a.h., rode on horses together with twelve thousand men, and made in the direction of Damascus, 15 Muʿāwiya heard that Hasan was coming with a multitudinous army. He (Muʿāwiya) also came out of Damascus with an army. 16 Both of them met in a place called Madāyin. Hasan, m.G.a.h., sent ʿAbdu'llahi'bnu Hāriṣ to tell Muʿāwiya: 17 "I have come with a peaceful intention. I have not come for battle. I shall take the oath of allegiance. However, I make three conditions. (p.175) 1 I shall take the oath of allegiance if he accepts these three conditions." When he (was) told this, Muʿāwiya asked: "What are the three conditions?" 2 he said. Following his question ʿAbdu'llahi'bnu Hāris answered: "One of them is this: 'I heard that the people of Damascus had been speaking in an evil manner about my father, The Ruler of The Believers, ʿAlī'bnu Abī Tālib,' 3 they are saying. Let him order the people of Damascus not to speak badly of my father, The Ruler of The Believers. 4 The second one is that I have many debts. Let Muʿāwiya pay those debts of mine. The third one is the following: 5 Let him give me, every year, the income from the Fārs territory." After saying these things, Muʿāwiya accepted these three conditions and 6 made the city heralds announce the following: "From this day on, no one shall say anything concerning ʿAlī; and nobody shall talk about him in an evil manner." 7 Muʿāwiya sent a person named ʿAbdu'llahi'bnu

[p.175,8 -p.176,2]

ʿOmar to Hasan; and sent six thousand yarmak[79] and also these words: 8 "We accept the conditions that you have set." Upon this, Hasan, m.G.a.h., went and greeted him. 9 He (Muʿāwiya) too showed honor and respect, and made him sit beside himself. In return, he (Hasan) took the oath of allegiance. Both agreed. Meanwhile, 10 discord between them was quelled. After that, Hasan and Husayn, m.G.a.t.b., moved from Kūfa together with their families and arrived at Madīna. 11 They lived ten years in Madīna.

When Hasan, m.G.a.h., became sick, his brother Husayn, m.G.a.h., came to his side 12 and asked: "Oh my brother, what is your trouble?" Hasan answered: "Oh, my brother, no matter how many times they made me drink poison, 13 it did not affect me. But this time, it has affected me very badly. Whenever I go to the restroom[80] parts of my lungs come out in 14 pieces, and fall piece by piece." After this, Husayn, m.G.a.h., became very sorry and asked: "Oh my 15 brother, have you ever suspected who made you drink this poison?" he said. Hasan replied: "What will you do?" When he asked this, 16 Husayn spoke: "I shall kill him!" he said. Hasan answered: "I do not know for certain. How could one kill a person only on a suspicion?" 17 In accordance with what he said, Husayn remained silent. One day he (Husayn) visited him again. He saw that his (Hasan's) sickness had increased and he had been weeping. Husayn, m.G.a.h. (p. 176) 1 said: "Oh my brother, why do you weep? When the death comes you will go to your ancestor Mustafā or to your father, The Ruler of The Believers ʿAlī. 2 You will go to your mother Fātimatu'z-zahrā; you

[p.176,3 -p.176,13]

will go to your ancestor Hadījatu'l-Kubrā. You have spent your life 3 in obedience to God and in prayer, you went on a pilgrimage on foot twenty-five times. The favor and generosity of God Almighty are abundant. Why is it that you are with such great anxiety?" 4 When he said this, Hasan, m.G.a.h., answered: "Oh my brother, there are great things that will take place before me in the future. 5 I do not know what my situation will be. With what kind of moral qaulifications shall I emerge from this world in the time when death comes to me;[81] 6 also what my situation will be when I go into the grave?" he said and wept.

Zahrā 7 said, m.G.a.h.: "One night I went to Ka ba thinking: 'I wonder if I shall find Ka ba empty and shall be able to ask God to forgive my numerous sins?' I looked and saw that there was a person in the Ka ba and he was begging forgiveness from his God and weeping bitterly. 8 When I saw this situation my sensitiveness[82] increased more. However, if I had entered this place where he already was, his time would have gone 9 and he would have been deprived of the pleasure of that prayer to God. Thinking this I waited at the door for a long time. Midnight came but that 10 man did not decrease his lamentation and bitter weeping. I was patient until the time of dawn had come; then I, too, was no longer patient. 11 I also entered the Ka ba. As I did this, he stopped weeping.[83] 12 I asked: 'Oh dear, who are you?' When I asked this question, that person answered: 'I am Hasan, ʿAlī's son.' he said. I said: 'Oh Hasan, 13 while you have a father like ʿAlī, and while you have a mother like Fātima, and while

[p.176,14-p.177,3]

you have a grandfather like Mustafā, 14 and while you have a grandmother like Hadīja, why is it necessary for you to weep bitterly, to cry and worry so much? 15 Those who are strangers (not the members of The Messenger's family) have the hope that the influence of these in matters of forgiveness of sins by God might be available to them. Isn't their influence available to you? 16 Will they leave you alone on The Day of Judgment? Do you weep so much and weep bitterly on this account?' When I said this, he spoke to me: 17 'Oh Zahrā, there is an āyat[84] in the Qoran of which I am very much afraid,' he said. I said: 'Oh Hasan, which āyat is that?' (p.177) 1 Upon my asking Hasan, m.G.a.h., recited: 'kawluhu ta'ālā: fa'izā nufiha fī's-sūri falā' ansāba baynahum yawma'izin 2 walā yatasā'alūna; faman sakulat mawāzīnuhu fā'ulā'ika-humu'l-mufliḥūna; waman haffat mawāzīnuhu fā'ulā'ika allazīna 3 hasirū anfusahum fī jahannama hālidūna.'[85] Its meaning is: 'When the Trumpet is blown, when The Day of Judgment comes, 4 āmannā wa saddaknā,[86] on that day there is no security in thinking [that] I am the son of such a person.' 'He whose balance is heavy with the word of God's Oneness and faith 5 and with good deeds, will be one of those who will be saved; but those whose balance is light 6 with less love for God and [less] piety, but with many sins, hypocrisy and immorality, are those who harmed their own souls, 7 will remain in Hell eternally,' it says. Now Zahrā, when I recite this āyat, my heart falls apart. What kind of help will be given by my father to me 8 if I have not[87] [performed] good deeds.' When he said this, I did not say a thing in reply."

[p.177,9 -p.178,5]

Three days elapsed since the month of Rabī'u'l-awwal when 9 the suffering of Hasan, m.G.a.h., became very great. Husayn, m.G.a.h., sat beside Hasan's 10 head and other disciples gathered. Hasan, m.G.a.h., dictated whatever last will he had 11 to his brother Husayn and completed it. After that, he (Hasan) started praying to God 12 very much and wept bitterly and cried; and all the disciples wept also. After this he said: "Oh my God, do not deprive me of your compassion which is my hope and wish." 13 Then he pronounced the Creed and entrusted his soul to God innā'illāhi wa innā 14 ilayhi rāji'ūna.[88] After this Husayn, m.G.a.h., began to weep. All the disciples and the sons of the disciples also 15 wept. They were saying: "Hasan was to us a remembrance of The Messenger, p.b.u.h. The face of Hasan, m.G.a.h., resembled 16 the face of The Prophet." Husayn was weeping, speaking the words: "A man who wanders from one country to another is not lonely; a lonely man is the one who 17 has lost a poor brother like this. Oh, my brother Hasan, the tears of my eyes will not cease until I die. (p.178) 1 Where shall I find a brother like you?" saying this he wept. After this they washed him and prayed, 2 and they buried him beside 'Abbās, the uncle of The Messenger, p.b.u.h., and his mother Fātima. 3 Although Hasan had dictated his will: "Bury me beside The Messenger, p.b.u.h." Nevertheless, Marwān, who was the Governor of Madīna, did not let them do so. 4 Consequently, they buried him beside his mother('s grave).

(Later on) Husayn, m.G.a.h., too, became a martyr. 5 There is no need to tell the story of his martyrdom. It is very well known to

people. However, (one thing should be mentioned). Before Husayn, m.G.a.h., became a martyr, 6 the sign of his martyrdom had become known to The Messenger, p.b.u.h., and The Messenger, p.b.u.h., had mentioned this to some people. 7 Let us explain this very briefly.

One day a lady named Ummu'l-Fazl entered the presence of The Messenger, p.b.u.h., 8 and said: "Oh Messenger of God, last night I had a frightening dream." As she said this, The Messenger, p.b.u.h., 9 said: "It will all be well, inšā'allāhu ta'ālā.[89] What did you see in your dream?" When he asked this, Ummu'l-Fazl answered: "Oh Messenger of God, I saw that 10 a piece was cut from your holy flesh and fell upon my skirt," she said. Upon this, The Messenger, p.b.u.h. 11 spoke: "Oh Ummu'l-Fazl, do not be afraid, this dream is a good dream. My daughter Fātima will give birth to a male child 12 and you will be the one who will raise and take care of that boy. He will grow by your skirt." When he had said this, my fear was gone, and 13 I became happy. A few days elapsed when Fātima, m.G.a.h., gave birth to Husayn and she gave him to me to nurse and to take care of.

14 One day, taking Husayn into my arms, I went into the presence of The Messenger, p.b.u.h. The Messenger, p.b.u.h., 15 said: "Oh Ummu'l-Fazl, give Husayn to me" and I accordingly gave him. He held him and made him sit in front of himself 16 and started to caress him. For a moment I looked (and saw) that tears began to fall as drops from the eyes of The Messenger, p.b.u.h. 17 I asked: "Oh Messenger of God, you were caressing this boy with a clear face. What happened (to make) you weep now?" (p.179) 1 When I asked this, he

[p.179,2 -p.179,13]

said to me: "When I started to caress this boy, immediately Gabriel, p.b.u.h., descended and 2 asked me: 'Oh Muhammad, do you love this boy?' he said. I said: '(Yes) I love him.' Gabriel, p.b.u.h., said: 3 'Your nation will make a martyr of this boy in the Karbalā desert,' he said and brought a handful of soil from the soil of that place 4 and gave it to me. As I looked, I saw that it was red, the color of blood. When I saw this situation as I described it, my heart 5 became sick and sorrowful (and) I started to weep," he said. After that he said to Ummi Salama: "Oh Ummi Salama, take this soil and 6 save it. At the time when this soil turns into red blood, my son Husayn will then by a martyr," he said.

7 The Messenger, p.b.u.h., said: "During the Night of Ascension while walking in Paradise together with Gabriel, p.b.u.h., I saw two mansions in the Heaven. 8 They were both side by side. One was made of green ruby (emerald) and the other was made of red ruby. I asked: 'Oh Gabriel, 9 whose mansions are these two mansions?' When I said this, Gabrield, p.b.u.h., spoke: 'Oh Muhammad, ask this question of Rizwān; 10 let him give the answer,' he said. Accordingly, I asked Rizwān. Rizwān said: 'Oh Muhammad, this green 11 mansion is the mansion of your son Hasan, and this red mansion is the mansion of your son Husayn.' When he said this I asked: 12 'Oh Rizwān, for what purpose has the mansion of my son Hasan become green, and for what reason has the mansion of my son Husayn 13 become red?' When I asked this question, Rizwān spoke: 'Oh Muhammad, they made a martyr of your son Hasan by means of poison, and the color of poison is

[p.179,15-p.180,3]

green; 14 and they made a martyr of your son Husayn by means of a sword. He will be smeared with red blood. Therefore, his mansion 15 became red,' he said. (After) I cried. Gabriel spoke to me: 'Oh Muhammad, endure it' and I consequently endured it." 16 he said.

The enmity in between Husayn, M.G.a.h. and Yazīd was because of this:[90] One day as Yazīd came 17 into the presence of Muʿāwiya, Muʿāwiya asked him: "Oh my son Yazīd, is there any wish of yours that I did not satisfy?" (p.180) 1 When he asked this question, his son answered: "I have but a single wish in this world that I did not yet realize. It is necessary (or it may be)[91] that 2 you make me realize this wish." Upon this, Muʿāwiya asked: "Oh my son Yazīd, what is that?" When he said this Yazīd answered: 3 "They say that ʿAbdu'llahi'bnuʿĀmir, the Governor of Basra has a wife, and in these territories there is not a woman as beautiful as she is. It is necessary (it may be) that 4 you should (might)[92] (find a way to) get her for me." As he spoke this, Muʿāwiya said: "All right, I will do it," he said and sent a person in order to tell 5 the Governor of Basra, and indeed he came. Muʿāwiya said: "Oh ʿAbdu'llah, I have a favor to ask you. It is necessary for you to grant it," 6 he said. He (ʿAbdu'llah) spoke: "All right, I will grant it." When he said this, Muʿāwiya spoke: "My wish is that, 7 (they say that) you have a wife named Ummi Ubayhā and she reportedly possesses a great beauty. There has been no one in the Arab countries possessing as much beauty as she has. 8 It is necessary that you should divorce her and I would give her as a wife to my son Yazīd." When he said this,

[p.180,9 -p.181,3]

ʿAbdu'llahi'bnu ʿĀmir 9 was surprised and gave no answer at all. Consequently, Muʿāwiya got angry and said: "Then, if that is so, I will dismiss you from Basra 10 and give the governorship of Basra to someone else." Upon this, ʿAbdu'llahi'bnu ʿĀmir spoke: "Would it be possible to give some time to me 11 and I will consult (about the matter?" Muʿāwiya answered: "Go and discuss it (with other people)." As he said this, ʿAbdu'llahi'bnu ʿĀmir left. 12 When he discussed (the matter) together with his friends and his acquaintances, they all told him: "How can you leave the governorship of Basra for a woman? 13 If it is not possible to have that woman, get another one." Accordingly, he went to the presence of Muʿāwiya and said: "I accept your wish. 14 I divorced Ummi Ubayhā, that woman of mine. I divorced her." As he said this, they calculated the necessary interval according to Law for remarrying;[93] and Muʿāwiya ordered Abū Hurayra 15 and told him (as follows): "Oh Abū Hurayra, however much it bothers you, it is necessary that you should go to Basra, and you should marry Ummi Ubayha to my son Yazīd; 16 and Abū Hurayra, m.G. a.h., accepted this, and went off. On the way it occurred to him: "I wish to go 17 by the way of Madīna and also to pay a visit to Mustafā, p.b.u.h." (p.181) 1 After he came out of there, when he stopped by Husayn's, Husayn, m.G.a.h., asked: "What is the occasion that you came to Madīna?" 2 and Abū Hurayra, m.G.a.h., answered: "I am going to Basra, I came by the way of Madīna in order to pay a visit to Mustafā," he said. 3 Husayn, m.G.a.h., asked: "Oh Abū Hurayra, for what business do you go to Basra?" As he said this, Abū Hurayra

[p.181,4 -p.181,16]

told him: 4 "Mu'āwiya summoned 'Abdu'llahi'bnu 'Āmir and made him divorce his wife in order to marry her to his son Yazīd. Thus, they made me a representative. 5 I go there to perform the matrimony." Upon this, Husayn, m.G.a.h., spoke: "Oh Abū Hurayra, I also made you (my) representative, 6 and you will mention me before her, and if she accepts me, you will perform the matrimony (for me)," he said and Abū Hurayra accepted (to do so). 7 When Abū Hurayra entered the place where Ummi Ubayha was, first he told the word of Mu'āwiya, then he told the word of Husayn. 8 As he did this, Ummi Ubayha asked: "Oh Abū Huraya, I ask your advice, which one of these two persons should I choose?" 9 To this question, Abū Hurayra said: "You will know that yourself. It is not appropriate that I should tell you." Upon this, Ummi Ubayha 10 spoke: "The lip(s) that The Messenger, p.b.u.h., kissed, those lips are dearer to me; and (with these words) she chose Husayn. 11 Consequently, Abū Hurayra married Ummi Ubayhā to Husayn and he brought her to Madīna and then went to Mu'āwiya and told about the situation. 12 When he did this, Mu'āwiya got angry and told Abū Hurayra: "When I had sent you, I sent for my son Yazīd. 13 How come you married her to Husayn?" Abū Hurayra answered: "Just as you made me a representative, 14 he too made me a representative. I reported to her first your word, after I had done this, I mentioned also his word. When I did so Ummi Ubayhā preferred him, 15 but she did not accept your son. What can I do?" When he said this Mu'āwiya said nothing, but 16 enmity took hold in the heart of Yazīd. It is a component of that enmity that God Almighty granted martyrdom to Husayn.

[p.181,17-p.182,12]

17 After that, while ʿAbdu'llahi'bnu ʿĀmir was going on a pilgrimage, he entered Madīna and paid a visit to The Messenger, p.b.u.h., and (then) went to Husayn and asked: (p.182) 1 "Oh Husayn, will I have permission to enter the place where Ummi Ubayhā is? I have a word. I will tell her," he said. Husayn, m.G.a.h., said: 2 "Indeed, go in" and accordingly ʿAbdu'llahi'bnu ʿĀmir entered the place where Ummi Ubayhā was, together with Husayn. ʿAbdu'llahi'bnu ʿĀmir spoke: 3 "Oh Ummi Ubayhā, return to me that thing which I had entrusted to you." When he said this, Ummi Ubayhā 4 ordered her servant as follows: "Bring such a sort of trunk to me" and accordingly, she brought that trunk. Ummi Ubayhā opened it and took a casket 5 and gave it to ʿAbdu'llahi'bnu ʿĀmir. ʿAbdu'llahi'bnu ʿĀmir opened that casket. Inside it was full of nothing but pearls. (Seeing this), ʿAbdu'llahi'bnu ʿĀmir 6 started to cry and Husayn, m.G.a.h., asked: "Oh ʿAbdu'llah, why do you cry?" When he said this, ʿAbdu'llahi'bnu ʿĀmir answered: 7 "Oh Messenger's son, about which merits of this (woman) Ummi Ubayhā should I talk (in praise)? Should I talk about the beauty of this (woman) Ummi Ubayhā or, should I talk about her piety or rather should I speak about how much she is trusted? I had marked these pearls. 8 They are still just as I marked them. She even did not open (the casket) and did not look at them. They remained as they were. She had saved the possession that I entrusted to her to this great extent." 9 When he spoke thus, Husayn, m.G.a.h., asked: "Oh ʿAbdu'llah, do you love this Ummi Ubayhā? 10 Does your heart desire her?" ʿAbdu'llahi'bnu ʿĀmir

[p.182,11 - p.183,4]

said: "Oh son of The Messenger, there has not been a day ever since this (woman) was separated from me that I have not cried bitterly because of her love." 11 At this, Husayn said: "Here, I will divorce her, and you return from the pilgrimage and 12 be patient and endure for the necessary interval, until the Law's requirement for remarriage is completed. Then, I will marry her to you. Would you accept that?" Asking this, ʿAbdu'llahi'bnu ʿĀmir became happy and 13 prayed very much. Consequently, Husayn, m.G.a.h., freed Ummi Ubayhā in the presence of ʿAbdu'llahi'bnu ʿĀmir and when the latter came back from the pilgrimage, 14 Husayn married her to him.

Surayj says: "I entered the mosque of The Messenger, p.b.u.h., in order to pray. 15 I looked and saw that Husayn, m.G.a.h., prostrated himself and put his face on the ground and had been praying and imploring God, 16 and saying while humbling himself, weeping bitterly, with the tears in his eyes and a wound in his heart: 'Oh God who exists, I do not know whether you created me for Hell or 17 for Paradise. Even if you make me, this poor, this weak and this exhausted one, enter Hell; and even if you order (p.183) 1 devils to hit me with their maces and make me drink my own urine, then I, this miserable slave, will take shelter in your compassion. And I 2 will tell those who are in Hell that I was a slave who loved God. Oh my God, my piety cannot be of any worth to You, 3 and my sins cannot give You any trouble. If You are compassionate to me nothing will be reduced among Your possessions. Since You 4 are the Most Compassionate, One, be compassionate to me, to this weak and poor one.'

[p.183,5 -p.183,15]

With these words he was praying and imploring, weeping bitterly, lamenting."

5 When Mu'āwiya became sick, he requested the elders of Damascus: 6 "You should take the oath of allegiance to my son Yazīd." The debauchery of Yazīd was evident among people and this was the reason that Mu'āwiya asked take oath of allegiance from the people while he was still alive. 7 Being in awe of Mu'āwiya, they took the oath of allegiance.

When Mu'āwiya passed into the other world 8 the news came to Madīna. At that time the governor of Madīna was Marwān, and Marwān gathered the elders of Madīna in the Āzina mosque; 9 and stood up in the pulpit and reported (the news) about the death of Mu'āwiya. Later from the people he asked the oath of allegiance to Yazīd. Although he did this, 10 'Abdu'r-rahmān, the son of Abūbakr, said, m.G.a.t.b.: "Are we going to take an oath of allegiance to Yazīd, who drinks wine, who plays with monkeys 11 and with dogs? He is impious. His caliphate is not appropriate," he said and Marwān could not say a word. After that, 12 they came to the place where Husayn was and consulted with him; and they found that the proper thing to do was as follows: "Husayn should go to Makka and 13 should stay inside the Ka ba. He should not interfere with anyone's business and should occupy himself with piety and prayers in Makka." When they told (their decision) to Husayn, he accepted it 14 and went to Makka.

When the news reached the Kūfa's people that Mu'āwiya had passed away and his son Yazīd had become caliph, 15 all the people worried

[p.183,¹⁶ -p.184,⁹]

and said: "As long as (while) Husayn, m.G.a.h., the issue of The Messenger exists, how could a person like Yazīd who customarily drinks wine, plays with dogs and 16 monkeys, be a caliph?" The elders of Kūfa (along with) the ones who were the friends 17 of ʿAlī'bnu Abū Tālib and those who were the adherents of Muhammad's family sent one hundred and fifty letters to Husayn; and accordingly, the latter came to Kūfa from Makka. (p.184) 1 When Husayn, m.G.a.h., arrived at Kūfa the news reached Yazīd that Husayn had come to Kūfa. 2 The governor of Kūfa was ʿUbayd ibnu Ziyyād. Yazīd sent him many possessions and gave directions to him as follows: "Invite Husayn to take an oath of allegiance. If 3 he does not take the oath, kill him."

ʿUbayd made the heralds proclaim in Kūfa: "Oh People, do not help Husayn. Beware of it; 4 today or tomorrow (i.e., soon) the troops of Damascus will come and will destroy you all." After proclaiming this, the people were fearful of helping him, 5 and all of them hid themselves. At Husayn's side remained (only) thirty-two horsemen and forty foot soldiers. All the other people 6 were afraid of ʿUbayd ibnu Ziyyād and fled.

It was the day of ʿĀšūrā and also was Friday. 7 Husayn fought against ʿUbayd ibnu Ziyyād. His friends, as they fought, became martyrs one by one and Husayn remained alone. 8 He bid farewell to his wives; they all greatly cried. He rode on his horse charging like a lion. From whichever side 9 he attacked nobody could come to face him. They only kept shooting arrows. He was wounded in seventy-two

[p.184,10 -p.185,5]

places on his body 10 and one arrow was a poisonous arrow. When that (arrow) touched his heart, he had no strength left and fell down from his horse, and he said: bi'smi'llah 11 wa'alā millati rasūla'llah[94] and spoke: "Oh God, as You see, I am dying as an innocent," he said. Those cruel people all gathered together 12 and made Husayn a martyr. innā'illáhi wa innā ilayhi rāji'ūna.[95]

Imāmi Nah'ī, m.G.a.h., said: "If I were one of those who made Husayn a martyr, 13 if after that I had begged forgineness because of that sin of mine, and if God All-generous and Almighty 14 had forgiven me, and if He granted the Heavens to me, how could I face Muhammad, The Messenger of God (there). 15 That Paradise would be (a place) worse than Hell to me.

One day Ibnu'Abbās, m.G.a.h., awakened from 16 his sleep and said: innā'llāhi wa innā ilayhi rāji'ūna[96] and started to cry. As he did this, they asked: "Oh Ibnu 'Abbās, what happened?" 17 they said. Ibni 'Abbās answered: "They made Husayn a martyr." When he said this, they spoke: "Oh Ibnu 'Abbās, how did you know (this)?" they said. (p.185) 1 He said: "During this incident, I saw that there is a decanter filled with blood in the hand of The Messenger, p.b.u.h. 2 He spoke to me: 'Oh Ibnu 'Abbās, don't you know what my nation did to my son Husayn? They made him a martyr 3 and this blood is his blood and his friends' blood. I will bring this blood to my God,' he said and I awakened." 4 After that, twenty-four days elapsed and the news arrived about Husayn.

'Abdu'llahi'bnu 'Omar transmits from 5 The Messenger, p.b.u.h.:

"The Messenger, p.b.u.h., ordered so: Whoever kills a sparrow, torturing it (playing with it) in order to eat,[97] 6 and then if he does not eat it, when the Day of Judgment arises, āmannā wa ṣaddaknā,[98] God All-generous and Almighty will see that sparrow right away, and will give it the ability of talking, 7 and that sparrow will ask for justice in God Almighty's presence; and it will speak: 'Oh my God, how could this person kill me for no reason, and how could he torture me 8 and kill me? His aim was not to eat (me).' it will say. It is necessary to understand from this (statement) that a person even if he kills a sparrow for no purpose 9 will certainly not remain unpunished for this sin. (Consequently), if a person kills a human for no purpose, and especially if he kills 10 The Messenger's son, it is then easy to understand what his situation will be on the Day of Judgment." Ilāhanā wa Sayyidinā,[99] prevent all the believers from (doing) bad deeds.

11 Seventh Section concerns the explanation of the virtues of Imāmi A zām Abū Hanīfati Kūfī, m.G.a.h.[100]

12 Imāmi Sagganī, m.G.a.h., had quoted this hadith in his book named Maŝārikų'l-anwār. This is the hadith: 13 rąwā abū hurąyrąta rażiya'llāhų 'anhų annąhų kāl: kāląa rąsūląa'llāhi ṣallā'llāhų 'ąlayhi wą salląm : mąn yurīdi'llāhų bihi hąyran yufąkkihų 14 fīd-dīn.[101] The meaning of this hadith is: "The Messenger, p.b.u.h., deigned to inform that when God Almighty wants to do goodness in this world and in the other world, for a person who is a believer, a believer of One God, 15 He will make that slave understand the Law and 16

[p.185,17 -p.186,10]

make that person a fakīh;[102] namely, he will open the eyes of the heart of that person. Abū Hanīfa, m.G.a.h., was (one) of these slaves.

17 Imāmi Gazālī, m.G.a.h., had quoted in his book named Ihyā'ul-'Ulūm : Abū Hanīfa, m.G.a.h., was a person (p.186) 1 who prayed much and was a person who turned his back on this world; he was a person (with the rank) 'ārifun bi'llah;[103] and he was a person who used to fear God 2 very much; and also he was a person who asked acceptance from God; and also he was a person who knew the Law perfectly.

3 Hammādi'bnu Abī Sulaymān, narrates about Abū Hanīfa, m.G.a.h.: At night he never went to bed. He used to spend his time 4 in prayer and piety until early morning. One Day, Abū Hanīfa, m.G.a.h., was passing through on the street, a person told another person: 5 "This is a man who never goes to bed at night (instead), he prays until the next morning." As he said this, Abū Hanīfa, m.G.a.h. 6 heard the words of that person. Upon hearing this (sort of talk) he used to say: "I feel ashamed before God when people talk about me saying: 'He doesn't go to bed at night, 7 he prays and spends his time with piety.' And I would be contradicting them if I went to bed."

8 While Umayya's sons were caliphs, they had made a person named Hubayra governor to Kūfa. Ibnu Hubayra used to treat Abū Hanīfa with respect 9 and visit him all the time. One day he told Abū Hanīfa as follows: "It occurred to me that I wished that 10 you were in charge of the public treasury, and income and expenditures

[p.186,11 -p.187,6]

were made with your knowledge; and all things were under the authority of your pen; 11 and you were in a higher position than mine;[104] and the people of Kūfa were not to break your order(s)," he said. Abū Hanīfa, 12 m.G.a.h., did not accept it. No matter how much he begged him, he never accepted it. (Upon this) Ibnu Hubayra got very angry and 13 ordered that they give twenty lashed to Abū Hanīfa and throw him in a dungeon. After having spent a few days in the dungeon, 14 Ibnu Hubayra sent a person to him. When (the man) said: "What do you say? Do you accept my word, or else do you stay in the dungeon?" Abū Hanīfa, m.G.a.h., said: "Give some time to me and let me 16 consult my friends." As he said this, they let him go out of the dungeon and sent (him home). When they did this, he completed all the necessary things, and one night 17 fled, and left Kūfa, and went to Makka. He stayed there until the time that the caliphate was transferred to the sons of Abbās (Abbasid). (p.187) 1 After Abū Ja far had become caliph, Abū Hanīfa, m.G.a.h., returned to Kūfa. Abū Ja far treated Abū Hanīfa 2 with great respect. He sent ten thousand yarmak[105] to him by a person named Hasan. However, Abū Hanīfa said nothing. Upon this 3 his friends said: "Abū Hanīfa, m.G.a.h. -- A man [from among his friends] used to do this [in order to prevent the consequences] -- does not talk to anyone. Put these yarmaks here. 4 We will tell him."[106] As they told this, that Hasan accordingly put those ten thousand yarmak 5 into the corner of the house and left. Abū Hanīfa, m.G.a.h., did not touch those ten thousand yarmak his whole life. 6 At the time when he was going to

[187,7 -p.188,2]

die, he declared as his last will: "Oh my son Hammād, after my death you will hand over these yarmak to the person who brought them," 7 and his son Hammād did so.

They were exchanging gossip about Abū Hanīfa in front of Abdu llahi bnu Mubārak. ʿAbdu'llahi'bnu Mubārak 8 said, m.G.a.h.: "Are you gossiping about the man to whom all the possessions of the world were presented?[107] 9 And yet, (this man) withdrew himself from the world and did not accept the world," he said.

Abū Hanīfa, 10 m.G.a.h., was one of the Tābiʿīns. They call a(ny) person a Tābiʿīn who has encountered a Sahāba 11 and who has seen the friends of The Messenger, p.b.u.h. Abū Hanīfa, m.G.a.h., used to say: "I saw four persons (among) the friends of The Messenger, p.b.u.h.: 12 Anasi'bnu Mālik and ʿAbdu'llahi'bnu Hurrīn ar-Runaydī and Āmiri'bnu Wāṣila and 13 ʿAbdu'llah Abī ʿAwfī, m.G.a.t.a. I saw Anasi'bnu Mālik,[108] m.G.a.h., in the mosque in the Basra territory. 14 He was present before the people, and he himself was telling them the hadithes that he had heard from The Messenger, p.b.u.h. 15 I have heard this hadith from his mouth. Anasi'bnu Mālik, m.G.a.h., said: 'I heard from The Messenger, p.b.u.h. 16 The Messenger said: "ṭalabu'l-ʿilm farīżatun ʿalā kulli muslimīn wa muslimaṭun."[109] 17 Its meaning is: to seek knowledge is a duty for each man and woman,' he said. He also said: 'The Messenger, p.b.u.h., (p.188) 1 said: "ad-dāllu ʿalāl-hayri kafāʿiliḥi."[110] Its meaning is: If a believer leads another believer to a good deed 2 and if the good deed he has done attains the reward of God, the reward of the one who led will be

[p.188,3 -p.188,15]

the same,' he said, and Abū Hanīfa, m.G.a.h. 3 declared: 'I went to Ka ba with the intention of visiting it. I saw ʿAbdu'llahi'bnu Hurrīn ar-Runaydī in Masjida'l-Haram 4 explaining the hadithes that he had heard from The Messenger; and I heard this hadith from his mouth. 5 He said: 'I heard this from The Messenger of God. The Messenger of God deigned to pronounce: 6 'man tafakkaha fī dīni'llāhi kafāhu'llāhu hammahu, wa yarzukuhu min haysu lā yahtasīb.'[111] Its meaning is: Of a believer 7 and follower-of-God's-Oneness, who learns the Law of God's religion, God Almighty will satisfy all the worries 8 and will grant the needs in a manner that he had not anticipated,' he said.'"

One day Abū Hanīfa, m.G.a.h., 9 enumerated his own teachers and said: "I obtained knowledge from four thousand teachers;[112] and most of them were Tābiʿīns," he said.

10 One day Abū Hanīfa, m.G.a.h., had sat together with the great scholars of Kūfa. 11 One of them was Sufyāni Ṣawrī, and one was Ibnī Abī Laylā, and one was ʿAbdu'llahi'bnu Sayrik, m.G.a.t.a. (Then) a person came 12 and posed them (a question): "Four persons were sitting in a place when suddenly a snake climbed on one of them 13 and, when it tried to bite that person, the man caught the snake and threw it away with his hand. 14 When he did this, this snake fell upon the man who was beside him; and the man who was beside it also caught the snake and threw it away with his hand. On doing this, the snake fell upon the third person. 15 This third person also caught the snake and threw it away with his hand so that the snake fell upon the fourth person. And 16 when he bit the fourth person, that

[p.188,17 -p.189,10]

fourth man died immediately. Now, whose responsibility will be the diyat[113] of the person who died?" 17 When he asked this question, these great scholars thought, but they could not give any answer. They said: (p.189) 1 "Oh Abū Hanīfa, it will certainly be you that will give the answer to this question.[114] This is a difficult question, no matter how much we think, 2 the answer to this question is not clear to us." After saying this, when they referred to Abū Hanīfa, Abū Hanīfa, m.G.a.h., answered: "No responsibility of diyat falls upon the first person 3 for the reason that, with his reaction the second person did not die. No responsibility of diyat falls upon the second person also. For 4 with his repelling too, the third one did not die. Let us see now (the situation of) the third one, since the fourth person died. If the snake had bitten him at the moment the third one threw it, 5 then the responsibility of diyat falls upon the third person. (Otherwise), if the snake had not bitten him at the moment the third one threw it, 6 the responsibility for the diyat of that person who died, would not fall upon the third person. And if the snake had not bitten[115] him at the moment the third one had thrown it, (but) 7 had bitten him later, the responsibility for diyat would (then) fall upon no one." Saying this when he answered the question, all the scholars admired him 8 and said in praise of him: "How beautifully he answered (the question)."

One day a woman came before Abū Hanīfa and asked: 9 "Oh Leader of Muslims, I told my spouse that there was no flour, that it is exhausted. 'Buy for us flour,' I said. In reply he said: 10

[p.189,11 -p.190,3]

'From today on, if you inform me the flour is finished, or if you have a person tell me, or else if writing to me have a person read (it to me) 11 you are released from me,' he said. Now I am bewildered. I do not know what to do," she said. Upon this, Abū Hanīfa, m.G.a.h., asked: 12 "Oh feeble one, whose wife are you?" Then that woman answered: "I am the wife of Aʿmaš,"[116] she said. Aʿmaš was 13 one of the greatest scholars of Kūfa. Abū Hanīfa spoke, m.G.a.h.: "Oh feeble one, go now and whenever the flour at home is finished 14 go to bed after having tied the skin bag in which the flour used to be put, to the belt of the trousers of Aʿmaš," he said. And that woman accordingly did so. On the next morning when Aʿmaš got up and wanted to put on 15 his everyday trousers,[117] he saw that there was a skin bag tied to the belt of his trousers. He understood that the flour at home was exhausted. 16 He asked his wife: "Oh woman, I am sure you went to Abū Hanīfa and asked him (about it) and then learned this trick from him. When he said this the 17 woman replied: "(Yes) I did so," she said. After this, whoever asked a question of A maš about a problem he used to say: "Go (p.190) 1 and ask the solution to this question of Abū Hanīfa. It is not appropriate for us to answer, while he is available." He used to say this and decline that person (an answer).

There was a great scholar from Tabiʿīns named Hamzatu'ṣ-Ṣukrī. 2 He said: "A person brought to me a thousand problems that he had written down. They were very 3 difficult problems. I couldn't even write an answer for one of these thousand problems and I said to the

[p.190,4 -p.190,15]

inquirer: 'Stand up, let us go to 4 Abū Hanīfa so that the answers of these (problems) will be obtained there inšā'llāhu ta-ālā'[118] I said. And that person who had asked the question came along with me 5 and we entered the place where Abū Hanīfa was, and when we put these thousand problems to him, he answered all of them. 6 He never thought and without delaying he wrote them down and I was amazed, thinking: 'Does God indeed grant such great knowledge to one of his slaves?'"

7 There was a pupil of Abū Hanīfa whom they used to call Nasri'bnu Muhammad. He said to Abū Hanīfa: 8 "Oh, Leader of Muslims, I have a favor to ask of you." Abū Hanīfa questioned Muhammad, m.G.a.h.: "Oh Nasr, what is that favor of yours?" 9 he said. Nasr replied: "I wanted to go on a pilgrimage and I have a concubine. It is necessary that she should stay with you 10 and to spend the night in your house until I come back. When he implored him with these words, Abū Hanīfa 11 accepted. At that time when Nasri bnu Muhammad returned from Hijāz and brought his concubine to his house, when it became evening, he spoke to his concubine 12 (as follows): "Spread the mattress and let us go to bed." Upon this his concubine said: "Oh master, are you a pupil of Abū Hanīfa?" 13 He replied: "Yes, I am a pupil of Abū Hanīfa," he said. As he said this, the concubine said: "I stayed in the house of Abū Hanīfa for four months. 14 I have not seen him go to bed in the night, nor did I see his servants spread the mattress. He performed his devotions 15 and worshipped, and prayed, and read the Qoran until the next morning. I used to ask

[p.190,17 -p.191,9]

the servants who were in the house: 'Doesn't he go to bed at night?' 16 His servants used to say: 'He has no habit of going to bed or of sleeping." They did not even prepare food for him. 17 I also have not seen him eating food. Now (here) you say: 'I am his pupil," and yet you don't follow him. (p.191) 1 The difference between you and him is as much as the difference between earth and sky," she said. These words affected him very much and he thought 2 and said: "Oh concubine, who can do what he is able to do? (However) it is necessary to follow him as much as one can," he said, and that 3 night Nasri'bnu Muhammad did not sleep until the next morning. He prayed in one corner and his concubine prayed in another corner.

4 One day when ʿAbdu'llahi'bnu'l-Mubārak, m.G.a.h., praised Abū Hanīfa very much, a person from among the group with whom he was talking raised an objection: 5 "Oh ʿAbdu'llah, you praise Abū Hanīfa a little bit too much. He is not like that," he said. Upon this, ʿAbdu'llahi'bnu'l-Mubārak got very angry with that person 6 and said: 'What do you know about Abū Hanīfa? Abū Hanīfa was the person who in his morning prayers prayed 7 with the ablution of night prayers for thirty years." When he said this, that person could not say a thing, and ʿAbdu'llahi'bnu'l-Mubārak said 8 m.G.a.h.: "Abū Hanīfa, m.G.a.h., used to complete the reciting of the Qoran sixty times during the month of Ramazān.[119] He used to complete the reciting of the Qoran once in the daytime and 9 once during the night, and forty-five years he offered his five (daily) prayers with one ritual ablution (each day)."

[p.191,10 -p.192,4]

Abū Mukātil Semarkandī, m.G.a.h., says: 10 "At that time when Abū Hanīfa, m.G.a.h., started to write answers to the Fatwās,[120] from every part of the world Fatwās started to come in. And subsequently, when he stayed home for a few days 11 and did not go out at all, all his friends came to where he was and asked: "Oh Leader of Muslims, 12 a few days have passed since we were deprived of your beautiful presence. Is everything well?" When they said so Abū Hanīfa, m.G.a.h., 13 declared: "I dreamt a frightening dream. The dream made me extremely worried." Upon this, his friends said: "There is a person called Muhammadi'bnu Sīrīn 14 who knows the science of the interpretation of dreams well. Would it be appropriate to ask him about that dream?" When they said this, Abū Hanīfa, m.G.a.h., answered: 15 "Let us do so," and he went together with his friends to Muhammadi'bnu Sīrīn. Abū Hanīfa, m.G.a.h., spoke to Ibnu Sīrīn as follows: 16 "This is my dream: 'I went to the cemetery and dug out of the grave of The Messenger, p.b.u.h., and took his bones out, 17 and then put them together as they were before.' After these events, I woke up. When I saw such a dream (p.192) 1 a fear fell upon my heart and I thought: 'How could I have done such a deed, namely digging out the grave of The Messenger, p.b.u.h., 2 and taking out his bones. Digging out a grave is an evil deed according to the Law. 3 Digging out the grave of The Messenger, p.b.u.h., would be still worse.' Saying this (to myself), I woke up. Until now I have been in fear." As he said so, Muhammadi'bnu Sīrīn 4 spoke: "If this dream of yours is real, this is a very good dream. You will rejuvinate the practices and rules of

[p.192,٤ -p.192,١٦]

Muhammad, The Messenger of God 5 and you will bring life to them. You will bring them life so that no one else other than you would have brought them to life 6 in the manner that you have done. You will go into the knowledge very deeply." When he said this, 7 joy and happiness filled the heart of Abū Hanīfa.

One day hostility fell in between Ibni Ja far, the Caliph, and his wife. 8 In connection with this, they summoned Abū Hānifa, and (both) the Caliph and his wife told him as follows: "Please be an intermediary between us, and whatever 9 your decision may be, we will accept it," they said. And Abū Hanīfa, m.G.a.h., agreed. 10 After that, the Caliph asked: "Oh Leader of Muslims, with how many women is it deemed proper for a man to marry, and how many concubines 11 are deemed proper to take?" As he asked this, Abū Hanīfa, m.G.a.h., answered: "It is deemed proper for a man to take four wives and (also) to take as many concubines as his heart desires 12 but (only) if he is able to deal with them justly. It is necessary to provide clothing, supplies,[121] food for each one of them 13 identically in the same manner that he provided for the other one. Also it is necessary to stay with one of them exactly the same amount of days that he stayed with the other one; 14 to play with a concubine in the presence of a wife constitutes degradation for a wife. To do so is inappropriate. 15 If one is unable to act justly among one's wives, (then) it is necessary for him to be content with one wife. As a matter of fact, (just as) God Almighty deigned to inform in His words: 16 "kawluhu ta'ālā : Fā'nkihū mā ṭabalakum mina'n-nisā'a wa salāsa wa rubā'a fa'in

[p.192,17 -p.193,12]

ḫiftum illā taʿdilū 17 fawāḥidatun."[122] It means: "Oh believers, marry with women who appeal,[123] two (of them) (p.193) 1 and(or) marry with three (of them), or marry with four (of them). If you fear thinking that 'I won't be able to act justly among them' 2 (then) marry (only) one of them," he said and, asking permission from the Caliph, went out. These words of Abū Ḥanīfa pleased his (Caliph's) wife 3 and she sent to Abū Ḥanīfa an expensive material for making costume(s), and fifty thousand yarmak[124] and a male slave, a female slave, and 4 an Egyptian donkey,[125] but Abū Ḥanīfa did not accept them. He spoke: "If I had said the words of Law to the Caliph 5 it was because of religion. I did not say it for (the benefits of) this world." No matter how much the one who had brought (the gifts) insisted begging, 6 he did not accept anything.

A person asked ʿAbdu'llahi'bnu'l-Mubārak as follows: "The top of the earthenware cooking pot had been opened and 7 while the salted water in it was boiling together with meat, a sparrow fell into the pot and died. 8 Will the meal in the pot be unclean or not?" When he asked this question, ʿAbdu'llahi'bnu'l-Mubārak spoke, m.G.a.h.: "I do not know the answer 9 to this problem. Let me go and ask the great scholars," he said and asked the great ones (eminents) of Kūfa. 10 They couldn't give any answer. Consequently, he went to the presence of Abū Ḥanīfa, m.G.a.h., and when he asked him this question, Abū Ḥanīfa, m.G.a.h., 11 answered: "The salted water in that pot is forbidden by Law (unclean), but the judgment concerning the meat in that pot is that: 'If 12 the salted water in that pot was boiling at the

[p.193,13 -p.194,6]

time the sparrow fell into it, and if the sparrow also had boiled there, the meat is also 13 forbidden by Law, and it is not permissible to eat it. But the meat will not be forbidden by Law if the salted water within the pot had not been boiling. However, it will be necessary to wash that meat three times. 14 Only then will it be lawful to eat, because (before you washed it) it had been in contact[126] with unclean salted water.'"

Abū Yūsuf, m.G.a.h., 15 assisted Abū Hanīfa for a long time and attained the knowledge of Abū Hanīfa (and then said to himself): "Now let me sit in my house 16 and let me occupy myself with praying," and he no longer went to the house of Abū Hanīfa, and Abū Hanīfa, m.G.a.h., understood that 17 Abū Yūsuf must have been coming no longer since he had thought: "I became a perfect scholar, no need for me to remain to assist Abū Hanīfa," (p.194) 1 and told someone: "Go and ask Abū Yūsuf as follows: 'Someone gave material to a dyer in order to be dyed. 2 After a few days the owner of the material came and asked the dyer, saying: "Didn't you dye my material?" 3 The dyer said: "You have not given to me any material," he denied by saying this. Upon this, there being no witness for the owner of the material, and the same having no means, 4 did not sue the dyer and he spoke to that man as follows: "It is obvious to both of us. You have denied that you had my material. In the other world 5 I will seek justice before the God Almighty." He said this and went. Again, after a few days, the dyer became sorry for what he had done, and called the owner of that material 6 and said to him: "I did an evil deed. Now I have

[p.194,7 -p.194,17]

come back to the truth. Here, I have dyed your material." Saying this, he put his material in front of its owner.'" 7 Then Abū Hanīfa said: "Ask him (Abū Yūsuf): 'Is it necessary for the material's owner to pay the cost of dyeing or not?' 8 If Abū Yūsuf answers saying: 'It is necessary to pay for the cost of dyeing,' tell him: 'You said wrong.' And if he says: 'It is not necessary to pay for the cost,' 9 say: 'You are wrong,' again." Accordingly, that person went to where Abū Yūsuf was and asked him the question in the way that Abū Hanīfa had told him. 10 Abū Yūsuf answered saying: "It is necessary (to pay)." That person said: "You are wrong." Abū Yūsuf again answered: "It is not necessary (to pay)." Upon this, when that person said: 11 "This is also wrong," Abū Yūsuf was surprised, stood up, and then went to where Abū Hanīfa was, together with that person, 12 and repeated his question before Abū Hanīfa. He also repeated his own answer(s). When he did this, Abū Hanīfa spoke: 13 "It is very difficult to answer this question. It is necessary to answer this in another way." When he said so, Abū Yūsuf declared: "Please deign to tell us 14 so that it will benefit us," he said. Consequently, Abū Hanīfa, m.G.a.h., spoke: "The answer to this question is as follows: If the dyer 15 had denied the (existence of) material after he had dyed it, the cost would be payable; and if he had first denied (the existence of) the material and then had dyed it, 16 the cost would not be payable," he said. From this (moment) on Abū Yūsuf never ceased from assisting him. Abū Hanīfa 17 said, M.G.a.h.: "The knowledge of God Almighty is an ocean. Nobody can ever (attain completely) the

[p.195,1 -p.195,11]

knowledge of God Almighty. Whoever believes in and says: (p.195) 1 'I have become a complete scholar; nothing remains that I do not know'; let this person weep for his own soul." When he said this, 2 Abū Yūsuf removed that belief of his from his heart and accepted (the reality) and started to serve as (he did) before.

3 A person came into the presence of Abū Hanīfa and said: "Oh Leader of Muslims, I left ten thousand yarmak for safe keeping in the house of a person. I thought that he was a trusted person since 4 all the people spoke about him as if he were a trusted man. And consequently, I left (these yarmak) without a witness. Now he has denied this and 5 I have no witness. I do not know what I shall do. I am confused. Is there a trick that you can play on him so that what is my right 6 would be mine?" When he wept very much in saying this, Abū Hanīfa, m.G.a.h., said: "You go and I will play a trick, and it may be that 7 you will obtain your right." Upon this, the person left made happy. After a few days Abū Hanīfa, m.G.a.h., invited 8 the person who had behaved treacherously and told him as follows: "One day the Caliph told me: 'Oh Leader of Muslims, under my auspices (things belonging to) the public treasure 9 and the possessions of the orphans were gathered in a great pile. I wish there were a trusted person and I could entrust these things to him. And I wish he could stay close to us,' he said. Accordingly, 10 I asked the people saying: 'Who is the most trusted person among the eminent people in this country?' They mentioned you. Now would you accept this?" 11 Upon this he said: "Very well, we accept this," and went out.

[p.195,12 -p.196,6]

After that, Abū Hanīfa, m.G.a.h., spoke to that yarmak owner 12 as follows: "Now go and ask that person to return your yarmak, and if he does not give them, tell him: 'I will bring you the judge 13 and I promise you that.'" When this owner of yarmak went to him (and) asked for his yarmak that person had that creditor 14 enter the house and treated him well and handed over the ten thousand yarmak to him, taking them out of the trunk. And he said: 15 "My expectation from your kindness is that you should not mention to anyone my denial," he said and the latter accepted this. Then taking the bag of yarmak[127] went out happily, 16 he came into the presence of Abū Hanīfa and gave the news to Abū Hanīfa. After a few days that person who had denied (the yarmak) 17 came to Abū Hanīfa and asked: "Oh Leader of Muslims, did you mention me to the Caliph?" When he said this, Abū Hanīfa answered: (p.196) 1 "Our aim was not to give information (about you) to the Caliph. Our aim was something else and that was obtained." 2 Upon this, that person was chastened and went out.

Abū Ja'far, the Caliph, summoned Abū Hanīfa to Bagdād and spoke to him: "Oh Leader of Muslims, 3 my heart desires that you would become the judge in the city of Bagdād and that judges in all cities would be under your authority; 4 that you would appoint as judge those whom you wish (to) and would dismiss those who are not capable enough." When he said this, Abū Hanīfa, m.G.a.h., said: 5 "I am not worthy of being a judge." The Caliph spoke: "How is it that you are not worthy?" Abū Hanīfa answered: "If this word of mine 6 is true, then I am not worthy in reality; if this word of mine is a lie,

[p.196,7 -p.196,17]

then a person who lies is not suitable to be a judge," he said. 7 When he said these words the Caliph got angry and said: "I swear by God, if you don't agree to become a judge I will put you into a dungeon. 8 I will torture you and harm you badly." Abū Hanīfa replied: "Do whatever it is necessary to do. I do not agree to become a judge," 9 he said. Upon this the Caliph gave orders and they threw Abū Hanīfa into a dungeon. He spent a few days in the dungeon. The caliph sent a person to him (and asked him) again: 10 "Do you accept my word? If you accept my word I will treat you well. I will respect you and show you 11 affection and make you one of my intimate friends. And if you don't accept my word I will increase the torture and harm." Although he sent the man with these words, 12 he still did not accept. The Caliph ordered: "Take him out of the dungeon every day and give him a beating with a stick ten times every day and before the eyes of the people." When he ordered saying so, 13 they took Abū Hanīfa out of the dungeon every day and gave him a beating with a stick ten times until it became one hundred 14 and ten. At that point Abū Hanīfa, m.G.a.h., prayed as follows: "Oh God, remove the evil deeds of these (men) from me." 15 Upon this, they said to the Caliph: "This was a great man. We tortured and harmed him this much, he never accepted. What do you think we should do?" As they asked this 16 the Caliph said: "Go and give him poison and let him die." Consequently, they went 17 and gave him a sweet drink; however, he understood (that it was poisonous) and he did not drink. They made him drink it forcibly. His condition became very bad, and weeping

[p.197,1 -p.197,13]

bitterly, praying to God Almighty, (p.197) 1 he gave up his life. innā'illāhi wa innā ilayhi rāji'ūn.[128] When the people of Bagdād heard about these happenings, all the people cried together. 2 They grieved and most of them became ill and depressed. They took him out of that dungeon and when they washed him -- Ibnu's-Sammāk says: 3 "I was present there" -- by the omnipotence of God Almighty, a writing appeared on his forehead, and (also) on his right hand, and (also) on his left hand 4 and on his chest writings appeared. The writing that appeared on his forehead was this: kawluhu ta'ālā: "yā ayyuhā'n-nafsu'l-mutma'innatu; arji'ī 5 ilā rabbika rażiyatan marżiyyatan; fādhuli fī 'ibādī; wa adhulī jannatī."[129] Its meaning is: "Oh soul who obeyed the order of God Almighty. 6 Come back to seek the reward of God Almighty, pleased with God Almighty and pleasing unto Him which was generated from Him and returned unto Him. 7 Oh Soul, enter Heaven with my devoted slaves." It was written in this manner on his forehead. 8 Also on his right hand was written: "kawluhu ta'ālā: udhulu'l-jannata bimā kuntum ta'malūna."[130] Its meaning is: "Enter Heaven 9 for you used to do good deeds in the world." Also on his left hand was written: "kawluhu ta'ālā: innā lā nuḍī'u 10 ajra man ahsana 'amalan."[131] Its meaning is: "We will not destroy the reward of that person who has done a righteous deed." 11 Also on his chest was written: "kawluhu ta'ālā: yutabashshiruhum rabbuhum birahmatin minhu wa riḍwānin."[132] Its meaning is: 12 "Your God gives good news to you with mercy from Himself and with pleasure."

A person named Ismā'īl 13 says: "I saw Muhammadi'bnu Hasan

[p.197,14 -p.198,2]

in my dream and I asked: 'Oh Muhammadi'bnu Hasan how (or in what manner) did God Almighty deal with you?' 14 As I said this, he answered: 'God Almighty dealt with me with mercy and (He) said: "Oh Muhammadi'bnu Hasan, if I had wished to torture and harm you 15 I would not put this knowledge in you," He said.' When I asked: 'Oh Muhammadi'bnu Hasan, where is the place of Ibnu Yūsuf?' 16 He replied: 'My place (rank) and Abū Yūsuf place (rank) ...[133] His place (rank) is higher than mine ... 17 There is a difference like the distance in between the Earth and sky,' he said. I asked again: 'Where is the place of Abū Hanīfa('s rank)?' (p.198) 1 Upon this, Muhammadi'bnu Hasan said: 'What a pity (on us) that we couldn't be so high, what a pity.... His rank is the highest of the high places,' he said."

Abū Hanīfa, m.G.a.h., 2 passed to the other world when he was seventy-two years of age. There was no book in his house[134] other than a single Qoran.

NOTES

N.1. The space at the beginning of the line suggests that a word has been erased.I reconstruct it as bu on the basis of the size of the space and the dot below the line.

N.2. "The messenger of God,God's praise and peace on him,said:'Fatima is the mistress of the women in Heavens.' "

N.3. Should be corrected as hÄbÄr bèrü yarlïkar. The verb yarlïka- is used to denote the high position of the actor and hÄbÄr bèr- is a compound verb. A single construction would contain all these words. For this,see: 185,14;188,5;192,15. Other examples are available throughout the work. Professor Cirtautas kindly indicated to me the existence of another one,taken by Professor J.Eckmann into his "Das Chwarezmturkish",p.129,Fundamenta Vol.I

N.4. "We believed and obeyed"(A formula)

N.5. ay but not ey.Cf. čayan,čayna-,yana,yančil-,yašil,yañï have preserved a which changed into e in Ottoman Turkish.ay existed with this form in Old Turkic.On the basis of the given parallels it also must have been preserved.

N.6. tašahhud"giving one's testimony" i.e.confessing and professing that one is a Muslim,is the first of the five conditions of Islam.This statement is called kalima-i šahādat"word of testimony" which is:"I believe that there is but one God and Muhammad is His slave and His messenger."

N.7. "In the name of God"(Prayer used before starting to do something

important,difficult or delicate)

N.8. The word تۈكدىلەر can be read:tögdi-ler,tökdi-ler,tügdi-ler and tükdi-ler.All of them have meanings.However,except for the last one, they do not fit into the sentence.As for the tükdi-ler,we have two possibilities: 1. mistaken form of tikdi-ler or 2. tük- < tik-. Both violate the consonant harmony,since k is followed by d which would generally expected to be t.In spite of this,I consider tük- a correct form and the best choice for the following reasons: 1. there is no problem in the meaning, 2. non harmonious forms of the past tense suffix are available in the data as the material of the dialects other than that of author's, 3. we have a few more examples to support U<I change in an environment where a labial consonant does not exist:tün- < tin-,tüz- < tiz-, učkun- < uċġun- < ïċġïn-;uddat < iddat

N.9. I suspect that this word is not the dative form of köz "red-hot cinder" but another word derived from it.The reason for this,is the inexplicable presence of the dative suffix. On the other hand,we know that there is a suffix +KA which is used to produce nouns from nouns,mostly but not always,diminutives,such as: baš+ka " head; master;leader"(< baš "head"),kïrav+ġa "salty land;arid land"(< kïr+a-ġ "whitish;grayish;barren land"),sapan+ġa "slingshot"(< sapan "sling"),yol+ka "trace;path"(< yol"road;way").Although I cannot find the word közKe in the dictionaries,I mention it as a possibility. Otherwise,+Ke is +ke (dative) and superfluous.

N.10. "God's word:'And God sets forth as an example the wife of Pharaoh to those who believe: Behold,she said,oh my Lord,build for me in Thy nearness,a mansion in the Garden;and save me from Pharaoh and his deeds;and save me from those who do wrong.' "(Ḳoran:sūraṭu't-taḥrīmi,

LXVI,11)

N.11. zuwaylad is an erroneous form of huwaylid: خُوَيلِد < دُوَيلِد

N.12. The word isitmakī(إِسْتِمَاقِي)is understandable.It can be interpreted in relation to the word sökellik "sickness",as "the fever of the sickness".However,derivations of this verb are always front vocalic. For example:isig:316,2;408,12;429,10...,isig+lik+i:218,4.I,therefore prefer to explain this as an error.The correct form should have been إِسْتِمَا تَقِي isitme takī. This would be agree with the rules of parallelism and would give the usual front vocalic form.

N.13. "To God we belong and to Him is our return."(Ḳoran:sūraṭu'l-baḳara,II, 156)

N.14. "Ibnü ʿAbbās,may God accept them both,said that the messenger of God, God's praise an peace on him,had told Hasan and Husayn,when he used to pray for them against evil:'Your (fore)father(referring Ibrahim) used to pray for Ismāʿīl and Isḥāḳ against evil with the same words: I seek refuge in the complete(perfect) words of God from every overwhelming evil,and from every harmful eye " ' "

N.15. Correct form is usāma.

N.16. The word Kūfa.has been vocalisized throughout the text as kewfe.This could be compared with the following examples: ḳav̈-(< kov̈-<koğ-), kavurt(< kuvurt < ḳivirt),savuk(< sovuk < soğuk),safut-(<sofut-sovut-< soğut-)etc.Accordingly it represents a phonetical change rather than a mistaken form.

N.17. "Your riches and your children may be but a trial "(Ḳoran:sūraṭu't-taġābuni,LXIV,15;sūraṭu'l-anfāli,VIII,28)

N.18. In this sentence,the name hesen occurs twice.One of them actually takes place of the name hüseyin.I would regard it as a mistake,if

we did not have a second ėkinč.This changes the situation,since it renders the translation "second hęsęn".It is customary to use the word Ḥasanayn "both Ḥasans" in place of Ḥasan and Ḥusayn.Accordingly ėkinč hesen "the second Ḥasan " means hÜseyin,and this reflects the usage of Ḥasanayn..

N.19. This word exists in Redhouse with the meaning "privy".Therefore it should have been used as a polite form for "lavatory,restroom" in local dialects once,then forgotten.

N.20. Should be corrected as kęlmišde

N.21. Should be corrected as šafąkatīm

N.22. This word can be read:tayandi,teyendi,yatandī,yetendi. I prefer the first one,namely tayan-;however not with the meaning "to support oneself".I think tayan- is related to Old Turkic tïd-"to block,to stop,to hinder;to plug etc." tayan-(16,11;99,13)< tïyan-(106,17) < tïd-a-n-. -a- is the intensive suffix -A- which occurs in several examples,in this text:ayt-a-/ayt-,sür-e-/ sür-, sürt-e-/ sürt-, yet-e-/ yet-.For the change a < i : aṭač<yïṭač could be given from this same manuscript.

N.23. "God's word:'Then when the Trumpet is blown,there will be no more relationships between them that day,nor will one ask after another. Then those whose balance(of good deeds) is heavy,they will attain salvation;but those whose balance is light,will be those who have lost their souls,in Hell will they abide.' "(Ḳoran: sūraṭu'l-mu'minīna,XXIII,101-103)

N.24. See:N.4.

N.25. Should be corrected as bol[ma]sa

N.26. See:N.13.

N.27. "If God's,The All Mighty,will"(a formula)

N.28. Although awwal is clearly vocalisized its use seems awkward.I wonder if it can't be ol ?

N.29. ʿuddat is a judicial term in Islamic Law.It is related to ʿādat "custom; menstruation".According to the Law a woman who is divorced,has to wait 100 days(corresponding to three menstruations and the time to get back to normal) before remarrying.This period is 130 days if her husband has died.On the basis of a second example which has been vocalisized in the same manner,namely with ʾ ,I take ʿuddat as the normal form instead of ʿiddat both of which are possible in the first example. Consequently,this occurence and the one on page 182,12 should reflect a dialectical form.

N.30. Should be corrected as ūrmi ubayhā(180,7;181,7)

N.31. "In the name of God and on the trail of the messenger of God "(a formula used on great occasions and events)

N.32. See:N.13.

N.33. Should be corrected as yèmek

N.34. "Oh our God,oh our Lord "

N.35. Marginal note on the lower left of the page 185,starts across the eleventh line is in Arabic:1. wulida abū ḥanīfaṭa raẓiya'llāhu ʿanhu fī sanati sabānīna mina'l-hijra, 2. wa māta fī sanati (wa ?) māya wa ḫamsīn 3. wulida mālik fī sanati samāmiyatin wa samānīn; wa māta 4. fī sanati māya wa tisʿa wa tisʿaīn.wulida'š-šāfīʿyyu raẓi[ya'llāhu ʿanhu] 5. fī sanati miātayn wa hamsīn wa māta fī sanati miātayni wa arbaʿ 6. sana.wulida imām ḥanbal raẓiya'llāhu ʿanhu fī sanat māya wa ar[baʿūna] 7. sinīn wa māta fī sanat ahdā wa arbaʿīn wa maʿatayn sana, 8. wa raẓiya'llāhu ʿanhum ajmaʿīn.

" 1. Abū Ḥanīfa,may God accept him,was born in the year 80 of Hijra and 2. died in the year 150. 3. Mālik was born in the year 88 and died 4. in the year 199. aš-Šafiʿ, may God accept him ,was born 5. in the year 150 and died in the year 204. 6. Imāmi Ḥanbal,may God accept him ,was born in the year 140, 7. and died in the year 241. 8. may God accept them all."

These are the founders of the four Sunnite mazhabs which were named after them. The dates of Abū Ḥanīfa and Šafiʿ have been given correctly.However in the date of Mālik's death there is a mistake. It should be 179 but not 199. There is also a difference in the date of Imāmi Ḥanbal's birth.It is 164 but not 140.Although a difference of two years exists in Mālik's bith date (88 instead of 90),it still is acceptable,because Mālik's birthday has not yet been determined definitely.

N.36. "Abū Hurayra,may God accept him,said that the messenger of God,God's praise and peace on him, said:' He to whom God wants to give blessing, He will let him understand the religion(acquire the knowledge of religion)' "

Here,we have a point concerning the first Arabic word. It is vocalisized in a way that admits of several readings.That is either ruwiya or rawā.If it had been ruwiya it would have been followed by ʿan.For this reason rawā is preferred.The same problem exist in other hadithes which were corrected in the same manner.

N.37. Should be corrected as ihyā'u'l-ʿulūm.

N.38. This is the only way that I have found to interpret this problematical sentence best. Unless we accept the existence of an inserted sentence,explaining the difficulty of preventing Ḥanīfa from getting

into trouble,it would be hard to understand this awkward structure. I think,there is an insinuation for the liberal or independent nature of Abū Ḥanīfa. A friend of him found found this excuse and used it often,to protect Abū Ḥanīfa from the anger of the peoples like Caliph Abū Jaʿfar.

N.39. This takī seems to be superfluous.

N.40. I think this is a mistake of the copyist. تقي takī could have been mixed with ني ni ,or the latter dropped out. In both cases we need an accusative suffix. If Abū Ḥanīfa had seen someone in Basra before he saw Anaṣi'bnu Mālik,then we might have needed takī. Since no such person is mentioned,I am in favor of the first possibility.

N.41. "The seeking of knowledge is the duty of every male and female Muslim"

N.42. "To point out good deeds is like doing them (i.e.The one who points out the good,is like the one who does it)"

N.43. "He who acquires(thoroughly) the religion of God,God will alleviate his worries and will give to him from where he does not anticipate it"

N.44. Should be corrected as bol[ma]sa.

N.45. See:N.27

N.46. I am not comfortable with the reading and meaning of this word. The word oprak with its present forms means "worned out;old". I checked all its occurences in Old and Middle Turkic. In Kāšġarī we have opra-, opraš-,oprak. The latter occurs three times: oprak kedük "worn out dress", oprak ton "worn out garment;pants;dress",oprak yasïġ " an old quiver".In Uygur Sözlüğü, Professor Ahmet Caferoğlu gives it as urbaġ.I checked all his entries.Only one of them,which is recorded as ufraġ, seems to support the meaning "dress,garment",however not clearly.This word was corrected by Professor R.Rahmeti Arat in ʿAtebetü'l-

Ḥaḳāyīḳ : yaraḳ bulsaŋ oprak yalïŋnï ked(d)ür. He appropriates the meaning and translates it as follows:" I you find a dress usable, dress those who are naked ".One may as well translate the same sentence:"If you find a worn out(dress) usable,dress those who are naked ".We need no word in paranthese in Turkic.Like the word eski, oprak(≫yïprak) can be used as a substantive.Therefore the meaning "dress" cannot be justified.There remains one example,in Fundamenta Vol.I,p.120.Professor Eckmann,after having quoted the present word in support of its meaning,gives the last example from Muᶜïnu'l-Murïd, 12,16.Since only the number of the page and the word itself are given ,it is impossible to check it.The same word is attested in Uighur also(USp.).And,I think the meaning in question originated from this work. I do not believe that Muᶜïnu'l-Murïd will ever support it either.

Now we may ask the question.What is this أوبراق then? I read it ev yaraḳ. Evidences for this reading: There is no ـُـ but ـُـ. Therefore we have no rounded vowel. ف written with sukūn.Therefore, it is a consonant.One of the dots of ya either is the one above the tail of ت or,is covered by it.Consequently this reading is acceptable.The form ev should belong to a dialect,since the other form èv occurs several times.This èv//ev would not constitute a proof for refusing ev because of the existence of other parallels in our text:kav-//kav-,kavuš-//kavuš-, sevün-//sevün-, suvġar-//suvar- etc. Neither does k in final position instead of ġ for the same reason: kuduġ//kuduk,yïdïġ//yïdïk. As for its meaning,we have two possibilities:1.a possessive constuction(i.e. "The need of a house") or 2.a binary(i.e."house and need and that sort of things").At this point I will not make a choice.Because,there is no way of proving it;

although we have compounds without a possessive suffix: süt kadaḥ "milk cup "(57,10), yér èv "underground house"(404,4,4).

N.47. "God's word:'Marry women of your choice,two or three,or four;but if you fear that you shall not be able to deal justly(with them) then only one.' "(Ḳoran:sūraṭu'n-niṣā',IV,3(partly))

N.48. This is the only example of a future participle used as an adjective. It may be an erroneous form of kelgen. (كَالْغَانِ , كَلْغَانْ)

N.49. This sentence suggests an indirect quotation which necessitates the use of tèp.

N.50. tègen could again be a dialectical form.We have examples to support the form -An < -GAn.Such are +A dative,+dAn ablative, +i accusative etc.,all belonging to a dialect of the type of Oguz Group.Therefore, I cannot see any reason to think tèggen as a possibility.In this case either we would have two k's written separately or,a k with a šadda.This latter is actually rare .Here we have none of them.

N.51. "God's word:'(To the righteous soul will be said:)" O (thou)soul,in (complete)rest and satisfaction! Come back thou to thy Lord,well pleased(thyself),and well-pleasing unto Him! Enter thou,then ,among my devotees! Yea,enter thou my Heaven! " ' "(Ḳoran:sūraṭu'l-fajri, LXXXIX,27-30)

In our text vocalisation of the following words are different: mutmaʿinnati marziyyatin.There is also a superfluous zi after ilā.

N.52. "God's word:'Enter ye the Garden,because of (the good) which ye did (in the world)' "(Ḳoran:sūraṭu'n-naḥli,XVI,32(partly))

N.53. "God's word:'Verily,we shall not let,any of you who do a (single) righteous deed,suffer by losing the reward.' "(Ḳoran:sūraṭu'l-kahfi, XVIII,30(partly))

N.54. "God's word:'Their Lord doth give them glad tidings of mercy from Himself,or His good pleasure' "(Qoran,sūraṭu't-ṭawbaṭi,IX,21(partly))

N.55. The word içinde can be translated "concerning,about,from the point of view of..." on the basis of the other numerous examples available throughout the work.This specific use is indicated in the Index.

N.56. Muḥammad's sayings or statements.

N.57. See : N.2.

N.58. See:N.4.

N.59. ʿarasāt is the plural of the Arabic word ʿarsa "place,ground".Here,it means the ground where the great congregation of the slave(s) of God will take place after the Resurruction and before the Judgment.

N.60. yarmak is a derivation of the verb yar- "to split". The word yar-mak then,means "something split,piece,portion;share" and had been used earlier for the pieces cut off from a notched golden,silver or copper bar,for the purpose of exchange. The word armağan "gift,present" (< ar-mak+an ~ yar-mak+an) is directly related to yar-mak.ar-mak+an ~yar-mak+an " gift< share < portion " , +an deminutive to indicate the humble quality of both the gift and the one who presents it. (Etymilogy belongs to Professor Hasan Eren except for the explanation of the last suffix which is my own).The use of dirham,habba,etc. suggests the possibility that the Arabs perhaps were practicing the use of bars as well as coins in trade,before and during the Hijra. In our text there are other occurences of the same word for "money; sum;amount".However it is definitely known that the Arabs were using coins even in this period.I have therefore translated it as "money" whenever it is used for this meaning.Otherwise,if it is used as a unit(of an unknown value) of exchange I have left it as it is.

N.61. edim ~ ēdim. I had translated this word as "cured leather" on the basis of small comparative study,without knowing its existence in a dictionary.I found it in a rather strange place,in the Ferit Devellioğlu's Osmanlica-Türkçe Lûgat with exactly the same meaning,later. However it is given as an Arabic word there,about which I disagree. The word has to be of Turkic origin,for the following reasons:it is isolated and extremely rare in Arabic.None of the Arabs whom I asked knows it.Therefore it does not exist in Modern Arabic dialects.On the other hand there are a number of words in Turkic and Mongolian languages indicating the source: T. eder "saddle"(> eyer,ezer,izer,...), edrim "soft leather spread under the saddle ",edle- "To cure the leather"(>eyle-),eylim "saddle",edger- "to improve;to better ",ēd "good;possession;thing",eldiri ~ elderi "cured lamb skin" and perhaps edgü "good;fine ";M. elde- "to cure the skin",eldegüri " a scraper knife used in curing leather".These words can be analysed as follows: eder < ed+e-r, edrim < ed+i-r-im*, edle- < ed+le-, eylim << ed+i-l-im*, edger- < ed+ge-r-, elderi < ed+le-r-i*; M. elde- < T. ed-le-, eldegüri < elde-güri. Accordingly edim < ēdim < ēd+i-m is of Turkic origin and the word edgü can be explained in connection with the root ed as ēd+i-gü*.

N.62. See:N.6.

N.63. The Arabic word sūra, means "a chapter or an independent section of the Qoran.There are 114 suras in Qoran. The longest one is al-Bakara(II) contains 286 āyats; the shortest one is al-Kawsar(CVIII) and contains only three short ayats

N.64. kizil altun "gold",orûng kümüš "silver".A study of Professor Abdülkadir Inan(published in Türk Dili) dealing with the etymology of the

word altun contains other interesting historical examples,such as ak altun"silver " as opposed to kizil altun "gold".in Azeri gizil< kizil also means "gold".

N.65. See:n.59.

N.66. batman is given a Turkic etymology.Related to bat- " to sink,to go down ".The weight changes as a unit according to the place where is used.The most frequent values are in between 8-14 Kgs.For this reason in the translation the word "stone" has been preferred.

N.67. See:N.6.

N.68. Cited above.

N.69. See:N.7.

N.70. See:N.8.

N.71. See:N.9.

N.72. See:N.10.

N.73. See:N.12.

N.74. See:N.13.

N.75. See:N.14.

N.76. See:N.56.

N.77. See:N.17.

N.78. See:N.18.

N.79. See:N.60.

N.80. See:N.19.

N.81. See:N.20.

N.82. See:N.21.

N.83. See:N.22.

N.84. āyat is a complete meaningful part of a sūra in Qoran. It may be a clause,a sentence,several sentences or even sometimes a section of

a sūra. The total number of them is 6319. The shortest one is a single word with an article. The longest one occurs in al-Muzzammil (LXXIII,20) and consists of 19 lines in a normal sized print.

N.85. See:N.23.

N.86. See:N.4.

N.87. See:N.25.

N.88. See:N.13.

N.89. See:N.27.

N.90. See:N.28.

N.91. ...-sA kerek is used for both the definite quality of the action and the probability.

N.92. Cited above.

N.93. See:N.29.

N.94. See:N.31.

N.95. See:N.13.

N.96. Cited above.

N.97. See:N.33.

N.98. See:N.4.

N.99. See:N.34.

N.100. See:N.35.

N.101. See:N.36.

N.102. fakīh "a jurist whose professional interest is in fīkh 'jurisprudence' "

N.103. ʿārifun bi'llah "one whose knowledge is yakīn and spontaneous, a quality based upon the God's permission to know things in His way " This is a high martaba "rank" in Sofism.

N.104. katīmda is not "beside me" but together with the following word

katımda yüksek "higher than my rank,position".Parallels are available in the text.

N.105. See:N.60.

N.106. See:N.38.

N.107. See:N.39.

N.108. See:N.40.

N.109. See:N.41.

N.110. See:N.42.

N.111. See:N.43.

N.112. This should not be accepted as an exaggeration in favor of Hanifa, even if the given number suggests so. A teacher,is a person who explains something which is unknown to the inquirer.And the act has been completed ,even if the answer is a single word. In this sentence the meaning of the "teacher" is based upon the Islamic concept.Therefore I did not take it as a legendary motif.

N.113. diyat "bloodwite:Compensation to pe paid,to himself,to his family or tribe of a person who was harmed in a general sense "

N.114. See:N.91.

N.115. See:N.44.

N.116. eğmeš(< a'maš) represents a substitution consonantic for which we have more than 200 examples corresponding to all positions,in the manuscript.

N.117. tiz toni.I translat it as "everyday trousers" remembering the word diz donu used in Düzce Dialect(Turkey) for a sort of trousers,properly šalvar which would be put on by the women,only during the daily house keeping work.

N.118. See:N.27.

N.119. ramażān.The ninth month of the Muslim year, with the annual pilgrimage to Mecca in the twelvth month,one of the two prominent external manifestations of the religious life of Islam.This is the month of fasting(ṣawm).It starts with the new moon of Ramażān and ends with the appearence of the new moon of Šawwāl.

N.120. fetwē(< fatwā) " a document,a statement,an opinion or decision on a matter of law given by an Islamic jurist."

N.121. See:N.46.

N.122. See:N.47.

N.123. See:N.48.

N.124. See:N.60.

N.125. dArĀzgōš "donkey"(< P.darāz "long" + gōš "ear"),a euphemistic or polite name for the animal in question.

N.126. See:N.50

N.127. čiḳtī (< čiḳit+ī).čiḳit "small bundle,folded and tied up piece of material used as a bag".Here with an accusative suffix.We have about ten occurences in all of this type of accusative.The word čiḳit as well as čikī and čikīn exist in the Anatolian area. For this see the chapter related to the dialectical influences.

N.128. See:N.13.

N.129. See:N.51.

N.130. See:N.52.

N.131. See:N.53.

N.132. See:N.54.

N.133. If the sentence is a correct one,then the way of punctuation is the only way to understand it,Otherwise,there are missing words.

N.134. Should be corrected as èfinde.

ANALYTIC INDEX

[p.156,13 -p.198,2]

*'abarāt (عَبَرَاتْ)(Ar. pl. of 'abra) " Tears "

ḳaṭarāt wA 'ạ. yaš:166,8

ḳaṭarāt wA a. ak- See: ak-

abuška (أَبُوشْقَا) " Old man."

a.:171,16;172,2,5,7; a.+ŋa (غَا):171,14; a.+ni (نِي):171,13

*'ājiz (عَاجِزْ) Ar. "Incapable;weak;poor "

'ā.:182,17

āč (آجْ) "Hungry "

ā.:173,1

āč- (آجْـ)v.i." To feel hungry "

ā.-ti (تِي-):172,11

ač- (أَجْـ) v.t.(acc.) " To open "

a.-ar (ارْ-):185,16: a.-ti (تِي-):167,10;169,6;182,4,5;a.erse: 173,16

a.-ma- (مَا-): a-dīn (دِينْ);182,8;a.-ġil (غِيلْ):173,15;a.-sa (سَا-) a. erding:173,17

köŋgl(-poss.)+nIŋ közini a. See: köŋgül

ačiġlīk (أَجِيغْ لِيقْ)(< ačiġ+lik) " Bitterness "

a.+iŋga (يِنگَا +):164,9

ačil- (أَجِلْـ)(< ač-il-)v.pass. " To be opened "

a.-miš(مِشْـ): a.erdi:193,6

ačuk (أَجُوقْ)(<ač-uk) " Open; clear "

a.yüz " A smiling face ": 178,17

adak (أَدَاق) " Foot "

a.+in+ga (+ينْغَا);a.+i+ni (+يِنِي):165,10; a.+lar+i+ni (+لاَرِينِي):162,10

a.-in-ga tüš- "To throw oneself at the feet of..."

a.t.-ti+ler:167,17

adril- (أَذْرِيلْـ)(< ad(i)r-il-)v.rf.(abl.) " To be separated,be parted"

a.-gan+din (غَانْدِينْ-):182,10

avuč (أَوُچْ)(< ab-uč):" Palm of the hand; handful "

a.:179,3

ağač (أَغَاچْ)" Wood; switch;beating " See: yiğač

a.ur- " To give a beating with a switch"

yigirmi a.u.-di+lar:186,13

ağir (أَغِيرْ)(< ağ-ir) " Heavy;valuable;multitudious "

a.: a. čęrig:174,15; a.bąhālig tonluķ: 193,3

ağirla- (أَغِيرْلاَـ)(< ağir+la-)v.t.(acc.) " To treat with respect;honour"

a.-di(دِي):187,2;195,14;a.-gay+men (غَايْمَنْ):196,10;a.-r (رْ)

a.erdi:186,8;a.-sa-ng+iz (سَانكِيزْ):169,2;a.-yur (يورْ):a.erdiler: 158,3

a.-ma- (مَا): a.-gay(غَايْ): a. erdi:163,11

ağ(i)z (أَغِزْ)" Mouth,opening "

a.+i (+ي):193,6;a.+i+din(+ي دِينْ):165,4-5,188,4

a.+i+din eš̌it- " To hear directly from the speaker "

ozi a.e.-ti+m: 187,15

ağrig (أَغرِيغْ)(< ağrī-g) " Pain,ache "

a.+ī (ـِي+)

baš a.+ī " Head-ache ":167,2

āġu (آغُو) " Poison"

ā.:179,13; ā.+nī(ـِنِي);ā.-nuŋ(نُونگ):ā.reŋgi yašil turur:179,13

ā.bėr- " To poison " (dat.)

ā.b.-iŋ: 196,16

ā.ičür- " To poison (mixing it with a drink)"(dat.)

ā.i.-di+ler:175,12;ā.+nī sizke kim i.-di:175,15

āġuluġ (آغُولُغ)(< āġu+luġ)" Poisonous "

ā.:ā.jānwārlardīn:168,12;ā.oḳ erdi:184,10

*āhīr (آخِر)Ar." Last;final "

ā.waḳt " Last moment(of life)"

ā.w.+in+da:163,3

*āhīrat (آخِرَت)Ar." The next world;the future life"

ā.+ḳa (ـَقَا):157,15;ā.+ta (ـَتَا):164,9,12,13,15;173,7;185,15;194

ā.-ḳa naḳl kīl- " To pass away "

ā.n.ḳ.-di:198,2;ā.n.ḳ.erse:174,3;183,7;ā.n.ḳ.-miš:167,11;ā.n.ḳ.-ur+da:174,1

aḫšām (أَخْشَام)(< T.aḳ + P.šām) "Evening "

a.:a. yatsïg arasïnda:168,4

a.namāzī" Evening prayer "

a.n.:170,3; a.n.+nī:170,5,5

aḫtar- (ـأَخْتَار)(< aḳ-(ï)-t-ar-)v.t.(acc.) "Move or transport from one place to another; to empty "

a.-di+m (ـدِيم):192,1;a.-maḳ (ـمَاق):192,2,3;a.-ur+men (ـوُرمَن)

191,16

*aḥwāl (أَحْوَال)(Ar. pl.of ḥāl)" Condition,circumstance;situation "

a.+ni (ـنى+):181,11;197,1;a.+im (ـيمْ+):176,6,6;a.+i (ـيِ+):196,17

āk (آق) "White"

ā.:ā.ḳubba:162,14

ak- (ـأَقْ) 1.v.i. " Flow;stream;shed;drip"

a.-a(ـاَ); a.-ar (ـاَنْ)

2.v.t.(dat.) " To raid"

a.-ip (ـيِبْ): kāfirlarni a. bulun ḳilïp ḳeldi:161,4

ḳatarāt wA'abarāt ak- " To shed tears "

közidin ḳ.wA'a. a.-a baślադi:178,16;közindin ḳ.wA'a.yaš a.-ar erdi: 166,8

*'āḳibat(عَاقِبَتْ)Ar. "At last,at the end,finally;end;result"

'ā.:ā. sulḥ ḳilïštilar: 174,10

*'aḳ(i)l (عَقْل)Ar." Reason;sense;memory"

'a.+i (ـيِ+); 'a.+in-ga (ـينگا+)

'a.+in-ga ḳel- "To regain one's conscience,sense"

'a.ḳ.-di:167,16

'a.+i ket- " To lose one's conscience, to become unconscious"

'a.ḳ.-ti:167,16

al- (أَلْـ) v.t.(acc.)" To take,to obtain,receive;buy "

a.-di (ـدِى-):163,9;171,6;178,15;195,16; a.-di+lar (ـدِيلاَرْ-):159,8, 8,8,8,11,12,12,13,13,13,14,14,14,14,15;a.-ġil (ـغِيلْ -):163,8,14; 179,5;189,9;a.-ip (ـيِبْ-):a.kelür erdi:159,5;a.-mak (ـمَاقْ-):192, 11;a.-u (ـوُ-):a.bėrgil:159,5;a.-ur (ـوُرْ-): a.erdiler:159,7

a.-ma-(ـمَا-):a.-di(ـدِى):163,14

hātūn a. See: hātūn

*ʿālam (عَالَمْ) Ar. " World;universe " See:ʿālem

ʿā.:161,17; a.+i+dīn (دِينْ+ي):170,11-12

kökʿā. " Heaven "

*ʿalayh (عَلَيْهِ)Ar." On him "(Occurs in the expressions given below)

ʿalayhi'l-laʿna.(عَلَيْهِ اللَّعْنَة) Ar.exp." Curse be upon him."

ʿa.:165,9

ʿalayhi's-salām (عَلَيْهِ السَّلَامْ)Ar. exp." Peace be upon him."

ʿa.:156,16;157,2,3,4,4,5,7,8,10,11,12;158,2,4,7,9,12,13,14,17;159,1,3,4,15,16;160,4,8,8,15;161,2,3,5,7,10,12,13;162,3,7,9,17;163,2,16;164,8,16;165,1,3,16;166,4,14;168,9,10,13,13;169,3,4,5,6,10;170,5,5,7,7,9,15,16,17;171,1,2,2,5,6,9;172,3,9,10,12,13,15,16,17;173,2,3,6,12,13,14,16;178,3,6,7,8,10,14,14;179,1,2,7,9;181,10;185,1,5,14;187,11,11,16,17;192,1,5;a+dīn (دِينْ):167,6;168,1;171,17;177,15;185,4-5,187,14,15;188,4,5,5;a.+ka (قَا):172,17;178,6;180,17;181,17; a.+nī(نِي+):169,13;171,8; a.+nuñg(نُونْگ):160,11-12;163,4;166,15;167,7;178,2,16;182,14;191,16;192,2

See: jebre'īlʿa.,ibrāhīm paygāmbarʿa.,ʿisā paygāmbarʿa.,mūsā paygāmbarʿa., mustafāʿa., paygāmbarʿa.

alġuluġ (أَلْغُولُغْ)(< al-ġu+luġ) " Creditor "

a.+nī (نِي+):195,13

*ʿālim (عَالِمْ) Ar. " Scholar;learned "

ʿā.:ʿā. erdi:190,2;ʿa.+lar (لَارْ):188,17; a.+lar+ī (لَارِي):188,10

ʿā. bol- " To become a scholar"

ʿā.b.-dum :193,17;195,1

ā1(ï)n (آلِيْن) " Forehead"

ā.+ï (ىڭ+):197,4;ā.+ïn+da (ىڭدا+):197,7

al(ï)n (أَلِيْن) See:ā1(ï)n

a.+ïn+da (ىڭدا+):197,3

altï (أَلْتِى)n.card. " Six"

a.: a. āy:166,5,6;167,1,1; a. mïng yarmak:175,7

altïnč (أَلْتِنْجِ)(< altï+nč) n.ord." Sixth "

a.: a. fAsl:168,4

altmïš (أَلْتْمِيْش)n.card. " Sixty "

a.: a. ḳata:191,8

altun (أَلْتُوْن) "Gold, golden "

a.: a.+dïn (دِيْن+):162,10

a.kïl- " To make gold "

a.ḳ.-ayïn :173,4

ḳïzïl a. See: ḳïzïl

*āmāda (آمَادَهْ)Pers." Ready;prepared "

ā.ḳïl- " To make ready;to prepare "

ā.k.-ma-z erdiler : 190,16

ān* (آنْ+)(Allomorph of ol ; occurs before suffixes.) " He,she,it,that"

a.+nïng (نِيْڭ-): ā.ḳatï :181,6;ā.köški:179,14;ā.tèg:180,7;ā.üze: 179,8;ā.wąḳtï:176,8

an*(أَنْ+) See: ān

a.+da(دا+) " At that point;to that point;there ": 164,2;169,14; 190,4;196,14;a.+dïn (دِيْن+)1."From him(her,it,that)":163,7;168, 17;174,8;189,16;195,13;a. song:159,7;160,3,7;162,3,15;163,16;167,5, 5;168,1;169,5,7;170,10;172,5;174,8,9;177,11,12;178,1;179,5;181,7,16

;183,11;184,13;185,4;187,1;189,17;193,14;194,15;195,11;a.songra: 194,7mr. 2."About him (her,it,that)":165,14;178,7; a.+ğa (-نجا) "To him(her,it,that);for him (her,it,that)":174,12;175,9;182,1; 190,17;191,1;195,8;a.+ğa+r (+نجان)" To him,toward him,for him (her,it,that) ":160,7;163,7;174,11;180,8;181,14;184,2;191,14;195,9 anī (أني)1.(acc.):163,8;166,17;167,7;168,17;170,10;174,8,9;180,8 ;181,9;196,16;2.(gen.):190,14; aning (أنينك) "Of him(her,it,that): a. aġzī:188,4;a. ʿayālī:163,10;a. bęrękēti:160,12;a.jAzĀsI:185,9; a.dAfʿi:189,3,4;a.ḥilāfātī:183,11;a.ḳanī:185,3;a.ḳatī:165,2;182,13; 187,9;a.ḳilġani:191,2;a.ṣifaṭī:164,17;a.sözi:167,3;a. sụʿāli:194,12 ;a. suʿāli ḥisĀbI:173,10;a.šaḥādaṭI:178,5;a.šękirdi:190,17;a. żaʿīfluḳī:161,2;a.-rostp. : a. ara:191,1;a.birle:168,16;a.teg:180, 3;183,15;a.üčün:174,6;189,3,3;190,16

a.+lar(+لارن) " They "

a.: 166,15;172,6,17;a.išī:185,10;a.ḳatī:166,16;a.tegme birini:166, 15; a.+ğa (غا):166,13;168,9;a.+ka (قا):164,12;172,2;a.+nI(في) 169,2;186,7;a.+ning (نينك): a. kani:170,1

a.+ča (+جا) "That much"

a.: a. kün:192,13;a.+ka (قا):a. tegi:176,10;186,7;196,13

bir a.+da(دا) " Cnce,for amoment"

b.a.: 107,7;178,16

a.+din (+دين)" Then,after that,afterwards,thereafter"

a.:175,10;178,4;181,1;192,10;197,15

ana (أنا) " Mother "

a.: 170,2;a.+m (م):170,4;a.+ng (نك):160,14;a.+sI (سي): 165,1 ;167,9;169,12;a.+m+iz (ميز):173,1;a.+lar+i (+لاري):176,14

a.+m+ḫa(مُغا):170,2;a.+m+ka (مُقا):170,3;a.+sin+ḫa (سِنْغا):
170,9

ulug a."Grand mother"

u.a.+ŋ:176,13

andag (أَنْداغ)(< anï+teg) " Like that;so;such "

a.:157,14;163,8;167,1;174,3;192,14;(أَنْدَغ):170,4;183,12;185,5;
186,9;187,7,16;188,5;189,14,17;191,5,15;192,5,6;196,3

a.bolsun " So be it, alright":167,5;171,16

a.erse "If it is so,if that is so;then, in this(that) case":180,9

a.+uk(وُق+)(< andag+ok)"Exactly the same;just like that;exactly in the
manner "

a.:192,13

andag (أَنْدَغ) See:andag

a.:167,13

*andām (أَنْدام)Pers." Body"

a.+um+dïn (وُمْ دِينْ):175,13

ant (أَنْت)" Oath,vow "

a.bèr- "Vow;assure"

a.b.-ur men:195,13

a.yāz kïl- " To take an oath;swear "

a.y.k.-ip turur men: 196,16

ar- (-أَر) v.i. "To be tired,exhausted "

a.-mïš (مِيشْ):160,17;161,1

ara (أَرا)(< ār-a) " Space or time in between two things ;interval;
between "

a.:ḫalḳ a.:183116;ḫalāyïḳ a.:178,5;ḫātūnlar a.:192,12,15;sizing

tạḳī anïng a.:191,1;a.+da (دا):174,10;175,9;a.+m+ïz+da (میزدا);
174,5;192,8;a.+sïn+da (سیندا):aḫšām yatsïġ a.:168,4;ḫalīfa, ibni
je'fer tạḳī ḫātūnī a.:192,7;ḫātūnlar a.:193,1;ḥUseyïn rạźiya'llāhụ
'anhụ a. tạḳī yęzīd a.:179,16,16; a.sïn+da+ḳï (سیندا قی): yer
kök a.teg tAfĀwUt:191,1

*a'rābī (أعرابی)Ar. " An Arab"

a.: 162,3,4;163,17; a.+ka (قا):162,5,7,15,17,17;163,5; a.+ni
(نی):163,16

*'araṣāt (عرصات)(Ar. pl.of'arsa.)" Place where the people will be gathered
after resurruction."

'a.: 'a. ḫalḳï:158,4,5; a.+ta (تا):163,3

arïġ (أریغ)(< arï-ġ) " Pure,clean"

a.: a. ġusl:167,6;a.Kęlēm:168,16

*'ārif (عارف)Ar." He who knows by a divine sign."

'ārifun bi'llah(عارف باللہ)" An atheistic philosipher;he who knows by
a divine sign."

a.b. erdi:186,1

arpa (أرپه) " Barley "

a.: 163,8;a.+nï (نی):163,13

arslan (أرسلان) " Lion "

a.:184,8

art (أرت)(< ār-t)" Behind,back,rear,hinder "

a.+ïn+ġa (ینغا +):170,7;(ینغا +):170,8

a.(-ross.-dat.) bar- " To follow "

a.+ïn+ġa b.-dïm :170,7

artuḳ (أرتوق)(< art-uḳ) " More,much "

a.:160,3;a.zehmet:161,9

a.+rak(رَاقْ+) " Much more "

a.: tamūğdin a.:184,15

*arzū (أَرْزُو) Pers." Wish,desire "

a.+ka (قَا);a.+m (مْ):180,1;a.+ŋ (نگْ):179,12;a.+m+ka(مْقَا)

a.(poss.)+ka teg- " To realize(one's wish)"

a.t.-medin turur men:180,1

a.+ka teg-ūr- v.c.

meni ol a.t.-se+ŋ+iz:180,2;ol a. men seni t.-me-d+im :179,17

*arzūluğ (أَرْزُولُوغْ)(<arzū+luğ) " Wishful,willing "

a.:a. turur erdiler:160,11

*asbāb (أَسْبَابْ)(Ar. pl. of sabab) " Means,nced,provision "

a.+lar+ī (لَارِي):159,5

asra- (أَسْرَا-)v.t.(acc.) "To care,protect;bring up;feed;raise "

a.-ğay+sen (غَايْسَنْ):178,12;a.-ğil (أَيْرَاغِيلْ):179,6;a.-mak+ka (مَاقْقَا):178,14

āt (آتْ) " Name "

a.+i+nī (ىِنِي+):165,5,6

at (أَتْ) See:āt

a.+lar+ī(لَارِي+):168,11;a.+ī-dīn (ىِ دِينْ):184,10

at- (أَتْ-)v.t.(acc.) " To throw;shoot "

a.-ar (ـَارْ):a.erdiler:184,9;a.-ğan (ـغَانْ):a.ḫālında:189,4,5,6;

a.-mīš (ـمِيشْ):a. erdiler:188,15; a.-t+ī(تِّ):a.erse :188,14,14

ok a. See:ok

ata (أَتَا) " Father;grand father;forefather;ancestor "

a.+m (مْ):175,2,3;1777;a.+ŋ (نگْ):176,13,13;a.+ŋ+iz (نگِيزْ)

163,10

uluğ a." Grand father "

u.a.+nŋ: u.a. bolsa:176,13

atlan- (أَطْلَانْ)(< at+la-n-)v.i." Get a horse, mount a horse"

a.-d+i (-دي):174,14;184,8

ātliğ (آتْلِيغ)(< āt+liğ) " Named"

ā.:156,14;158,1;163,7;166,17;168,14;174,16;175,7;178,7;180,7;185,12,17;186,8;187,2,4

atliğ (أَتْلِيغ) See: ātliğ

a.: 168,5;169,9;197,12

atliğ (أَطْلِيغ)(< at+liğ) " Horseman "

a.:184,5

*āwāz (آوَازْ) Pers. "Voice;sound;cry "

ā.kel- " To be heard (sound)"

ā.k.-me-d+i :167,9;a.k.-me-z:167,10

ā.kil- " To call;cry "

ā.k.-d+i :167,9;ā.k.-d+i+lar :167,14;ā.k.-gay sen:167,4

*awwal (أَوَّلْ)Ar. " First "

a.:157,12,17;179,16;181,7,14

a.+ki(+قِي) " He who is first"

a.:a.kišike:189,2

āy(آيْ) "Month,moon "

ā.:166,5,6;167,1,1;190,13;ā.+i+dīn (+يِ دِينْ):177,9;a.+īn+da(+يِنْدَا): 191,8

ay (أَيْ) "O...,Oh..."

a.:a.ana:170,2; a. a'rābī:162,3;a.ʿarəṣāt ḥalkī:158,4;a. ʿoyālīm:158,

14;164,9;a.ʿąyālim fāṭima:166,4;a.bābā:171,14;a. bar ḤOzāyā:159,17
165,12;169,8;182,16;183,2;a.jāriya:191,2;a.ʿęzīz:176,11;a. Ḥąḳ
Tą'ālā-nīŋ farmānīŋa boyun sunğan: 197,5;a. ḫalāyīḳlar:168,14;
184,3; a. ḫātūn:189,16; a. ḥęsęn Ḥuseyin ana+sī:167,9;a. ḫwāja:
190,12;a. ḳarīndašīm:175,12,14;176,1,4; a. ḳarīndašīm jębre'īl:171
2;a. ḳarīndašīm ḥęsęn:177,17; a. ḳarīndašīm ḤUseyin:175,12; a.
mU'minlAr:192,17;a. mU'minlAr ana+sī:169,11; a. muṣṭafā-nīng'ąyāli:
167,10;a. nājowmąrd:169,17;a. nęfs:197,7;a.nĀ-ręsīdęler:172,6; a.
oğlum ḥammād:187,6;a.oğlum ḤUzeyfę:170,4;a. oğlum yęzīd:179,17;
180,2; a. payğāmbąr zādą:182,7,10; a. su'āl ḳilğučī:169,16;a.
susmar:161,12,13,16;a. ummi ubąyhā:182,3; a. yārānlarim:162,5,15,17
a. zęhrā:176,17;177,7;a. żą'īfą:189,12,13

ay- (-أيـ)" To tell,speak,say;declare "

a.-d+īm (-ديم):158,8,1012;163,5;165,2,6,7;166,2;169,5,11,13;
170,2,8;172,8;176,11,12,17;178,17;179,2,8,11;189,9;190,3;193,5;
197,13,15;a. erse:158,9;169,12;190,4;193,4;197,14,17;a.-d+iŋ
(-دينك):166,5;a.-d+i (-دي):157,2,6,9,11,12,12,16;158,1,2,4,10,
10,11,12,14;159,1.3.5.17;160,3,4,6,8,9,13,16;161,1,2,4,5,6,8,10,12,
13,15,16,16;162,1,2,3,4,5,7,8,9,15,17;163,2,2,6,9,11,11,14,15;164,
1,2,2,5,7,8,16;165,5,5,6,8;166,9,10,13,17;167,5,10;168,2,3,9,14;
169,5,7,9,12,1516,17,17;170,4,8,9,9,10,11,13;171,2,2,10,10,16;172,
3,6,8,9,10,11,13,14;173,3,3,6,11,12,12,14,16;174,2,4;175,1,2,12,
14,16;176,1,4,12,16;177,11,11,12,13;178,8,9,9,11,15;179,1,2,2,5,7,
9,10,13,15,17;180,1,2,2,4,5,6,6,9,11,15;181,1,2,3,3,5,7,8,9,10,12,
13,17;182,1,2,9,10,11;189,9,10;184,2,11,12,17;185,1,2;186,5,15;187,
3,8,9,15,16,17;188,1,2,3,5,8,9,10,12;189,2,8,9,9,11,11,12,13,16,17;

190,7,8,9,12,12,13,13;191,2,4,6,7,13,14,15;192,3,10,11;193,4,8,11;
194,1,4,6,7,10,10,10,11,12,13,14,17;195,3,6,8,8,11,12;195,17,17;
196,2,4,5,5,7,8,14,16;197,14,14,16;198,1,1;a.erse:179,15;181,8;
189,7,11;195,9;a.-d+i (ـذي):182,6;a.-d+iñg+iz (ـدينگيز):
194,8,9; a.-d+i+lar (ـدي لار):160,10;164,1;165,2,3;166,1,1,3;
171,14;172,16;184,16,17;189,1;191,11,13;192,8;195,10;a.erse:160,6;
181,12;183,13;(ـد يلار):160,5,mr.2;165,1;173,1;174,1;180,12;
196,15;a.-ġan (ـغان):bu a. šartlariñgiznï:175,7; paygāmbar
'alayhi's-salām a. sözler:157,11;a.-ġay (ـغاي):a.men:183,2;a.:
185,7;a.+miz:187,4;a.-gïl (ـغيل):161,14;195,13;a.-mak (ـماق)
178,5;194,13,13;a.bolmaz:190,1;a.+im(ـمانيم):181,9;a.+ka(مانقا)
158,7;a.-miš (ـميش):160,9;194,9;a.erdi:166,4,17;167,3;178,7;
a.-sa+m (ـسام):182,1;a.-sa+ng (ـسانگ):157,11;a.-sa (ـسا):
157,12;194,8;a.-sa+ñg+iz (ـسانگيز):189,1
a.-ma- (ـما):a.-d+im (ديم):158,14,177,8;193,5;a.-d+i (دي):158,
13;190,9;a.erdi:166,5;a.-d+in (دين):170,9;a.-sa+ñg+iz (سانگيز):
195,15

jawāb a.,hAtā a.,kelime-i šAhādAt a.,rāst a.,salām a.

'ayāl (عيال) Ar. " Daughter " See: ġayāl

'a.+im (يم +):158,2,14,15;164,9;166,4;a.+iñg (ـينگ):170,14;a.+i
(ـي+):158,5,7;160,12;163,10;167,10;'a.+iñg+iz (ـينگيز):158,9

āyat (آيت) Ar. "Verse or passage of The Koran "

ā.: 176,17;ā.turur:176,17; a.+ni (ني):177,7

ayittur- (ـأيتور) (< ay-it-tur-)v.c. from ay-it-

a.-sa+ñg (سانگ):189,10

ayt- (ـأيت) (< ay-t-) intens. of ay-

a.-ayin (ـاپن):182,7,7,7;a.-ip (ـپپا):a.turur:161,7;a.-u (ـڤ):a. bašla-di erse:191,10; a. bèrdim erse:163,6;a.bèriŋ: 171,6;a.bilmediler: 193,10;a.bilmegey:164,17;a.-ur (ـوُر):a.sẹn: 158,17;a.:158,7;163,4;164,16;168,13;169,3,9,14,170,2;172,7,12,15; 176,7;177,7;182,14,16;186,9;190,2;194,3;197,3,13;a.erdi:165,12;186, 6;187,11,15;189,17;190,7,16;a.erdiler:177,15;190,2;a.siz:190,17; a.+lar (لاَرْ):164,14;187,10

jawāb a.

āz (آزْ) " Less;lesser;small in quantity "

ā. bol- " To become less(er);lessen "

a.b.-up:177,6

az (أَزْ) See: āz

a. ne'erseler:160,6

āz- (آزْ-) v.i. " To go astray "

ā.-ma- (مَا):ā.-gay+siz (غَايْسِزْ):169,2

az- (أَزْ-) v.i. See: az-

a.-ma- (مَا):a.-gay+siz (غَايْسِزْ):168,15;169,1

kōni yoldin a. See:yol

āzīk (آزِيقْ) " Food for a journey;provision"

ā.:163,1,5; a.+i (ـِي):163,2,2;a.+i+ni (ـِينِ +):163,1

azīklandur- (أَزِيقْلاَنْدُورْ-)(< azik+la-n-dur-)v.t.(acc.)" To provide food for a journey"

a.-d+i (دِي):163,10

AjAl (أَجَلْ) Ar. " Death;the moment of death"

A.kel- "For one's hour of death to(have) come "

A.k.-ūr bolsa:176,1

A.(+poss.) yaẏu- " For one's hour of death to approach "

A.+Im y.-d+i bolgay:157,14

A.(+poss.) yet- "For one's hour of death to have come "

A.-Im y.-gey:167,2

*Adā (أَدَا)Ar. " Payment;execution(of a deed,a duty)"

A.kīl- " To pay(debt),to perform(duty)"

A.k.-d+im erse:181,14;A.k.-mīš+dīn soŋ:181,14;A.k.-sun:175,4

*Ādāb (آدَابْ)(Ar. pl.of adab)" Customs,proprieties"

Ā.+I(ى+):171,17;172,1;Ā.+I+nI (ىنى+):yunmaḳ Ā.:171,14,14

*Ādām (آدَمْ)Ar." Man;mankind "

Ā.oġlī " Mankind;human being "

Ā.o.+nI:161,17

*Ādāmī(آدَمِي)Ar." A man;somebody "

A.:164,17;A.+ni (نى+):185,9

*ʿĀdāt (عَادَتْ)Ar."Habit,custom"

ʿĀ.+I (ى+):171,3,190,16

*ʿĀdāwāt (عَدَاوَةْ)Ar. " Hostility;enmity;hate "

ʿA.:179,16;181,16;ʿA.eşeri erdi:181,16

kōŋgl(+poss.)+deʿA.orna- See:kōŋgūl

ʿĀdl (عَدْلْ) Ar."Justice,equity."

ʿA.kīl- " To act justly "

A.k.-u bilse:192,12

*Aʿlā (أَعْلَا) Ar. " Highest" See:ʿilliyyīn

Aʿilliyyīnde turur:198,1

Almā (أَلْمَهْ) "Apple"

A.: 171,4,4,6

*AmĀnAt (أَمَانَتْ) Ar. "Deposits,deposited"

A.:182,3;A.+nI (نِ +):182,3;A.+Im+nI (مِ نِ +):182,8;A.+I+nI (ي نِ +):182,7

A.koy- " To entrust;to deposit "

A.k.-d+um :195,3

*Amīn (أَمِينْ)Ar."Trusted;reliable"

A.:195,4,4,10;A.kiši bolsa:195,9

*Amīr (أَمِيرْ)Ar. " Ruler;lord "

AmīrU'l-mU'minīn (أَمِيرُ ٱلْمُؤْمِنِينْ)"Ruler of the believers;lord of the believers "

A.m.:174,2;A.m.+ka (قا):175,3;AmīrA'l-mU'minīnA(أَمِيرَ ٱلْمُؤْمِنِينَ) 173,17;174,1,3,6,8,9;175,2;176,1

*ʿAm(m) (عَمّ)Ar . "Paternal uncle"

A.+I(ي +):178,2;A.+Im (مِ +): A. oğlı turur:158,16

*ʿAnbAr (عَنْبَرْ)Ar. "Amber"

ʿA.+dIn (دِينْ):162,10

*ʿArżA (عَرْضَهْ) Ar."Presenting,presentation;submitting;telling(hon.)" See: ġarża

A.kıl- "To present,to submit;to tell(hon.);to report(hon.)"

A.k.-d+im erse:169,5;A.k.-d+i:157,14; A.k.-ur erdiler:159,7

A.k.-in- v.p.

A.k.-d-i erse:187,9

*AyyĀm (أَيَامْ)(Ar.pl.of yawm)"Days;(some) time "

A.: 178,13;186,13; A.+dIn (دِينْ):194,2,5

*ʿAzĀb (عَذَابْ) Ar." Torture;pain"

ʿA.:164,12;165,8;196,11,15;197,14; ʿA.+I+dIn(ي دِينْ +):165,13

ʿA.wāʿuḳūbat(lar) kil- " To torture"

ʿA.wAʿu.k.-ur erdiler:165,11; ʿA.wAʿu.+lar k.-ġay men:196,8

*bābā (بَابَا) " Father "

b.:171,14;b.+m (مْ):167,2;AmīrA'l-mU'minīnA b.ʿeli'bnü abī ṭālib raẓiyaʿllāhu ʿanhu:174,9; b.muṣṭafā:166,17;b.+ñ (نگ):b. AmīrA'l-mU'minīnA ʿeli:176,1

baḫla- (بَغْلَا-)(< ba-ġ+la-)v.t.(acc.) " To tie "

b.-d+i+lar (دِيلَارْ):165,10;b.-p (بْ):189,16

baġlīġ (بَاغْلِيغْ)(< ba-ġ+līġ)" Tied "

b.:b.turur:189,15

baġ(i)r (بَغِرْ) "Liver;bosom;middle part of the body;inside "

b.rī(ي):közi yaši b.baši:182,16;b.+im (يمْ):177,7;b.pArA-lArI:177,7

*baḥālīġ (بَهَالِيغْ)(< P.baḥā + T.+līġ) "Expensive; valuable "

b.:bir aġir b.tonluḳ:193,3

baḳ- (-بَقْ)v.t.(dat.) " To look at; to see "

b.-alīñ (-اَلِينگْ):189,4;b.-ar (-اَرْ):b.men:169,11;176,7;178,16;179,4;182,15;b.:160,8,16;164,7;166,14;167,10,11,12;172,10,13,15;175,17;189,15;b.+lar (لَارْ):167,13;170,17;b.-ġay (-غَايْ): b. sen:167,5;b.-t+i (-تِي):159,16;163,9;170,8

b.-ma- (-مَا):b.-d+in (دِينْ):b.turur:182,8

baḳīr (بَقِيرْ) " Copper "

b+dīn (دِينْ):159,13

bar (بَارْ)" Existing,exists;present;there is; he(she,it) has "

b.: ʿAẓāb ṭaḳī b.:164,12;b.ḤOzāyā:159,17;165,12;169,8;182,16;183,2; bir āḳ ḳubba, b.:162,14;bir arzūm b.:180,1;bir ūyaṭ b.:176,17;bir

jāṛiyam b.:190,9;bir dạrḫwāstum b.:180,5;190,8;bir sïrča,kạ̈rāba, b.:185,1;ekki kanatï b.:162,14;ilegimde ingen ulug išler b.:176,5; mẽḥemmẹdi'bnü sïrin b.:191,14;öküš borčum b.:175,4;rÃḥÂt b.:164, 12;sözüm b.:182,1;šạm'ūn ātliğ yạhūdï b.:163,7;tẠfÃwŲt b.:191,1; 197,17,17;toprạk b.:169,13;üč šạrṭïm b.:175,1

b.erdi " there was; existed;he(she,it)had ":bir šạkịrdi b.e.:190,7; ḫātūnï b.e.:166,17;rịdÃ-sI b.e.:167,7

b.erken " while there is(was);while he(she,it) exists(existed);while he has(had);although he has(had): ol b.e. ...-mạk bolmaz:190,1 pạygāmbạr zāda,ḤŲsẹyịn rạžịya'llạ́hụ'ạnḥụ b.e. :183,15

b.erginče " as long as he(she,it) exists":tirigi b.e. :187,5

b.ermiš " reportedly he(she,it) has;there was ": ḫātūnï b.:180,3; ḫātūnunğ b.e.:180,7

b.mu ? "Is there ? Does it exist ? ": kẹrsening b.:173,11;ol yarïk b.: 158,11

heč b.mu ? " Does it exist at all ? Is there any ? ": h.arzūng b.:179, 17;h.dünyēwï ne'erseng b.:158,10;162,3

ne ...(poss.) b. ? " What is your (his,her,its)... ? " n. zẹḥmẹting b.:175,12;n. dạrḫwāstung b.:190,8

ne kim ... (poss.) b. " However much ....he has(might have,might have had),however much... there was(might have been,might have existed); whatever he has...": n.k.ḳạdğusï b.erse:188,7; n.k.wAsIyÝAtlArI b. erdi:177,11

b.turur " There is, there exists(existed) " :158,12;173,12

bar- (-بَرْ) v.t.(dat.;loc.) " To go "

b.-ayïn (ابِنْ):170,2,8;193,9;b.-alïng (اَلِيكْ):190,3;b.-dïm

(دیم):163,5,170,5,7;176,7,7 mr.1;b.erdi:164,2,3,3,4,4;ziyāret ķılğali b.erdi:188,3;b.-d+iñ (دینگ):b.erdi:164,1;b.-d+i (دي) 160,16;164,7;166,12;167,7;172,15;173,1;175,8;180,16;183,14,17;184, 1;186,17;190,4;193,10;194,9,12;b.erse:172,10;184,1;b.-d+i+lar (دي لار):159,4;172,12;181,11;191,15;196,16(دیلار):175,10; b.-ğil (غیل):158,12;160,16;163,6;180,11;189,13,17;190,1;195,6, 12;b.-iñg(ینگ):159,3;196,16;b.-ip (یپ):186,16;195,13;b. -mak+ka (ماق قا):190,9;b.-miš (میش):160,17;161,2;167,11;182, 15;b.-sa+m (سام):175,13;b.-sa+ñg+iz (سانگیز):180,15 ; b.-sa (سا):177,16;183,12;b.erdi:184,9;b.-ur (ور):b.men:181, 2,5;191,16;b.sen:176,1,1,2,2,2;181,3;b.siz:172,9;b.-ur-da (وردا) 171,8;181,17

b.-ma- (ما):b.-ñg (مانگ):166,13

2.Descriptive (denoting separation)

heseṇ ḥŪseyinni iste-yü b.-d+i :172,13

artīnğa b.,hejke b.,kᶜbe-ke b.,mebrezke b.,seǰde-ke b.,uykuğa b.

barča(بارجا)(< bar+ča) " All"

b.halk:195,4;b.+ñg+iz+ni(نگیزنی):184,4

barmak (برماق) " Finger "

b.+i+ni (پنی+)

b.(poss.+acc.) ķaldur- " To indicate one's belief in God's Oneness "

b.+i+ni kaldurdi:164,5

b.(poss.+acc.) kötür- " To indicate one's belief in God's Oneness "

b.+i+ni kötürdi:162,1;163,11

bas- (بسـ-)v.t.(acc.) " To press down "

b.-ar (سار-):b.erdiler:165,11

basïl- (-بَسيلْ)(< bas-ïl-)v.p. " To be pressed "

b.-d+i (-دي):175,10;b.-ur (-ؤر):174,13

baš (باشْ) " Wound "

b.+i (+ي): közi yašï bąġrï b. birle:182,16

baš (بَشْ)" Head "

b.+i (+ي):177,9;b.+in+din (بِندِنْ):162,16;b.+in+ġa (بِنغا):
162,16;b.+lar+i+nï (+لارِيني):166,7

b. ąġrïġï .See: ąġrïġ

b.(poss.) katï "beside"

b.k.+in+da:177,9

bašla- (-بَشْلا)(< baš+la-)(descr.) "To begin;to start;initiate "

b.-d+im (+دِيم):yïġlayu b.:179,5;oḫšayu b. erdi:179,1;b.-d+i (+دي):
aḳa b.:178,16;kaǰa b.:161,12;kẹlü b.:191,10;kïlu b.:177,11;195,2;
oḫšayu b.:178,16;yïġlayu b.:157,5;163,9;167,11;182,6;aytu b. erse:
191,10;yïġlayu b. erse:173,2;184,16;b.-d+i+lar (+دِيلارْ):172,17

bašlïġ (باشْلِيغْ)(< baš+lïġ) "Wounded"

b.bol- "To be wounded "

b.b.-d+i:184,9

*bāṭïn (باطِنْ)Ar. "Inward;internal;inside;interior "

b.+i (+ى):162,16

batman (بَاتْمَانْ)(< bat-man) "Measure of weight "

b.:163,7

*bāzār (بَازَارْ) Pers. "Bazaar;market"

b.+ka (+قا):159,6

*baʿżï (بَعْضِي) Ar."Some,a few;certain "

b.:b. kim erse:178,6

*bälī (بلي)Ar. "Yes;indeed"

b.:190,13

*bAyān (بيان)Ar. "Clearness,distinctness;manifestness"

b.+I(ي+):156,13-14;168,5;185,11

b.kīl- "To express;declare;explain;make known by words"

b.k.-alīng:178,7;b.k.-īng:194,13;b.k.-ur erdi:188,4

*bečin(بجين)M.Pers. "Ape,monkey"

b.+ler(لار):183,10,16

bèg (بيك) "Governor;leader,chief,head"

b.+i(ى+):157,17;170,15;178,3;180,2;183,8;184,1;b.turur:156,17;

170,14;b.+in+ge(بگينگا):180,5

b.kīl- "To appoint as governor "

b.k.-ip turur erdiler:186,8

bèglik (بيكليك)(< beg+lik) "Governorship"

b.+i+ni (ي+ني):180,10; (ي+ني):180,12

b.kīl- "To administer as governor;to rule as governor "

b.k.-sun:174,6

bēhōš (بيهوش)(< Pers. bī+hūš) "Unconscious "

b.bol- "To become unconscious"

b.b.-d+ī:167,16

bèr- (ير-) l.v.t.(acc.) "To give "

b.-elīng (الينگ):183,10;b.-eyin (اين):162,7;167,12;170,12;

174,17;182,11;b.-d+im (ديم):178,15;180,14;b.-d+i (دي):159,

4;160,13;165,14;166,12;170,15;171,6;175,9;179,4;182,5,13;194,1;

195,16;197,1;b.erse:163,13;b.-d+i (دي):175,7; b.-d+īng+iz

(دينگيز):195,17;b.-d+i+ler (دي لار):160,2;178,13;183,7;

b.-gey (گای):b.men:180,10;b.:185,16;b.-gil (گیل):160,1;170, 11;172,8;178,15;b.-iñg (ینگ):186,15;196,16;b.-ip (یب): b. turur erdim:158,11;b.-miš (میش):160,6; b.-miš+iñg (میشینگ): 194,3;b.-se+m(سام):174,5;b.-se+ñg (سانگ):180,8;189,10;b.-se (سا):161,11;162,6,15;163,1;b.-se+k (ساک):163,15;b.-se+ñg+ iz (سانگیز):161,5;180,10;183,6;b.-sün (سون):175,5;179,10; b.-ü (ۋ):b.bilmediler:188,17;b.yarlïḳadï:188,5;b.yarlïḳar:185, 14;192,15;b.-ür (ۋر):b.men:175,1;195,13;b.:156,16;165,14;197, 12;b.erdi:171,5;b.+ler (ۋرلار):164,15

b.-me- (ما):b.-gey (گای):b.erdiñg:173,9;b.-ñg (نگ):184,4;b.-s (س):180,3;b.-se+m (سام):167,5;b.-se (سا):184,3;195,12

2.Descriptive (denoting quickness,easiness of the action or efficiency of the actor)

b.-d+im (دیم):ïḍa b.:181,13;aytu b.erse:163,6;ïḍa b. erse:181, 12;b.-d+i (دی):ïḍa b.:159,6;163,17;174,6,17;175,7,7;180,5;184, 2;186,14;193,3;196,lo;ïda b.erse:175,8;187,2;193,4;196,12;b.+ler (دیلار):ïḍa b. erse:183,17;186,16;b.-eyin (ایڭ):ḳïlu b.:162,8; b.-gil(گیل):alu b.:159,5;b.-iñg (ینگ):aytu b.:171,16;ḳïlu b.: 162,9;b.-mek (ماک):b.ermes erdi:191,6;b.-mek+im(ماکیم):174,13

āğu b.,ant b.,asramaḳḳa b.,āzïḳ b.,bèglik b.,berekēt b., bey'et b., biśĀrAt b.,jān b.,jawāb b.,dastūr b.,emzürmekke b.,hAbAr b.,hArAj b., mëḥlAt b.,ta'ām b.,ṭalāḳ b.,tanuḳluḳ b.,til b.,yarï b.

ber- (بر-)v.t.(acc.) See:bèr-

b.-d+i+ler(دیلار):196,17

berekēt (برکات)Ar. "Abundance;prosperity;a blessing of God "

b.:159,10;b.+i(ی+):160,12

b.ber- " For God,to increase one's blessings;to give blessings "

b.b.-gil:160,1

berü (بارو)(< ber-ü) postp. (abl.)"Since;ever since "

b.:aḍrilġandin b.:182,10;yaratmīšdin b.:170,11

bèš (بیش)n.card. "Five"

b.:ḳirḳ b.yïl:191,9;yigirmi b.ḳata:176,3

b. namāz "Five prayers;daily prayers(in Islam)"

b.n.+ni:191,9

bèsinč (بیشنج)(< bèš+inč)n.ord. "Fifth"

b.:b.fAṣl:156,13

*bey'et (بیعت)(< Ar. bī'at) "Oath of allegiance;allegiance;allegiance"

See:beyġat

b.+ke (گ)

b.bèr- "To take an oath of allegiance "

b.b.-d+i:175,9;b.b-eyin:174,17;b.b.-elinğ:183,10;b.b.-mek+im :

174,13-14;b.b.-se+m :174,5;b.b.-se+ng+iz:183,6;b.b.-ür men:175,1

b.b.-me-:b.b.-se:184,2-3

b.tile- " To invite to take an oath of allegiance "

b.t.-d+i:183,7;b.t.-d+i erse:183,9

b.+ke ünde- " To invite to take an oath of allegiance "

b.ü.-gil:184,2

*beyġat (بیعت)See:bey'et

b.ber- " To take an oath of allegiance "

b.b.-d+i+ler:183,7

*beyte'l-māl (بیت المال)(< Ar. bayta'l-māl) " The house of the treasure of the believers;public treasury (of Muslims)"

b.:195,8;b.+ni(ـنی):186,9-10

bęzmen (بَزْمَانْ)(< bęz-men) " Hurt;tired;disappointed;sickened "

b.bol- " To get sick,tired,hurt,disappointed "

b.b.-d+i:179,5;b.b.-d+i+lar :197,2;b.b.-up čiḳti:166,16

bIŠUr- (-بِشُوُرْ)(< bIŠ-Ur-)v.t.(acc.) " To cook;to bake "

b.-AyIn(آيِنْ):163,8;b.-d+I:163,13;166,7

etmek b. See:etmek

bil- (-بِلْ)v.t.(acc.) " To know "

b.-d+im(-دِيمْ):172,3;b.-d+i (-دِي):172,2;185,15;193,17;196,17;

b.-d+ing+iz (-دِينگِزْ):184,17;b.-d+i+ler (-دِي لَرْ):167,14;b.-gen

(-گَانْ):b.erdi:186,2;b.-gil(-گِيل):162,9;166,17;181,9;b.-se

(-سَا):160,6;b.-ür(-ُورْ):b.sen:158,16;191,6,14;b.siz:174,2;b.

mü siz:168,16

b.-me-(-مَا):b.-gen-im(گَانِيمْ):195,1;b.-s men(سَمَنْ):172,12;b.-z

(زْ):b.men:175,16;176,5,6,6;182,16;189,11;193,9;195,5;b.mu sen:

185,2;b.:171,14

2.Auxiliary v. "To be able "

b.-gey(گَايْ-):ḳilu b.:191,2;b.-se (-سَا):kilu b.:192,12

b.-me- (-مَا):b.-d+im (دِيمْ):bitiyü b.:190,3;kilu b.:171,12;b.-d+i

(دِي):téyü b.:183,11;191,7;b.-d+i+ler(دِي لَرْ):aytu b.:193,10;

(دِيلَرْ):jawāb berü b.:188,17;sözleyü b.:160,7;b.-gey men (گَايِمَانْ)

tüzlük ḳilu b.:193,1;b.-gey (گَايْ):aytu b.:164,17;b.-s (سْ):

ḳilu b.:194,17;b.-se (-سَا):ḳilu b.:192,15;b.-z (زْ):ḳaršu

kelü b. erdi:184,9

bildür- (-بِلْدُورْ)(< bil-dür-)v.c.(acc.)1."To make known "

b.-eyin (اِينْ):173,5

b.-me- (مَا):b.-s (سْ):b. erdi:166,8

2." To teach "

b.-ür (وُرْ):188,15

3." To put in charge of "

b.-sc+m (سَامْ):186,10

bile (بِيلَا)postp.(nom.) "With"

b.:ačuḳ yüz b.:178,17

binĀ (بِنَا) Ar. "Building "

b.kil- " To build "

b.k.-ǧil:165,12

bir (بِرْ)n.card." One;a;an "

b.:b.abušḳanï:171,13;b.aǧïr baḥāliǧ tonluḳ:193,3;b.avuč toprak:
179,3;b.āḳ ḳubba:162,14;b. arzūm:180,1;b.āyat:176,17;b.AlmA:171,
4;b.jārïyam:190,9;b.čanak birle suf:160,2;b.čïpčuḳ:193,7;b.
čïpčuḳnï:185,5;b.čökerdek:159,12;b.dṛḫwāstïm:190,8;b.dṛḫwāstum:
180,5;b.dṛwïš:163,10;b.dṛwïšni:163,10;b.el tegirmeni:159,12;b.
ėldin:177,16;b.ėlke:177,16;b.emīn kiši:195,9;b.ėr:187,17;b.ėrke:
192,10,11;b.er:187,3;b.ferištę:170,10;b.ḫaṭ:197,3;b.ḫātūn:193,2;
b.ḫātūn üčün:180,12;b.ḫātūnǧa:192,15;b.ḫātūnï:180,3;b.ḫAtm:191,8,
9;b.ḫïlA:195,5,6;b.ḥOkka:182,4;b.ičim suf:173,8;b.ḳaravaš:161,5;
193,13;b.ḳaravašnïŋ:161,6;b.kèče:176,7;186,7;b.ḳorḳunčlïǧ tüš:
191,13;b.ḳorḳunčluǧ tüš:178,8;b.könglek:159,7,b.kösk:165,2,17;
166,2;b.ḳul:193,3;b.kulïnǧa:190,6;b.kün ičinde:166,9;b.mAṭhïrA:
159,14;b.meš:159,14;b.mïṣrï dArĀzgÖš:193,4;b.muṣḥafdin öŋgin:198,
2;b.mU'min:188,1;b.mU'minni:188,1;b.mÜŋgÜštA:191,3,3;b.nAẓAr:160,
14;b.oḳ:184,10;b.örtüngi ḳara kïlïm:159,8;b.pārA:158,2;b.pārA ėt:
178,10;b.ṣaḥābḳa:162,2;b.sïrča:159,13;b.sïrča ḳarāba:185,1;b.

singek:159,14;b.sir söz:157,5,6;b.sūra:162,2;b.šekirdi:190,7;b.tepe:162,6;b.tiši üze:187,15;b.yigač čanak:159,14;b.yunuğ birle:191,9;b.yüksek köšk:164,17;b.ża'īfa:189,8;b.+i(ي):159,10,10;168,16;175,2;179,8,8;188,11,11,11;192,13;b.+ing+iz (ينكيز):162,15;b.-ke (گا):192,12;b.+in+ge (ينگا):190,3;192,13;b.+i-ni(ينى) 166,15;181,8;b.+i+ning(ى ينڭ):b. içinge:159,9;b.üzesinge:188,12-13

b.+i b.+i+ni "Each other;one another "

b.b.:167,15;172,15-16

b.+in b.+in " One by one"

b.b.:184,7

b.ančada "Once;for a moment "

b.a.:170,7;178,16

b.kač "A few "

b.k.:b.AyyĀm:178,13;186,13;196,9;b.AyyĀmdIn song:194,2,5,12;b.kim erseni:159,6;b.kün:166,10;191,10,12;b.kündin song:195,7,16

b.kata " Once and only once "

b.k.:157,13

b.kimerse " A person,a man;some one "

b.k.:169,15;176,7;186,4;188,11;190,2;191,4;192,5;193,6;194,1;195,3;b.katında:195,3;b.+ke:186,5;194,1

b.kiši " A person,a man,some one "

b.k.:180,4

b.kün "One day"

b.k.:156,17;158,8;160,15;161,9,9;164,7;165,4;166,4;169,1,15;170,15;171,6,13;172,7;175,17;178,7,14;179,16;184,15;186,4,9;188,8,10;

189,8;191,4;192,7;195,8

b.sā'at " A while;a short time;once "

b. s.:157,7,7;166,13;167,3;b.s.+dın song:159,6

b.yerde "Somewhere;in a place "

b. y.:159,6;163,3;188,12

b.zAmān " A while;a short period of time "

b. z.:b.z.+dIn song:167,8;b.z.+dIn songra:189,6

kayu b.,takī b.,tėgme b.

birle(بِرْلَه)(< bir+le) postp.(nom.,gen.)1."Together;with;along with;and"

b.:'abdu'llāhi'bnu āmir takī hüseyin b.:182,2;ehli beytleri b.:175,10;et b.šorba:193,7;uctmāh kizlari b.:186,6;ubaydi'bnu ziyād b. hüseyin:184,7

2. "With,by,by means of,through "

b.:abū bekr b.:159,6;agir čerig b.:174,15;āgu b.:179,13;aning b.:168,16;aning dA f'i b.:189,3,4;ādābI da'wāti b.:172,1;ādābI takī da'wāti b.:172,1;berekėt b.:159,16;beyčinler b.itler b.:183,11;bir čanak b. suf:160,2;bir yunug b.:191,9;bu du'ā b.:168,9,10;jebre'il b.:179,7;jūd b.:174,7;jümle, sahābalar b.:167,17;čerig b.:174,15;dastūr b.:170,13;dōstlari yāränlari b.:180,12;dōstlarim b.:186,15;dušmanlik b.:164,4;edgü 'emel b.:177,5;elgi b.:188,13,14,15;endürülmiš kitēbleri b.:168,12;fAsih til b.:161,15;Hak Ta'ālā b.:177,11;182,15;Hak Ta ala kudrati b.:197,3;Hak Tebereke wA Ta ala kudrati b.:160,17;161,14;halāyik b.:174,7;hesen ātlig kiši b.:187,2;hēč kimerse b.:187,3;hošnūdluk b.:197,12;ibādat b.:193,15;ibādat wA tā'at b.:183,13;186,4;imān b.:163,3;ingen edeb b.:172,4;ingen edeb b. hörmet b.:172,4;itler b.:183,11;itler b.beyčinler b.:183,

16;kāfirlik b.:164,4;kānati b.:171, 6;kewfening uluġ'ālimlari b.: 188,10;kilič b.:179,14;kiši b.:189,10;koma b.:192,14;korkuġ b.:192, 3;kōni dīn b.:161,16;medīne yoli b.:181,2;menim b.:163,3;190,4; menim hāṣ kullarīm b.:197,7;munča yārānlari b.:169,17;mübērek jamāli b.:170,12;ne hAbAr b.:164,1;ne yüz b.:184,14;ol kiši b.:194, 11;ol sAbAb b.:197,9;on ekki ming kiši b.:174,14;ot b.:165,11;öz elgi b.:163,13,13;öz kudrati b.:162,10;payġambar'alayhi's-salām b.: 168,13;170,5;rahmat b.:197,12;Rebbi b.:176,7;sezig b.:175,16;sening b.:197,13;sizing 'ilmingiz b.:186,10;sulh b.:174,17;šafakat kilmak b.:174,8;tā'at wA 'ibādat b.:176,3;Tangri Ta'ālāning tükel atlari b. 168,11;tawāzu' b.:174,7;tAwhīd b.:177,4;tAwhīd wA īmān kelimesi b.: 177,5;tažarru' wA zārīlīk b.:182,16;topuzlari b.:183,1;uluġlarka hörmet kilmak b.:174,7;Umiz b.:160,12;yārānlari b.:191,15;yārān-larim b.:186,15;yatsig namāzining yunugi b.:191,7;zārīlīk b. yiġla-mak b.:183,4;ubaydi'bnu ziyAd b.:184,6

*bišārAt (بِشَارَتْ)(Ar.bašārat) " Good news "

b.bèr- " To give a good news "

b.b.-d+i:170,15;b.b.-eyin:170,12;b.b.-ür:197,12

b.bolsun. "Good news .":170,13

biti- (- بِتِرْ)v.t.(acc.)"To write "

b.-d+i (-دی):190,5;b.erse:190,6;b.-p (-ب):189,10;b.kèltürdi: 190,2;b.-yü (-یر):b. bilmedim:190,3

bitig b.,jawāb b.

bitig(بِتِگْ)(< biti-g)"Letter "

b.biti- "To write a letter or any kind of writing":b.b.-p:197,7

b.id- " To send a letter ":yüz èllig b.id-a bèrdiler:183,17

bitil- (-بِتِيلْ)(< biti-l-)v.p. from biti-

b.-miš (-مِيشْ):b. erdi:197,7,8,9,11

biz (بِزْ)pron.pers. 1."We (pl.)"

b.:157,6;172,6;b.ekegü:171,14,15;b.+ke (گا):160,12,12;168,1;

173,1;177,15;189,2,9;b.+ler (لارْ):183,10

2." We (sg.hon.)"

b.:197,10;b.+im (بِمْ):b.katımızda:195,9;b.+ke (گا):171,16

3." We (sg.modest)

b.:163,15,15;187,14;b.+im (بِمْ):b.maksudumuz:196,1;b.+ke(گا):

171,4;190,1;194,13

boğuzla- (-بُغُوزْلاَ)(< boğuz+la-)v.t.(acc.)" To kill;slaughter "

b.-d+i (-دِي):185,8;b.-sa (سَا):185,5,8-9

bol- (-بُولْ) v.aux. " To become;to be "

b.-ayïn (-اَيِنْ):162,6;163,1;170,12;193,16;b.-d+um (-دُومْ):164,3;

169,14;189,11;191,12;193,16,17;195,1;b.-d+i (-دِي):158,1;159,1,2,3

;163,1;167,16;169,14;170,2,10,13;173,3,14;175,14,17;176,8,10;177,9;

178,4,17;179,1,5,12,13,15;180,9;184,10,16;188,16;190,9;194,11;196,1

,17;197,3,4;b.erse:166,6;173,9;175,11;183,5;187,1;190,11;196,14;

b.-duk (-دُوقْ):191,12;b.-d+i+lar (-دِيلاَرْ):164,6;184,7;197,2;

b.-ğan (-غَانْ):188,16;197,4,6;b.-ğay (-غَايْ):174,11;175,16;176,5

,6,6,9;178,9;179,6;183,16;185,10;190,4;192,3;193,14,14;b.erdi:184,

15;b. mu:169,16;182,1;195,5;b.-ğil (-غِيلْ):162,9;166,16;b.-miš

(-مِيشْ):183,14,15;b.erdi:178,6;b.-miš+i (-مِيشِي):170,11;

b.-sa-ŋ (-سَاكْ):157,17,17;163,3;b.-sa (-سَا):158,4;159,7;

164,10;167,1;171,6;173,5;174,2,5;176,13,13,14,14;177,3,5,5,6;182,

12;185,6;186,10-11;188,2;195,1,9,9;196,3,6,6;b.erdim:184,3;

b.-sa-ng-iz (سانگیز-):186,11;196,3;b.-sun (سۇن-):161,16;
170,13;173,4,5;180,13;194,14;196,16;b.-ung (ۇنگ):192,8;b.-up
(ۇپ-)164,3,3,4,4;166,16;175,14;177,6;195,7;196,2;b.turur mẹn:
195,5;b.turur:161,7;167,1;178,5;b.turur erdi:183,6;b.-ur(ۇر-):
b.sẹn:176,4;b.:177,7;188,2;b.miz:192,9;b. mu:193,8
b.-ma-(ما-):b.-d (ذ):189,7;b.-dı (دي):189,2;b.-ḳay (غای):
167,3;193,13,13;b.-s (س):164,11;189,3;193,13;194,16;b.mu sẹn:
157,16;b.-sa-m (سام):166,10;b.-sa (سا):174,5;177,8(corr.)
;180,13;b.erdi:163,10 ;b.-sun-lar (پسۇن لار):166,10;b.-z(ز):
183,4;189,3,6;190,1;194,8,10;b.-z-dın (زدين):b.oza:178,6

-DI bol- " Might have already been(done)"

andag̣ sẹzer mẹn kim AjA̱lIm yaʋudı bolḡay:157,14

-KA bol- "To be granted ownership of,to endow with,to bestow upon"

bu karavas sAnGA bolsun:161,16;munlar šafā'ạtı sAnGA bolmag̣ay mu?:
176,15

-mA-z bol- " He(has) stopped ... ing,since....while he used to..."

ḫi̱dmạtinḡa kẹlmez boldı:193,16;"mẹn yetiz'ālı̈m boldum abū ḥẹnīfẹ-
ke ihtiyĀjı̈m kạlmadı " tep kẹlmed bolḡay:193,17-194,1

-mIš bol- " Same as...ing(he does);he might have done;..."

mẹni dōst tutmīš bolḡay :169,2;mẹni övkeke kẹldürmiš bolḡay:158,
12;anlarni yalғanlamīš bolḡay mẹn :186,7;kōrmiš bolsa :187,11;
sokmīš bolsa:189,5,7;sokmamīš bolsa:189,6,6;sẹfmiš bolsa erdiṅ:
173,8;tirı̈ürmiš bolmag̣ay:192,6

pron.pers. ...bolḡay-pron. " ....supposedly.... and yet..."

sen mẹnim jūftüm bolḡay sen:165,7;sen paygāmbar ḳizı bolḡay sen:
160,5

-(y)(Vr) bol- "At the time when he does;in the state of ...ing"
kaynayur ḫālda bolsa:193,12;kaynayur ḫalda bolmasa:193,13;ḳačan bizke kelür bolsa:171,4;egęr AjAl kelür bolsa:176,1;kabūl kilur bolsa:175,1;bu ėkkisini sefer bolsa:169,8;egęr ol ne'ęrseni tutar bolsañ̂iz:168,5

bolġay "It may happen;perhaps ":195,6

bolġay mu "Would it be possible ? Is it alright ? Is it appropriate ?"
b.:158,9;16i,5;174,2;180,11;182,12;191,14;b.kim:160,11

bolmas " It is not appropriate ":163,16

bolmasa "Having no other way;having no means ":158,8;167,10;194,3

bolsun "Alright;so be it.":161,5;andag b.:167,5;171,16

bolur 1." Alright;accepted."
b.:157,12;158,10;182,2
2. "...means; is "
b.:ḳoma birle ḫātūn ḳatīnda oynamaḳ ḫātūnī ḫorlamaḳ bolur:192,14
3. "...is "
b.:ne b.:163,2;ol b.:163,3;168,11;177,3;185,14;187,17;188,1,6;192,17;197,5,8,10,11;rĄwĀ b.:174,13;192,10,11,11;tüšüm b.:169,13;191,16;wĀjib b.mu ya taḳī yoḳ mu ?:194,7

hēč...bolmaġay kim " There has been not a single;there was(is) not a single;there was no ...that..."
b.:194,7

ʿālīm b.,az b.,bašlīġ b.,bèg b.,beyhęš b.,bęzmen b.,birle b.,biŠĀrAt b.,jArb b.,dōst b.,ęęēh b.,farmānïnda b.,fĀyidA b.,harām b.,hāsïl b.,ḫayr b.ḫāžïr b.,hAjīl b.,hĀkim b.,hArb b.,hAstA b.,helēk b.,hilĀf b.,ḫošnūd b.,hÖkmindA b.,iš b.,kadŕuluḫ b.,katīġ b.,kāžī b.,kĕče b.,kęrek b.,kïyāmat b.

kiyāmat kün b.,kizil b.,köŋŋli hoš b.,mahrūm b.,ma'lūm b.,maslahat b.,
mašhūl b.,mašhūr b.,muhtāj b.,musulmān b.,mÜčArrAf b.,mÜtAhAyyIr b.,
nAzil b.,noksan b.,öküš b.,(baġri)pārA,pārA b.,pAydA b.,pišīmān b.,
raġbatī b.,rāst b.,rāžī b.,rAhAt b.,rAwA b.,rūšan b.,sökel b.,sulh b.,
šāz b.,šehīd b.,tasarrufīnda b.,tAmām b.,tüši b.,uŋ b.,uluŋ b.,uŋak b.,
wakti b.,wAjib b.,wAfāt(I) b.,yalġan b.,yaman b.,yašil b.,yüŋŋül b.,
zēhir b.,ziyāda b.

* borč (بُورْجْ)<Sogd. " Debt "

b.+um (بُورْمْ +):175,4;b.+um+ni (بُورْمْنِي +):175,4

borġu (بُورْغُو) " Trumpet "

b.ur- " To blow a trumpet "

b.u.-sa:177,3

bošа- (بُوشَا-)(< boš+a-)v.t.(acc.) " To set free;divorce "

b.-d+im (دِيمْ):180,14;b.-d+i (دِي):182,13

bošat- (بُوشَاتْ-)(boš+a-t-) v.c. from bošа-

b.-t+i (تِّي):181,4

boya- (بُويَا-)(< boda-) v.t.(acc.) " To dye "

b.-d+im (دِيمْ):194,6;b.-d+i (دِي):b.erse:194,16;b.-mak (مَاقْ):
b.UjrAsI:194,7,8;b.üčün:194,1;b.-miš+din(مِيشْ دِينْ):b.soŋ:194,15
b.-ma- (مَا):b.-d+in (دِينْ):b.burun:194,15;b.-d+iŋ+mu (دِينْكْمُو):
194,2

boyaġči (بُويَاغْجِي)(< boyaġ+či < boda-ġ+či)" Dyer "

b.:194,3,5,14;b.+din (دِينْ):194,2;b.+ga (غَا):194,1;b.+ka(قَا):
194,4

boy(u)n (بُويُونْ) " Neck "

b.+i+ni (يِنِي +):162,11

b.sun- " To obey "(dat.)

b.s.-ġan:197,6

böd (بۇدْ)≪ Summ. " Material;yarn " See:böz

b.:194,1;b.iḍisi:194,2;b.boyamaḳ UjrAṣI:194,8

böz (بۇزْ) See:böd

b.:b.bermiš͡iŋ yoḳ:194,3;b.iḍisinge:194,7;b.iḍisini:194,5;b.iḍi-
si͡niŋ ileginde:194,6;b.iḍisini͡iŋ tanuḳı:194,3;b.-ni (ڧِ):194,
14,15,15;b.-üm-ni(ۇمْنِي):194,2,4;b.-üŋ-ni (ۇڭنِي):194,6;b.-i-ni
(ىنِي):194,6,7

bu ( )pron.dem. "This "See: mun*

b.:161,7;165,2;169,5;182,10;186,5;189,1;192,4;196,15;b.erdi:197,4;
b.turur:168,6;185,2.
b.abuš͡ḳa:171,16;172,2,5;b.abuš͡ḳaġa:171,14;b.aġunı:175,15;b.aḥwālnı:
181,11;197,1;b.alġuluġnı:195,13;b.aʿrābīḳa:162,5,7,15,17;163,5;b.
ʿayālīm:158,15;b.āyatnı:177,7;b.ayġan š͡artlarıŋ͡ıznı:175,7;b.toyaġ-
š͡ı:194,14;b.böz iḍisinge:194,7;b.jAmʿ iš͡inde:191,4;b.š͡ĀdIrImnI:163,
6;b.š͡ĀdIrnI:163,9;b.dAlĀlAt ḳılġanġa:188,2;b.duʿā birle:168,9,10;
b. duʿā meʿnīsi:168,11;b.dünyē:164,11,12;b. èkegü:171,14;b.èkegüni:
160,1;171,9;b.èkki kim ersedin ḳayu birini:181,8;b.èkki köšk:179,9;
b.èkkisi:159,17;169,7;b.èkkisinge:171,6;b.èkkisini:160,1;169,8,8,8;
b.èlde:195,10;b.ʿeṛeḅke:162,2;b.etmeklerdin èkki etmek:163,14;b.
fāṭima:157,7;b.feriš͡te:170,15;b.fIrʿawnnuŋ ʿAzĀbIdIn:165,13;b.hālnı
160,17;161,1;176,8;179,4;b.ḥāl öze:164,8;b.ḥāllardın soŋ:191,17;b.
ḥalāyiḳdin:183,9;b.ḥātūnlar:160,7;b.ḥātūnlar ara:192,12;b.ḥātūnlar
arasında:193,1;b.ḤAbAr:167,16;169,10;183,8,14;b.ḥedīš meʿnīsi:156,
15-16;185,14;b.ḥedīšni:156,14;168,6;185,12;187,15;188,5;b.hīlAnI:

189,16;b.ḫ̲ū̲z̲eyfǧke:170,9;b.ʿiḳlīmlarda:180,3;b.ʿilmni:197,15;b.ḳan:
185,3;b.ḳanï:185,3;b.ḳaravaš:161,6;b.ḳaravašlardïn bir ḳaravaš:161,
5;b.kèče:169,12;170,10;178,8;b.Ḳelēmu'llah:168,17;b.ḳïzïl köšk:179,
11;b. kimerse:185,7;b.kimerseler:176,15;b.köšk:164,17;165,1,17;166,
2,3;b.köšk yanïnda:166,2;b.kü̇več iči̇ndeki ṭaʿām:193,7;b.kün:167,2;
b.mąjmūʿ ne'erselerni:159,15;b. meṣ'eleḳ:193,8;b.meṣ'eleḳni:193,10;
b.meṣ'eleḳniṉg jąwābi:194,14;b.miṉg meṣ'eleḳdin biringe:190,3;b.miṉg
meṣ'eleḳni:190,5;b.mẖeммed dïni:163,9;b. ne'erseler:160,7;b.nąwbąt:
175,13;b.oġlannï:178,17;179,1,2,2;b. oġlanlar:171,2,3,5;172,2;b.
ölüm kelmišde(corr.):176,5;b.söḏ:191,1;b.sözni:158,7;166,5;b.sözüm:
196,5,6;b.sözümni:170,9;b.sözüṉgdin:165,7;b.su'ālḳa:194,12;b.su'ālnï:179,9;190,1;b.su'ālniṉg jąwābi:189,2;b.su'ālniṉg jąwābinï:189,1;
b.susmar:161,11;b.ṭaʿām:173,17;b.ṭąḳï:194,11;b. töveler üzesinde:
162,13;b.teġirmen:164,14;b.toprąḳ:179,6;b.toprąḳnï:179,5;b.tört
miṉg kïši ičinde:162,4;b.tüš:178,11;b.tüšüṉg:192,4;b.uluġʿālïmlar:
188,17;b.ümmï ubąyhāniṉg jąmālini:182,17;b.ümmï ubąyhānï:182,9;b.
üč šarṭï:175,5;b.üčünči kïši:188,15;b.wąḳṭḳa teġi:173,1;b.yarmąḳnï:
187,3;b.yarmąḳ iḏisi:195,13;b. yarmąḳlarḳa:195,5;b.yarmąḳlarnï:187,
6;b. yašïl köšk:179,10;b.yïl:157,13;b.yïlan:188,14,15;189,4,5,6;
b.yïlannï:188,13,15;b.yiṉčülerni:182,7;b.ʿālïmlar šerridin:165,13;
b.+lar+nïṉg (لارنيڭ):b. jąwābi:190,4

bučuk (بوجوق)(< bič-uk) " Half "

b.+ï (ﻲ+):176,9

tün b.+ï .See tün

bul- (بول-) v.t.(nom.,acc.) " To find;to get an impression"

b.-d+uṉg (دوڭ-):160,9;b.-ɣay+men(ﻏايمن-):178,1;b.-ɣay+mu

(غَانِمْ -):b.men:176,7mr.

bulğaš- (< bul+ğa-š-) v.t.(dat.) " To be smeared "

b.-ğay (-):kizil kanga b.:179,14

bulun (بُولُوْنْ) " Captive"

b.kil- " To capture;enslave ":b.k.-ip kęldi:161,4

burun (بُورُوْنْ)postp.(abl.) "Before "

b.:boyamadin b.:194,15

burunduk (بُرُوْنْدُوْقْ)(< burun+duk) " Nose-twitches "

b.+i (ي+):162,13

burunki (بُرُوْنْقِي)(< burun+ki) " Former,previous;before "

b.: b.teg:191,17;195,2

buyur- (-بُيُوْرْ) v.t.(dat.) " Order;deign or condescend to do "

b.-d+i (دي+):161,3;165,9;168,17;182,4;186,13;196,9,12;b.-sa+ng (سَانَكْ):182,17;b.-sun (سُوْنْ -):175,3

bükün (بُكُوْنْ)(< bu+kün) adv. " Today "

b.:166,9;167,1;b.+din (دِينْ +):b.song:172,5;175,6;189,10;b.+ke (كَا):b.tęgi:164,13

b.-yarin " Today or tomorrow;soon "

*jamāl (جَمَالْ) Ar."Beauty "

j+i (ي+):170,12;j.+i+ni (ينِي+):j.mu:182,7;j.+ing+iz+din (ينگِيزدِينْ +):191,12

sāhib-jamāl . See sāhib

*jamālliğ (جَمَالْلِيغْ)(< jamāl+liğ) "Beautiful;one who possesses beauty "

j.:j.kimerse:180,3

*jān (جَانْ)Pers."Soul;life"

j.bèr- "To die":j.b.-d-i:165,14;197,1

j.+i+ni Hakka teslīm kil- " To die;to entrust one's life to God "

j.+i+ni(ي+):j.Ḥ.teslīm ḳ.-d+i:167,8

j.+nī Hakka teslīm kil- " To die;to entrust one's life to God "

j.-ni(ني):j.Ḥ.t.ḳ.-d+i:177,13

*janāza (جَنَازَة) Ar." A bier with a corpse on it "

j.+ka (قا):168,2

*jānwar (جَانْوَر)Pers. " Creature;living being "

j.:161,16;j.+lar+dīn ( ):agulug j.:168,12

*jāriya (جَارِيَة) Ar. " Concubine "

j.:190,9,13;191,12;j.+m (م):190,9;j.+si(سي):190,12;191,3

j.+sīn+ḳa (سِنْقَا):190,11;j.+si+ni (سِينِي+):190,11

*jawāb (جَوَاب) Ar. " Answer;reply "

j.+i(ي+):189,2;190,4;194,14;j.+i+ni (ينِي+):189,1;193,8;

194,12

j.ay- " To reply;to answer "

j. a.-d+i:169,5;189,8;194,10;j.a.-d+i erse:189,7;j.a.-mak bolmaz:

190,1;j.a.-mak kerek:194,13;j.a.-mak :194,13

j.a.-ma-: j.-d+i:180,9

j.ayt- " To reply;to answer "

j.a.t.-u bašladī erse:191,10;j.a.-u bilmediler:193,9

j.bèr- " To give an answer "

j.b.-ü bilmediler:188,17

j.b.-me-:j.b.-se-m :167,4

j.biti- " To write an answer "

j.b.-d+i:190,5;j.b.-yü bilmedim:190,3

j.kel- " To have an answer "

j.k.-me-:j.k.-z :167,9

*jAzā (جَزَا) Ar. " A consequence to a condition;punishment or prize "

j.+sI+nI (+سِنِي)

j.+sI+nI kör- " To be punished as a consequence "

j.k.-me- :j.k.-d+in ḳalmaz ermiš:185,9

*jAd(d) (جَدّ) Ar. " Grand parent"

j.+Im (+يِمْ):j. muṣṭafāḳa:174,12;j.+Iŋŋ (+يِنْكْ):j.ḥadījaṭu'l-ḳubrāğa:176,2;j.muṣṭafāğa:176,1

*jAm'(جَمْع) Ar." Crowd;gathering;group "

j.:j.birle:174,7

*jāmi'(جَامِع)Ar. " Mosque"

j.+in+dA (+يِنْدَا):187,13

*jArb (جَرْب) Ar. " A pulling;attraction;stretching;extending by pulling "

j.bol- " To be pulled;to be attracted "

j.b.-sa :177,5

*jūd (جُوْد) ar. " Liberality;generosity;munificence "

j.:j. birle:174,7

*jum'a (جُمْعَة) Ar."Friday "

j.:j.kün:184,6

*jüft (جُفْت) Pers. " A couple, a pair;a mate, partner"

j.+üm (+ومْ):165,7;189,9;j.+üŋŋ (+ونْكْ):j.'eḷīni:160,9,14;

j.+üŋŋ+üz (+ونْكْلوزْ):j.ḥuwayḷad(corr.)ḳizi ḥadīja ḥātünnuŋŋ köški: 166,1;j.+üm+ke (+ومْكَا):189,9

*jüftlen- (جُفْتلَانْ-)(< P. jüft+ T.+le-n-)v.i. " To be married "

j.-iŋŋ (-يِنْكْ):192,17;193,1,1,2;j.-mek (-مَاكْ):192,10

*jüftlendür- (جُفْتلَانْدُورْ-)(< jüft+le-n-dür-) v.t.(acc.) " To marry "

j.-d+i (دې):182,14;j.-gil(كېل):158,15;j.-se+m (سام):
180,8;j.-se+ng (ساڭ):159,2;j.-se (سا):158,7;j.-se+ng+iz
(ساڭيز):158,9

*jüftlük (جۈپتلۈك)(< P.jüft + T.+lük) " Partnership (in marriage)"

j.+ke (گا):158,16

j.+ke tile- "To propose" (acc.)

j.t.-yür:158,16

*jümle (جۈملە) Ar. " All;everybody "

j.:157,7;173,14;184,1;j.ʿālam üze:161,17;j.ʿereb:158,5;j.ʿarasāt
halkī:158,5;j.halāyiḳ:165,6;183,15;197,1;j.halāyiḳdin:159,17;j.
hātūnlar:158,3;j.hātūnlarī:156,17;j.hātūnlarning uluġī:160,15;
j.istiʿdādInI:186,16; j.īmānliġ hātūnlarning bėgi:157,17;j.iš
ičinde:158,16;j.ḳīssanī:163,3;j.māllarī:187,8-9;j.mU'minlArnI:185,
10;j.ne'erseler:186,10;j.sahābalar:159,16;167,17;168,1,3-4;174,3,
13,14;177,12,14;j.šehirlerdeki:196,3;j.ʿulamā:189,7;j.yārānlarī:191,
11;j.+si(سې):164,6;180,12;182,5;184,6;j.+ler+i(لارې):184,5;
j.+si+din(سېدىن):160,14;j.+sin+ge (سېڭگا):188,7-8;190,5;
j.+si+ni (سېنى):163,13;164,2;166,7;173,5;177,11;j.+si+ning
(سېنىڭ):j.könglinge:164,5-6

čanak (چەنەك)" Common earthenware bowl;bowl in general"

č.:yiġač č.:159,14;č.birle suf:160,2;č.+ka (قا):160,2

*čādIr (چادىر)(< P.čādir) "A sheet that envelops the whole person;an
outer wrap "

č.+nI (نى):163,9;č.+Im+nI (ېمنى):163,7;č.+I+nI (ېنى):163,
10

čerig (چېرىك)(< čer+i-g) " Soldier;troop;army "

č.:174,15;(جُرِيكْ):174,15;č.+i(ي+):184,4;č.+in+de(ينْدا+):175,6

čevrül- (جُڤْرُولْ-)(< čev(ü)r-ül-)v.p." Rotate;turn around"

č.-gil (كِيلْ-):161,3;č.-ür(وُرْ-):160,17;161,2

čipčuk (جِيبْجُوقْ) " Sparrow "

č.:185,7;193,7,12,12;č.+ni (نِي+):185,5,6,8

čik- (جِيقْ-)(≪ taš+ik-)v.t.(dat.,abl.) " To come or go out;emerge;leave; appear "

č.-gay(غَايْ-):č.men:176,5;č.-ip (يِبْ-):181,1;č.-sa (سَا-): 163,3;č.-t+i (تِي-):159,1;165,5;166,16;167,11,17;169,4,4;170,7; 172,12;174,16;180,11;186,17;187,5;193,2;195,11,16;196,2;č.-t+i+lar (تِي لارْ-):172,12

č.-ma-(مَا-):č.-d-i (دِي):191,11;č.-sa (سَا):186,11

čikar- (جِيقَارْ-)(≪ taš+ik-ar-) v.t.(acc.) " To take out;bring out "

č.-d+im (دِيمْ):192,2;č.-d+i (دِي):182,4;č.-d+i+lar (دِي لارْ) 186,16;197,2;č.-gül (غِيلْ):173,7;č.-ing (يِنگْ):196,12;č.-ip (يِبْ):195,14;196,13;č.-miš+ing+da (ميشِنگدَا):173,7;č.-ur (وُرْ):č.men:191,16

čik(i)t (جِيقِتْ)(< čik-it.Cf.čik-in;čik-i,čik-i+la-) " Something (esp. money) wrapped up in acloth or handkerchief;small bundle "

č.+i (ي+):195,16

čibin (جِبِينْ) " Mosquito "

č.:č. kanidin:170,1;č.+ni(نِي):169,15

čir (جِيرْ) " Goat's hair "

c.:159,11

čökerdek (جُكَرْدَكْ)(< čök-er-t-ek) " Mortar "

č.:159,12

čulğan- (جُولْغَانْ-)(< čul+ğa-n-)v.r. " To cover oneself(with blankets etc.)"

č.-d+i (جِدِي-):167,6

*dād (دَادْ)Pers. " Justice;equity;liberality;munificence "

d.tile- " To demand justice "

d.t.-gey:185,7

*dār (دَارْ) Ar. "House "

dāru bakā (دَارُ بَقَا)" Lit.house of lasting(things);the other world."

d.-ga (غَا):167,15

dāru bakāğa rahlat kīl- " To pass away,to die "

d.b.r.k.-mīš:167,15

dāru fanā (دَارُ فَنَا) " Lit.house of non-lasting(things);this world."

d.f.+dīn (دِينْ):167,14

*daraja (دَرَجَهْ)Ar. "Rank;grade;degree "

d.+ng+dīn (نگدِين):173,6

*darhāl (دَرْحَالْ)(P.dar+A.hāl) adv. " At once;immediately "

d.:171,6;173,3,13;179,1;188,16

*darhwāst (دَرْخَوَاسْت) Pers. " A prayer;request;petition;wish "

d.:195,15;d.+īm (يِمْ +):190,8;d.+um (ئُمْ-):180,5,6;d.-uŋ(ئُوڭ+) 190,8

d.kīl- " To request;to ask "

d.k.-ayin:170,3;d.k.-d+im:183,5;d.k.-d+i erse:186,12;190,10;193,5

*daryā (دَرْيَا) Pers. "Sea;ocean"

d.: ʿilmi d.turur:194,17

*dastūr (دَسْتُورْ) Pers. " Permission "

d.bēr- " To allow;to give permission "

d.b.-ğil:170,11

d.tile- " To ask permission "

d.t.-d+i:170,11;193,2

*dAf^{c} (دَفْع)Ar. "Repulse "

d.+I (ي+):189,3,4

d.kïl- " To push back;to drive back,out;to repulse "

d.k.-ur erdi:190,1

*dAfn (دَفْن)Ar. " Burial "

d.kïl- " To bury "

d.k.-d+i+lar:168,4;178,2,4;d.k.-d+ïñg+ïz:178,3

*dAhl (دَخْل) Ar. " Income "

d.: d. wA ḥArj:186,10

*dAlĀlAt (دَلَالَتْ)Ar. " Guidance;help "

d.kïl- " To guide; to help "

d.k.-ğan+ga:188,2;d.k.-sa:188,1

*dĀnA (دَانَهْ) Pers. "Piece;bead;grain "

d.:d.yinčü:162,12-13;d.yinčüler:182,5;d.yinčülerdin:162,13

*dArĀzgōš (دَرَازْگُوشْ)Pers. " Ass "

d.:193,4

*dAstĀr (دَسْتَارْ) Pers. " A wrap like a mantle "

d.:159,8

*dA^{c}wĀ (دَعْوَى) Ar." A claim,a pretention to a right;a suit at law "

d.kïl- " To bring a suit at law;to claim "

d.k.-ğay men:194,5;d.k.-mak+nï:194,3

*dA^{c}wĀt (دَعْوَاتْ)(Ar.pl. of dy^{c}ā) " Prayers "

d.+ï (ي):171,17;172,1

*derwīš (دَرْوِيش) Pers. " Derwish;poor "

d.:d.erdim:158,8;d.erken:163,10;d.:162,5;d.+ni (ـنِڭ):163,10;

d.-ler+ke(لَارْگَا):173,14,15

*dīn (دِين) Ar. " Religion "

d.:161,16;193,5;d.+i (ـي+):163,9;188,7;d.+i-niñg (ـي نِينگ+):d.

hakligi:163,11;d.+i+din (ـي دِين+):165,9

*diyAt (دِيَت) Ar. " A fine or indemnity payable to an injured person,or in case of death to his survivors "

d.:189,3,3,7;d.+i (ـي+):188,16;189,5,6

*dōst (دُوسْت) Pers. " Friend "

d.-lar+im (لَارِيم+):186,15;d.-lar+i (لَارِي):d.yārānlari:180,12

d.bol- " To become a friend to "

d.b.-up kęldim:164,4

d.kīl- " To befriend "

d.k.-d-i :161,17

d.tut- " To consider as a friend;to treat like a friend "

d.t.-mīš bolgay:169,2;d.t.-sa:169,2;d.t.-sa+ñg+iz:169,1

*du'ā (دُعَا) Ar. " A prayer " See:duğa

d.:168,9,10;d. mę'nīsi:168,11;d.+si(ـسِي):163,4

d.kīl- " To pray "

d.k.-d+i:159,16;160,2;169,9;172,7;173,13;182,13

d.okī- " To pray(loudly) "

d.o.-d+i:160,2

*duğā (دُغَا) See:du'ā

d.kīl- " To pray "

d.k.-d+i:170,10

*dušman (دُشمَن) Pers. "Enemy "

d.tut- " To consider as an enemy;to treat like an enemy "

d.t.-mïš bolgay siz:169,3;d.t.-sa+ŋa+iz:169,3

*dušmanlïk (دُشمَنلِق)(< P.dušman+T.+lïk) " Enmity "

d.:164,4

*dünyē (دُنيَا) Ar." World;transistory world;universe "

d.:164,11,13;173,10;193,5;d.turur:164,12;d.+de (دَا):164,10;173,6,8;179,17;180,1;185,15;187,8;197,9;d.+din (دِن):163,3;173,7;174,1;176,5;186,1;187,9;d.+ni(نِی):173,8,8,9;187,9;d.+niŋ(نِیڭ): d.aČïġlïķïnġa:164,9;d.jümle mällarï:187,8,9

d.-din nakl kïl- " To pass away;to die "

d.n.k.-d+i:157,10

*dünyēwī (دُنيَادِی) Ar. " Earthly "

d.:d.ne'erse:164,15;d.ne'erseni:158,8;d.ne'erse+m:163,4;d.ne'erse-ŋg:158,10;162,3

*dürüst (دُرُسْت) Pers. " Correct;right;proper way "

d.:172,1,2

*ebedī (أَبَدِی) Ar. " Eternal "

e.:164,9

*ède (أَيذَا) " Owner;possessor " See:idi

è.+sin+ŋe (سِينگَا):195,12

*edeb (أَدَب) Ar. " Manner;politeness"

e.:172,4

edgü (أَذكُو) " Good "

e.:172,3;e.'emel:177,5,177,8;e.'emeller:197,9;e.iš kïlġanġa:188,2;e.iške:188,1;e.kïlïklïġ:158,16;160,9;e.mu'āmilat:174,7;e.tüš:178,

ll;e.+rek+in+ge(رَاكِينْ گَا):158,15

e.kīl- " To make a good deed "

e.k.-d+ī:197,10

edgülük (أَذْكُولُكْ)(< edgü+lük) " Goodness "

e.kīl- " To perform a good deed for someone "

e.k.-mak tilese:185,15

ēdim (آدِيمْ)(< ed+i-m) " Cured leather " See:edim

e.+din(دِينْ):159,15

edim(أَدِيمْ) See:edim

e.+din(دِينْ):159,11

èf (أَيفْ) " House;room " See:èv,ev

è.+in+de(ايندَا+):190,14;198,12;è.+in+ge (ينگَا+):164,7;172,8;173,11;è.+ke (گَا):195,14

èv (أَيشْ) See:èf,ev

è.:165,12;é.aṣbāblarī:159,5;é.išini:161,8;è.+de (دَا+):166,10;167,3,12;173,11;189,9,13,15;190,10;è.+de+ki (دَاكِي):é.hādimlarī+dīn:190,15;è.+i (ي+):è.ileginde:164,13;e.+ke(گَا +):159,12;166,13;167,13;190,11;è.+nūng (نُونگ+):è.mUngUšIndA:187,4;e.+üm+de (وُمدَا+):193,15

èvrül- (أَڤرُلْ-)(< èv-(ü)r-ül-) v.p." To change into;to turn into;to be transformed "

è.-se (سَا-):179,6

*ēgēh (آگَاهْ) Pers. " Knowing;informed "

ē.bol- " To be informed;to know "

e.b.-gil :162,9;166,7

*èger (أَيگَرْ) Pers.conj. " If " See:eger

ė.:192,14

*eger (أَگَر) See:eger

e.:159,12;161,11;163,9;166,10;167,4;168,15,16;169,1;171,16;173,4,8,16;174,4,11;176,1;177,8;181,6;182,17;183,3;184,2,12;189,4,5;192,4;193,11;194,8,14;195,9;196,5,7,10;wA e.:177,5;189,6;193,1,13;194,8,15;196,6,11

ėg(i)n (أَيَكِين) " Shoulder "

ė.+in+ge(+ينگه):167,7

ėglen- (-أَيَكلَانْ)(< ėgle-n-)v.i. " To wait;to spend time "

e.-d+im (-دِيم):176,9

egle- (-أَگلَا) " To wait,to spend time "

e.-me-(-مَا): e.-d+in (دِين):160,6

*ehkēm (أَحكَام)(Ar. pl. of ḥukm) " JudgementS "

e.+i(+ي):188,7;e.+i+ni (+ينِي):185,15

e.i šArī'Ati.See: šArī'At ehkēmi

e.š.+ni:186,2

ehl (أَهل) Ar. " People "

e.+i+ning (ي نينگ):156,16-17;157,16

ehl-i beyt (أَهلِ بَيت)" People of the house,family;Muhammad's family "

e.b.+im (+يم):169,1;e.b.+im+din (+يم دِين):157,17;e.b.+im+ni (+يم نِي):169,1;e.b.+ler+i (لَارِي):175,10

ehyē (أَحيَا)(< Ar.iḥya) " A bringing to life;revival "

e. kil- " To revive;bring to life;rejuvenate ":e.ḳ.-ġay sen:192,4

ėkegü (أَيكَاگُو)(< ėk(i)+egü) n.coll. " Both "

ė.:170,16,17;171,7,8,13,14,14,15;172,6,11,15,15;175,9;ė.+ni(نِي): 160,1,15;171,9

ėki (أيكي)n.card. " Two " See:ėkki

ė.: e.kosk:179,7

ėkinč (أيكنج)(eki+nč)n.ord. "Second ".See:ėkinči

e.:169,1;171,17;172,1;e.kata:157,9,16

ėkinči (أيكنجي)(ėki+nč+i) See:ėkinč

ė.:189,3,9;ė.+si (سي):175,4

ėkišer (أيكي شار)(< ėki+šer) n.distr. " Two for each "

e.:192,17

ėkki(أيكي) See:ėki

ė.:ė.aḍaḳīnī:165,10;ė.AlmA:171,4,6;ė.etmek:163,14;ė.ėlgi:165,10;
ė.ḳarindaši:167,15;ė.ḳanaṭī:162,14;ė.ḳata:157,14;ė.kimersedin:181,8;
ė.kösk:179,9;ė.közini:162,11;ė.kūzę:159,14;ė.ne'erse turur:168,16;
ė.örgüčini:162,12;ė.reḳ'eṭ nāmāz:166,14;167,4,7;ė.tošek:159,8,10,11;
on ė.miñg kiši:174,14;otuz ė.atlig kiši:184,5;yetmiš ė.yerde bašlig
184,9;yetmiš ė.yašinda:198,2;e.+si(سي):159,17;169,7;174,16;179,
8;ė.+sin+ge (سينگا):171,6;ė.+si+ni (سيني):160,1;169,8,8,8;
172,17;e.+si+niñ (سي نيڭ):166,12

eksil-(أكسيل-)(< eksi-l-)v.i. " Grow less,decrease "

e.-me-( ):e.-sün(سون):173,6

eksit-(أكسيت-)(< eksi-t-)v.t.(acc.) " To diminish;to reduce "

e.-me-(-):e.-d+i(دي):176,10

ėl (أيل) 1." Country;privince;region;territory "

e.+de(دا +):174,16;195,10;e.+din (دين +):177,16;e.+ke (كا +):177,
16;e.+in+ge (ينگا +):174,6;e.+i+niñ (ي نيڭ +):187,13;e.+ler+
in+de (لار ندا):180,7

2. " House;family "

ė.+de (دا+):191,11

3. " Hand " See:ėlig

ė.:ė. tęgirmeni:159,12

*ʿēlem (عالم) Ar. " World;universe ".See:ʿālam

ʿē.+i+ke (ىگ+)

yerʿē.+i" World;transistory world ":yʿē.+ke:170,12

ėlet- (-ايلات)v.t.(acc.) " To take away;carry off " See:elet-

ė.-gil (-كيل):163,7;ė.-ür(-ور):ė.mẹn:195,12

elet- (-الات) See:ėlet-

e.-t+i (تى):166,13;e.-ür (-ور):e.mẹn:185,3

ėl(i)g (ايليك) " Hand " See:ėl,elig

ė.+i (ى+):163,13,13;188,13,14,15;197,3,3;ė.+i+n (ين+):159,16;

161,6;ė.+in+de (ينده+):185,1;e.+in+ge (ينگه+):163,9

elig (ايلك) See:el,ėlig,ilig

e.+ler+i+ni(لرينى):166,12;171,1;173,11

e.tegür- " To touch "

e.t.-me- : e.t.-d+i:187,5

ėllig (ايلك)(< ėl+lig) " From the country of..."

e.:sẹn ḳayu e.sẹn:169,16

ėllig (ايلك)n.card. " Fifty "

ė.:ė. miñg yạrmaḳnï:193,3;yüz ė.bịtig:183,17

ėmdi(ايمدى)conj. " Thus;so;now " See:ėmdi

ė.:157,12;158,15;163,15;167,3;174,10;177,7,17;178,17;181,4;188,16;

189,4,11;190,17;193,15;195,4,12;ė.+ke (كه):ė.tẹgi:192,3

ėmdi (ايمدى) See:ėmdi

ė.:167,1;195,10

ʿemel (عَمَل) Ar. " Deed "

e.:177,5,8;e.+din(دِين):197,10

ʿe.(-ler) kīl- " To perform a deed (deeds);to act;to do "

e.k.-sa+ŋ̃g-ız:168,17;edgü e.-ler k.-ur erdiŋ̃iz:197,9

emgek (أَمْگَاكْ)(< emge-k) " Suffering "

e.: e. miḳdārinča:164,10;e.+iŋ̃ (بِڭ +):164,10;e.+i (ڭ+):164,2, 177,9

emgen- (أَمْگَادْ-)(< emge-n-) v.r. " To be suffered "

e.-ür (ۏُرْ-):e. męn:161,4

e.-me-(مَگَا-): e.-d+in(دِين):164,10

emget- (أَمْگَاتْ-)(< emge-t-)v.t.(acc.)" To torture;to suffer"

e.-t+i(تِي):185,7

emzür- (أَمْزُورْ-)(< em-(i)z-ür-) " To nurse "

e.-mek-ke (مَاكْ-گَا):178,13,14

ėndürül- (أَيِنْدُورُولْ-)(< ėn-dür-ül-) v.p. " Cause to be descended "

e.-miš (مِيش -): ė. kiṭēbleri birle:168,12

ėr (أَيَرْ) " Man;male ".See:er

ė.:187,7:ė.+ke (گَا):192,10

er (أَرْ) See: ėr

e.:187,3;e.+ke (گَا):192,11

er- (أَيَرْ-) v.aux. " To be;to become" See:er-

ė.-d+i (دِي):191,1

er- (أَرْ-) See:ėr-

e.-d+im (دِيمْ):158,8;183,2;197,3;-GAy e.:ḳodmaġay e.:197,15; sạtġašġay e.:184,15; -(y)(V)r e.:körür e.:161,7;sorar e.:190,15; uftanur e.:158,7;-(I)p turur e.: bèrip tụrur e.:158,11;ḳilip tụrur

e.:182,8; -sA e.:ḳilsa e.:184,13;tilese e.:197,15;bolsa e.:184, 13;e.-d+iŋ (دِڭ): -GAy e.: bėrmegey e.:173,9;-mA-z e.: ḳilmaz e.:166,9; -sA e.: sẹfmiš bolsa e.:173,8;ačmasa e.:173,17; e.-d+i(ڭ):157,12;164,16;168,1;177,15;178,4;181,16;183,8;184,2, 6,6,10;186,11;190,2,3;196,1;bar e.:166,17;167,7;177,11;190,17;bu e.:197,4;e.erse:182,5;-DIn e.179,8,8,16;185,16;187,10;189,13;190, 2;ol e.:171,4;yoḳ e.:158,8;170,11;172,11;198,2;-D+Im e.:bạrdïm e. 164,2,3,4,4;oḫšayu baṣladïm e.:179,1;ḳoydum e.:182,3;kilġali bạrdïm e.:188,3;-D+Ing e.: bạrdiŋ e.:164,1;-D+I e.:aymadi e.: 166,6;kẹčti e.:160,8;ḳildi e.:173,13;tẹpretti e.:167,11;-GAn e.: bilgen e.:186,2;istegen e.:186,2;ḳilġan e.:186,1,1;ḳorḳġan e.: 186,2:-GAy e.:aġirlamaġay e.:163,11;bolġay e.:184,15;tükenmegey e.: 173,17;-mA-s e.:bildürmes e.:166,8;ermes e.:196,1;-mA-z e.:kẹlü bilmez e.:184,9;maḳsüdi yẹmek ermez e.:185,8;tilemez e.:165,4; yạtmaz e.:186,3;-mIš e.:ačilmiš e.:193,6;atmiš e.:188,15;aymiš e.: 166,4,17;167,3;178,7;bitilmiš e.:197,7,8,9,11;bolmiš e.:178,6; ḳilmiš e.:178,3;188,13;körmiš e.:171,17;olturmiš e.:177,10;188,10; -(y)(V)r e.:aġirlar e.:186,9;aḳar e.:166,8;aytur e.:165,12;186,6; 187,11,15;189,17;190,7,16;bėrür e.:171,5;ḳaynayur e.:193,7;kẹčer e.:158,7;186,4;kẹčürür e.:186,4;kẹlür e.:186,9;ḳilur e.:157,13; 161,7;168,10,11;183,5;187,3;188,4;190,1;191,8;191,9,9;oḫšayur e.: 157,2;177,16;tėr e.:186,7;yïġlar e.:177,17;178,1;alïp kẹlür e.:171, 4;bolup tụrur e.:183,6;kẹčip tụrur e.:179,9;kẹltürüp tụrur e.:165, 3;örtüp tutar e.:165,4;-sA e.:184,9;bolmasa e.:163,10;ḳilsa e.:184, 14;189,17;yạrlïḳasa e.:184,14;e.-d+i(ڭ):yoḳ e.:163,4;bạrdïm e.: 164,3;soḳtï e.:188,16;tụrup tụrurlar e.:172,15;e.-d-ük(دڭ):

157,1;e.-d+iñg+iz(دينكيز):ḳilur e.:197,9;oḫša. r e.:178,17;
e.-d+i+ler (دلار):187,14;-mIš e.:ḳeymiš e.:171,7;olturmiš e.:
188,12;toldurmiš e.:159,9,9;-(y)(V)r e.:aġirlayur e.:158,3;alur e.:
159,7;atar e.:184,9;aytur e.:190,2;ḳilur e.:159,7;165,12;tutar e.:
159,10;tuṛur e.:160,11,12;urur e.:196,13;yiġlayur e.:168,1;(دي لار)
188,10;yiġilmiš e.:177,10;aytur e.:177,15;başar e.:165,11;ḳilip
tuṛur e.:186,8;e.-g+in+če(كينجا):tirigi bar e.:187,5;e.-me-s
(ماس):e.erdi:196,1;e.-me-z (ماز):e. men:196,5,6;e.sen:196,
5;e.177,16;181,9;183,11;e.erdi:185,8;e.-miš (ميش):180,7;bar e.:
180,3,7;yoḳ e.:180,8;körmedin ḳalmaz e.:185,9;ḳilur e.men:172,4;
ḳilur e.:190,7;teġürürler e.:175,3;e.-se (سا):180,15;192,4;andaġ
e.:180,9;bar e.:188,7;ḳerek e.:196,8;yoḳ e.:165,8;-D+Im e.:aydim
e.:158,9;169,12;190,4;193,5;197,14,17;ḳildim e.:166,3;169,5;181,14;
197,16;kirdim e.:176,11;kördüm e.:171,12;172,3;179,4;191,17;tėdim
e.:157,12;169,6,14;172,9;176,12,16;177,1;179,1,9,13;189,9;-(y)(V)
bėrdim e.: aytu b.e.:163,6;iḍa b.e.:181,12;-D+Iñg e.:ḳildiñg e.:
181,13;-D+I e.:ačti e.:173,16;aṭṭi e.:188,14;aydi e.:181,8;189,7;
aymadi e.:180,9;bardi e.:172,10;184,1;bėrdi e.:163,13;boldi e.:166,
6;173,9;175,11;176,10;183,5;187,1;190,11;193,16;196,14;boyadi e.:
194,16;čiḳti e.:159,1;165,5;193,2;čiḳmadi e.:191,11;erdi e.:182,5;
ešiṭṭi e.:186,6;ḳeldi e.:157,2;161,4;ḳemišti e.:161,12;ḳildi e.:
157,10;163,9;167,9,9;174,3,9,15;180,12;181,11;182,13;183,8;186,12;
188,17;189,12,15;190,10;191,4;193,5,8,10;194,10,12;195,6;ḳilindi
e.:187,9;kirdi e.:179,17;181,7;ḳopti e.:157,8;ḳoymadi e.:178,4;
kördi e.:157,6,16;161,1;164,8;171,9;olturdi e.:157,4;sözledi e.:
157,5;sözlemedi e.:187,2;tandi e.:194,3,15;tėdi e.:157,3,15;158,

1,3,12,12,17;159,3,4:160,4,9,13,16:161,2,5,13,14,16,17:162,3,4,
5,7,8,16;163,1,2,8,14;164,5;165,5,8,9;166,9,10;167,5;168,3;169,
16,17;170,1,5;171,2;172,8,11,12,14,15;173,6,11,12;174,14;175,1,
2,5,12,14,15,17;176,4,17;177,8;178,8,9,10,12,15;179,2,10,11,15;
180,1,2,2,4,6,8,10,11,11,14;181,2,3,5,6,9,9,13,15;182,2,3,6,9,
10,11,12;183,11;184,4,17;186,5,15,16;189,12,14,16;190,8,12,13;
191,1,5,7,13;192,3,6,11;194,9,11,13,16;195,1,7,11,15,17;196,1,4,
5,7,8,9,15,16;tèdi e.:162,2;166,14;168,2;173,8;181,3;tęgdi e.:
163,17;167,16;169,10;181,1;184,10;tiledi e.:160,2;183,7;195,13;
tiledi e.:183,9,9;turdi e.:158,17;tüšti e.:192,8;ündedi e.:167,
10;yundi e.:172,1;-mA-d+In...-D+I e.: eglemedin bitidi e.:190,6;
...-(I)p...-D+I e.: tèp aydi e.:179,15;189,11;195,9;tèp fərmānla-
di e.:196,13; -(y)V...-D+I e.:yiğlayu başladi e.:173,3;184,16;
aytu başladi e.:191,10;iđa bèrdi e.:175,8;187,2;193,4;196,12;
-D+UK e.: kilduk e.:170,6;190,5;tèdük e.:157,9;-D+I+lAr e.:
aydilar e.:160,6;181,12;183,13;bèrdiler e.:196,17;ešitdiler e.:
172,16;197,1;kęldiler e.:167,17;kęltürdiler e.:159,15;kildilar e.:
169,10;191,12;kördiler e.:171,8;sözlediler e.:187,8;sözleštiler
e.:174,4;tèdiler e.:164,1;171,16;172,7;174,2;180,13;184,17;185,
1;187,4;191,14;192,9;195,4;196,16;tüštiler e.:168,1;yiğladilar
e.:173,2;yuvdilar e.:197,2; -(y)V ...-D+I+lAr e.: iđa bèrdiler
e.:183,17;186,16;aytu bilmediler e.:193,10;e.-ür(-ور):e.mü siz:
190,13
erken(اركان) " While "
e.:bar e.:183,15;190,1;dęrwīš e.:163,10;ḫalīfa e.:186,8;okiyur
e.:171,12;yok e.:163,10

kimerse,ne'erse

*ereb (عَرَبْ)Ar. " Arab "

e.: 161,10,17,17;e.elleri:180,7;e.+ke(كا):162,2;e.+ler(لار):
164,14

erkek (أركاك)(< er+ke-k) " Male "

e.oğlan "Boy;male child"

e.:178,11

erte (أرتا)(< ert-e) " Morning;next day "

e.: 189,14;e.+ke (كا):186,3,5;190,14;191,3,7;e.+si(سي):160,5

*eser (أثر) Ar. "Effect;sign;trace "

e.+i (ي):178,6;e.erdi:181,16

e.kil- " To affect "

e.k.-d+i:175,13;191,1

e.k.-ma-: e. k.-d+i:175,13

ešit- (-أشت)(< ešid-)v.t.(acc.) " To hear;listen "

e.-gen (-كان):e. ḥedīslerni:187,14;188,4;e.-t+im (-تيم):187,
15,16;188,5,5;e.-t+i(-تي):174,15;e.erse:186,6;e.-t+i+ler(-تيلار):
e.erse:172,16;197,1;e.-ür (-ور):e. męn:175,2

ağz+i+din e. See: ag(i)z

et (أت)" Flesh;meat ".See:et

e.:178,10

et (أت) See:et

e.:193,7,11,12,13;e.+ni (ني):193,13

etek (أتاك) "Lower parts of a long dress;skirt "

e.+im+ke (كم +):178,10;e.+iñ+de (ندا +):178,12;e.+in+ge
(نكا +):158,13

etmek (أَتْمَاكْ) " Bread "

e.:163,14;e.+ler+din (لَارْدِنْ):e.ekki etmek:163,14

e.bIšUr- " To bake bread "

e.b.-AyIn:163,8;e.b.-d+I:163,13;166,7

ev (أُنْ) "House;room " See:èf,èv

ev yarāk" Necessary things for house keeping "

e.y.:192,12

ez- (-أُنْ)v.t.(acc.) " To crush;pound "

e.-mek (مَاكْ):159,13

*ezīz (عَزِيزْ) Ar. " Dear "

e.+rek (رَاكْ):sen mIŋA fāṭima-din e.turur sen:160,5

*fakīh (فَقِيهْ)Ar." Moslem jurist "

f.:185,16

*fakīr (فَقِيرْ) Ar. " Poor;pauper "

f.+lar+ka (لَارْقَا):173,14

*farīża (فَرِيضَهْ) Ar. " A divine ordinance;an obligation;a share of inheritence as fixed by Law "

f.:f. turur:187,17

*farmān (فَرْمَانْ)Pers. "Command;order "

f.+I (ي+):159,2;f.+in+da (ينْغَا +):197,6;f.+iŋ+iz+da(ينكِيزْدَا +): 196,3;f.+iŋ+iz+din (ينكِيزْدِنْ +):186,11

f.+in+da bol- " To be under the command of "

f.b.-sa:196,3

*farmānla- (-فَرْمَانْلَا)(< P.farmān+ T.+la-)v.t.(dat.) " To command;order "

f.-d+I(دي):180,5;f.erse:196,13

*fāsik (فَاسِقْ) Ar. "Impious;lewd;depraved "

f.: f. turur:183,11

*fUlĀn (فُلَانْ)(<Ar.fulān)pron.indef. " Such and so " See:fUlĀn

f.:f. ġazātda:158,11;f.oġli meṇ:177,4

*fAṣĪḥ (فَصِيحْ)Ar." Eloquent;clear (speech);distinct(speech) "

f.:f. til:161,14

*fAsl (فَصْل) Ar. " Section;part;interval "

f.:altiṇč f.:168,4;tèsiṇč f.:156,13;yètiṇč f.:185,11

*fĀš (فَاشْ)Ar." Divulge;reveal;betray(a secret) "

f. kil- " To reveal;divulge;betray (a secret)"

f.k.-ma-: f.k.-z meṇ:157,10

*fĀvidA.(فَايِدَهْ)(<Ar. fā'ida.) " Benefit;use;usefulness."

f.bol- " To be useful;to be beneficial "

f.b.-ġay:174,11;f.b.-sun:194,14

f.ḳil- " To be beneficial;to help;to be helpful "

f.k.-ġay:177,8

f.ḳ.-ma-:f.ḳ.-z:183,2

*fAżĀvil (فَضَايِلْ)(<Ar.faża'il pl.of fazila) " Virtues "

f.+i+niṇ(ى+نِڭ):f.bAyAnI:156,13-14;168,5;185,11

*feriŠte (فَرِيشْتَهْ) Pers. "Angel "

f.: 170,10,15;f.+ler (لَرْ):191,10

*fetwē (فَتْوَى)(Ar.fatwā) " Opinion or decision on a matter of Canon Law given by a Moslem jurist "

f.+ke (كَا):191,10;f.+ler (لَرْ):191,10

*fisḳ (فِسْق) Ar." Immorality;debauchery"

f.+i (ى+):177,6;f.fUjUrI:183,6

fir'awn (فِرْعَوْن) Ar. " Pharaoh "

f.:165,5;f.ʿalayhi'l-lāna:165,9;f.+dīn (دين):165,4;f.+nīng (نينك):f.ṣOhbAtInI:165,4;f.+nung (نونك):f. ʿAzābIdIn:165,13; f.ġażabī:165,6

*fitne (فتنه) Ar. " A leading astray;seducer;disorder;sedition "

f.:f. turur:171,11;f.+ler (لار):174,13

f. bəsīl- " To be subdued (disorder) "

f.b.-d+I:175,10;f.+ler b.-ur:174,13

*fUjUr (فجور) Ar." Immorality;debauchery;incest "

f.+I(ى):183,6

*fUlān (فلان) Ar. " Such and so " See:fAlān

f.:f. sanduknī:182,4

*ġalayh(عليه)(<Ar:ʿalayh) See:ʿalayh

ġalayhi's-salām See:ʿalayhi's-salām

ġ.:157,4

*ġarīb (غريب) Ar." Strange;poor;lonely "

ġ.:ġ. ermez:177,16;g.:177,16,17

*ġarża (غرضه)(< Ar:ġarża) See:ʿArżA

ġ.kīl- See:ʿArżA.kīl-

ġ.k.-ur erdi:157,13

*ġayāl (غيال)(<Ar.ʿayāl) See:ʿayāl

ġ.+īng+īz (پنكيز+):166,3

*ġāyat (غايت) Ar. "Extremely;very much "

ġ.:ġ.körklüg:165,2,17

*ġażab (غضب) Ar. " Anger "

ġ.+ī (ى+):165,6;196,7

ġ.kīl- " To become angry "

ġ.k.-d+i:180,9;186,12;191,6

ġ.+i kel- " To become angry "

ġ.k.-d+i:165,6;196,7

*ġażablan- (غَضَبْ لاَنْ-)(< A.ġażab+ T.+la-n-) " To become angry "

ġ.-d-i(دي):181,12

*ġazāt (غَزَاةْ) Ar. " A battle against infidels "

ġ.+da(دَا):158,11;ġ.+dīn(دِينْ):163,3-4;ġ.+ka (قَا):168,13

*ġusl (غُسْلْ) Ar." Washing;cleaning (ritual ablution)"

ġ.kīl- " To clean oneself"

ġ.k.-ayīn:167,4;ġ.k.-d+i:167,6

*ḥājat(حَاجَتْ) Ar. " Need;necessity;affair;request "

ḥ.: ḥ.yoḳ:178,5;ḥ.+im (+ يِمْ):169,8;ḥ.+im+nī (فِي+يِمْ):169,5

ḥ.(poss.) tüš- "To occur (concerning a need or business) "

ḥ.+im t.-t+i:169,3

*ḥājī (حَاجِي) Ar. " Pilgrim "

ḥ.+lar (لاَرْ):164,14

*ḥādim (خَادِمْ) Ar. " Servant "

ḥ.+lar+i(لاَرِي):190,16;ḥ.tōšek saḳanīnī:190,14;ḥ.+lar+i+dīn (لاَرِيدِينْ):190,15

*Ḥak(k)(حَقّ) Ar. I. " God "

Ḥ.+dīn (دِينْ):170,11;Ḥ.+ka (قَا):167,8;177,13

Ḥ.Taᶜālā (حَقْ تَعَالَىٰ) " God The Most High;God Almighty "

Ḥ.T.: 159,2;163,15;164,6;165,14;170,10;177,11;181,16;182,15;183,15; 190,6;197,13,14;Ḥ.T.ḥażrətindīn:185,7;Ḥ.T.ḳudrəti birle:197,3;Ḥ.T. +dīn:186,1;197,6;Ḥ.T.+ḳa:196,17;Ḥ.T.+nīŋ farmāniŋa boyun suŋan: 197,5;Ḥ.T.+nīŋ ḥażrətinda:194,4;Ḥ.T.+nīŋ ᶜilmi:194,17;Ḥ.T.+nīŋ

ʿilmini:194,17;Ḥ.T.+niŋ kęręmi:164,15;Ḥ.T.+niŋ luṭfi kęręmi:176,
3;Ḥ.T.+niŋ riżĀsIn:186,2

H.Tebęręke wA Taʿālā(حَقّ تَبَارَكَ وَتَعَالَى) " God The Most Generous and Most High "

H.T.T.: 160,13;161,2,9,16;163,1;173,3;184,13;185,6;H.T.T.ḳudrati birle:160,17;161,14;H.T.T.+niŋ fạrmāni:159,1-2

2. "Just;true "

ḥ.:163,9;ḥ.pạyġāmbạr tụrur sẹn:161,15

3. "right;share;property "

ḥ.+im(حَقِمْ+):195,5;ḥ.+iŋ (حَقِنْكْ+):195,7

ḥ.+in+ga(حَقِنْغَا+) " Concerning;about "

ḥ.:mụ'mịn wA mụwẹḥḥịd ḥ.:185,14;munuŋ ḥ.:164,2

*ḥakīkat (حَقِيقَتْ) Ar. " True(ly);truth "

ḥ.:196,16;ḥ.erse:192,4

*ḥaḳlīḳ (حَقْ لِيقْ)(<A.ḥaḳ + T.+lik) " Trueness;righteousness "

ḥ.+i (حَقْ لِيغِي):163,11

*ḥāl (حَالْ)Ar. " Situation,condition;state;the present time "

ḥ.:164,8;176,5;ḥ.+da (حَالْدَا+):193,12,13;197,6,7;ḥ.+ni(حَالْنِي+):161,1;176,8;179,4;ḥ.+in+da (حَالْنِدَا+):189,4,5,6;ḥ.+lar+din (حَالْلَارْدِنْ):191,17

*ḥalāyīḳ (خَلَايِقْ)(Ar.pl.of ḥalḳ) " People(s)"

ḥ.:165,6;174,7;183,15;188,6;197,1;ḥ.ara:178,5;ḥ.ḳatında:187,14;ḥ.közinde:196,12;ḥ.+din (حَالْدِنْ):159,17;183,7,9;ḥ.+ga(حَالْغَا):173,15;188,4;ḥ.+lar (حَالْلَارْ):168,14;184,3;184,5-6;ḥ.+lar+din (حَالْلَارْدِنْ):ḥ.edgürekinge:158,15;ḥ.+lar+ga (حَالْلَارْغَا):187,14

*ḥālī (حَالِي)Ar. adv. " Now;right now;presently "

h.:178,17;185,1

*halīfa (خَلِيفَة) Ar. " Caliph "

h.:174,1;192,8,10;195,8;196,5,9,9,12,16;ḫ.erken:186,8;ḫ.abū jeʿfer:196,2;ḫ.ibnį jeʿfer:192,7;h.+dīn (دِين):193,2;h.+ġa (غَا):193,4;196,15;h.+ka (قَا):195,17;196,1;h.-nīñ (بِيْك):ḫ. ġaẓabī:196,7

h.bol- " To become caliph "

h.b.-d+i erse:187,1;h.b.-ġay:183,6;h.b.-mīš:183,14

*halk (خَلْق)Ar. " People "

h.:baṛča h.:195,4;ḫ.ara:183,6;h.+i (ي+):ʿaṛaqāt ḫ.:158,4,5;baġdād ḫ.:197,1;kęwfę ḫ.:169,9;186,11;šām ḫ.:175,2,3;h.+in+ġa (ينْغَا+):183,14

*halwat (خَلْوَتْ) Ar. " Solitude;privacy;alone "

h.:176,7mr.;ḫ.tuṛur:160,8

h. kal- " To be left alone;to remain alone with no obligation of formality "

h.k.-d+uk:157,8

*hānadān (خَانَهْدَانْ) Pers. " House;dynasty;ruling family "

h.+nīñ (بِيْك):ḫ. ḫawādārlarī:183,17

*harāb (خَرَابْ) Ar. " Ruined;destroyed "

h. kīl- " To ruin;to destroy;devastate "

h.k.-ġay:184,4

*harām (حَرَامْ)Ar. " Forbidden;prohibited (by Canon Law)

h.:ḫ.seṇ:189,1;ḫ.tuṛur:193,11,12-13

h.bol- " To gain the quality or state of a prohibited thing "

h.b.-ma-:h.b.-ġay :193,13

*hās(ə) (خَاصّ)Ar. " Special;private;one's own;the best,choicest "

h.:ḫ. ḳullarïm:197,7;h.+lar+dïn (لارْدِنْ):196,11

*hāssa (خَاصّةً) Ar. adv. " Especially;particularly "

h.:185,9,9;192,2

*hat(ṭ) (خَطّ) " Line;writing "

h.:197,3,4,4

*hātïr (خَاطِرْ) Ar. " Mind;conscience;heart "

h.+ïm (يِمْ):172,9;h.+ïm+ḳa (يِمْ قَا):186,9;h.+ïn+ġa (ينْغَا):180, 16

h.(poss.)+ḳa tüš- "To occur in one's mind "

h.+ïm+ḳa andag t.-t+i:186,9;h.+ïn+ġa t.-t+i:180,16

hātūn (خَاتُونْ)(< ḳātūn) " Lady;woman;wife "

h.:159,12;180,12,13;189,16,17;192,11;ḫ.bolmasa:180,13;ḫ. ḳatïnda: 192,14;āsiya ḫ.:165,3,10;fāṭïma ḫ.:158,5;170,14;salmā ātlïġ ḫ.:169, 9;ümmü'l-faẓl ātlïġ ḫ.:178,7;h.+ġa (غَا):192,15;h.+ni (نِي): 180,4;192,14;fatima h.:158,9;h.+nïng (نِينگْ):mAryĀm ḫ. köški: 165,11;h.+nung (نُونگْ):āsiya ḫ.köški yanïnda:165,17;fāṭïma ḫ. köški:166,3;ḥadīja ḫ.köški:166,1;h.+um (هُمْ+):h. ubayhāġa:180,14; h.+ung (هُنگْ+):180,7;h.+i (يِ+):166,16;180,3;192,7;ḫ.seṇ:189, 12;ḫ.tuṛur meṇ:189,12;ḫ.ümmi seleṃke:169,10;h.+in+ġa(ينْغَا+): 189,16;193,2;h.+i+ni(ينِي+):181,4;h.+lar (لارْ):158,3;160,7; ḫ.ara:192,12,14-15;h.arasïnda:193,1;h.+lar+dïn (لارْدِنْ):192, 17;h.+lar+ġa (لارْغَا):184,8;h.+lar+nïng (لارْنِينگْ):ḫ.bègi: 157,17;h.ulugi:160,15;h.+lar+i (لارِي):156,17;160,10 mr.l; h.+lar+i+nïng (لارِينِينگْ):ḫ. uluġï:156,16;157,16;170,14

h.jüftlen- " Take a woman for wife ":h.j.-inḡ:193,2;h.j.-mek:192,10

*hawā (هَوَا) Pers. " Sky;air;atmospher;desire;wish "

h.+da (دَا):162,15

*hawādar (هَوَادَارْ) Pers. " Admirer;supporter;fan "

h.+lar+i (لاَرِي):hanadan-ning h. :183,17

*hayr (خَيْرْ) Ar. " Good;good omen;good luck"

h.:191,12;h.bolgay:178,9

*hayrāt (خَيْرَاتْ)(Ar.pl.of hayr) " Good (deeds) "

h.+i (ي+):177,5

*hāžir (حَاضِرْ) Ar. " Ready;present "

h.: ḥ.erdim:197,3;ḥ.erdük:157,1;ḥ.erdiler:187,14

h.bol- " To be present "

h.b.-d+um :169,14

*hažrat (حَضْرَتْ) Ar. " Presence;place(hon.)"

h.+iñg+da (ڭدا+):165,12;h.+i+dīn (ي+دِنْ):197,12;h.+īn+da (ندا+):170,3;194,4;197,6;h.+īn+dīn (ندِنْ+);h.+īn+ga(نغا+): 159,15;161,10;169,4;170,16

*hABAr (خَبَرْ) Ar. " News;information;oral report "

h.:164,1;167,16;169,10;183,14

h.bèr- " To inform;give news;to tell "

h.b.-d+i:195,16;h.b.-d+iñg+iz :195,17;h.b.-eyin:167,11;h.b.-mek ermes erdi:196,1;h.b.-se+ñg: 189,10;h.b.-ü yarlïḳadi:188,5;h.b.-ü yarlïḳar :185,14;192,15;h.b.-ür (corr. b.-ü)yarlïḳar:156,15-16; h.b.-ür :165,14

h.b.-me- :h.b.-s+ler :180,3

h. kel- " To be heard;to (a news) "

h.k.-d+i:183,8

h. tèg- " To arrive,to reach (a news);to be heard "

h.t.-d+i:184,1

*hAjīl (خَجِل) Ar. "Chastened;ashamed;mortified "

h.bol- " To behumbled;be chastened "

h.b.-uo čiḳti:196,2

*ḥākim (حَاكِم)Ar. " Judge;intermediary,intermediator,referee "

h.:192,8

ḥ.bol- " To judge;intermediate "

ḥ.b.-d+uŋ:192,8

*hAlīm (حَلِيم) Ar."Mild;gentle;patient;soft natured "

h.: ḥ. sözlüg:160,10

*hAm (هَم) Pers.conj. " And also,too,not only...but also "

h.:189,3;192,5;h.taḳi:158,16;174,13;184,6;194,9;h. ... h. ...:

164,13;h. ... h. taḳi:164,13; h. taḳi... h. taḳi:174,13;h. ...wA

h. ...:185,15,15;taḳi... h.:162,13;194,12

*hAmīm (حَمِيم) Ar. "Urine "

h.+ni(فِي):183,1

*hAmīsA (هَمِيشَه) Pers. " Always "

h.:158,7;159,10;186,9

*hAmr (خَمر) Ar. " Wine;liquor "

h.:183,10

h.iču̇gči " Drinker ":183,15

*hAnūz (هَنُوز) Pers. " Yet;still;just now "

h.:170,8

*hAr (هَر) Pers.adj.,pron. " Every;each "

h.:h. kün:196,12,13;h. yïlda :157,13

*hArāj (خَرَاجْ) Ar. " Tax;tribute "

h.rī+nī(يِنِي +):175,5

*hArb (حَرْبْ) Ar. " War;battle "

h. bol- " To be in war "

h.b.-ma- : h.b.-sa :174,5

*hArj (خَرْجْ) Ar. " Expense;expenditure "

h.:dḫl wA ḫ.:186,10

h. kīl- " To spend "

h.k.-sa+ŋ̂:158,10

*hArgīz (هَرْگِزْ) Pers.adv. " Never;in no way "

h.:186,5

*hāsIl (حَاصِلْ)Ar. " Resulting;happening;result;profit "

h.bol- " To come into being;appear "

h.b.-ŝay:190,4

h.kīl- " To materialize;to produce;to do "

h.k.-gvīn: 180,4;h.k.-d+ī :193,15;h.k.-sa+ŋ̂+ız :180,4

*hAstA (خَسْتَهْ) Pers. " Sick;hurt (feeling) "

h. wA bezmen bol- " Feel hurt;to get hurt "

h.b.-d+ī:179,5;192,7;h.b.-up čıḳtī:166,16

*hAtā (خَطَا) Ar. " Error;mistake;fault;wrong "

h.:ḫ. turur:194,10,10,11

h.ay- " To make a wrong statement;answer wrongly "

h.a.-d+ıŋ̂+ız:194,8,9

h.kīl- " To make a mistake;to do wrong "

h.k.-ur ermiš mẹn:172,4

*hAtm (خَتْمْ) Ar. " Completion;finishing (mostly for reading Koran) "

h.kīl- " To complete (reading or writing) "

h.k.-ur erdi:191,8,8,9

*hAyhāt (هَيْهَاتْ)Pers. intj. " Alas . "

h.:h.h.:198,1

*hAzīnA (خَزِينَهْ)Ar. " Treasure "

h.+lAr+I+nI (لاَرِينِ):173,5

*hej(j) (حَجّ) Ar. " Pilgrimage "

h.:168,13;176,3;182,14;h.+din (دِينْ):182,11;h.+ke (گا):181, 17;190,9

h.+ke bar- " To go on a pilgrimage "

h.b.-makka:190,9;h.b.-urda:181,17

h.kīl- " To go on a pilgrimage "

h.k.-d+īñg:176,3;h.k.-d+uk:168,13;h.k.-ip kayïtmïšinda:182,14

*hēč (هِيچْ) Pers.n.,adj.,adv. "Nothing;not at all;never "

h.:158,8,10;162,3;163,4;164,13;167,2,9,9,10,14,14;168,15;169,1,2; 173,15;175,15;179,17;180,9;182,8;183,2,3;186,3,12;187,5;188,17; 190,5;191,11;193,9;194,16;195,1;196,15;h.kimerse:160,8;174,8;175, 6;187,3;h.kimerseke:166,5,8;183,13;189,7;h.kün:182,10;h.ne'ersе: 160,7;173,6;177,8;181,15;183,4;191,7;193,5;h.ne'ersem :158,11;h. ne'ersesi:163,10

*hedīs (حَدِيثْ) Ar. " Words or statements of Muhammad "

h.:156,15;168,6;185,12;h. meʿnīsi :156,15-16;168,8;185,14;h.+ni (نِي):156,14;168,6;185,12;187,15;188,5;h.+ler+ni (لاَرْنِي):187, 14;188,4

*helēk (هَلاَكْ) Ar. " Destruction;death "

h.bol- " To be destroyed " :h.b.-sun:196,16

*hemle (حَمْلَه) Ar." Charge;attack "

h.kīl- " To attack;to charge ":h.k.-d+i:184,8

*herem (حَرَمْ) Ar. " Forbidden place;sacred territory "

h.+in+de (ـِنْدَه+):h.tursa :183,13

*hidmat (خِدْمَتْ) Ar." Service;place,presence (hon.) "

h.+in+ga (ـِنْغَا+):190,5;193,10,16;194,9,11;195,3,16;h.+iñg+iz+da (ـِنْكِزْدَا+):190,10

h.kīl- " To serve " :h.k.-ip turur:174,12;h.k.-u bašladī:195,2

*hikmet (حِكْمَتْ) Ar. " The ultimate hidden cause;divine reason"

h.+din (ـِدِنْ):179,12,12

*hilāfat (خِلَافَتْ) Ar. " Caliphate "

h.:183,11;186,17;h.sōzini:174,4

*hīlA (حِيلَهْ) Ar. " Trick;stratagem "

h.:195,5,6;h.+ni(ـِنِي):189,16

*hilāf (خِلَافْ) Ar. " The contrary;opposite;contravention "

h. bol- " To contradict;to be opposed "

h.b.-ma-:h.b.-ġay :167,3

*hisāb (حِسَابْ) Ar. " Calculation;balance "

h.+i (ـِيْ+):173,10

h.kīl- " To calculate ": h.k.-d+i:188,9

*hiyānAt (خِيَانَتْ) Ar. " Betrayal;betraying "

h.kīl- " To betray " :h.k.-ġan kišini:195,8

*hōrla- (خُورْلَا-)(< P.hōr+ T. +la-) " To look down upon;to treat as good for nothing;degradade ":h.-mak bolur:192,14

*hōš (خُوشْ) Pers. " Pleasent;good,lovely;beautiful "

h.:h. yīdīġlar:159,13

kön-(ü)l(poss.) h. bol- " To be glad;to be pleased "

k.h.b.-d+i:158,1

h. kel- " To be agreable;to be satisfying " (dat.)

sözi ḫātūnin̄a h.k.-d+i:193,2;sizke h.k.-gey ḫātūnlardin:192,17

h.kelding! " You are welcome !" :157,2

*hošnūd (خُشْنُوْد) Pers. " Pleased,satisfied "

h.bol- " To be pleased with "

h.b.-ḫan ḫālda:197,6

*hošnūdluk (خُشْنُوْدلُوْق)(< P.hošnūd+ T.+luk) " Pleasing "

h.:197,12

*hČkka (حُقَّة) Ar. "Casket;box "

h.:182,4;h.+nī (نِي):182,5

*HOza (خُدَا) Pers. " God,Lord "

H.+yā (يا):ay bar Ḫ.:159,17;165,12;169,8;182,16;183,2

*hĕkm (حُكْم) Ar. " Judgement;decision(on a matter);rule;authority " See: hukm

h.+i (ى+):193,11;h.+in+dā(ىندا+):186,10

h.(poss.)+de bol- " To be under the authority of "

ḳalamuñguz ḫ. b.-sa:186,10

h.kīl- " To pass a judgement "

h.k.-sa+ñā+īz:192,9

*hĕrmet (حُرْمَت) Ar. " Respect;veneration "

h.: 172,4

h.kīl- " To respect;to treat with respect "

h.wA ʿizzet k.-īp:196,10;h.k.-mak birle:174,7

*hukm (حُكْم) See:hĕkm

h.+uñ+uz+ka (+ونكوزقا):192,9

*hūrmā (خورما) Ar. " Datepalm "

h.: ḫ.līfi:159,9

*husūmat (خصومت) Ar. " Hostility;enmity;opposition "

h.tūš- "To fall into hostility with "

h.t.-t-i erse:192,9

*hutba (خطبه) Ar." Sermont "

h.+sī (سي):168,14

h.oki- " To give a sermont "

h.o.-d+i:168,14;h.o.-yur erken:171,10;h.o.-yur+da:171,7

*huzūr (حضور) Ar. " Presence;place(hon.);beside(hon.)"

h.+uñ+uz+da(ونكوزدا):171,15

*hwāja (خواجه) Pers. " Master;lord "

h.:190,12;h.-lar-da ( ):195,10

id- (-إيذ) v.t.(acc.) " To send;dispatch "

i.-a (ا):i.bėrdim:181,13;i.bėrdim erse:181,12;i.bėrdi:159,6;
163,17;174,6,17;175,7,7,8;180,4;184,2;186,14;187,2;193,3;196,10;
i.bėrdi erse:193,6;196,12;i.bėrdiler:183,17;i.bėrdiler erse:186,
16;i.-ar (ار):173,15;i.-ḫil (غيل):173,15,15

i.-ma- (ما):i.-z (ز):i.męn:196,16

*'išk (عشق) Ar. " Love "

'i.+i+din(+ي دين):182,11

*'ibādat (عبادت) Ar. " Worship;prayer "

i.:164,10;176,3;183,13;186,4;190,15;193,15

'i.kil- " To worship "

i.k.-ġan erdi:186,1;i.k.-ur:186,7;i.k.-ur+lar:165,7

ič (إچ) " Inside;interior;in;among "

i.+i:(ي+):185,1;i.+in+de (ﺪﻨﺪا+):159,12;162,4;164,11;165,12, 14;166,9;167,8;168,14;169,4;176,7;179,7;182,5;185,12;188,3;191,4; 192,15;193,7,12;197,15;i.+de+ki (ﺪﻜﻰ+):i.et ḫēkmi:193,11;i. niʿmet:173,16;i.ṭaʿām:193,7;i.+in+ge(ﻨﻚ+):159,9,9;165,11;192, 6;193,7;i.+iz+de (ﺰﺪا+):168,15;i.+ler+in+ge (ﻨﻚ+):159,11

i.+in+de (إچينده) " Concerning;with regard to;about "

i.:jümle iš i.:158,16;ṭāʿat wA ʿibādat i.:164,10;Tanǧrī dīni i.:188, 7;fAżĀʿilining bAyĀnI i.turur:156,13-14;168,5;185,11

ič- (- إچ-)v.t.(acc.) " To drink "

i.-er(ـﺮ-):183,10

i.-me- (ـﻤ-):i.-d+i (دي):197,17

ičgüči (إچكوجي)(< ič-gü+či) " Drinker "

i.:ḫAmr i.:183,15

ičim (إچيم)(< ič-im) " A draught (of water etc.) "

i.:bir i. suf:173,8

ičür- (-إچور)(< ič-ür-) v.c. from ič-

i.-d+i(ـدي-):175,15;i.-d+i+ler (ـدﻼر-):175,12;(دي لر):196, 17;i.-se-ler (ـسﻼر-):183,1

idi (إيدي) " Master;lord;possessor;Lord " ède

i.+si(سى +):194,2;195,13;i.+sin+ge (ـسﻨﻚ+):194,7;i.+si+ni (سي ني+):194,5;i.+si+ning (سي ﻨﻚ+):i.ileginde:194,6;i.tanuḳī: 194,3

ig (إيك) " Sickness "

i.+i (ي+):175,17

*ihtiyāj (إحتياج) Ar. " Need;necessity "

i.+im (يمْ +):193,17

i.(poss.) kalma- " To remain no need of " (dat.)

abu henifeke i.-im k.-d-i :193,17

*ihtiyAr (إِخْتِيَارْ) Ar. " Selection;choice;preference;option "

i.kīl- " To chose;select;prefere "

ḳayu birini i.k.-ayin ? :181,9;i.k.-d+i erse:181,10

*iklīm (إِقْلِيمْ) Ar. " Climate;country;region;territory "

i.+lar+da (لَرْدَا):180,3

*ikrĀm (إِكْرَامْ) Ar." A showing honour or respect;kindness "

i.kīl- " To treat with generousity and kindness;to grant generously "

i.k.-d+i:175,9

*IlĀh (إِلَهْ) Ar. " God "

IlĀhī(إِلَهِي) " O God!":184,11

ileg (إِيلَاكْ)(< il+e-g) postp.(gen.) "Opposite,towards,against,in front of "

i.+im+de(يمْدَا +):176,4;i.+in+de (ينْدَا +):164,13;178,15;194,6;

i.+in+ge (ينگَا +):161,12;i.+ler+in+de (لَرِينْدَا):164,14

ilersük (إِيلَارْسُوكْ) (< il+e-r-sük) " Belt;band for holding up trausers "

i.+in+ge (ينگَا +):189,14-15

il(i)g (إِيلِكْ) See:èl,élig,elig

i.+i(ي +):165,10

*ʿilm (عِلْمْ) Ar. " Knowledge "

ʿi.:187,17;190,6;i.iĉinge:192,6;ʿi.+ni (نِي +):197,15;ʿi.+i (ي +):

194,17;ʿi.+iñg+iz (ينگِيزْ +):186,10;ʿi.+i+ni (ي نِي +):191,14;193,

15;194,17

ʿi.ögren- " To learn;to obtain knowledge ":ʿi. ö.-d+im:188,9

*imām (إِمَامْ) Ar. " A person who leads any one of the five daily prayers"

imāmi a'ẓām (إِمَامِ أَعْظَامْ) Ar. " Atitle used for the great religious scholars or leaders in Islam (lit.The greatest imām) ":185,11

imāma'l-mUslimīn (إِمَامُ ٱلْمُسْلِمِينْ) Ar. " A title used for the great religious scholars and sometimes for caliphs "

i.m.:189,9;190,8;191,11;192,10;195,3,8,17;196,2

*imāma (عِمَامَهْ) Ar. " Turban "

i.:162,15;i.+sī+ni (سِينِي):162,17

*imāmalīġ (عِمَامَهْ لِيغْ)(A:imāma+T.+līġ) " One who wears or(possesses a turban "

i.:164,3

*imāmasīz (عِمَامَهْ سِزْ) (A:imāma+ T.+sīz) " One without a turban "

i.: 164,3

*imāmatlīk (إِمَامَتْ لِيقْ)(<Ar.imāmat+T.+lik) " Religious leadership " See: imām

i.kīl- " To perform an act of prayer as an imām "

i.k.-d+ī:168,3

*īmān (إِيمَانْ)Ar. " Belief;faith "

ī.:163,3;ī.mOḥAbbAtI:164,6;i.+i+ni(ايمنى+):165,4

i.kelimesi: See:kelime-i šAhādAt

i.keltür- " To become a believer of Islam "

i.k.-üp turur:165,3;i.k.-ür men:161,11

*īmānlīġ (إِيمَانْ لِيغْ)(< A.īmān+T.+līġ) " Faithful;believer(of Islam) "

i.:ī. ḫātūnlar:157,17

ingen (اِينگَانْ) 1.adj.,adv. " Much;more "

i.: i. āz ne'ẹrseler:160,5;i.edẹb:172,4;i.edgü:172,3;i.ḳadġuluġ:

175,14;i.ḳatīġ:175,13;i.köp:160,7;i.körklüg:166,12;i.mŲšḳil:194,13;
i.mŲšḳil meṣ'eḷeḷer:190,2;i.ṣāḥib jamāl:180,7;i.tèriñ:192,6;i.
yaḫšı tüš:192,4;i.uluġ išler:176,4;i.ziyāda:191,5
i.emgenür meṇ:161,4;i.eṣer ḳildi:191,1;i.ḳaḍġurtdı:191,13;i.ḳorḳar
meṇ:176:17;i.tA̔ĀjjŲb ḳildım:190,_

2. " Alright;yes;indeed;aggreed "

i.:180,4,6

*inḳiyād (إِنْقِيَادْ) Ar." Submission,obedience "

i.ḳıl- " To submit;to obey the authority "

i.ḳ.-ma-:i.ḳ.-d+ı:174,10

*i'rāż (إِعْرَاضْ) Ar." A turning away from a thing "

i.kıl- " To turn away(from a thing) "

i.k.-ġan erdi:186,1

isitme (إِيسِتْمَا)(< isi-t-me) " Fever "

i.:i.[ṭa]ḳı yoḳ :167,2

iste- (-إِيسْتَا)(< iz+de-) " To wish;to look for;to search "

i.-gen (إِيسْتَكَانْ):186,2;i.-gil (كِيلْ):190,1;i.-mek (مَاكْ):
164,1;187,17;i.-yü (يُوْ):i.bardı:172,13;i.-yür-ler(يُورْلَارْ):
171,1,2

*isti'dād (إِسْتِعْدَادْ) Ar." Readiness;preparedness;preparation "

i.+ı+nı(+نِي):186,16

*istihsAn (إِسْتِحْسَانْ)Ar. " A deeming;pronouncing (a thing or act) good or
beautiful;commendation "

i.kıl- " To praise ":i.ḳ.-d+ı+lar:189,7

iš (إِيشْ) " Buisiness;activity;deed;occupation;affair "

i.:158,16;172,2;174,2;181,3;184,16;192,2;i.+i+din (دِنْ>):168,17;

i.+ke (كا+):168,17;188,1;i.-i (ي+):185,10;i.+i+ni (ڽي+): 161,9;i.+ler(لار):166,9;176,5;i.+ler+din(لارڈن):185,10

i.+ke buyur- " To order to do something;put in charge of doing something ": ne i.kim b.-d+i:168,17

i.kil- " To perform;to do;to make;to act "

i.k.-d+i+lar:172,2;edgü i. k.-ganga:188,2

it (إيت) " Dog "

i.+ler (لار):183,11,15

*i'tikād (إعتقاد) Ar." Belief;point of view based upon a belief or supposition "

i.+i (ي):193,17;194,17;i.+i+ni(ڽي):195,2

*itraf (إطراف)(< Ar. atrāf pl. of taraf) " Around;surrounding "

itrāf-i'ālam " Around the world;every direction of the world "

i'ā.+din:191,10

*ittibā'(إتباع) Ar." Subordination;a following "

i.kil- " To follow (the path,the way of) "

i.k.-mak kerek:191,2;i.k.-sa+ng+iz :174,4

i.k.-ma-:i.k.-z siz:190,17

*'izāz (عزاز)Ar. " Dearing;well treating "

i.kil- " To dear; to treat respectfully;to esteem ":'i.k.-ip:196,10

*kabīla (قبيلة) Ar. " Tribe "

k.+si (سي):162,4;k.+si+din (سي دين):161,10;k.+sin+ga(سڭا): 163,17;k.+si+ning (سي ڽڭ):kurays k.kizlari hatunlari:160,mr.1

*kabūl (قبول) Ar. " Acceptance;consent "

k. kil- " To accept "

k.k.-ayin:173,10 ;k.k.-d+im:163,5,5;180,13;k.k.-d+i:161,8;175,8;

180,16;181,6;183,14;190,11;192,9;195,2,15;k.k.-d+uk:175,8;k.k.-ǧay men:180,6;k.k.-sa+ŋ̂ :196,10;k.k.-sa:181,6;k.k.-sa-ŋ̂+iz:180,6;k.k.-ur mu sẹn:186,14;196,10;k.k-ur miz:195,11;ḳ.ḳ.-ur mu siz :195,10; ḳ.ḳ.-ur bolsa:175,1

k.k.-ma-:k.k.-d+i:186,12,12;187,9;193,4,6;196,12;k.k.-sa+ŋ̂:196,7,11; k.k.-z mẹn:196,8;k.k.-z:196,15

kač (قَچ) adj.,pron.inter. " How many ? " See:birkač

kač- (قَچ-)v.t.(abl.) " To run away;to flee;to escape "

k.-a (قَچا):k.bašladi:161,12;k.-t+i (قَچتي):186,17;187,9;k.-t+i+lar (قَچتيلار):184,6

kačan (قَچان) conj. " When;at the time when ..."

k.: ḳ. kim:157,2,4,5,7,10,15;158,17;159,15;161,3;163,12,17;164,8; 166,6;167,16;169,9;170,6;171,4,7,8;172,16;173,9,17;174,3,14;176,8; 177,3,8;179,6;181,7;183,5,7,17;190,11;191,10,17;195,13;197,1

kaḏġu (قَذغُو) "Sorrying;anxiety;sorrow;grief "

k.+si(قَذغُوسي):188,7;k.+si+ni (قَذغُوسيني):157,6

kaḏġuluġ (قَذغُولوغ)(< kaḏġu+luġ)" Sorrowful "

k.:176,4

ḳ.bol- " To worry ":k.b.-d+i:175,14

kaḏġur- (قَذغُور-)(< kaḏġu+r-) v.i. " To worry;to become sorrowful "

k.-d+i (قَذغُوردي):166,11;169,11;191,1;k.-d+i+lar (قَذغُوردىلار):183,15; 197,2;k.-ġan+im+ni(قَذغُورغانيمني):157,15-16;k.-mak (قَذغُورماق):176,14

kaḏġurt- (قَذغُورت-)(< kaḏġu+r-t-) v.caus. from kaḏġur-

k.-t+i (قَذغُورتتي):191,13

*kāfir (كافِر) Ar. " Infidel "

k.-ġa(كافِرغا):173,8;k.+lar+ni (كافِرلارني):161,4;k.+lar+niŋ̂ (كافِرلارنيڭ):

k. učtmāḫī:164,11-12

*kāfirlik (كَافِرْلِيْق)(< A.kāfir+T.+lik) " Infidelity "

k.:164,4

kavuš- (كَوُشْ-)(< kav-uš- < kab-iš-) v.t.(dat.) " To meet after a rather long separation "

k.-ġay (قَاىْ-):k.sen:166,5;167,1

kal- (قَالْ-)v.i. " To remain;to stay "

k.-d+i: (دِى-):175,17;184,5,5,7;k.-d+i+lar(دِىلَرْ-):177,7;

k.-d+uk (دُوق-):157,8;k.-ġan (قَان-):payġāmbar'alāyhi's-salām-dīn ḳ. kefenni:167,6

ḳ.-ma- (مَا-):k.-d+i (دِى):164,13;176,11;184,10;189,9;193,17;195,1;k.-z (ز):k.ermis:185,9

halwat ḳ., ihtiyāj(poss.) k.-ma- ,meñgü ḳ., sabr(poss.) ḳ.-ma-, tākat (poss.)ḳ.-ma-,tek ḳ.,yalġuz ḳ.,żāyi' k.-ma-

*kalam (قَالَمْ) Ar. " Pen "

k.+uñg+uz (قَالَمْ+ىُڭ+ىُز):186,10

kaldur- (قَلْدُور-)v.t.(acc.) " To raise "

k.-d+i (دِى):164,5

*kamūg (قَمُوغْ)(< M.Pers. hamāg) adj.,pron. " All;entire "

k.:ḳ.šayṭāndin:168,12;k.+din (دِين):183,3-4,k.+lar+i (لَرِى): 197,2

kan (قَانْ) " Blood "

k.:185,2;ḳ.renklig toprak:179,4;ḳ.tuṛur:185,2;k.+ġa (قَا+):179, 6,14;k.+i (ىِ+):174,10,11;185,3;ḳ.tuṛur:185,3;k.+i+din (ىِ+دِين): 170,1,1

k.+ġa bulġaš- " To be smeared with blood "

ḳizil k.b.-ġay:179,14

k.(poss.) tökül- " One8s blood be poured "

k.+i t.-d+i:174,10;k.+i t.-gey:174,11

kanï (قَانِ)(< kañu) inter.,pron.inter. " Where ? "

k.: ḳ. ḥeşeṇ ḥUşeyiṇ ? :172,10

kandïn (قَانْدِينْ)(< kanï+dïn < kañu+dïn) pron.inter. " From where ? "

k.: 178,1

*kanā'at (قَنَاعَتْ) Ar. " Contentment "

k.kïl- " To be satisfied with little "

k.k.-mak kerek:192,15

kanat (قَانَتْ)" Wing "

k.+i (ﻌِ+):162,14;171,6

kapuġ (قَبُرْغْ)(< kap-uġ < kap-ïġ) " Door "

k.+da(دَا):176,9;k.+ka (قَا):169,4;k.+nï (نِى+):167,10;

k.+ïñ+ga (ڭَا+):167,8

k.+ka čïḳ- " To go out of the door (to greet a guest) "

k.č.-t+ï:169,4

kara(قَرَا) " Black "

k.: ḳ. kïlïm :159,8

*karāba,(قَرَابَهْ) Pers. " Decanter "

k.:185,1

ḳaravaš (قَرَاوَاشْ)(< kara+baš) " Female servant (slave) "

k.:161,5,6;193,3;k.+nï (نِى):161,8,k.+nïñ (نِيڭ):k.elgin:

161,6;k.+lar+dïn (لَارْدِينْ):ḳ.bir ḳaravaš:161,5;k.+ïn+ga(ڭَا+)

182,3-4

kar(ï)n (قَرِينْ) " Abdomen;belly;stomach "

k.+i(ـي +):165,11;k.+im+iz (ـيمز +):173,1;k.+lar+i (ـلرى):
172,11

karindaš (قَرِينْدَاشْ)(< karin+daš) " Sibling "

k.+ni (ـيڭ +):177,17;178,1;k.+im (ـيم +):171,3;175,12,12,15;176,1,
4;177,17;k.+i (ـيه +):167,15;175,11;177,11

kiz karindaš " Sister " :k.k.+i:166,16

kariš- (قَارِيشْـ)(< kar-iš-) " To interfere "

k.-ma- (ـمَا-):k.-sa (ـسَا):183,13

karšu (قَرْشُو)(< kar-(i)š-u) post.(dat.) " Opposite;against;toward "

k.bar- " To go toward "

k.b.-ur+da:171,8

k.kel- " To come toward;to approach;to make a stand "

k.k.-d+i:161,13;k.k.-d+i+ler:172,17;k.k.-gil:161,13;k.k.-ü bilmez
erdi:184,9

k.tur- " To make a stand;to raise against;to resist "

k.t.-mak+ğa:174,11;k.t.-sa+m:174,11

* kasd (قَصْد) Ar. " Intention;commitment;attempt "

k.kil- " To intend;to direct "

k.k.-d+i erse:174,15;189,2,15;k.k.-miš erdi:188,13

kat (قَتْ) " Presence;place;beside;near;in the eyes of "

k.+im+da (ـيمدا +):157,3;172,11;195,8;196,11;menim k.:163,4;186,11;
k.+ing+da (ـينكدا +):182,3;k.+in+da (ـيندا +):175,9;abdu'llahi'bnu
mübärek k.:187,7;abü hänifę k.:194,12;äning k.:181,6;aning k.:182,13;
187,9;başi k.:177,10;bir kimerse k.:195,3;biri k.:192,13,13;fätima
k.:159,17;172,10;halāyik k.:187,14;hātün k.:192,14;hüseyin k.:184,5;
müsā payğāmbar ʿalayhi's-salām k.:165,3;payğāmbar k.:157,1;payğāmbar

ʿalayhi's-salām k.:157,3,4;170,17;178,3;p.ʿalayhi's-salām minberi k.: 166,14;paygāmbar ʿalayhi's-salām ziyārati k.:166,15;paygāmbar ʿalayhi's-salām-nung ʿAmmI ʿabbās k.:178,2;teğirmen k.:160,17;wālidAsI k.:178, 4;wālidAsI fātima k.:178,2;k.+im+iz+da (بِمِزْدَا +):bizim k.:195,9; k.+in+din(بِنْدِنْ +):166,16;k.+in+ğa (بِنْغَا +):191,11;abū henīfe k.:189,8;190,4;fātima k.:158,14;159,16;160,7 mr.1;163,5;hesen k.: 174,4;hUseyin k.:166,14;183,12;hUseyin rażiya'llāhu ʿanhu k.:175,11; muʿāwiya k.:179,17;munung k.:163,17;paygāmbar ʿalayhi's-salām k.: 178,8,14;ummi selème k.:169,11;ummi ubayhā k.:181,7;182,1,2

kat- (قَتْ-)v.t.(acc.) " To put into;to introduce "

k.-ğay+men (غَايْمَنْ):196,17;k.-iğlik(چِغْلِيْقْ -):čir k.:159,11;k.-ip (يِبْ -):171,1

kata (قَتَا)(< kat-a) multipl. " Time;turn "

k.:altmiš k.:191,8;bir k.:157,13;ekinč k.:159,9,16;ekki k.:157,14; nečе k.;175,12;üč k.:193,13;yigirmi beš k.:176,3

*katarāt (قَطَرَاتْ)(Ar.pl.of katra) " Drop "

k.:k.wA ʿabarāt:166,8;178,16

katiğ (قَتِيغْ)(< kat-iğ) " Hard;difficult;much "

k.:k. ʿAzāb wA ʿukūbat kildī:165,8;ingen k. eser kildi:175,13;k.ğaźab kildī:186,12;k.korkğan erdi:186,1

k.bol- " To become hard; difficult;serious "

k.b.-d-i:ahwāli k.b.:196,17;emgeki k.b.:177,9;igi k.b.:175,17

kayit- (كَيِتْ-)(< kay-it-) intens. " To turn back;return "

k.-ğil (غِيلْ -):165,7;197,6;k.-miš (مِيشْ -):197,7;k.-sa+ng (سَانَكْ -):182,11;k.-t+i (تِي -):161,3;166,16;190,11

k.-ma- (مَا -):k.-z (زْ):k.men:165,9

dĭndin k.,nęfs k.,söz(poss.)+din k.

kaynā- (قَيْنَا-)(< ḳad(ï)n-a-)v.i. " To be boiled "

k.-sa (سا):193,12;k.-yur (يُوْر):ḳ.erdi:193,7;ḳ.ḥālda bolsa: 193,12;ḳ.ḥ.bolmasa:193,13

kayu (قَايُو)(< kañu)pron. inter. " Which "

k.:ol ḳ.'āyaṭ tụrur:176,17;sẹn ḳ.ėl̦l̦ig sẹn:169,16;ḳ.iš:174,2;ḳ. mU'miṇ wA mūwẹḥḥiḍ:185,14;188,6-7;ḳ.yanġa:172,12;184,8;ḳ.yẹrde tụrur:197,15,17

k.bir " Which one; what ever "

k.b.+i+ni:181,8;k.b.+iñg+iz:162,15

k.kimerse " Whoever "

k.k.:185,5

*kāżĭ (قَاضِي) Ar. " Moslem judge "

k.:196,3,4;k.+ka (قَا):195,12;k.+lar (لَرْ):196,3

k.bol- " To become judge "

k.b.-sa+ñg+iz:196,3

k.ḳĭl- " To appoint for a position of judge "

k.k.-sa+ñg+iz :196,4

*kāżĭlĭḳ (قَاضِي لِقْ)(<A.kāżĭ+T.+lĭk) " Being judge;position of judge "

k.+ġa (غَا):196,5,6;k.+nï(فِ):196,7,8

kạzuk (قَزُوْق)(< kaz-ġuk.Cf also kaz-ïn-ġuk) " Peg "

ḳ.:tört tẹmür ḳ.:165,9;k.+lar+ka (لَارْقَا):165,10

kèč (كَچْ)adv. " Late "

k.kẹl- " To come at a late hour "

k.k.-d+im :169,4

kęč- (كَچْ-)v.t.(abl.) " To pass;pass by;pass through;take the place of "

k.-er (ـاڑ -):158,5;k.erdi:186,4;k.-gey (ـگای -):158,6;k.-iŋ̄ (ـینگ -):168,2;k.-ip (ـیپ -):k.turur erdi:177,9;k.-se (ـسا -) 166,5;k.-sc+ŋ̄+iz (ـسانگیز -):168,3;k.-tri (ـتی -):178,13;185, 4;k.erdi:160,8

kèče (کیجا)(< keč-e) " Night;during the night "

k.:169,12;170,10;176,7;178,8;186,5,16;190,10,14,15;191,3;k.+si (سی):164,16

k.bol- " To become night "

k.b.-d+i erse:190,11

miʕrāj k.+si .See:miʕrāj

kečür- (ـکجورڑ)(< keč-ür-) v.c.(acc.) from keč-

k.-d+uŋ̄ (دونگ):176,3;k.-ür (ور):k.erdi:186,4

*kefen (کفن) Ar. " Winding-sheet "

k.+ni (نی):167,6

*kēfūr (کافور) Ar. " Camphor "

k.+din (دین):162,12

kel- (ـگلڑ) v.t.(dat.,loc.,abl.) " To come "

k.-d+im (ـدیم -):158,13;169,4;174,17;181,2;bolup k.:164,3,3,4,4; k.-d+iŋ̄ (ـدینگ -):157,3;164,1;181,1;k.-d+i (ـدی -):157,1,2;161, 10,13,14;165,6;166,14;167,8,16;170,13,16;175,17;180,5;183,8;185,4; 187,1;188,12;189,8;193,3;194,2;195,3,16,17;196,7;bulun ḳilip k.: 161,4;k.-d+i+ler (ـدیلار -):163,7;170,6;172,17;174,4;183,12;k. erse:167,17;kirü k.:171,7;k.-gey(ـگای -):184,4;ḫōš k.ḫātūnlar: 192;k.-gil (ـکیل -):157,3;161,13;163,8;k.-gin+če (ـکینجا -):men k.:190,9;k.-ip (ـیپ -):k.turur sen:161,16;k.-mek+i+ni(ـماکنی -): 172,16;k.-miš+de (ـمیشدا -):ölüm k.(corr.):176,5;k.-se (ـسا -):

176,5;k.-se(ـسا-):159,12;160,12;161,11;k.-sün (ـسۈن-):180,5;
k.-ü(ـسۇ-):k.başladi:191,10;k.bilmez erdi:184,9;k.turur:172,13;k.
tururlar:167,12;k.-ür (ـسۈر-):174,15;k.bolsa:171,4;176,1;k.erdi:
171,4;186,9;k.+i+ni (+ىنى):ölüm k.:160,6
k.-me-(ـمە-):k.-d (ـد):193,17;k.-d+im (ـدىم):174,17;k.-d+i(ـدى):
167,9;k.-z (ـز):167,9,10,14;k.boldi:193,16;k.bolğay:193,17
ʿakl(poss)+ğa k.,āwāz k.,birle k.,jawāb k.,ğażab(poss.) k.,hAbAr k.,hōš
k.,karšu k.,tilke k.,ziyāratķa k.
keldür- (كلدۈر-)(< kel-tür-) v.c.(acc.) " To bring ".See:keltür-
k.-miš(ميش):158,2;k.-se (سا):158,2
övkeke k. See:övke
*kelēm (كلام) Ar. " Word;speech;utterance;sentence "
k.+i (+ى):168,16;192,15
Kelēmi Mājīd " God's word;Qoran "
K.M.ičinde:165,14
Kelēmu'llah " God's word;Qoran "
K.:168,17
keltür- (كلتۈر-) See:keldür-
k.-d+i(دى):173,13;179,4;182,4;190,11;bitip k.:190,2;k.-d+i+ler
(دىلار):181,11;k.erse:159,15;k.-gen (كان):k.kišši:193,5;k.
kišike:187,6;k.-gil(كيل):173,12;182,4;k.-miš (ميش):156,14;
168,6;185,12,17;k.-üp (ۈپ):159,7;k.turur erdi:165,3;k.-ür(ۈر):
k.mẹn:161,11
Īmān k. .See:Īmān
*kelime(كلمه)Ar. " Word "
k.+si (+سى):165,5

Īmān kelimesi .See:kelimei šAhādAt

kelimei šAhādAt (كَلِمَهٔ شَهَادَتْ) " The two clauses of confession of faith of Islam "

kelimei šAhādAt ay- " To utter the words of confession of faith of Islam"

k.š.a.-d-ī:177,13

*kēmil (كَامِلْ) Ar. " Mature;capable "

k.: k.turur:158,16

kemiš- (-كَمِشْ)v.t.(acc.) " To throw;fling "

k.-gil (-كَمِلْ):190,12;k.-t+i(-تِ):164,6;167,7;k.erse:161,12;k.-t+i+ler (-تِلَارْ):196,9

tōšek k.,zindānḳa k.

kerek (كَرَاكْ)(< kerge-k) " Necessary "

k.:190,9;k.ne'ṣerselerni:159,6;k.kim:168,3;180,1,3,5,8;189,1;-mAK k.: aymaḳ k.:194,13;ḳilmak k.:185,8;191,2;192,13,15;turmaḳ k.:192,14; yuvmaḳ k.:193,14;ne k.:176,14;196,8

kerek- (-كَرَاكْ)(< kerge-k-) intens. " To be necessary "

k.-me-(-مَا):k.-d(دْ):173,10;192,14;k.-z (زْ):173,10

kereksiz (كَرَاكْسِزْ)(< kerge-k+siz) " Unnecessary "

k.:k.kišilerni:196,4

*kerem (كَرَمْ) Ar. " Kindness;goodness,favor;beneficence,munificence "

k.+üñg+ke(+وُنْكَ):183,1;k.+i(+ي):176,3;k.-üñg-üz-din(-وُنَارُزْدِنْ) 195,15

k.ḳïl- "To treat with generosity and kindness "

k.k.-iñg:171,16

kersen (كَرْسَانْ) " A large wcoden bowl;container;wooden bucket "

k.:k. toluḡ ni'meṭ:173,13;k.+iñg (+ڭ):173,11

kes- (ـكَسْـ)v.t.(acc.) " To cut "

k.t+im(ـتِمْ):171,12

sōz(poss.)-ni k. " To interrupt(one's word)"

s.-üm+ni k.-t+im :171,12

kesil-(ـكَسِلْ)(≺ kes-il-) v.p.from kes-

k.-ür(ـوُرْ):178,10

*kēški(كَاشْكِي) Pers.conj. " Would that;oh that;if only "

k.:180,16

kèt- (كَيْتْـ) " To go;to disappear "

k.-gey(ـگَايْ):176,9;k.-t+i(ـتِي):167,16;178,12;194,5

ʿakl(poss) k.,korkunč(poss.) k.,wakt(poss.) k.

kèter- (ـكَيْتَارْ)(≺ kèt-er-) v.c. " To remove;take off;push back;drive away "

k.-d+i(ـدِي):162,17;195,2;k.-gil( ):196,14

*kētib(كَاتِبْ) Ar. " Scriber;recorder "

kētibi wAhy " Recorder of revelation "

k.w.tụrur:174,2

*ketten (كَتَّانْ) Ar. " Linen "

k.+i+din(+دِينْ):misir k.:159,8

*kewfelig (كَوْفَلِيكْ)(≺ A. Kūfa + T. +lig) " Kufan "

k.:169,17

key- (ـكَيْـ)(≺ ked-) v.t.(acc.) " To put on;to wear "

k.-miš (ـمِشْ):164,8;k.erdiler:171,7

keydür- (ـكَيْدُورْ)(≺ ked-dür-) v.c. from ked- .

k.-d+i(ـدِي):162,17;k.-mek+ke(مَاكْ+كَا):189,15

kìl- (ـقِلْ)v.t.(acc.) " To do;to make; , perform;to act "

k.-ayïn(ـاَيِنْ ـ):163,6;167,4,4;170,3,3;173,4,10;180,14;181,9,15;
186,16;189,11;193,9;195,5;k.-alïñg (ـالِنگْ ـ):168,2;178,7;191,15;
196,15;k.-d+ïm (ـدِيمْ ـ):163,5,5;170,5;172,5;179,10,16;180,13;
181,5;183,5;189,17;190,6;192,1;194,6;195,10;197,17;k.erse:166,3;
169,5;181,14;197,16;k.-d+ïñg(ـدِينگْ ـ):176,3;181,13;189,16;k.erse:
181,13;k.-d+i(ـدِي ـ):157,14;159,16;160,2,13,14,14,15:161,1,3,8,17;
166,11,14;167,6,7,8;168,3;169,9,15;170,10,13;172,7;174,7,175,5,6,
8,9,13;177,11,12,13;180,9,16:181,1,6,11,14,15,16,17;183,14;184,8,
8;186,13,16;187,6,7;188,9,12;189,8,14;190,11;191,1,3,3,6,7,9;192,
10;193,6,9,15,15;194,2,12;195,2,14,15;197,10,13;198,2;k.erdi:173,
13;k.erse:163,8;167,9,9;174,3,9,15;180,12;181,10;182,13;183,8;186,
12;188,17;189,2,15;190,10;191,4;193,5,8,10;194,10,12;195,6;k.-d+i
(ـدِي ـ):157,10;k.-d+uk(ـدُوقْ ـ):157,7,8;163,15;168,13;175,8;189,1;
196,15;k.erse:170,6;190,5;k.-d+ïñg+iz(ـدِينگِيزْ ـ):170,1;k.-d+i+lar
(ـدِيلَرْ ـ): 164,2;168,4,4;169,10,14;172,2;178,2,4;179,13,14;180,
14;181,5;183,12;184,12,17;185,2,3(ـدِيلَرْ):173,14;177,6;178,1;188,
17;189,8,8;k.erse:191,12;k.-ğali(ـغَالِي ـ):k.bardïm erdi:188,3;
k.-ğan(ـغَانْ ـ):161,8;195,8;k.erdi:186,1,1;k.-ğan+ğa(ـغَانْغَا ـ):
188,2,2;k.-ğan+ïn+ğa(ـغَانِينْغَا ـ):170,2;k.-ğan+i+ni(ـغَانِينِي ـ):
191,2;k.+lar+din(ـغَانْلَارْدِينْ ـ):184,13;k.-ğan+rak (ـغَانْلَاقْ ـ):183,4;
k.-ğay-men(ـغَايْمَنْ ـ):161,9;165,8;180,6,9;194,5;195,6;196,8,11;
(ـغَايْمَنْ ـ):196,11;k.-ğay+sen(ـغَايْسِنْ ـ):167,4(ـغَايْسَنْ ـ):187,7;
188,4,8;k.-ğay+siz(ـغَايْسِيزْ ـ):174,3;181,6,6;k.-ğay(ـغَايْ ـ):177,
8;188,4,8;k.-ğay+lar (ـغَايْلَارْ ـ):158,4,5;176,16;179,3;k.-ğïl
(ـغِيلْ ـ):157,15;164,9;165,9,12;170,4;179,9,15;180,11;182,3;183,4;
194,1,7;196,8;k.-ïñg(ـيِنگْ ـ):171,16;194,14;k.-ïñg+iz(ـيِنگِيزْ ـ):

178,3;k.-ip(-يپ):161,4;165,10;182,14;196,11;ḳ.tụrur mẹn:196, 16;ḳ.tụrur:174,12;ḳ.tụrur erdim:182,8;ḳ.tụrur erdiler:186,8; k.-mak(-ماق):164,9;174,7,8;181,2,4;182,14;185,8,15;191,2;192, 13,14,15;197,14;k.-mak+ča(-ماق چا):166,12;181,5;k.-mak+ni (-ماقنی):194,4;k.-miš(-میش):167,11,15;ḳ.erdi:178,3;188,13; k.-miš+dir(-میش دیر):170,5;181,14;k.-sa+m(-سام):180,11,17; 182,12;k.-sa+ŋ(-ساڭ):158,10;165,8;183,3;196,10;k.-sa(-سا):181,6;188,1;189,17;192,12;k.erdim:184,13;k.erdi:184,14;k.-sa+k (-ساق):195,9;k.-sa+ŋ+iz(-ساڭيز):168,17,17;174,15;180,4, 6,16;192,9;195,5;196,4,4;k.-sun (-سون):163,1;174,6;175,4;k.-u (-ۇ):160,mr.2;165,4;197,1;ḳ.başladi:177,11;195,2;ḳ.bèreyin mü: 162,8;ḳ.bèriŋ:162,9;ḳ.bilgey:191,2;ḳ.bilse:192,12;ḳ.bilmedim: 171,12;ḳ.bilmegey mẹn :193,1;ḳ.bilmes:194,17;ḳ.bilmese:192,15; k.-ur(-ور):k.+da:164,17;174,1;179,7;k.mẹn:157,11;161,16;181,8; k.sen:161,16;166,9;170,1;175,15;176,16;186,14;ḳ.mu sẹn:186,14;196, 10;k.:156,17;158,3;176,7;182,15;185,4,16;186,3,5,7;190,15,15;k. bolsa:175,1;ḳ.erdi:157,13;161,7;168,9,11;183,5;187,3;188,4;190,1; 191,8,8,9;ḳ.erdiŋgiz:197,9;ḳ.erdiler:159,7;165,12;ḳ.ermiš mẹn:172, 4;ḳ.ermiš:190,7;k.miz:195,11,11;k.+siz:191,5;ḳ.mu siz:195,10;k.+ lar:160,13;164,15;165,7;171,5

k.-ma-(-عما):k.-d(-د):ḳ.erdiŋ:166,9;ḳ.erdiler:190,16;k.+miz:197,10; k.-d+i(-دی):174,8,9,10;186,12,12;187,9;190,6;193,4,6;196,12;(-دی): 175,13;k.-ġil(-غيل):177,13;k.-sa+ŋ(-ساڭ):196,7,11;k.-z (-ز): ḳ.mẹn:157,10;196,9;ḳ.:183,2,3;196,15;ḳ.+miz:197,10;ḳ.+siz:190,17.

āhiratka nakl k.,altun k.,āmāda k.,ant yād k.,āwāz k.,Adā k.,ʿAdl k.,

ʿArzA k., ʿAzĀb wA ʿukūbat k., bAyĀn k., bèg k., bèglik k., binĀ k., bulun k., darhwāst k., dāru bakāğa rAhlAt k., dAfʿ k., dAfn k., dAlĀlAt k., dAʿwĀ k., dōst k., duʿā k., edgü k., edgülük k., ehyē k., ʿemel k., eser k., fakĭh k., fĀš k., fĀyidA k., ğarża k., ğażab k., ğusl k., halĭfa k., harāb k., harām k., hāṣ(lardin) k., hāsil k., hArb k., hArj k., hAtĀ k., hAtm k., hej k., hemle k., hidmat k., hiyĀnAt k., hĭlA k., hisĀb k., hÖkm k., hÖrmet wAʿizzet k., ʿibādat k., ihtiyĀr k., ikrĀm wA ʿizĀz k., imāmatlik k., inkiyād k., iʿrĀż k., istihsĀn k., iš k., ittibĀʿ k., ʿizzet k., kabūl k., kanāʿat k., kasd k., kāżĭ k., kerem k., kifĀyAt k., kulluk k., madh k., mahrūm k., maslaht k., maʿzūl k., mAʿlŪm k., mAšwArAt k., meyl k., muʿāmilat k., mUlĀzimAt k., mUnĀjAt k., nakl k., namāz k., nAzAr k., nidĀ k., nikāh k., nišĀn k., rahmat k., riwĀyĀt k., rÖzĭ k., sabur k., sakĭš k., salām k., sĭfat k., suʾāl k., suwāl k., šafakat k., šehĭd k., šikēyet k., tāʿat k., tāʿat wAʿibādat k., takrĭr k., tAʿAjjUb k., tAlAb k., tAmĀm k., tAnAʿʿUm k., tAnĀwUl k., tAwbA k., tAʿwĭz k., tAʿyib k., tefekkür k., teferrüj k., teslĭm k., tüdlük k., uluğ k., wAkĭl k., wAsiyyAt k., widAʿ k., yalĭnğ k., yĀd k., zārĭlik k., zĀyiʿ k., ziyāda k., ziyĀn k., ziyārat k.

kĭldur- (قِيلدُورْ-)(< kĭl-dur-) v.c. from kĭl-

k.-d+i(دِي):184,3;k.-gay-men( ):161,9

mUnĀdĭ k.

kĭlğuči (قِيلغُوجِي)(< kĭl-ğu+či)" Maker;doer;performer "

k.:suʾāl ḳ.:169,16

kĭlĭč (قِيلِيجْ)(< kĭl-i-č) " Sword "

kĭlĭklig (قِيلِيقْ لِيغْ)(< kĭl-ik+lig) " Natured;having the nature of "

k.:158,16;160,9

kĭlin- (قِيلِينْ-)(< kĭl-in-) v.p. " To be done "

k.-d+i (دِي-):k.erse:187,9

kiliš- (-قِيلِيشْ)(< kil-iš-) v.recipr. " To do mutually "

k.-t+i-lar(-تِي لاَرْ):174,10

sulh k. See:sulh

kirk (قِرْق)n.card. " Forty"

k.: ḳ.bèš yil:191,9;ḳ.yaḍaġ kiši:184,5

* kissa (قِصَّهْ)Ar. " Story "

k.+ni(نِي):163,6;k.+si-ni(سِينِي):164,1

* kiyāmat (قِيَامَتْ)Ar. " The resurrection of the dead;the end of the world "

k.: 177,3;k.+da(دَا):163,3;176,6;k.+ta (تَا):173,10;k.+ka (قَا): 173,17

k.kün " The day of Judgement "

k.kün bol- " The end of the world to come "

k.k.b.-sa:158,4;173,5;176,16;185,6;k.k.neṭeg b.-ġay:185,10

k.bol- " The end of the world to come "

k.b.-sa:177,3

kiz (قِيزْ) " Girl "

k.+im(يِمْ +):ḳ.fāṭima:157,3;178,11;ḳ.fāṭima+nin̄g oġlanlari:169,7;

k.+i(ى+):160,5;165,11;166,1;k.+lar+in̄g+iz(لاَرِنكِيزْ):171,11;

k.+lar+i(لاَرِي):158,6;160,mr.1

k.karindaš " Sister "

k.k.-i:166,16

kizil (قِزِيلْ)(< kiz+il) " Red "

k.: ḳ. ḳan renklig toprak:179,4;ḳ.ḳanġa:179,6,14;ḳ.kön̄glek:171,7;

ḳ.köšk:179,11;ḳ.yāḳūtdin:162,11;ḳ.yāḳūtdin erdi:179,8

k.altun " Gold "

k.a.+din:162,10

k.bol- " To become red;to turn into red "

k.b.-d+i:179,13,15

kičig(كچيك)(< kiči-g) " Little;small;lower in rank or age "

k.+ler+ke(لارگا):174,7

*kifāyAt (كفايت) Ar. " Sufficiency "

k.kil- " To be sufficient;to be enough "

k.k.-ğay:188,8

*kilīm (كليم)(< Pers. gilīm) " Matting;a coarse material worn by derwishes "

k.:159,8;164,8

kim (كم) pron.inter. " Who ? "

k.: 175,15;k.ḳīlu bilgey:192,2;k.tuṛur mẹn:158,2;161,14;(كم): k.tuṛur siz:176,12;k.tuṛur:195,10;k.+ke(گا):161,16;k.+ni(نى): 196,4;k.+niñ(نينك):k.ātinï:165,5;k.köški:165,1,2,17;166,2;k. oğlanlari siz:172,6;k.+nüñ (نونك):k.ḫātūnï sẹn:189,12;k.üze: 188,16;k.+ler+niñ(لارنينك):k.köškleri tuṛur:179,9

k.kim(كم كم) " Whoever "

k.k.:158,2;162,5,17;169,2(كم كم):169,8;(كم كم):189,17; k.+niñ k.tạrāzūsï:177,4;k.+nüñ k. iṭiḳādï ol bolsa:194,17

*kim (كم) Pers.conj. " That;which;who "

k.:156,15-16;157,1,2,4,5,7,7,8,9,9,10,11,12,12,14,14,15,16;158,2, 4,5,7,10,11,13,15,16,17;161,1,3,3,5,7,15,17;162,2,5,9,16;163,5,12, 15,17;164,1,2,8,16,17;165,17;166,6,9,13,17;168,8,9,14,17;169,2,8, 12;170,3,6,10;171,4,8,10,17;172,2,16;173,9;174,5,6,17;175,2,6,15; 176,8,12,16;177,3,4,8,9,10,15;178,3,17;179,16;180,1,3,5,6,8,16; 181,7,13,13,16;182,1,3,4,16;183,2,5,10,14,17;184,1,10;185,1,1,2,

5;186,9,14,17;187,6,8,10,11,16;188,4,5,6,7,9,12,13;189,3,3,15,17,
17;190,8,12,13,15,16;191,2,12;192,1,5,5,17;193,6,7,17,17;194,2,6,
11;195,5,6,8,10,12,13;196,5,12,13;197,5;(كيم):159,2,15;160,6,11,
14;162,8,17;163,1,3;164,10,17;165,5;166,4;167,1,14,14,16;168,3,11,
17;169,6,9;170,13;171,7,14;172,3;173,15,17;174,3,14,15;175,4;176,
10;177,3,16,17;179,1,6,17;180,1;181,3;182,1,9,10,17;183,5,7,12;
185,5,8,9,9,14;186,5,12;187,14,15,17;188,1,12;189,1,4,9;190,4,11;
191,10,15,17;192,8,17;193,11;194,1,4,8,14,17;195,1,11,15;196,3,
10,14;197,1,8,9,10,10,11,14,14

kimerse (كيم أرسا)(< kim÷er-se) pron.indef. " Someone;a person;nobody "
k.:175,6;176,10;177,5;180,3;192,5-6;193,6;195,1;197,12;k.+ke
(گا):160,12;k.+ni (نى):159,6;169,9;187,8,12;188,13;
(كيم أرسا):160,6,8;169,15;170,2;174,8;176,7,11,12;184,9;185,5,
7;186,4;187,3;188,11,12;190,2;191,4,6,7;194,1,9,17;195,3,3,7;
k.+din(دينْ):181,8;k.+ke (گا):162,6,16;166,5,8;178,7;180,
10;183,13;186,5;187,10;189,7;191,5;194,1;k.+ler(لارْ):160,11;
176,15,15;177,6

kir- (كيرْ) v.t.(dat.,loc.) " To enter "
k.-d+im(دِيمْ):169,11;178,14;182,14;k.erse:176,11;k.-d+i (دِي):
158,14;159,16;160,8;167,6,10;175,17;178,8;180,13,17;192,1,7;k.
erse:179,17;181,7;k.-d+ük(دوكْ):190,5;k.-d+i+ler(دِي لارْ):160,10;
167,13;170,17;191,11;kilu k.:160,5;mr.2;k.-eyin (ئِينْ):167,3;
k.-gey(گايْ):k.sen:192,6;k.-gil(گِل):182,2;197,7;k.-ing
(ينگْ):197,8;k.-ip (يِبْ):167,5;k.-se+m(سامْ):176,6,8;182,1
;k.-ü (وْ):k.keldiler:171,7

kigür- (كيگورْ)(< ki(r)-gür-) v.c. "To insert;to let go or come in "

k.-d+i(دِي):195,14;k.-se+ŋ(ـسَانگ):182,17

*kirām (كِرَام)(Ar.pl.of karīm) "Noble;generous;honoured "

k.:164,2

kiši (كِشِي)pron.indef. " Someone,a person;nobody;no one "

k.:162,4,4;177,16,16;180,4;184,5,5;186,5;187,2,4;188,14,14,14,15,15,16;189,4,10;193,5;194,10,11,11;195,9,17;196,2,6,15;k.+din(دِينْ):195,12;k.+ke(كَا):187,7;195,15;(كَا+):189,2;k.+ni(نِي):175,7,16;188,16;195,8;k.+niŋ(نِينگ):186,6;188,16;197,10;k.+ler+ke(لاَرْكَا):167,11;195,10;k.+ler+ni(لاَرْنِي):196,4;(كِيشِي):186,14;195,13;196,9;k.+ni(نِي):186,8;195,4

*kitēb (كِتَابْ) Ar. " Book "

k.+i (ي +):185,12;k.+in+de(ـيِنْدَا+):156,14;168,5;185,17;k.+ler+i (لاَرِي):168,12

kod- (قُوذْ-)(< ko-d-) v.intens. " To put (in,into,on);to leave;to quit "

See:koy-

k.-ġil(غِيلْ):163,7;k.-t+i (تِي):187,5;k.-uŋ (وُنگْ):187,4;

k.-up (وُبْ):164,14;165,11

k.-ma-(مَا):k.-d+i(دِي):194,16;k.-ġay(غَايْ):k.erdim:197,15

tutuġ k. See: tutuġ

kol (قُولْ) " Arm "

k.+in+da (ـيِنْدَا+):saġ ķ.:197,8;sol ķ.:197,9

kol- (قُولْ-) v.t.(acc.) " To beg forgiveness "

k.-ġay-mu (قُولْغَا يْمُو):176,7,mr.2

koma (قُومَا)(< ko-ma)" One of the partner wives;an unofficial wife; concubine "

k.192,10,14

konši (قُونشِي)(< ko-n-(u)š-i) " Neighbor " See:koŋši

k.+m+iz+da(مِزدَا):163,7

konuk(قُونُوق)(< ko-n-uk)" Guest "

k.:159,10,12

koŋši (قُونكشِي)(< konši) See:konši

k.+lar+ka (لاَرْقَا):173,14

kop- (ـقُوبْ)v.t.(abl.) " To get up;to raise "

k.-t+i(تِي -):157,8;189,14

kopar- (ـقُوبَارْ)(< kop-ar-) v.c. " To build;to make "

k.-ġil(غِيلْ):173,7

kork- (ـقُورْقْ) " To be afraid of "

k.-ar(ـاَرْ-):ķ.meŋ:176,17;k.-ġan(ـغَانْ-):186,2;k.-ġil(غِيلْ):
157,14;k.-sa+ŋ+iz(ـسَاكِيزْ-):193,1;k.-t+i+lar(تِي لاَرْ-):184,4,6

k.-ma-(مَا):k.-ġil(غِيلْ):178,11

korkuġ (قُورْقُوغْ)(< kork-uġ) " Fear "

k.:166,11;192,1,3

köŋl(poss.)Ke k.kir-,köŋl(poss.)Ke k.tüš-

korkunč (قُورْقُونْچ)(< kork-unč) " Fear "

k.+um (+ـمُمْ)

k.(poss.) kèt- " To become free from fear "

k.+um k.-t+i:178,12

korkunčluġ (قُورْقُونْچ لُوغْ)(< kork-unč+luġ) " Terrible;fearful "

k.:ķ. tüš:178,8;(قُورْقُونْچ لِيغْ):k.tus:191,13

koy (قُوى)(< koñ) " Sheep "

k.:ķ.yUŋI:159,9

koy- (ـقُويْ)(< ko-d-) See: kod-

k.-ar(ـُارْ-):k.seŋ:180,13;k.-d+um(ـدُمْ-):168,15;195,4,4;k.erdi: 182,3;k.-d+i(ـدِي-):194,4,7;k.-d+i+lar(ـدِي لَارْ-):168,2;k.-miš (ـمِيشْ-):161,10;182,15;k.-sun (ـرُنْ---):162,16;k.-up (ـرُبْ-): 163,10

k.-ma-(ـمَا-):k.-d+i(ـدِي):178,4

AmānAt k.,tutuğ k.

köč- (ـكُوجْ-)"To move;to go away;to go from one to another place "

k.-t+i+ler (ـتِي لَارْ-):175,10

köd (كُوذْ) See:köz

köd köre " Obviously "

k.k.:194,4

köven- (ـكُوڤَانْ) " To trust;to rely on; to count on "

k.-mek(ـمَاكْ-):177,4

kök (كُوكْ) " Sky "

k.:191,1;197,17;k.+ni (ـنِي+):165,6

k.ʿālamī " Heavenly world;Heavens "

k.ʿā.+i+dīn:170,11

kök(ü)s (كُوكُوسْ) " Chest;upper part of the body;bosom "

k.+i(ـسِي+):165,11;197,4,11

kölige (كُولِيكَا) " Shadow "

k.+sin+de(ـسِينْدَا):172,15

köni (كُونِي)(< kön-i) " True;right(eous)"

k.dīn " True religion":161,6

k.yol " True path;Lawfull way ":168,15

kõŋ(ü)l (كُونكُولْ) " Heart;inside(spritual);conscience "

k.+üm (ـكُومْ+):158,1;179,4;196,3;k.+üm+de(ـكُومْ دَا+):158,7;k.+üm+

ke (قُوم گا-):192,1;k.+üng (قُونگ-):182,9;k.+i (ي+):192,11;
k.+in+de (ئِندا-):181,15;k.+in+ge (ئِنگا+):164,6;166,11;192,
7;k.+i+ning (ي+نِنگ):185,6

k.(poss.) hAstA wA bezmen bol- " To feel hurt;feel tired "

k.+üm h.wA b.b.-d+i:179,4

k.(poss.) höš bol- " To be pleased;to be satisfied "

k.+üm h.b.-d+i:158,1

k.(poss.) tile- " To wish from the heart "

k.+üm andag t.-er kim:196,3

k.(poss.)+de ʿAdāwAt orna- " To take hold (enmity) in one's heart "

k.+in+de A.o.-d+i:181,15

k.(poss.)+de kec- " To cross one's mind "

k.+üm-de k.-er erdi:158,7

k.(poss.)+Ke(korkug)kir- " (A fear) fall upon one's heart "

k.+üm+ke k.k.-d+i:192,1

k.(poss.)+Ke(sevünč takī šādīlik)kir- " (Joy and happiness)fill one's heart "

k.+in+ge sevünč takī šādīlik k.-d+i:192,7

k.(poss.)+(n)ing közini ač- " T o give the ability of penetration(to one's mind) "

k.+i+ning k.a.-ar:185,16

könglek (كونگلاك)(< kön+le-k) " Shirt;dress "

k.:159,7;171,7

köp (كوپ)n.indef. " Much;more "

k.:ingen k.turur:160,7

kör (كور)(< Pers. gur) " Grave;tomb "

k.:192,2;k.-ke(كا):176,5;k.+i+ni(ڭ):192,2

kör-(-كورْ) v.t(acc.) " To see "

k.-d+üm(دُم):164,17;165,2,17;166,2;171,12;172,14;178,8;179,7;
187,12,14;188,4;191,13;197,13;k.erse:172,3;176,8;179,4;191,17;
k.-d+üng(دُنگ):178,9;k.-d+üng+mü(دُنگُو):172,14;k.-d+i(دِ):
157,6,16;k.erse:161,1;164,8;171,9;k.-d+i+ler(دِلاَرْ):171,13;
183,12;(دِيلاَرْ):174,14;k.erse:171,8;k.-er(اَرْ):k.men:169,13;
178,9;185,1;k.sen:184,11;k.-miš(مِشْ):k.bolsa:187,11;k.erdi:
171,17;k.-üp(وُبْ):173,2;k.-ür(وُرْ):k.erdim:161,7

k.-me-(مَا):k.-d+im (دِمْ):190,14,17;(ذِمْ):190,14;k.-d+in(دِنْ)
185,9

maslahat k.,tüš k.

*köristān(كورِسْتَانْ) Pers. " Graveyard "

k.+ġa(غَا):191,16

körklü (كُورْكُلُو)(< körk+lüg) " Beautiful " See:körklüg

k.:k.jawāb :189,8

körklüg (كُورْكُلُوكْ)(< kör-k+lüg) See:körklü

k.:165,2;166,2

kör(ü)n- (-كُورُنْ)(< kör-ün-) v.p." To be seen "

k.-ür(وُرْ-):162,14

*köšk (كُوشْكْ) Pers. " Mansion "

k.:164,17;165,1,2,17,17;166,2,2,2,3;179,7,9,11,11;k.+i(ي+):165,
1,1,2,17,17;166,1,2,3;179,12,12,14;k.tutur:179,11,11;k.+ler+i
(لاَرِي):k.tutur:179,9

köt(ü)r- (-كُوتُرْ)v.t(acc.) " To raise;to take or bring;to carry;to lift "

k.-d+i(دِي):162,1;163,11;171,9;k.-üp(وُبْ):169,4;178,14;k.tutur

siz:169,6

köz (كُوزْ)(< kö-z) " Eye;in front of;in the eyes of " See:köd

k.+din(دِينْ):168,13;k.+üm (ڭُمْ):k.yaŠi:177,17;k.+i(ي):k.yaŠi:182,16;k.+i+din(ي دِينْ):178,16;k.+in+de(ڭِنْدَا):196,12;k.+in+din(ڭِندِينْ):166,8;k.+i+ni(ڭِنِي):162,11;185,16;k.+ler+i+n (لاَرِينْ):158,6;k.-ler+iŋ+iz+ni(لاَرِينكِيزْنِي):158,5

közKe (كُوزْكَا)(< köz+ge ?) " Red-hot cinder "

k.:165,11

* kubba(قُبَّهْ)(<Ar. " Dome") " A compartment like saddle;saddle having curtains around it(for camel) "

k.:162,14

kuč-(قُوجْ-) v.t.(acc.) " To embrace "

k.-miš+lar(مِيشْ لاَرْ):172,16;k.-t+i(تِي-):166,15;k.erse:172,17

kučuš- (قُوجُوشْ-)(< kuč-uš-) v.recipr. " To embrace each other "

k.-up(قُبْ-):167,15

* kudrat(قُدْرَتْ) Ar. " Might;power "

k.+i(ى+):160,17;161,14;162,10;197,3

kudruk (قُوذْرُوقْ) " Tail "

k.+i+ni(ڭِنِي+):162,12

kul(قُولْ) " Slave"

k.:183,1;193,3;k.erdim:183,2;k.-karavašni:161,8;k.+ga(قَا+):163,1;185,15;k.+ni(نِي+):185,16;k.+in+ga(ڭِنْقَا+):190,6;k.+lar+din (لاَرْدِينْ):185,16;k.+lar+im (لاَرِيمْ):197,7;k.+lar+iŋ+ga (لاَرِڭْقَا):160,13

kulak (قُولاَقْ)(< kul-gak) " Ear "

k.+iŋ+ga(ڭْقَا+):157,4,6

kulluk (قُلُوق)(< kul+luk) " Slavery"

k.kil- " To conduct oneself as a slave "

k.k.-ur mẹn:161,16;k.k.-ur sẹn:161,16

*kurayšī (قُرَيْشِي) A. " A Kurayshit;he who is from Kurays tribe "

k.:174,13

kurtul- (قُورْتُولْ-)(< kurt-ul-) v.i. " To be saved "

k.-miš+lar+dïn(مِيشْلَارْدِينْ-):ḳ.turur:177,5

kutġar-(قُوتْقَارْ-)(< kurt-ġar-)v.t.(acc.) " To save;rescue "

k.-ġil(غِيلْ):165,13,13

küč (كُوجْ) " Power,energy;capacity "

k.+ün(+ؤُنْ):196,17

k.yet- " To be able to do;to be inthe capacity of doing "

k.y.-miš+in+če:191,2

küfeč(كُفَاجْ)(<< küp+eč) " Earthenware cooking pot " See:küveč

k.:193,12

*küfr(كُفُرْ) Ar. " Blashphemy;unbelief;cursing "

k.+i(ي):177,6

küveč (كُفَاجْ)See:küfeč

k.:193,12,13;k.ičindeki ṭaʿām:193,7;k.ičinge:193,7;k.+ning(نِينگْ):

k.aġzï:193,6;k.ičindeki et ḫ̈ökmi:193,11;k.šörbasi:193,11

kül- (كُولْ-)v.i." To smile;to laugh "

k.-d+üm(دُومْ-):158,1;k.-d+üng(دُونگْ-):157,9;k.-d+i(دِي-):157,

6,7

kün (كُونْ) " Day "

k.:156,17;158,4,8;160,7,15;161,9,9,9;164,7;165,4;166,4,6,9,10;167,

2;169,11,15;170,15;171,6,13;172,7;173,5;175,17;176,16;177,4,9;178,

7,14;179,16;182,10;184,6,6,15;185,4,6,10;186,4,9;188,8,10;189,8;
191,4,11,12;192,7,13,13;195,8;196,12,13;k.+din(دِين):195,7,16;
(مدِين+):164,13

ʿāšūrā k.,bükün,jumʿa k.,kiyāmat k.

kündüz(كُوندُوز)(< kün+tüz) " Day;daytime "

k.:191,8

küy- (-كُويْ)v.i. " To be patient;to endure "

k.-d+üm(مدُوم -):176,10;k.-se+ng(سَانَك -):182,12

* küze (كُوزَه) Pers." Bowl "

k.:159,14

* lāyik (لَايِق) Ar. " Suitable;good for;fitting;worthed "

l.:l.ermez men:195,5,6;l.ermez sen:196,5

* lezzet(لَذّت) Ar. " Taste;flavour;pleasure "

l.+i+din(يِ دِين+):176,9

* līf(لِيف)Ar. " Fibre "

l.+i(يِ+):159,9

* lutf (لُطف)Ar. " Kindness;goodness;favour;grant "

l.+i(يِ+):176,3;l.+in+ga(نِڭا+):164,15

* majmūʿ (مَجمُوع) Ar. " Total;all;gathered together "

m.:m.ne'erselerni:159,15

* madh (مَدح) Ar. " Praise "

m.kil- " To praise "

m.k.-d+i erse:191,4;m.k.-d+i-lar:189,8;m.k.-ur siz:191,5

* mahrūm (مَحرُوم) Ar. " Deprived "

m.bol- " To be deprived "

m.b.-d+uk:191,12;m.b.-gay: 176,9

m.kīl- " To deprive "

m.k.-ayïn:163,6

m.k.-ma-:m.k.-ɣïl:177,13

*makām (مَقَامْ) Ar. " Rank;place "

m.+um (+ﻮُمْ):197,16;m.+ï(+ﻲِ):197,15,16,17;198,1

*maksūd(مَقْصُودْ) Ar. " Aim;intention;purpose;intended;wished for "

m.+ï(ﻲِ):185,8;m.+ïm+ïz(ﻢِﺰْ):196,1;m.+um+ïz(ﻮُﻢِﺰْ):196,1

*māl (مَالْ) " Possession "

m.:184,2;m.+ï(+ﻲِ):195,9;m.+lar+ï(ﻼَرِي):187,9;m.+lar+ïng+ïz (ﻼَرِﻨِﻎِﺰْ):171,11

*maʿsïyat (مَعْصِيَتْ) Ar. " A being disobedient or rebellious;disobedience; sin"

m.+ïm(+ﻢِ):183,3;m.+ï(+ﻲِ):177,6;m.+ïm+dïn(+ﻢِ دِﻦْ):184,13

*maslahat (مَصْلَحَتْ) Ar." The right thing to do;the proper course;affair; buisiness "

m.:m. ermez :181,9

m.bol- " To be proper; to be suitable "

m.b.-sa:174,2

m.kōr- " To regard as proper;to consider as proper "

m.k.-d+i+ler:174,13;184,12

*mašakkat (مَشَقَّتْ) Ar. " Hardship "

m.+ïn+ɣa(+ﻦِﻎَا):164,9

*mašɣūl (مَشْغُولْ) Ar. " Busy;occupied;preoccupied "

m.bol- " To be busy;to occupy oneself "

m.b.-ayïn:193,16

*mašhūr (مَشْهُورْ) Ar. " Famous "

m.bol- " To be well-known;to become famous "

m.b.-up turur:178,5

* mazlūm (مَظْلُوم) Ar. " Wronged;who has suffered oppression or unjust treatment "

m.:184,11

* maʿzūl (مَعْزُول) Ar. " Discharged;dismissed "

m.kil- " To discharge;to dismiss "

m.k.-d+i erse:174,9;m.k.-ğay:180,9;m.k.-sa+ŋ+iz:196,4

m.k.-ma-:m.k.-d+i:174,8

* mAʿlūm (مَعْلُوم) Ar. "Known "

m.bol- " To be known "

m.b.-d+i erse:173,9;m.b.-mīš erdi:178,6

m.kil- " To make known "

m.k.-mak:185,8

mAn* (مَنْ) pon.pers.Allomorph of men.Occurs before dative suffix.See:mėn, men.

m.-ğA(مَنْعَ):157,11,12,13,17;158,7,9,11,13;159,3,17;160,4,5,10, 13;161,5,7,13;163,8,11;165,7,8,12;166,1,5,17;167,1,2,4;170,3,10, 11,13,15;172,2,4,8;173,9,12;175,5,12;176,16;177,7;178,13,15;179,1, 1,4,15;180,4,10;181,10;182,3;183,1,3;184,14,15;185,2;186,15;189, 10,10;190,2;194,3;195,6,8

* mAŠwArAt (مَشْوَرَت) Ar. " Consultation "

m.kil- " To consult;to discuss a matter thorougly "

m.k.-ayīn:186,15;m.k.-d+i:180,12;m.k.-d+i+lar:183,12;m.k.-ğil:180, 11;m.k.-sa+m:180,11;m.k.-ur:181,8

* mAthīrA (مَطْهِرَه) Ar. " A leather container for water;canteen "

m.:159,14

*mebrez (مَبْرَز)Ar. " A retiring place in the open fields;hence a privy"

m.+ke(مَكَا):175,13

*meger (مَگَر) Pers.conj. " But,unless;and yet;perhaps;sure;certain "

m.:184,9;189,16

mėn (مِيَن)pron.pers.Allomorph of men .Occurs before +de,+din,+ni.See:mAn*, mėn.

m.+de(مِينَا):177,8;m.+din (مِينْدِين):158,2;162,5;166,4;171,2; 182,10;189,11;195,17;196,14;197,16;m.+ni(مِينِي):158,2;160,3,14; 165,6,7,13;169,2,3;173,6;178,3;180,1;181,6,6,13;182,16;183,1;184, 13;185,7;186,6;191,13;197,14

men (مَن)pron.pers. " I " See:mAn*,mėn

m.:157,10,14,15,15;158,10,11,12,12,14,15;161,4,9,11,14,16;162,6, 7,7,15;163,1,5,8;164,2,17;165,2,9,13,17;166,2,10;167,1;168,14;169, 5,8,11,11,13,17;170,2,6,7,8,9;172,3,4,5,8,8;173,10;174,5,12,17,17; 175,16;176,11,11,12,12,17,17;177,4,8,17;178,1,15,17;179,2,8,11,15, 15,17;180,10;181,5,9,12,15;182,7,11,17;183,1,4;184,11,12,14;185, 3;186,6,7;187,15;188,5;189,9,11,12;190,3,6,9,9,13,13,13,15;193,4, 8,17;194,6;195,1,3,4,6,10,12;196,5,8;197,3,14,15,17;m.+ni(نِي+): 181,4;m.+im(مِم+):m. birle:163,3;190,4;m. ...borčum:175,4;m.böz- ümni:194,4;m.jŭftüm:165,7;m.ehli bęytimdin:157,17;m.ehli bęytim tụrur:169,1;m.ehli bęytimni:169,1;m.etekimke:178,10;m.ḥājạtim: 169,3;m.ḥaḳḳim:195,5;m.ḫāṣ ḳullarim:197,7;m.ḫātirimḳa:186,9;m. ḳạḍġurġanimni:157,15;m.ḳạtimda:157,3;163,4;186,11;m.ḳizim fāṭimạ- nin̂g oġlanlari tụrurlar:169,7;m.mąḳāmum:197,16;m. ...ne'ęrsem: 163,6;m.niŠĀnIm özeyük tụrur:182,8;m.oġlanlarim tụrur:169,7;m.

rāyim:174,5;m.rāyimğa:174,4;m. ...ṣabrum:176,10;m.šafa'atim:176,8;m.ṭa'atim:183,2;m.tanğanimni:195,15;m.tanuḳum:195,5;m.ummatim:185,2;m.üminčim:177,12;m.üzemke:163,4;m.wAfātImdIn soŋ:187,6;m.yarağim:174,10

men:fAlān oğli m.:177,4;ḳewfeḷig m.:169,17;ozgunčı m.:157,15;šeḳirdi m.:190,17;-gay m.(غَايْمَنْ),-gey m.(كَايْمَنْ):ağirlağay m.:196,10;ayğay m.:183,2;bergey m.:180,10;bilmegey m.:193,1;bolğay m.:186,7;bulğay m.:178,1;čiḳğay m.:176,5;ḳatğay m.:196,7;ḳilğay m.:161,9;165,8;180,6,9;194,5;196,8,11,11;ḳildurğay m.:161,9;siğinğay m.:183,1;teğürmegey m.:161,9;yunğay m.:172,5;bulğay mu m.:176,mr.1;ḳolğay mu m.:176,mr.2;-mA-s m.(مَاسْمَنْ-):172,12;-mA-z m.(مَازْمَنْ-):bilmez m.:175,16;176,5,6,6;182,16;189,11;193,9;195,5;ermez m.:196,5,6;iḍmaz m.:196,16;ḳayitmaz m.:165,9;ḳilmaz m.:157,10;196,9;-mIš m.(مِشْمَنْ):ḳilur ermiš m.:172,4;-(y)(V)r m.(وُرْمَنْ):aḥtarur m.:191,16;baḳar m.:169,6,11;176,7;178,16;179,4,182,15;barur m.:181,2,5;191,16;bèrür m.:175,1;195,13;čiḳarur m.:191,16;eletür m.:185,3;èletür m.:195,12;emgenür m.:161,4;ešiṭür m.:175,2;keltürür m.:161,11;ḳilur m.:157,11;161,16;181,8;ḳorḳar m.:176,17;körer m.:169,3;178,9;185,1;ornašturur m.:191,17;öler m.:184,11;öltürür m.:175,16;sefer m.:179,2;seṿer m.:167,8;sèzer m.:167,1;siğinur m.:168,11;sizer m.:157,14;turur m.:161,14;170,8;176,12;189,12;190,13;192,3;bolup turur m.:195,5;ḳilip turur m.:196,16;tilep turur m.:158,15;teğmedin turur m.:180,1;uftanur m.:186,6

*meʿni(مَعْنِي) Ar. " Meaning,reason "

m.+din(دِينْ):159,10;171,5;m.+si(سِي):156,15;168,8,11;177,3;

185,14;187,16;188,1,6;192,17;197,5,8,10,11

mẽngizlig (مَنگِزلِيگ)(< mẽngiz+lig) postp.(nom;gen.)" Like;similar to "

m.:arslan m.:184,8; ʿelī m.:176,13;fāṭima m.:176,13;ḥadīja m.:176,

14;muṣṭafā m.:176,13

mẽnggü (مَانگگُو)adv." Eternal(ly)"

m.:177,7

*mesjid (مَسْجِد)Ar. " Mosque "

m.+de(دَا):170,6;m.+din(دِين):167,17;170,7;m.+ke(گَا):166,11;

m.+in+de(ئِنْدَا):183,9;m.+in+ge(ئِنگَا):182,14

*mes'ele (مَسْئَلَه) Ar. " Problem;question "

m.:189,17;m.+ni(نِي):190,2,5;193,10;m.+din(دِين):190,3;m.+ning

(نِينگ):m. jạwābi:194,14;m.jạwābinī:193,8;m.+ler(لَار):190,3

*mešk (مَشَك) Ar. " Leather bag;leather container "

m.:159,14

*meyl (مَيْل) Ar. " Inclination;affection;liking "

m.kil- " To have an inclination for;to desire;to like "

m.k.-d-i:181,4

mī (مِي) interr. See: mu

m.:munča m. ökūš ʿịlm ? :190,6

*mìsrī (مِصْرِي) Ar. " Egyptian "

m.:m. dArAzgOs:193,4

*mikdār (مِقْدَار) Ar. " Quantity "

m.+ïn+ča(ئِنْچَا):164,10;197,17

min- (مِنِ-)v.t.(dat.) " To ascend;to climb;to ride on;to stand on "

m.-d+i(-دِی):163,16

*minber (مِنْبَر) Ar. " Pulpit "

m.:171,6,8;m.+din(دین):171,9,12;m.+ke(کا):183,9;m.+i(ی):
166,14

mindür- (مندور-)(< min-dür-) v.c. from min-

m.-d+i(دی):163,16

miŋ (منگ)n.card. " Thousand "

m.:m.meṣ'eləḍin biringe:190,3;m.meṣ'eləni:190,2;tört m.kiši:162,
4;tört m.kiši iči̇nde:162,4;tört m.ustāzdin:188,9;altï m.yarmaḳ:
175,7;on m.yarmaḳ:187,2;195,3;on m.yarmaḳġa:187,5;on m.yarmaḳïnï:
195,14;on m.yarmaḳnï:187,4;on ekki m. kiši birle:174,14;ellig m.
yarmaḳnï:193,3;yetmiš m.učtmaḥ ḳizlarï birle:158,6

*miskīn (مسکین) Ar. " Poor;wretched "

m.:165,13;173,7;182,17;183,1;m.+ke(کا):183,4;m.+ler(لار):
m.zUmrAsIndA:173,7

miz(مز) "We".Occurs after nouns as personnal marker.See:biz

m.: ayġay miz:187,4;biz ʿelī abī ṭĀliḅ oġlanlarï miz:172,7;bolur
m.:192,9;turur m.:171,15

*mŌhAbbAt (محبت) Ar. " Love;affection "

m.+i+ni(+ینی):164,6

*mŌhib (محب) Ar. " He who lowes;friend "

m.-lAr-I ( ):183,16-17

*mŌhlAt (مهلت) Ar. " Respite;delay "

m.ber- " To grant an extension of time; to grant a delay "

m.b.-iŋ:186,15;m.b.-se+ŋ+iz:180,10

mu (مو) interr. See:mi,mü

m.: 160,11;161,5;162,3;169,16;173,11;174,2;176,7 mr.1,7mr.2,15,
16;179,17;180,11;182,1,7,7,7,12;186,14;190,15;191,12,14;193,8,8;

194,2,7,7;195,5,10;196,10

*mu'āmilat (مُعَامِلَتْ) Ar." A dealing with another;treatment;conduct"

m.kil- " To treat;to conduct;to deal with ":m.k.-d+i:174,7;197,13

*muhtāj (مُحْتَاجْ)Ar. " Needy;having need of;indigent "

m.bol- " To be in need of "

m.b.-ma-:m.b.-sun-lar:166,10

*mu'min (مُؤْمِنْ) Ar. " Believer in Islam " See:mU'min

m.+ġa(غَا):188,8

mun*(-مُونْ)pron.dem.Allomorph of bu "this ",occurs before suffixes.

m.+da(مُونْدَا):166,13;187,4;m.+din(مُونْدِينْ):163,15;185,8;194,16;m.+ga (مُونْگَا):161,9,9;194,13;m.+i(مُونِي):161,6;163,15;182,9;m.+nuñg (مُونُونگْ):m.ḥaḳḳinġa:164,2;m.ʿišḳidin:182,11;m.ḳatinġa:163,17;m.tėg:177,17;m.+lar (مُونْلَارْ):159,6;167,13,13;m.šafāʿatī:176,15;m.uruġinī:160,1;m.yiġlaġanīni:173,2;m.yiḳilġanīni:171,9;m.+lar+ga (مُونْلَارْغَا):164,2;167,12;172,7;188,12;m.+lar+nīñg (مُونْلَارْنِينگْ):m.šafāʿatini:176,15;m.šerrini:196,14;m.uruġinġa:160,1;m.yiḳilġanīni:171,12

munča (مُونْچَا)(< mun+ča) " This much;so many "

m.:m. ʿAẓāb wA ʿuḳūbat:196,15;m.išler:166,9;m.mi öküš ʿilm:190,6;m.öküš ḳaḍġuluġ:176,3-4;m.uluġ saḥābalarnīñ oġlanlari:160,10;m.yārānlari birle:169,17;m.yiglar sen:176,16;m.zārīliḳ taḳi yiġlamaḳ ḳaḍġurmaḳ:176,14;m.+ka (قَا):158,14

mundaġ (مُونْدَغْ)(< muni+teg) " Like this "

m.:m. aymīš :167,3;m. tüš kördüm erse:191,17;m. ustāḫliḳ:192,1;m.yaḫši:182,8;(مُونْدَاغْ):m.iš ḳildilar:172,2;m.ḳilur erdi:187,3;m.kördüm erse:179,4

*murdar (مُرْدَار)Ar."Canonically unclean;dirty "

m.bol- " To become unclean "

m.b.-ur mu:193,8

*mushāf (مُصْحَف) Ar. " Book;The Book,i.e.The Qoran;The Bible "

m.-din(-):198,2

*musulmān (مُسْلِمَان)(Ar. pl.of muslim) " Moslems "

m.+lar(لار):184,4;m.ḳanï:174,10;m.+lar+ning (لارنينگ):m. ḳanï:174,11

m.bol- " To become Moslem "

m.b.-d+ï+lar:164,6;m.b.-up ḳeldim:164,4;m.b.-up turur:161,7

*mUlĀzimAt (مُلَازِمَت) Ar. " Assistance "

m.-ni( ):194,16

m.ḳil- " To assist "

m.k.-d+ï:193,15

*mU'min (مُؤْمِن) Ar. " Believer in Islam " See:mu'min

m.:174,11;185,14;188,1,6;m.+ni(نى):188,1;m.+ning (نينگ): 188,7;m.+lAr(لار):192,17;m.anasï:169,11;m.+lAr+nI(لارنى):185, 10;m.+lAr+nIng(لارنينگ):m.zindani:164,11

*mUnĀjĀt (مُنَاجَاة) Ar. " A praying in the heart;a prayer;supplication addressed to God "

m.: m. lezzẹtidin:176,9

m.ḳil- " To implore "

m.k.-u jān bèrdi:165,14;196,17-197,1;m.k.-u baṣladi:177,11;m.k.-ur: 176,7;182,15;m.ḳ.-ur erdi:183,5

*mUnĀdï (مُنَادِي) Ar. " City herald;public crier "

m.kïldur- " To proclaim by a city herald "

m.k.-d+i:184,3

*mUn'im (مُنْعِم) Ar. " Reach;wealthy;benevolent "

m.:m.kimereeler:160,11

mUñgUš (مُونكُوش)(< bük-üš) " Corner "

m.+tA (+تا):191,3,3;m.+in+dA(+ىڭدا):187,5

*mUšArrAf(مُشَرَّف) Ar. " Honoured "

m.bol- " To be honoured"

m.b.-ayïn:170,12

*mUškil(مُشْكِل)Ar." Difficult;hard "

m.:m.su'āl tụrur:189,1;ingen m. mẹs'ẹlẹ-ler erdi:190,3;ingen m. tụrur:194,13

*mUtAhAyyIr (مُتَحَيِّر)Ar." Amazed;bewildered "

m.bol- " To be amazed;bewildered "

m.b.-d+um:189,11;m.b.-d+i:180,9;194,11;m.b.-up tụrur mẹn:195,5

mŭ (مُو)interr. See:mï,mu

m.:160,13,4;162,8;167,12;168,16;170,8;172,14;175,15;179,2;182,9, 10,16,17;183,10;185,2;187,8;190,13;195,17

*mübērek (مُبَارَك)Ar." Blessed;holy;sacred"

m.:m.bąšï:169,13;m.jąmālï:170,12;m.tẹniñgizdin:178,10

m.bād(مُبَارَك بَاد)(<m.+P.bād)" May it be prosperous;blessed "

m.bād kïl- " To congratulate"

m.b.k.-u kirdiler:160,mr.1

*mülk (مُلْك) Ar. " Property;possession;dominion "

m.+i+ning(+ىڭ ىلك):fārs m.hArAjInI:175,5;m.+üng+din(+ۈڭدىن): 183,4

*müwẹhhid (مُوَحِّد)Ar. " He who declares God to be One and unique "

m.:185,14;188,7

*nājowmard (ناجوامرد)(<pers.nā+jowmard) " Despicable;unmannerly "

n.:169,17

*nafaka (نفقه) Ar. " Maintenance;allowance;provision "

n.:192,12

*nāhaḳ (ناحق)(<P.na+A.hak) " Unjust;inequitous "

n.:n.yerde:185,7,8

*naḳl (نقل) " Transport;a moving "

n.kīl- " To move;to transport "

n.k.-d+i:157,10;198,2;n.k.-d+i erse:174,3;183,8;n.k.-miš:167,11;

n.k.-ur+da:174,1

*namāz (نماذ) Pers. "Ritual worship;one of the five daily prayers in Islam "

n.:167,7;191,9;n.+i(ي):170,3,6;n.+i+ni(ينى +):170,5,5;191,7;

n.+i+niñg(ينك +):yaṭsïġ n. yunuġi:191,6

n.kïl- " To perform the required daily acts of praying "

n.k.-alïñg:168,2;n.k.-ayïn:167,4;n.k.-d+i:166,14;n.k.-d+i+lar:

168,4;178,1;n.k.-ğan ḳul ḳaravašnï:161,8;n.k.-mak+ğa:166,12;n.k.-

mak üčün:182,14;n.k.-ur:190,15;n.k.-ur erdi:161,7

ahsām n.+i .See:ahsām

bĕs n. .See: bėš

yatsïġ n.+i.See:yatsïġ

*naẉbat(نوبت) Ar. " Time;turn "

n.:175,13

*nAjis (نجس) Ar. "Canonically unclean "

n.:n.šōrbaḳ:193,14

*nĀresīde, (نَارَسِيدَه) (< Pers. nā+rasīda) " Child "

n.:n.turur miz:171,15;n.-ler( ):172,6

*nAzAr (نَظَر) Ar." A looking;glancing at a thing "

n.kil- " To look;to glance at "

n.k.-d+i:160,13,14,14

*nĀzil(نَازِل) Ar." That descends "

n.bol- " To descend "

n.b.-ayin:170,12;n.b.-d+i:159,1;170,10,13;173,3;179,1;n.b.-miš+i yoḳ erdi:170,11

nè(نَى) pron.interr. " What " See:ne

n.:n. dạrḫwāstuñg bar:190,8;n. fĀyịdA bolġay:174,11;n.fĀyịdA ḳilġay:177,8;n.ḥāl öze čiḳġay mẹn:176,5;n.ḥiḳmAtdIn:179,12;n.kẹrek: 177,14;n.ḳilayịn:195,5;n.ḳilur sẹn:175,15;n.zẹḥmẹtiñg bar:175,12

n....kim... bar " Whatever it may exist;all "

n.kim wAṣIỹyAtlArI bar erdi:177,10;n.kim ḳạḍġusi bar erse:188,7

n....-sA " Whatever "

n.ṣạwāb bolsa:188,2

ne (نَا)pron. interr. See:nè

n.:n. aytur sẹn:158,17;n.boldi:169,14;178,17;n.bolur:163,2;n.ḥAbAr birle:164,1;n.ḥiḳmAtdIn:179,12;n.iš boldi:184,16;n.iš üčün:181,3; n.ḳildilar:185,2;n. ḳilsañg ḳilġil:165,8;n.ḳilur sẹn:186,14;n. mụ'āmịlạt ḳildi:197,13;n.ne'ẹrse:171,2;n.ne'ẹrse tụrur:168,15;169, 5;n.sözledi:157,8;n.söz sözledi:157,9;n.šạrtlar tụrur:175,1;n. tụrur:180,2;n.tüš körduñg:178,9;n.üčün:169,12;172,8;181,1;182,6; n.yüz birle:184,14

n....kim...-DI " Whatever he may have done "

n.išdin kim yïġdï:168,17;n.iške kim buyurdï:168,17;n.kirĀm wA i' zĀz kim ķildilar:164,2

n....-sA " Whatever "

n. kęrek erse:196,8

nečе(نچا)(< ne+če) approx.,n.indef.,interr." As many as;some;several; a few;how much;how many " See:niše

n.:n. ḫātūn:192,10;n.ķata:175,12;n.ķoma:192,10;n.kūn:192,13;n.+ke (كا):158,13

n....-sA " However much "

n.tilese ķoma:192,11;n.zęḥmęt erse:180,15

nečeme(نچاما)(< ne+če+me)" However much;no matter how much;although"

n.:n.dąrḫwāst ķildi erse:186,12;193,5;n.tęfęḳkür ķilduķ:189,1;n. kim emgekiñ ziyāda bolsa:164,10;n.kim ḥąlāyïķġa idar:178,15

* nefs (نفس) Ar. " The soul;self;one's own personality;carnalman;the spirit of concupiscence "

n.:197,6,7;n.+in+ge(ڭ+):177,6;195,1

* nēgēh (ناگاه)(< Pers.nā+gāh) " Suddenly"

n.:165,4;173,16

neme (نامه)(< ne-me) " What a... "

n.:n. körklü jąwāb:189,8;n.yąḫšï ozġunčï meṇ:157,15

ne'erse(ناءرسه)(< ne+er-se) " A thing "

n.:n. isteyürler:171,1;n.ķoydum:168,15;n.kötrüp čïķtï:169,4;n. sözlemedi erse:187,2;n.sözlemesünler:175,6;n.tĄlĄb ķilurlar:171,5; n.tèmedi:167,13;n.tęyü bilmedi:183,11;n.yoķ erdi:172,11

ękki n.tųrur:168,16;hèč n.:h.n.aymadïm:177,8;h.n.eksilmesün:173, 6;h.n.ķąbūl ķilmadï:193,6;h.n.noķṣān bolmaz:183,4;h.n.sözleyu

bilmediler:160,7;h.n.tèmedi:181,15;h.n.tèyu bilmedi:191,7;ne n.: n.n.isteyürler:171,2;n.n.turur:169,6;ōñgin n.yoḳ erdi:196,1;198, 2;n.+din(دِنْ):dūnyēwī n.:164,15;n.+ni(نِ):ol n. tutar bolsañgiz:168,15;sen yigrenmiš n.:173,9;n.+m(مْ):n.yoḳ:163,6; dūnyēwī n.:158,8;dünyēwī n.yoḳ erdi:163,4;hēč n.yoḳ:158,11;n.+ñg (نگْ):n. bar mu:158,10;dūnyēwī n.bar mu:162,3;n.+si(سِ):hēč n.yoḳ erken:163,10;n.+ler(لَرْ):ingen āz n.:160,6;bu n.:160,7; jümle n.:186,10;n.+ler+ni (لَرْنِ):kerek n.:159,6;bu maǰmū' n.:159,15

neteg (نَتَاكْ)(< ne+teg)1." How;how come;in which manner;in what way "

n.:n.bildiñgiz:184,17;n.bilür sen:191,6;n.bolġay:175,16;176,5,6, 6;185,10;n.bulduñg:160,9;n.ḫalīfa bolġay:183,16;n.hüseyinke nikēh ḳildiñg:181,13;n.ḳabūl ḳilayin:181,15;189,11;n.ḳildim:192,1;n. ḳilsa:192,12;n.ḳoyar sen:180,12;n.maḥrūm ḳīlayin:163,6;n.ḳilaliñg: 196,15

2." No matter how "

n.:n.hēkm ḳilsañgiz:192,9

3." What kind of "

n.: učtmāḥ tèfeleri n.tèfe turur:162,8

n.kim " In fact;as;like "

n.k.:n.k.paygāmbar ʿalayhi's-salāmdin kormiš erdi:171,17;n.k. mèni wekīl ḳildiñg erse ol taḳi wekīl ḳildi:181,13;n.k.Tañgri Taʿālā Kelēmi ičinde:192,15

nidā (نِدَا) Ar. " A shouting;proclaiming;a shout;a call "

n.kil- " To proclaim with a loud voice;to shout "

n.k.-d+i:175,6;n.k.-d+i erse:167,8;n.k.-ğay+lar:158,4,5

*nihāyAt (نِهَايَتْ)Ar. " End "

n.:164,16

*nikēh (نِكَاحْ) Ar." A betrothing;marrying;marriage "

n.kīl- " To marry;to perform the act of marriage "

n.k.-d+ing:181,13;n.k.-d+i:181,11;n.k.-ğay siz:181,6;n.k.-mak üčün:181,4;n.k.-mak+ğa:181,5;n.k.-sa+m:182,12;n.k.-sa+ng+iz:180, 16

*ni'met(نِعْمَتْ)Ar. " Food;a blessing of God "

n.:173,13,16

*nišān(نِشَانْ) Pers."Mark;sign "

n.+im (ـِمْ):n. özeyük turur:182,8

n.kīl- " To mark;to put a sign "

n.k.-ip turur erdim:182,8

niše (نِشَا)(ne+če) See:nečе

n.:n.emgetti:185,7;n.munča öküš kadğuluğ bolur sen:176,3;n.lāyik ermez sen:196,5;n.yiglayur sen:176,1

*noksan (نُقْصَانْ)Ar. " Incomplete;imperfect;imperfection;fault "

n.bol- " To be imperfect "

n.b.-sa:171,16

n.bol-sa-:n.b.-z:183,4

oğlan (اُوغْلَانْ)(oğ-(u)l+an) " Child;posterity;dynasty(with pl.poss.)"

o.:178,11;o.+ni(ـِنِي):178,12,17;179,1,2,2;o.+lar(لَارْ):166,10; 171,2,3,5;172,2;o.+lar+ning (لَارْنِينْگ):171,4;o.+lar+im(لَارِمْ): 169,7;172,14;o.+lar+i(لَارِي):160,11;169,7;172,6,6-7;177,14;186, 7,8;o.+lar+in+ğa(لَارِنِغَا):186,17;o.+lar+im+iz+ka(لَارِمِزْقَا):

163,15

oğ(u)l (أُوغُلْ)(oğ-(u)l) " Son;boy "

o.:171,11;o.+um(ـُمْ+):o. ḥammād:187,6;o.ḥesẹn köški:179,12;o. ḥUseyin:179,6;o.ḥUseyinni:169,4;o.ḥUseyinke:185,2;o.ḥUseyin-nïng köški:179,12;o.hUzeyfẹ:170,4;o.yezīd:179,17;180,2;181,12;o.yezīd-ke:180,8,15;183,6;o.+ung(ـُنگ+):o. ḥesẹn köški:179,11;o.ḥesẹnni: 179,13;o.ḥUseyin-nïng köški:179,11;o.+i(ـِ+):158,16;177,4;183,10, 10;o.ḥammād:187,7;o.ismā'īlka:168,10;o.yezīd:180,1;183,14;o.yezīd-ke:181,4;o.+uñg-ni(ـُنگنِ+):181,15;o.+i-ni(ـِ+نِ):161,17

ĀdAm oğlï.See:ĀdAm

ohšša- (أُوخْشَا-)(< oğ-(u)š-a-) 1. v.t.(acc.) " To caress "

o.-yu(يُ):o.bašladïm erdi:179,1;o.bašladï:178,16;o.-yur(يُرْ): o.erdiñgiz:178,17

2.(< ok+(ï)-š-a-) v.t.(dat.) " To resemble "

o.-yur(يُرْ):o. erdi:157,2;177,16

ok (أُوق) " Arrow "

o.:184,10,10

o.at- " To shoot arrow "

o.a.-ar erdiler:184,9

okï- (أُوقِ-)(< ok+ï-) " To read(loudly);to call "

o.-d+ï(دِ):160,2;168,14;177,1;o.-sa+m(ـسَامْ -):177,7;o.-yur(يُرْ): 190,15;o.erken:171,11;o.-yur+da(ـيُرْدَا -):171,7

du'ā o.;hutba o.

okïttur- (أُوقِيتُورْ-)(< ok+ï-t-tur-) double caus.of okï-

o.-sa-ñg (ـسَاكْ):189,10

ol (أُولْ) pron.dem.,pron.pers." He;she;it;that " See: an*

o.:168,15,16;169,1;170,11;176,17;178,4;179,10;180,2,6;187,9;188,5;189,17;190,1,7,13;191,3;195,1,9,11;196,1;197,14;o.taki:172,1;174,9,12,15;175,9;180,5;181,14;182,4;183,11;184,8;195,15

o.:o.abušķa:172,7;o.ǻrābī:162,4;163,17;o. ǻrābīķa:162,17;o.ǻrābīni:163,16;o.arpaŋī:163,12;o.arzūķa:163,12;o.arzūķa:179,17;o.arzūmķa:180,1,1;o. āyatdīn:176,17;o.ʿAdĀ͡wA͡t eşeri:181,16;o.AmĀnA͡t:182,3;o.AmĀnA͡tnI:182,3;o.borčumnī:175,4;o.boyaǧčiķa:194,4;o.böz idişini:194,5;o.jānwar:161,16;o.jārıyą:190,9,13;o.čanaķķa:160,2;o.čipčuķ:185,7;193,12;o.čipčuķ tüšmište:193,11;o.čipčuķnī:185,6;o.eǧgü iš ķilǧanǧa:188,2;o.ʿereb:161,17;o.etni:193,13;o.ḫādımlarī:190,16;o.ḫaķķīŋ:195,1;o.ḫātūn:180,13;189,16;o.ḫātūnnī:180,4;o.ḫātūnum:180,14;o.ḫeşen ātlīg kişi:187,7;o.ḫiyĀnA͡t ķilǧan kişini:195,8;o.ḫOķķanī:182,5;o.ḫutbası ičinde:168,14;o.iʿtiķādini:195,2;o.ķazuķlarķa:165,10;o.kèče:191,3;o.kęltürgen kişi:193,5;o.kęltürgen kişike:186,7;o.kim sizke ḫōš kęlgey:192,17;o.kimerse:160,6;170,2;176,9,11,12;177,5;188,13;191,7;194,9;195,1,7;o.kimerse erdi:191,6;o.kimerseke:162,6,16;187,10;191,5;o.kimerseni:169,8;187,8;188,13;o.kimerseler:177,6;o.kiši:177,16;194,10,11,11;195,13;196,2;o.kišidin:195,12;o.kišini:195,4;o.kišiniŋ sawābīnī:197,10;o.kišiniŋ sözini:186,6;o.kiši turur:177,16;186,5;o.ķulǧa:163,1;185,15;o.ķulnī:185,16;o.ķullardīn erdi:185,16;o.küvečniŋ šörbasī:193,11;o.kün:166,6;177,4;o.kündin:164,13;o.mąšiyątimdīn:184,13;o.mę ʿnīdin:159,10;171,5;o.męnim ḫaķķim:195,5;o.mu'miŋa:188,8;o.mU'min-niŋ:188,7;o.mU͡nĀjA͡t leẓẓętidin:176,9;o.ne'erseni:168,15;o.oǧlanni:178,12;o.on miŋ yarmaķǧa:187,5;o.on miŋ yarmaķnī:187,4;o.ölgen-niŋ diyA͡ti:189,5,6;;o.sā'il:190,4;o.sāyiļķa:190,3;o.saķlaǧanlarķa:164,15;o.

ṣanduḳnï:187,4;o.ṣawāb:188,2;o.sAbAb birle:197,9;o.söz:157,12;o.
susmar:161,14;o.susmar ḳïṣṣasïnï:164,1;o.sufnï:160,3;o.süñüklerni:
191,17;o.šam'ūn yahūdï:163,9;o.tanġan kiši:195,16;o.Tañrïḳa:161,
16;o.törtünči kiši:188,16;o.törtünči kišini:188,15;o.tudaḳ:181,
10;o.tudaḳni:181,10;o.tüš:191,13;o.učtmāh:184,15;o.un turġan
taġarčuḳnï:189,13;o.üč ne šarṭlar turur:175,1-2;o.üč sarṭïmnï:175,
1;o.waḳtïn:168,9;197,6;o.yandïn:158,8;179,14;o.yanïndaki kiši:188,
14;o.yarïk:158,11,11;o.yarïḳnï:158,12,12,13;o.yarmaḳ iḍisinge:195,
11-12;o.yarmaḳlarnï:159,4;o.yerniñ toprakïdin:179,3;o.yïlan:188,
14;o.yöndin:183,6;o.yöndin erdi:179,16;o.ża'ïfa:165,12;189,12,14;
o.ẓālïmlar:184,11;o.zïndāndïn:197,2

N(+poss.)ol(bolur,turur):o.bolur kim:163,3;168,11;177,3;185,14;
187,17;188,1,6;192,17;197,5,8,10,11;o. erdi kim:171,3;o.turur:156,
15;o.turur kim:156,15-16;159,2;168,8;174,5;175,2,4;180,6;193,11,
17;194,14;195,15

oltur- (اُولتُور-)v.t.(dat.,loc.) " To sit;to dwell;to live "

o.-ayïn(اَيِن):193,15;o.-dïrum(دُرُم):170,6;o.-dï(دِي):157,4,4;
159,6;170,6;171,10;191,11;o.-ġïl(غِيل):157,3;o.-miš(مِش):o.
erdi:177,10;188,10;o.erdiler:188,12;o.-up(وُب):164,14;o.turur:
170,17;o.tururlar anlar:166,15

o.-ma-(ما):o.-dïn (دِين):o.čïktï:172,12

olturġuz- (اُولتُورغُوز-)(< oltur-ġuz-)v.c. from oltur-

o.-dï(دِي):159,17;171,10;175,9;178,15

on (اُون)n.card. " Ten "

o.:o.yïġač:196,12,13;o.yïl:175,11;yüz taḳi o.yïġač:196,14;o.miñg
yarmaḳ:187,2;195,3;o.miñg yarmaḳġa:187,5;o.miñg yarmaḳnï:187,4;o.

miñg yarmakïnï:195,14;o.ėkki miñg kïši:174,14

or(u)n(أُورُون)(< or-un) " Place;position in administration;rank "

o.-uñg+uz-ka(أُونكُوزقا +):174,1

orna- (-أُورْنا)(< or(u)n+a-) " To take hold;take place;settle "

o.-d+ï(دي):181,16

ornaštur-(أُورناشتُور-)(< orna-š-tur-) intens. " To place;to replace "

o.-ur(وُر):o.men:191,17

ot (أُوت) " Fire "

o.:165,11

otuz (أُوتُوز)n.card." Thirty "

o.:o.yïl:191,6;o.ėkki aṭlïġ kïšï:184,5

oyan- (-أُويانْ)(< oy-ġa-n-)v.r." To awake " See: oyġan-

o.-d+ïm (-ديم):185,3;192,3

oygan- (-أُويغانْ)(<oy+ġa-n-) " To awake " See:oyan-

o.-d+ïm(-ديم):191,17;o.-d+ï(-دي):184,16;o.-d+ï+lar(-دي لار):
172,16

oyna- (-أُوينا)(< oy(u)n+a-) " To play "

o.-mak (ماق):192,14;o.-r(ر):183,11;o.-yu(يو):185,5

oynaġučï(أُوينا غُوجي)(< oyna-ġu+čï) " Player "

o.:183,16

oza (أُوزا)(< oz-a) postp.(abl.) " Before "

o.:šeḥïd bolmazdïn o.:178,6

ozġunčï (أُوزغُونجي)(oz-gun-ci) " Saviour "

o.: o.men:157,15

öd (أُوذ) pron.refl. " Own;self" See:öz

ö.:ö.čädïrInI:163,10;ö.yeringe:163,16

ödür- (-اُوْدُوْر)v.t.(acc.) " To select;to choose "

ö.-d+i(دِي):160,14,14,15;161,17

övke (اُوْقَا)(< öpke) " Anger "

ö.+ke(كَا)

ö.+ke keldür- " To make angry "

ö.k.-miš:158,2;o.k.-se:158,2

öge-(-اُوْگَا)v.t.(acc.) " To grind " See:ögi-,ögü-

ö.-yin(يِنْ):163,8

ögi- (اُوْكِيـ) See:öge-,ögü-

o.-yür(يُوْرْ):164,8

ögren- (اُوْكْرَانْ_)(< ög+re-n-)v.t.(acc.) " To learn "

o.-d+im (دِيمْ-):188,9;o.-d+ing(دِينْگْ-):189,16;ö.-se(سَا -):188,7

ögret- (اُوْكْرَاتْ_)(< ög+re-t-)v.t.(dat.) " To teach "

ö.-gil(گِلْ-):162,2;ö.-mek(مَاكْ-):172,2;ö.-se+ler(سَالَارْ-):171,14;ö.-t+ing+iz(تِنْگِزْ-):172,4;ö.-t+i+ler(تِي لَارْ -):162,3

ögü- (اُوْكُوْ) See:öge-,ögi-

ö.-d+i(دِي):163,3;166,7;ö.-mek+din(مَاكْدِنْ):160,16;161,1

tegirmen ö. See: tegirmen

öküš (اُوْكُوْشْ)(< ök-üš) n.indef.,adv. " Much;many;numerous "

ö.:ö.ʿAẕĀb wAʿuḳūbạtlar:196,8;o.borčum bar:175,4;o.duʿā:182,2;ö.fiṭnAḷAr:174,13;ö.ḥịdmạt:174,12;ö.ʿibādạt ḳılġan erdi:185,17;o.ʿilm:190,6;ö.ḳạḍġuluġ:176,4;ö.māl:184,2;ö.mạdḥ:191,4;ö.mUʾmin wA muṣulmānlar ḳanī:174,10;ö.mUʾmin wA muṣulmānlarnīng ḳanī:174,11;ö.ṭāʿatliġ:160,10;ö.yạzuḳlarʿimnī:176,7 mr.l;ö.zārīlīḳ:177,12;195,6;ö.zAmĀn:193,15

ö.: ö.bolsa:177,6;ö.eğlendim:176,9;o.yiğladi:169,10;o.yiğlaštilar: 184,8;ö.+ler+i(لرِي):188,9

öl- (ـُلْ)v.i." To die "

ö.-d+i(ـدِي):189,4;193,7;ö.-er(ـارْ):ö.men:184,11;ö.-gen+ning (ـكَانْ نِينگ):ö.diyatI:189,5,6;ö.-gü+m+ce(ـكُومْجَا):177,17

ö.-me-(ـمَا):ö.-d+i(ـدِي):189,3,4

öltür-(ـُلْتُورْ)(< öl-tür-)v.c.(acc.) " To kill "

ö.-d+üng+üz(ـدُونگُوزْ):170,1;ö.-gil(ـگِيلْ):184,3;ö.-mek(ـمَاكْ): 175,16;ö.yazuki:169,15-16;ö.-se (ـسَا):185,9-10;ö.-ür(ـُورْ):o. men:175,16

ölüm (أُولُومْ)(< öl-üm) " Death "

ö.:ö.kelmišde(corr.):176,5;o.kelürini;160,6

ömr (عُمُرْ) Ar. " Life,lifetime;lifespan "

ö.+üng+ni(ـُونگِنِي):176,2

öngin (أُونگِين)(< öng-i+n) " Other "

ö.:ö.halāyiklar:184,5;ö.hātūn:180,13;ö.kimerseke:180,10;o.ne'erse: 196,1;198,2;ö.sahābalar:177,10;ö.türlü:194,13

öp- (ـُوبْ)v.t.(acc.) " To kiss "

ö.-t+i(ـتِي):166,15

örgüč (أُورگُوجْ)(< ör-güč) " Hump of a camel "

o.+i+ni(ـيِنِي):162,12

ört- (ـُورتْ)v.t.(acc.) " To cover;to close;to hide;to conceal "

o.-üp(ـُوبْ):o.tutar erdi:165,4

örtün- (ـُورتُونْ)(< ört-ün-)v.r. " To cover oneself "

ö.-gi(أُورتُونگِي):ö.kara kilīm :159,8

ötrü (أُوتْرُو)(< öt-(ü)r-ü) postp.(abl.) " Because,for "

öz (اوز)pron.refl. See:öd

ö.:ö.jawābīnī:194,12;ö.èvümde:193,15;ö.èlgi birle:163,13,13;ö. ḥażrątīdīn:197,12;ö.ḥażrątīnĝda:165,12;ö.ḳudrątī birle:162,10;ö. nęfsinge:177,6;195,1;ö.ustāzlarīnī:188,9;o.+üng(ونگ):161,3;ö.+i (ی):ö.aġzīdīn:187,15;ö.:160,17;161,2;175,3,9;187,14;190,15; ö.+in+din(بِن دِن):195,2;o.+in+ge(بِنگا):159,13;161,17;174,17; 187,4;ö.+i+ning (ی نِنگ):190,16;ö.+ler+i(لارِی):159,10

öze (اوزرا)post.l."with"(nom.,gen.)

ö.: bu ḥāl ö.:164,8;ne ḥāl ö.:176,5;ö.+yük(یرک):męnim niŝĀnIm ö. tųrur:182,8

2." Other"(abl.)

o.:sęndin ö.:192,5

*parsālīk (پارسالیق)(<P. parsā+T.+līk) " Piety "

p.+i+nī(ی+نی):182,7

*payġāmbar (پَیغَا مْبَرْ) Pers. " Messenger;prophet "

p.:157,1;160,2,13;161,15;p.ʿalayhi's-salām:156,15;157,2,3,4,4,5, 7-8,8,10,11,12;158,2,4,7,9,12,14,17;159,3,4,15;160,4,8,8,15;161,2, 3,5,12,13,16;162,2,3,5,7,9,17;163,2,16;164,7,8,16;165,1,16;166,4; 168,8,13,13;169,4,5,6,10;170,5,5,7,7,9;171,2,6,8;172,7,9,10,12,13, 15,17;173,2,6,12,13,14,16;178,6,8,10,14;179,7;181,10;185,1,5,14; 187,10,16,17;ibrāhīm p.a.:168,10;p.ą.artinĝa:170,7;p.ą.èleginge: 158,13;p.ą.ḥażrątinĝa:159,15;161,10;169,3;170,15;p.ą.ḳatīnda:170, 17;178,3;mūsā p.a.ḳatīnda:165,3;p.ą.ḳatīnĝa:170,16;178,7,14;p.ą. kęlmekini:172,16;p.a.mīnbęri ḳatīnda:166,14;p.ą.rąwżąsīnī:192,1; p.ą.sünnętini:192,5;p.ą.tapa:161,13;p.ą.yārānlarīdīn tört kimerse- ni:187,11;p.a.+dīn:171,17;185,4;187,15;188,5;p.ą.bizke yĀdgēr:168,

1;p.ʿạ.ešitgen ḥedīšlerni:187,14;188,4,5;p.ʿạ.ḳalġan kẹfẹnni:167,6;
p.ʿạ.yĀdgēr:177,15;p.ʿạ.+ḳa:178,6;181,17;p.ʿạ.ḳaršu:172,17;p.ʿạ.+nī:
169,13;171,8;p.ʿạ.+nuŋ:p.ʿạ.ʿạyāli:160,11;p.ʿạ.ʿAmmI ʿạbbās:178,2;p.
ʿạ.jümle ḥātūnlari:156,17;p.ʿạ.duʿāsï:163,4;p.ʿạ.körini:192,2;p.ʿạ.
közidin:178,16;p.ʿạ.mẹsjidinge:182,14;p.ʿạ.rạwżạsïnï:191,16;p.ʿạ.
ridĀsI:167,7;p.ʿạ.sirrini:157,9-10;p.ʿạ.yörüšinge:157,1;p.ʿạ.ziyārạtï
ḳạtïnda:166,15;p.dīnidin:165,9;p.ḥạżrạtïnda:170,3;p.ḳïzï:160,5;
p.+din(دِنْ):158,3;170,3;p.+ka(قَا):161,1;177,16;p.ḳaršu:171,8

*payġāmbarlïk (پَيْغَامْبَرْلِيْقْ)(< P.payġāmbar+ T.+lïk) " The quality or act of a messenger;prophet "

p.+in+ġa (ينْغَا+):161,11

*payġāmbar-zāda(پَيْغَامْبَرْزَادَهْ)(<Pers. payġāmbar-zāda) " Posterity of The Prophet;Prophet's son "

p.: 182,7,7,10;183,15;p.+nï(نِ):169,17;185,9-10

*pĀrA (پَارَهْ)(<Pers. pāra) " Piece;portion;fragment "

p.:158,2;bir p.et:178,10;p.+lAr+I(لارِي):bạġrïm p.:175,13

p.p. " Piece by piece "

p.p.tüšer:175,14

p.p.bol- " To become pieces "

bạġrïm p.p.b.-ur:177,7

*pAydĀ (پَيْدَا) Pers. "Existent;produced;manifest;visible "

p.bol- " To appear;to become visible "

p.b.-d+ï:197,3,4;p.b.-ġan ḥạt:197,4

*perde(پَرْدَهْ)(Pers. parda) " Curtain "

p.:159,11

piskir- (-پسقر)(<pis+kir-) v.i. " To calm down;to become quiet "

p.-d+i(دی):157,6

*pišīmān (پشیمان)(<Pers. pašīmān) " Disappointed;sorry "

p.bol- " To be disappointed;to be sorry "

p.b.-d+i:170,2

p.ye- " To be disapppointed;to be sorry;to regret"

p.y.-d+i:194,5

*raġbat (رغبت)Ar. " An inclination;desire;wish for a thing "

r.(poss.) bol- " To wish;to desire;to want "

r.+im b.-d+i:190,9

*rabī'u'l-awwal (ربیع الاوّل)Ar. " The third month of the lunar year "

r.:r.āyidin:177,8

*rahlat (رحلت)(<Ar.riḥlat) " A move;departure for another place;death"

r.:167,15

*rahmat (رحمة) Ar. " God's mercy;compassion;forgiveness and grace "

r.:197,12;r.+iŋ+din(پنکین+):177,13

r.kil- " To treat with compassion "

r.k.-d+i:161,3;r.k.-gan+rak:183,4;r.k.+gil:183,4;r.k.-sa+ŋ:183,3

rahmatu'llāhi 'alayhi (رحمة الله عليه)Ar.expr.(for sg.masc.) " God's mercy on him "

r.:168,5;184,12;185,11,12,16,17,17;183,3;186,3,4,5-6,12,15;187,1,3,5,8,10,11;188,3,8,10;189,11,12,13;190,8,10;191,4,8,8,10,12,14,15,15;192,9,11;193,8,10,10,14,16,16;194,14,17;195,6,7,11;196,4,14;198,1;r.+niŋ:195,3

rahmatu'llāhi'alayhim ajma'īn (رحمة الله عليهم اجمعين) Ar.expr.(for pl. masc.) " God's mercy on (allof)them ":188,11

*ramażān (رَمَضَانْ) Ar. " The ninth lunar month of the Arabian year "

r.:r. āyinda:191,8

*rāst (رَاسْتْ) Pers. " True;right;correct "

r.:171,10

r.bol- " To be true;to be right;to be correct "

r.b.-sa:196,6

*rasūl (رَسُولْ) Ar. " Messenger;prophet "

rasūla'llāh(رَسُولَ اللّٰهِ) " God's messenger;prophet "

r.:158,5;161,4,8;162,8;172,4;192,4; r.i:158,9,10;160,3,9;161,1,8; 162,4,7;163,2;169,5,14;170,3,8;171,2;172,8;173,1,3;178,8,9,17;r. +ka(قَا):184,14

*rawża (رَوْضَهْ)Ar. " Park;garden;a tomb of a saint or of any holy person "

r.+sin+ga(سِنْغَا):166,13;r.+si+ni(سِينِي):191,16;192,1

*rāy (رَاىْ) Ar. " An opinion;a vote;insight;judgement "

r.+im (يِمْ +):174,5;r.+im+ga(يِمْغَا +):174,4

*rāżī (رَاضِي)Ar." Satisfied;contended;willing;approving;pleased "

r.bol- " To be pleased with;to accept;to appropriate" (abl.)

r.b.-d+i:159,2,3;r.b.-sa:159,7;r.b.-ur:192,9

r.b.-ma-:r.b.-s:157,16

rażiya'llāhu 'anhā (رَضِيَ اللّٰهُ عَنْهَا)Ar.expr.(for sg.fem.) " May God accept her "

r.:158,6;160,6,9,16;161,4;163,12;164,7,12,13;165,3,8,10;166,4,5, 10,12;167,6,13;169,11,12;172,7;173,12,13;178,13

rażiya'llāhu 'anhu (رَضِيَ اللّٰهُ عَنْهُ)Ar. expr.(for sg.masc.) " May God accept him "

r.:158,1,3,6;159,6;162,7;164,7;166,8;168,2,3,3,5;169,3,9,15,16,17;

170,2;171,17;172,1,13;173,17;174,2,6,8,9,16;175,8,11,11,12,14;176,
4,7;177,1.9,9,14;178,2,4,5;179,16;180,16;181,1,2,3,5,7;182,1,6,9,
13,15;183,15;184,1,15;187,13,15;r.+ka(قا):181,1,16;r.+nuŋ(نوڭ):
166,6;167,16;177,10,15

raẓiya'llāhu 'anhumā (رَضِيَ اللهُ عَنْهُمَا)Ar.expr.(for dual masc.) " May God accept them both "

r.:164,16;168,9;170,16;171,7,13;175,10;183,10

*rāżīlik (راضي لِيق)(<A.rāzī+T.+lik) " Acceptance;appropriation "

r.+i(ي+):r. turur:159,1

*rāhAt(راحَتْ)Ar. " Ease;rest;repose;tranquillity;peace;comfort "

r.:164,10,11,12

r.bol- " To be in peace;to be comfortable "

r.b.-ma-:r.b.-z:164,11

*rAwā (روا)Pers. "Lawful;permitted;alloved to pass;tolerable;suitable; fit;worthy "

r.:183,11

r.bol- " To fit;suit "

r.b.-ġay:193,14;r.b.-ur:174,13;192,10,11,11

r.b.-ma-:r.b.-s:193,13

*Reb(b) (رَبّ) Ar. " Lord;God "

R.+i(ي+):176,1;R.+üŋ+üz(ڭوزكو+):197,12;R.+üm+din(دين+):
158,15;176,7,mr.2;R.+üm+ke(كا+):185,3;R.+üŋ+nuŋ(نوڭ+):
R.ṣawābi:197,6

Rebbī(رَبّي)Ar.voc. " Oh God;Oh Lord. "

R.:ya R.:170,9,11;173,16;177,12;185,7;196,14

*rek'et (رَكْعَتْ) Ar. "One complete act of worship;of a prescribed number of

postures,motions and recitations(in Islam) "

r.:ėkki r.namāz:166,14;167,4,7

*rēnk (رَانگ)(< Pers.rang) " Colour "

r.+i(رَانگِی):āgu+nuŋ rēŋgi:179,13

*renklig (رَنگ لِیگ)(<P.rang+T.+lig) " Coloured "

r.:kan r. toprak:179,4

*ridā (رِدَا) Ar. " A cloak or scarf for the shoulders;a wrap covering the whole body "

r.+si(سِی):167,7;r.iĭinde:169,4;r.+m+ni(مِنِی):172,8;r.+si+ni (سِینِی):169,6

*riwāyAt(رِوَایَتْ) Ar." Narration;transmission;tradition "

r.kil- " To transmit;to narrate "

r.k.-ur:156,17;158,3;185,4;186,3

*riżā (رِضَا) Ar. " Consent;approval;satisfaction;acceptance "

r.+si(سِی):163,15;r.+si+n(سِینْ):186,2

rizwānu'llāhi ʿalayhim ajmaʿīn (رِضْوَانُ اللهِ عَلَيْهِمْ أَجْمَعِينْ)Ar.expr.(for pl.masc.) " May God accept them all "

r.:187,13

*rōšan(رُوشَنْ)Pers." Clear "

r.bol- " To become clear;to be understood or explained "

r.b.-ma-:r.b.-d+i:189,2

*rōzi (رُوزِی) Pers. " Daily food;bread and butter;grant;anything granted by God "

r.-ni( ):188,8

r.kil- " To grant "

r.k.-d+i:181,16;r.k.-sa erdi:184,14;r.k.-sun:163,1;r.k.-ur ermis:

190,7

*sā'at (ساعَت) Ar. " Hour;a short time;moment "

s.:157,7,7;166,13;167,3;s.+din(دين):167,4

*sab(u)r (صَبْر)(<Ar. sabr) " Patience;forbearance;endurence "

s.(poss.) kalma- " To lose (one's) patience "

s.+um k.-d+i:176,11

s.kil- " To be patient;to indulge "

s.k.-u bilmedim:171,12

sač- (ـچ ـ)v.t.(acc.) " To sprinkle "

s.-t+i(ـتي):160,3

sag (صَغ) " Right"

s.:s.elgi:197,3;s.kolinda :197,7;s.yanında:171,9

*sahāba(صَحابَه) Ar. " Companion;a companion of Muhammad;disciple "

s.:158,1;s.+lar(لار):159,10,16;164,1;167,17;168,1;174,1,3,13,14;177,10,12,14;s.+lar+din(لاردين):174,12;s.+lar+ning(لارنينگ):s. oğlanlari:160,11;177,14

*sāhib (صَاحِب) Ar. " Possessor;master "

s.jamāl " One who possesses beauty;beautiful "

*sahrā(صَحْرا) Ar. " Desert;plain;open area;field "

s.+sin+da(سيندا):179,3

*sā'il(سائِل) Ar. " Inquirer " See: sāyil

s.:190,4

sakin- (ـسَاقِن)(< sa-k+i-n-) " To think;to regard;to consider "

s.-d+im(ـديم):195,4;s.-d+i+lar(ـدي لار):167,13;s.-ip(ـيب): s.tururlar:171,3

sakiš (سَاقِش)(< sa-k+i-š) " Calculation;counting "

s.kïl- " To calculate;to count "

s.k.-d+i+lar:180,14

sakla- (سَقْلاَ-)(< sa-k+la-) " To protect;to watch;to guard "

s.-ğan+lar+ğa(غانْ لاَرْغَا):164,15;s.-ğïl(غِيلْ):160,2;185,11;

s.-p(بْ):s.turur:182,9

*salām (سَلاَمْ)(<Ar." Peace ") " Greeting "

s.+dïn(دِينْ):173,3-4

s.ay- " To greet "

s.a.-d+i:173,3

s.kïl- " To greet "

s.k.-d+i:170,13;175,8

sal- (سَلْ-)v.t.(acc.) " To let go;to leave;to free;to put "

s.-ğan+i+nï(غَانِنِي-):190,14

tošek s. See: tošek

san- (سَانْ-) " To guess;to anticipate;to predict;to take into account"

s.-ma-(مَا-):s.-duk(دُوقْ):s.yöndin:188,8

sana- (سَنَا-)(< sa-n+a-)v.t.(acc.) " To count "

s.-ma-(مَا):s.-d+ïn (دِينْ):159,4

sanduk (صَنْدُوقْ) " Trunk,chest "

s.+dïn(دِينْ):195,14;s.+nï(نِي -):182,4,4

sat- (سَتْ-) v.t.(acc.) " To sell "

s.-ğïl(غِيلْ-):158,12;s.-t+ïm(تِيمْ -):158,13,14;s.-t+ïng

(تِينگْ-):158,14

satğaš- (سَتْغَاشْ-)(< sat+ğa-š-) " To meet;to encounter"

s.-ğay(غَايْ-):s.erdim:184,14;s.-t+i+lar(تِي لاَرْ -):174,16

*sawāb (ثَوَابْ) Ar. " Prize (for a good deed)"

s.+i (ـی+):s.tapa:197,6;s.+i+ni(ـینی+):197,10

s.bol- " To be a good deed to be prized "

s.b.-sa:188,2;s.b.-ur:188,2

*sāyil (سائل) See:sā'il

s.+ka(ـنا):190,3

*sAbAb(سبب) Ar. " Reason;cause "

s.:197,9

*sAhAr (سحر) Ar." Time just before dawn;early morning "

s.:s.waḳti:176,10

sAn*( )pron.pers. See:sèn;sen

sAn-gA(سنگا):157,8,11,15;158,11;160,5;162,8;165,8;167,4;169,14;170,13;173,3,5;176,14,15;182,12;183,2,3;195,7,13

sAngA bolsun " Let it be yours ":161,6

*sAyyidA (سیّدہ) Ar.fem. " Mistress;lady "

s.+si(ـسی):170,14

*sejde(سجدہ)Ar. " A single prostration in Muslim worship "

s.:167,8;s.+ke (ـگا)

s.+ke bar- " To prostrate one's self "

s.b.-d+i:167,7;s.b.-miš:167,11;182,15

sef- (ـسف-)(< seb-)v.t.(acc.) " To like;to love " See:sèv-

s.-er(ـسار-):s.meṇ:179,2;s.mü sen:179,2;182,9;s.siz:160,3;s.bolsa:169,8;s.-gen(ـسگان):s.ḳul erdim:183,2;s.-miš(ـسمش-):s.bolsa erding:173,8

s.-me-(ـسمه-):s.-d+ing(ـدینگ):173,8

sefün- (ـسفون-)(< seb-in-)v.refl. " To be pleased;to be happy "

s.-d+üm(ـدوم-):178,13;s.-d+i(ـدی-):182,12;s.-üp(ـوب-):195,16

sèv-(ـ ڤ) See:sef-

s.-er(ـار):s.men:169,8;s.-gül(گول):160,1;169,8,9

sèvüglüg (ڤوگلوگ)(< seb-ig+lig) " Lovable;lovely "

s.-rek(راگ):159,17;160,4;181,10

sèvünč (ڤونج)(< seb-inč) " Joy;delight "

s.:192,7

sèn (+سين)pron.pers. Allomorph of sen .Occurs before +din,+ni.See:sAn ,sen

s.+din(دين +):160,4;171,5;180,5;s.+i(ي +):158,16;160,10,12,15; 161,17;163,6;171,3;176,16;180,1,9;181,12;195,12;196,7,10;197,14

sen (+سڭ)pron.pers." You(sg.)" .See:sAn;sen

s.:157,16;158,17;159,17;160,2,5,5,7 mr.2;161,15,16;164,1;165,7;166, 5;167,1,3,4;169,8,16;170,8,9;173,8,9,9;175,15;178,12;181,9,13,13; 182,11,16;183,4;185,10;189,12,16;192,4;194,3,4;195,6;196,7;s.+din (دين +):192,5;194,5;s.+ning(نينڭ +):s.birle:197,13;s.dарąjaŋ- din:173,6;s.ęlī meŋgizlig ataŋ bolsa:176,13;s.etekiŋgde:178,12; s.ḫātūnuŋ:180,6;s.ičinde:197,15;s.ķatiŋgda:182,3;s.kęręmüŋke:183, 1;s.oġluŋnī:181,15;s.payġāmbarlīķiŋa:161,11;s.rąḥmatiŋdin:177, 13;s.sözüŋni:181,14;s.taşarrufuŋda:173,4,5;s.teg ķarīndašnī:178, 1;s. ummatiŋ:179,2;(ڭينينڭ):s.ʿąyāliŋ fāṭima:170,13

s.:ķayu ęllig s.:169,16;ḫarām s.:189,11;ḫātūnī s.:189,12;ḫUzeyfe mü s.:170,8;-GAy s.: asraġay s.:178,12;baķġay s.:167,5;bolġay s.: 160,5;165,7;ķavušġay s.:166,5;167,1;kilġay s.:167,4;187,7;192,5; kirgey s.:192,6;sątġašġay s.:157,17;tèmegey s.:165,7;tirgüzgey s.: 192,5,5; -(y)(V)r s.: aytur s.:158,17;bąrur s.:176,1,2,2;181,3; bilür s.:158,16;191,6; bolur s.:176,4;ķilur s.:161,16;166,9;170,1;

171,15;176,16;186,14;ḳılur mu s.:186,14;196,10;ḳoyar s.:180,13;
körer s.:184,11;sefer mü s.:179,2;182,9;sèzer mü s.:175,15;turur
s.:160,5;161,15,15,16;183,4;yatur mu s.:186,14;yiğlar s.:176,16;
yiğlayur s.:169,12;176,1;182,6;-mA-z s.:bilmez mü s.:185,2;
ermez s.:196,5

sèz- (-سَيزْ)v.t.(acc.) " To feel " See:siz-

s.-er(-اَرْ):s.mẹn:167,1;s.mü sẹn:175,15

sèzig (سَيزِيكْ)(< sez-ig) " Feeling;estimation;doubt "

s.:175,16

*sifat (صِفَتْ) Ar. " Quality "

s.+i+ni(+ينِي):164,17

s.kil- " To describe "

s.k.-u bèreyin:162,9;s.k.-u bèring:162,9

sigin- (-سِغِنْ)(< sig-in-) v.refl.(dat.,loc.) " To take shelter"

s.-gay+men(-غَايمَنْ):183,1;s.-ur(-غُورْ):s.mẹn:168,11

sirča (سِرْجَهْ)(< sirič̆a < si-r-i-š-ga) " Pestle;glass "

s.:159,13;s.ḳarāba:185,1

*sir(r) (سِرّ) Ar. " Secrete "

s.:s.soz:157,6;s.+i+ni(+ينِي):157,10

siz (سِزْ)pron.pers.1. " You(pl.)"

s.:160,15;166,13;172,4,6;s.+ing(+ينگ):s.ičingizde:168,14;s.
yunmaḳingiz tèg:172,5;s.yunmaḳingizni:172,3;s.+ke(كَا):171,11;
192,17;s.+ler(لَارْ):172,3;174,2;s.+ler+ke(لَارْ كَا):197,12

2. " You(sg.polite)"

s.:160,9;168,2,3;171,15;176,11;186,11;189,1;190,12,12;192,8,8;
195,10;196,3;s.+din(دِنْ):190,8;s.+ing (ينگ):s.ḥayāling̃iz:166,

3;s.jamālīñgizdīn:191,11;s.jüftüñgüz:166,1;s.èvde:190,10;s.
farmānīñgizda:196,3;s.farmānīñgizdīn:186,11;s.ḫidmatīñgizda:190,
7;s.ḫuẓūruñguzda:171,15;s.ʿilmiñgiz birle:186,10;s.ḳalamuñguz
ḫukminda:186,10;s.kèremüñgüzdin:195,14;s.mübèrek teniñgizdin:178,
10;s.taḳi anīñg arasında:191,1;s.+ke(كا):175,15;181,8;186,10;
s.+ni(نى):181,5;195,10;s.+ler(لار):174,2
+siz(سيز):oġlanlarï s.:172,6;āzmaġay s.:169,2;azmaġay s.:168,15;
169,1;ḳïlġay s.:174,3;181,6,6;-(y)(V)r s:aytur s.:190,17;barur
s.:172,9;bilür s.:174,2;bilür mü s.:168,16;erür mü s.:190,13;
ḳïlur s.:191,5;ḳïlur mu s.:168,16;erür mü s.:190,13;ḳïlur s.:191,
5;ḳïlur mu s.:195,10-11;seḳfer s.:160,3;sözleyür s.:187,8;turur
s.:171,15;176,12;kötrüp turur s.:169,6;yïġlayur s.:178,17;-mA-z
s.:ḳïlmaz s.:190,17;sormaz s.:170,1;sözlešmez s.:187,3

siz- (سيز-) See:sèz-
s.-er(-):s.męn:157,14

sok- (سوڭ-)v.t.(acc.) " To bite;to sting "
s.-mak+ḳa(ماڭقا -):188,13;s.-miš(مش -):s.bolsa:189,5,7;s.-t+i
(تى -):s.erdi:188,16
s.-ma-(ما -):s.-miš(مش):s.bolsa:189,5,6

sol (سول) " Left "
s.:s.èlgi:197,3;s.ḳolïnda:197,9;s.yanında:171,10

soñg (سونك)postp.(abl.) " After;there after "
s.:andïn s.:159,7;160,3,7;162,3,15;163,16;167,5,5;168,2;169,5,7;
170,10;172,5;174,8,9;177,11,12;178,1;179,5;181,7,16;183,11;184,
13;185,4;187,1;189,17,17;193,14;194,15;195,11;bir sāʿatdïn s.:167,
4;birḳač AγγĀmdIn s.:194,2,5;birḳač kündin s.:195,7,16;bir zAmĀn-

dIn s.:167,8;boyamïšdin s.:194,15;bu ḫalāyïḳdïn s.:183,9;bu ḫāllardïn s.:191,17;bük̈ündin s.:172,5;175,6;189,10;ḳïlmïšdïn s.: 170,6;181,14;mėndin s.:166,4;mundïn s.:194,16;salāmdïn s.:173,4; wAfĀtImdIn s.:187,6;yatmïšdïn s.:186,14

soñgra(سوڭرا)(< soñg+ra) postp.(abl.) " After " See:soñg

s.:andïn s.:194,7;b.zAmĀndIn s.:189,7

sor- (-سوڑ)1.v.t.(dat.,abl.) " To ask;to inquire "

s.-ar(ار):s.erdim:190,15;s.-d+um (دوم):164,164,17;s.-mak (ماق):191,14

s.-ma-(ما):s.-z(ز):s.siz:170,1

2.v.t.(acc.) " To suck;to kiss "

s.-d+ï(دی):181,10

*sōf (صوف)Ar." Wool;a kind of cloth made from the hair of goats,camels and the like "

s.+dïn(دین):159,11

*sOhbAt (صحبت)(<Ar. " An accompanying;associating with" hence) "Sexual relation "

s.+I+nI(-):165,4

sōd (سوز) " Word " See:söz

s.:191,1

sökel (سوكال)(< sök-el) " Sick "

s.bol-" To become sick "

s.b.-d+ï erse:175,11;183,5

sökellik (سوكالليك)(< sök-el+lik) " Sickness "

s.:167,2

söz (سوز) " Word " See:söd

s.:157,6,9,12;s.+ni(نِي):158,7;166,5;s.+üm (ڈُمْ):182,1;196, 5,6;s.+i(ڍِ):193,2;s.+üm+ni(ڈُمْنِي):170,9;186,14;196,10,10,11; s.-üñg+din(ڈُنگدِنْ):165,7;s.-üñg-ni(ڈُنگنِي):181,14;s.+i+din (ڍِ دِنْ):166,11;s.+in+ge (ڍِنگا):167,3;s.+i+ni(ڍِنِي):174,4; 181,14;186,6;s.+ler+ni(لاَرْنِي):157,11

s.sözle- " To say;to tell;to speak "

s.s.-d+i:157,5,5,8-9,9

s.-i+ni ay- " To mention "

s.a.-d+im erse:193,4;s.a.-d+i:181,7;s.a.-d+i erse:181,8

s.(poss.)+ni kes- " To interrupt one's word "

s.+üm+ni k.-t+im: 171,12

sözle- (سوُزْلاَ-)(< söz+le-) v.t.(acc.) " To say;to tell;to speak;to declare"

s.-d+i(دِي):157,9;s.-d+i+ler (دِي لاَرْ):s.erse:187,7;s.-yü (يُو): s. bilmediler:160,7;s.-yür(يُورْ):s.siz:187,8

s.-me-(مَا):s.-d+i(دِي):s.erse:187,2;s.-sün+ler(سُونْ لاَرْ):175,6

sözleš- (سوُزْلاَشْ-)(< söz+le-š-) v.recp. " To converse "

s.-t+i+ler(تِي لاَرْ-):s.erse:174,4

s.-me-(مَا):s.-z (زْ):s.siz:187,3

sözlüg (سوُزْلُكْ)(< söz+lüg) " Speech-styled "

s.:s.turur:160,10

*su'āl (سوُؤَالْ) Ar. " Question " See: suwāl

s.: s.turur:189,1;s.+ka(قَا):194,12;s.+nī(نِي):179,9;190,1;s.- nīñg:s.jąwābī:189,2;s.jąwābini:189,1;s.+i (ڍِ+):anīñg s. ḥisābI: 173,10;s.+i+nī(ڍِنِي+):194,12

s.kīl- " To ask a question "

s.k.-ayïn:193,9;s.k.-d-ïm:195,10;197,17;s.k.-d-ïm erse:197,16;s.k.-d-ïñ:189,16;s.k.-d-ï:169,15;s.k.-d-i:189,8;193,6,9;194,2;s.k.-d-i erse:188,17;193,8,10;194,9;s.k.-d-uk:157,8;190,5;s.k.-d-i-lar erse:191,12;s.k.-ġan-ïn-ña:170,2;s.k.-ġil:179,10;194,1,3;s.k.-sa:189,17;s.k.-ur sen:170,1

s.kïlġuči " Inquirer "

s.k.:169,16

s.sor- " To ask (questions)"

s.s.-ma-:s.s.-z siz:170,1

suf (سُفْ) " Water "

s.:bir čanaḳ birle s.:160,2;bir ičim s.:173,9;s.-nï(نِي-):160,3

*sulh (صُلْح)Ar. " Peace "

s.:174,17

s.bol- " To be in a state of peace "

s.b.-sa:174,5

s.kïl- " To make peace "

s.k.-iš-t-i-lar:174,10

sun- (سُوْنْ-) v.t.(acc.) " To stretch;to extend "

s.-ġan (-سُنْغَانْ)

boyun s. " To obey "

Ḥaḳ Taʿālāniñg farmānïnga b.s.-ġan:197,6

*sūrat (صُوْرَتْ)Ar. " Appearence;form;look;face "

s.-ï (-سِي):177,16;s.-ïn-ña(-سِنْغَا):170,16

susmar (سُوْسْمَارْ)" Marten "

s.:161,10,11,12,12,13,14,14,16;s.kïssasïnï:164,1;s.-nï(-سِنِ):161,12

*suwāl (سُوَالْ)(Ar. su'āl) See:su'āl

s.kīl- " To ask(questions) "

s.k.-d+īm:166,3;179,10;s.k.-d+i:188,12

*sūrA (سُورَهْ) Ar. " A chapter of The Qoran "

s.:162,2

*sünnet (سُنَّتْ) Ar. " A way,habit,rule of action especially a practice of Muhammad religiously observed by Sunni Muslims "

s.+i+ni(ىنِي +):192,4,5

süñgük (سُونَكُكْ)" Bone "

s.+ler+ni(لارْنِي):191,17;s.+ler+i+ni(لارِينِي):191,16;192,2

sürt-(ـ سُورْتْ)v.t.(dat.) " To rub on;to wear(parfume) "

s.-mek(مَاكْ):159,13

*šādīlīk (شَادِيلِيقْ)(< p.šādī+T.+lik) " Joy;happiness "

s.:192,7

*šafā'at (شَفَاعَتْ) Ar. " An interceding;intercession;a claiming a right of pre-emption "

š.:176,15;š.+im (ىمْ +):176,8;s.+i+nī (ىنِي +):176,15

*šafakat (شَفَقَتْ) Ar. " Affectionate and tender kindness,or care;compassion "

š. kīl- " To act with kind and protecting care "

š.k.-mak birle:174,8

*šafīğ(شَفِيعْ)(< Ar. šafī9 " An intercessor for sinners "

š.kīl- " To ask intercession for "

š.k.-ur mẹn:157,11

šart (شَرْطْ) Ar. " Condition;term "

s.+īm (ىمْ +):175,1;š.+ni (ىنِي +):175,5;š.+im+nī(ىمِ نِي +):175,1;

š.+lar(لارْ):175,1;š.+lar+iñ+iz+nī(لارِينِكِزْنِي):175,8

*šaytān (شَيْطَان) Ar. " Satan "

š.+dIn(دِين):160,1-2;168,12

*šāz (شَاد) Pers. " Merry;joyful;happy "

š.bol- " To rejoice;to be merry "

š.b.-up čiḳtī:195,7

*šAhādAt(شَهَادَة) Ar. " Martyrdom "

š.:181,16;š.+I+nI(شَهَادَتِي):178,5;š.+I+nIŋ(نِينِگ):s.eşeri: 178,6

*šAmmAtAn (عَامَّة) Ar.adv. " Briefly "

s.:178,7

*šAr'Ā (شَرْعًا)Ar. " According to the canon law;by canon law "

s.:174,13;192,2

*šArbAt (شَرْبَت) Ar. " Soft drink "

s.:196,17

*šArī'At (شَرِيعَت) Ar. " A law;a code of law,especially the divine laws "

š.eḥkēmi (شَرِيعَت أَحْكَامِي) "Orders of canonic law "

š.e.:138,7;s.e+I+nI:185,15

š.sözi (شَرِيعَت سُوزِي) " A rule of canonic law "

š.s.+i+ni:193,4

*šehīd (شَهِيد) Ar. " Martyr "

š.bol- " To become martyr "

š.b.-d+ī:178,4;s.b.-d+i+lar:184,7;s.b.-ğay:179,6

s.b.-ma-:s.b.-z+dīn oza:178,5

š.kīl- " To make martyr "

š.k.-d+īŋ+iz:170,1;š.k.-d+i+lar:169,14;179,13,14;184,12,13;185,2;

š.k.-d+ī+lar erse:169,10;š.k.-ğan+lar+dīn:184,13;š.k.-ğay+lar:179,3

*šehïr (شَهْر)(<Pers. šahr) " A city;a large town "

š.+in+de(شَهْرِنْدَا):196,3;š.+ler+de+ki(لَارْدَاكِي):196,3

*šēkird (شَاكِرْد)Pers. " Student;pupil "

š.+i(ي):190,7,12;s.men:190,17;s.turur m.:190,13

*šer(r) (شَرّ)Ar. " Evil"

š.+i+din(ي دِنْ):ẓālimlar s.:165,13;s.+i+ni(ي+نِي):196,14

*šikēyet (شِكَايَتْ)Ar. " Complaint "

š.kïl- " To complain "

š.k.-ma-:š.k.-d+ï:174,8

*šōrba,(شُورْبَهْ)Pers. " Soup;salted water "

š.:193,7,14;s.+si(سِي):193,11

*ta'ālā (تَعَالَى)Ar." Sublime;the highest "

Hąk T.;H.Tebērekę wA T.;Tañgri T.:

*ṭa'ām (طَعَامْ) Ar. " Food;meal "

ṭ.:173,17;190,16;193,8;166,12

ṭ.tat- " To eat very little of food "

ṭ.t.-mïš+ïm+ïz yoḳ:173,1

ṭ.ye- " To eat;to eat meal "

ṭ.y.-gen+i+ni:190,17

*tā'at (طَاعَتْ) Ar. " An act of obedience to an ordinance of God;an act of piety "

ṭ.:ṭ. wA'ibādąt:164,10;176,2;ibādąt wA ṭ.:183,13;186,4;ṭ.+im (يِمْ+):183,2;ṭ.+i (ي+):177,5

ṭ.kïl- " To act according to God's orders "

ṭ.k.-ur:186,5

ṭ.wA'ibādąt kïl- " To obey God's orders with piety "

t.w.i.k.-ur:186,7;190,15

*tā'atlïg (طاعتلیغ)(<A.tā'at+T.+lïg)" Pious "

t.:öküš t.:160,10

*tābi'īn (تابعین) A. " The disciples of those who learned from the companions of Muhammad "

t.:187,10;t.erdiler:188,9;t.+lar+din(تابعیندین):t.erdi:187,10; 190,2

*tāj (تاج)Pers." A crown o diadem "

t.+i+nï(+ینی):učtmāḫ t.:162,16

tag (تاغ) " Mountain "

t.+i+nï (+ینی): Uḫud t.:173,4

tağarčuk(تغارچوق)(< tağar+čuk) " Little sack;little skin bag;skin bag "

t.:189,15;t.+nï(+نی):189,14

*tākat (طاقت)Ar. " Energy "

t.+i(+ی)

t.(poss.) kalma- " To be exhausted "

t.+i k.-d+i:184,10

takï (تکی)(< tak-ï)conj.1. "and "

S₁-t.-S₂ : 157,1,6,7,8,15,17,17;158,1,10,13,14,14;159,1,1,3,4,5, 5,8,8,9,9,11,11,12,12,13,14,14,14,14,16,16,16,17,17;160,1,1,1,2,3, 7 mr.2,10,14,14,14,15,15,17,17;161,1,1,3,6,6,6,7,8,9,10,11,12,17, 17;162,1,10,11,11,11,12,12,13,13,14,17;163,3,5,5,5,7,7,8,8,9,11, 11,13,13,16,16,17;164,1,2,5,5,8,11,15;165,4,4,5,6,7,10,11,13,13; 166,7,7,7,8,11,11,11,12,13,14,14,15,15,16,17;167,4,4,6,6,7,7,9, 10,11,12;168,2,3,4,17;169,2,8,10;170,3,3,4,5,8,12,12,13,13,14,16, 16,17;171,1,3,4,6,9,10,10,12,15;172,10,11,16,17;173,1,3,4,4,5,7,

10,11,11;174,4,4,5,7,14;175,5,7,7,7,9,10,10,14;176,5,6,6,7,13,13,
14;177,7,10,13,13,14;178,1,2,2,8,10,11,12,13,15,16;179,1,3,4,8,11,
12,14;180,8,10,13,15,15,16;181,4,10,11,11,11,12,17,17,17;182,4,5,
11,12,12,17;183,1,1,3,6,8,9,10,12,12,14,14;184,2,5,8,10,10,11,12,
14,16,16;185,3,4,6,6,7,16,16;186,1,1,2,2,7,11,13,13,16,17;187,4,5,
9,14;188,2,8,9,12,13,15,17;189,8;190,5,10,11;191,1,2,6,9,9,10,11,
16,16;192,2,3,8,10,11,12;193,1,2,3,7,9,10,12;194,4,5,5,6,7,9,11,
12;195,3,8,11,12,12,14,14,15,16,16,17;196,2,4,7,7,12,17;197,2,13,
14 ;Cl.-t.-Cl. :159,10;165,10,11;168,12;179,16;187,17;193,3,3,3,
6,12,16;N. -t. -Cl :168,12;195,8; Pr. -t-Cl.: 191,1;Adj.-t. -Adj.:
172,3;193,1;196,13;N. -t. -N. :156,16;159,5;164,9,15;165,2;166,2,
6;168,9,10,10;169,6;170,9,14,14;171,7,11,13,17;173,7,10;176,10,14;
177,6,6,6,12;178,14;187,12,12,12;192,7,7,8;Pr. -t. -N.:170,3

2." Accordingly;consequently;as a(the) result of "
t.:157,3;160,16;161,8;163,8;169,5,9;170,6,7;172,1,5,17;173,2,10,
13,15;174,8,9,15;175,5,8,9,9,17;176,10,11;177,8,12;178,5,15;179,
15;180,4,5,10,14,16;181,6,11;182,2,4,13,13;183,8,11,12,13,17;184,
3,8;187,7;189,14,16;190,10,17;191,2;192,9;193,3,16,16;194,9;195,
2,4,4,5,12,15;196,2

3."also;too "
t.:158,12,14;159,17;161,11;163,6;164,6,12;167,2;171,7,8;172,1;174,
12,15;178,4;180,17,17;181,5,6,14,14;185,1;187,13;188,4,14,15;189,
3,4;190,16;193,12;194,11

4." and yet;but;however "
t.:170,1,8;176,9;190,9,17;195,4

5." furthermore "

t.:174,11;178,16;183,3;187,8

6." more,much "

t.:176,8;178,13;192,5

7." and it is because..."

t.:179,13

8." and again "

t.:191,7

hAm t. " Besides;in addition to;also "

h.t.:158,16;174,13;184,6,13;194,9

hAm...hAm t." Both....and..."

h.h.t.:164,13

t.bir " Another "

t.b.:163,10;166,2;177,16;186,4,16;188,1;191,3;194,1;t.b.+i:188,11,11;192,13;t.b.+in+ge:192,13

t. ... hAm .See:hAm t.

t.h.:194,12

ya t. " Or,or else "

y.t.:160,4;182,7,7,17;186,14;189,10,10;194,7

*takwā (تَقْوَىٰ)Ar. " Pious fear of God;piety that avoids sin "

t.-nīŋ (تَقْوَىٰ):t. āziķi:163,2;t.aziķi:163,2;t.āziķini:163,1

*takrīr(تَقْرِيرْ)Ar. " Admitting;speaking up;repeat "

t.kil- " To admit;to repeat "

t.k.-d+i:194,12,12

*talāk(طَلَاقْ) Ar. " Divorce "

t.bèr- " To divorce "

t.b.-d+im:180,14;t.b.-d+i:182,13;t.b.-eyin:182,11;t.b.-se+ŋ:180,8

tam (تَامْ) " Wall "

t.+i(تَامِ+):bạnū ḥạẓʿān t. köligesinde:172,15

*tamūġ (تَمُوغْ) Sogd. " Hell "

t.:182,16;t.+da (تَمُوغْدَا+):177,7;t.+din (تَمُوغْدِنْ+):184,15;t.+ka (تَمُوغْقَا):182,17

*tamūġluġ (تَمُوغْلُوغْ)(≺ tamūġ+luġ)" He who is in the Hell"

t.+lar+ga (تَمُوغْلَارْغَا):183,2

tan- (تَانْ-)v.t.(acc.) " To deny;to refuse "

t.-d+im (تَانْدِيمْ-):194,6;t.-d+iñg (تَانْدِيڭْ-):194,4;t.-d+i (تَانْدِي-): 195,4,15;t.erse:194,3,15;t.-ġan (تَانْغَانْ-):t.kiši:195,16;t.-ġan+ im+nī (تَانْغَانِيمْنِي-):195,15

tanuk (تَنُوقْ)(≺ tan-uk) " Witness "

t.+um (تَنُوقْمْ+):195,5;t.+i (تَنُوقِ+):194,3

tanukluk (تَنُوقْلُوقْ)(≺ tan-uk+luk) " Testimony;witnesship "

t.bėr- " To testify "

t.b.-se:161,11

tanuksuz (تَنُوقْسُوزْ)(≺ tan-uk+suz) " He who has no witness "

t.:195,4

Taŋrī (تَنْكْرِي) " God "

T.:165,6,7;T.dīni içinde:188,7;T.+dīn(تَنْكْرِيدِنْ):157,14;T.+ka (تَنْكْرِيقَا): 161,16;T.+nī(تَنْكْرِيڭْ):T. sẹfgen ḳul erdim:183,2;T.+niñg (تَنْكْرِيڭْ):T. ātīnī:165,6

T.Taʿālā:188,7;192,15;T.T.+dīn:170,4;186,6;T.T.+nī:157,11;T.T.+niñg:T.T. arīġ kẹlēmi tụrur:168,16;T.T.tükel atları birle:168,11

T.Tebērekẹ wA Taʿālā:171,10

tapa (تَبَا)(≺ tap-a) postp.(dat.) " Toward "

t.: Rębbüñgnüñg ṣawābī t.:197,6;pąyġāmbąr ʿaląyhi's-sąlām t.: 161,13

tapšur- (تَپْشُوْر-)(< tap-(ï)š-ur-) v.t.(acc.) " To bring "

t.-d-ï(دي):161,6

tara- (تَرَا-)(< tar+ġa-) v.t.(acc.) " To comb "

t.-d+ï (دي):166,7

*taraf (طَرَف)Ar. " Side;direction;concerning;because of "

t.+i+dïn(ي دِين+):172,9; t.-ïn-ġa (ينغا+):174,14

*tarāzū (تَرَازُو) Pers. " Balance;scale "

t.+sï(سي):177,4,5

*taṣarruf (تَصَرُّف) Ar. " Ownership;owning "

t.+uñg+da (ونكدا+)

t.(poss.)+da bol- " To be in the possession of;to be owned by;to belong"

t.+uñg+da b.-sun:173,4,5

taškaru (تَشْقَارُو)(< taš+ka+ru)adv. " Cutward;outside;out "

t.čïk- " To go out "

t.č.-t+ï:167,11

tat- (تَتْ-)v.t.(abl.) " To taste "

t.-mïš+ïm+ïz (مِيشِمِيز-):173,2

taʿām t. See: ṭaʿām

*tawāzuᶜ (تَوَاضُع) Ar. " A humbling one's self;submissiveness;humility "

t.:174,7

tayan- (تَيَانْ-)(< tï-d-a-n-) v.refl. " Be able to stop doing something;to cease "

t.-d+ï(دي-):176,11

*taẓarruᶜ (تَضَرُّع) Ar. " A humbling one 's self obsequiusly;a humbling

one's self in prayer "

t.:182,16

* tAʿAǰǰUb (تَعَجُّب) Ar. " A being astonished;amazement "

t.:157,17

t.kïl- " To be amazed;to be surprised "

t.k.-d+im:190,6;t.k.-d+i:161,1

* tAʿbīr (تَعْبِير) Ar. " An interpreting a dream or a vision "

t.:t.ʿilmini:191,14

* tAfArrUj (تَفَرُّج)Ar. " A going away;going about in the open air; entertainment "

t. kïl- " To go about;to lounge "

učtmāḫka t.k.-ur+da:171,5

* tAfĀwUt (تَفَاوُت) Ar. " Being dissimilar;difference;disparity "

t.:191,1;197,17

* tAlAb (طَلَب) Ar. " Demand;request;wish "

t.kïl- " To ask;to want;to demand "

t.k.-ur+lar:171,5

* tAmĀm (تَمَام) Ar. "Complete(ly)"

t.:195,1

t.bol- " To be completed "

t.b.-d+i erse:166,6;t.b.-sa:167,1;182,12;t.b.-up turur:167,1

t.kïl- " To complete "

t.k.-d-ï:177,11;186,16;t.k.-u bilmes:194,17

* tAnAʿʿUm (تَنَعُّم) Ar. " Enjoying with abundence(of food or possession)"

t.kïl- " To enjoy one's self with abundence of food(or possession)"

t.k.-mak üčün:164,9

*tAnĀwU1 (تَنَاوُل) Ar. " Eating "

t.kīl- " To eat "

t.k.-d-i-lar:173,14

*tAslĪm (تَسْلِيم) Ar. " Delivering;handing over;entrusting "

jān(poss.)-acc. Hakka t.kil- " To pass away "

j.H.t.k.-d-i:167,8;177,13

t.kil- " To hand over;to entrust;to give "

t.(تَسْلِيم)k.-d-i:195,14;t.k.-gay+sen:187,7;t.k.-gil:182,3;t.k.-sa-k:195,9

*tAšwīš (تَشْوِيش) Ar. " A confusing;disordering;uneasiness "

t.:t. turur:172,9

*tAwbA (تَوْبَة) Ar. " A vow of repentance;a vow never again to commit sin or any particular sin or wrong "

t.kīl- " To vow never again to commit sin or a particular sin,or wrong"

t.k.-d-im:172,5;t.k.-sa erdim:184,13

*tAwhīd (تَوْحِيد) Ar. " A holding or pronouncing to be sole and unique without a fellow;especially said of God "

t.:177, 4

*tA'wīz (تَعْوِيذ) Ar. " Favor "

t.kīl- " To do a favor "

t.k.-ur erdi:168,9,11

*tA'yīb (تَعْيِيب) Ar. " A finding fault with; a finding defective "

t.kīl- " To find fault with;to find defective."

t.k.-ur+lar:160,13

tè- (-تَيْ) " To say;to tell;to declare " See: te-

t.-d+im (-يَمْ):157,11;158,11;170,8;t.erse:169,6,14;172,9;176,

12;177,1;178,17;179,1,9;189,9;t.-d+im (ـدیم-):176,16;t.-d+i(ـدی-):
156,17;157,10;158,1,10;159,1,5;160,5,7;161,3,5,9,11,16;162,6,9,15;
163,4,12,16;164,4,11;165,6;167,5;169,15;170,8;171,13,17;172,5,9;
173,10,15,17;174,3;175,15,16;176,6,12;177,13;179,3,5,6,16;180,4,
13;181,10;182,1;184,11,11,16;185,3;186,11,11;189,12,17;191,2,15;
193,2,5,9,16;194,1,5,10,14;195,11;197,15,17;t.erse:157,3,15,17;
158,1,3,10,12,12,17;159,3,3;160,4,9,13,16;161,2,5,13,14,16,17;162,
2,3,5,7,8,16;163,1,2,8,11,14;164,5;165,5,8,9;166,9,10;167,5;168,3;
169,16,17;170,1,4;171,2,5;172,8,11,12,14,15;173,6,10,11,12;174,13;
175,1,2,5,12,14,15,17;176,4,17;177,8,8,9,10,12,15;179,2,10,11,15;
180,1,2,2,4,6,8,10,11,11,14,16;181,1,3,3,5,6,9,9,13,15;182,2,3,6,
9,10,11,12;183,11;184,4,17;186,5,14,15,16;189,12,14,16;190,9,12,
13;191,1,5,7,13;192,3,6,11;194,9,10,11,13,16;195,1,7,11,15,17;196,
1,4,5,6,8,9,14,16;t.-d+i(ـدی-):173,8;t.erse:162,2;166,14;168,2;
t.-d+i+ler(ـدیلر-):171,14;t.erse:164,1;171,16;172,7;174,2;180,
13;184,17,17;187,4;191,14;192,9;195,4;196,15-16;(ـدیلر-):166,3;
t.-d+ük(ـدوک-):t.erse:157,9;t.-gil(ـگیل):194,8,9;t.-p (ـپ-):
158,5,7,9,14,15;159,12;160,6,12,12,13;161,3,8;163,5,5;164,14;165,
1,2,3,7,14,17;166,1,3,5;167,1,10,12,12,14;168,1;169,9,12;170,4,9,
12,15;171,3,10,11;172,2;173,2;174,6,15;175,6;176,7 mr.1,9;177,4,7,
17;178,3;179,15,180,5,17;182,4;183,2,4,6,13,15,16;184,1,3;185,8;
187,7,9,17;188,2,8,10,17; 189,2,7,10,11,11,15; 190 ,1
2,4,7,7,10,16,17;191,12;192,3;193,1,17;194,2,3,6,7,10;195,9,10,13;
196,11,13;197,7,13,16,17;198,1;t.-r(ـر-):t.erdi:186,7;t.-se(ـسا-):
194,8,8;195,1;t.-se+ler (ـسالر-):186,7
t.-me-(ما):t.-d+i(ـدی):167,13;181,15;t.-gey-sen (ـگیسن):165,7

te- (تـ-) See.tè-

t.-p (تـ-):157,7;t.-yü (تـ-):167,8,9;t.bilmedi:183,11;191,7

* tebēreke (تَبَارَكَ) Ar. interj." Be (God) blessed.(Exclamation of piety or of mere wonder)"

t.:159,1;160,13,17;161,2,14;162,9,16;163,1;171,10;173,3;184,13; 185,6

Hak T.wA Ta'ala,Tañgri T. wA Ta'alä

tèfe (تَيْفَا)(≪ tibe) " Camel " See:tève

t.:162,6,8;t.yÜñgÜndIn toḳitmiš kilīm:164,7;t.-ke (تـ):162,6; 163,16;t.-ler-i(تـ):162,8;t.-ler-i-din(تـ):162,6;t.- ler-i-ni(تـ):162,10

* tefekkür (تَفَكُّر)Ar. " Thinking;thougt "

t.kïl- " To think "

t.k.-d-uk:189,1

t.k.-ma-:t.k.-d-i-lar:188,17;t.k.-d-i:190,6

tèfelig (تَيْفَالِيكْ)(≪ tibe-lig) " He who has a camel "

t.:164,3

tève (تَيْفَا) See:tèfe

t.-ler (تـ):162,13;t.-si(تـ):168,14

tèg (تَيْكْ)postp.(nom.,gen.) " Like;similar to,as...as..." See:teg

t.:ānīñg t. ṣāḥib jamāl:180,7;anīñg t. jamālliġ:180,3;anīñg t. ḫAmr iċgüči:183,15;abū ḥenīfe aymīš t.:194,9;burunkī t.:191,17; 195,2;munuñg t.:177,17;övkeke keldürmiš t.:158,2;sèniñg t. ḳarīndašnī:178,1;siziñg yunmaḳïñgïz t.:172,5;yer kök arasïndaḳï t.:191,1

teg (تَاكْ)postp.(nom.,gen.) See:tèg

t.:hUsṣyin yunmūši t.:172,1;(تنك):siz aymūš t.:160,9

tėg- (تيگ-)v.t.(dat.) " To arrive;to reach;to touch " See:teg-

t.-en(تاڭ-):193,14;t.-se(سا -):195,6

teg-(تگ-)See:teg-

t.-d+i(دي-):181,1,17;183,14;184,1;186,17;t.erse:163,17;167,16;

169,10;184,10;t.-gey(گاى-):195,7;t.-se(سا -):160,12

t.-me-(ما-):t.-d+in (دين):t. turur men:180,1

arzū(poss.)+ka t.,bereket t.,hAbAr t.

tegi(تگي)(< teg-i)postp.(dat.)" Up to;to the point;until;till "

t.:ančaka t.:176,10;186,17;196,13;bu waktka t.:173,1;bukunke t.:

164,13;ėmdike t.:192,3;erteke t.:186,5;190,14;191,3;kiyāmatka t.:

173,17;yatsig waktinga t.:170,6

tegirmen(تگرمان)(< tegir-men) " Mill;quern "

t.:160,16,17,17;161,2;164,8;166,7;(تگرمان):160,16;164,14,14;

t.+i(ي+):164,14;t.+ke(گا):161,3

ėl t.+i(ايل تگرماني) " Hand mill;quern "

e.t.:159,12

t.ögü- " To turn a quern;to grind by means of a quern "

t.ö.-d+i:166,7;t.ö.-mek+din:160,16;161,1;t.ögiyür:164,8

tegme (تگما)(< teg-me) adj.,pron.indef. " Each;every "

t.:t.bir er:187,17;t.bir tiši:187,17;t.biringe:171,4;t.birini:166,

15

tegrü (تگرو)(< teg-(ü)r-ü) postp.(dat.) " Up to;until,till "

t.:erteke t.:186,3

tegür- (تگور-)(< teg-ür-)v.c. from teg-

t.-gen(گان):yavuzluk t.közdin:168,13;zehmet t. āguluğ jānwar-

lardīn:168,12;t.-gey(گای):188,8;t.-sc+ñg+iz(سانگیز):180,2;
t.-ür+ler(ورلار):t.ermiš:175,3

t.-me-(ما):t.-d+im(دیم):180,1;t.-d+i(دی):187,6;t.-gey+men
(گایمن):161,9;t.-sün+ler(سونلار):175,6;(سون لار):175,3

arzū(ross.)+ķa t.,èlig t.,til t.,rōzī t.,yavuzluk t.,zehmet t.

tek (تنگ) " Silent;quiet "

t.:158,17,17;159,1;(تاک):175,17

t.ķal- " To remain silent;to be in no position to answer "

t.k.-d+ī:175,17

t.tur- " To remain silent;to be in no position to answer or debate "

t.t.-d+ī erse:158,17;t.t.-mak+i:159,1

temür (تمور) " Iron "

t.:tōrt t. ķazuķ:165,9

* ten (تن) Pers. " Body "

t.+im+de(دا +یم):167,2;t.+iñg+iz+din(دین +یڭیز):178,10

tepren- (-تبرانمك)(< tepre-n-)v.refl. " To move slightly;to be shaken slightly "

t.-me-(-ما):t.-z(ز):167,14

tepret- (-تبرانمك)(< tepre-t-) v.c. from tepre-

t.-t+i(تی):t. erdi:167,11;t.-t+i+ler (تی لار):167,14

tériñg (تیرینگ) " Deep "

t.:192,6

* tišt (طشت)(< Pers.tašt) " A basin;a large and shallow metallic container "

t.:t. ičinge :165,11

til (تیل) " Tongue;language;speech "

t.:161,15;t.+ke(كا+):161,11,14

t.bėr- " To give the ability of speaking;to make able to talk "

t.b.-gey:185,6

t.+ke kel- " To attain the ability of speaking;to start to talk "

t.k.-d+i:161,14;t.k.-se:161,11

t.tegür- " To talk bad about someone who has a high position;dare to talk bad about someone "(dat.)

t.t.-ür+ler ermiš:175,3

t.t.-me-:t.t.-sün+ler:175,3,6

tile- (-تيلا)(< til-e-) " To ask;require;wish;desire "

t.-d+i (دي):170,11;183,3;193,2;t.erse:160,2;195,13;t.-d+i(دي): t.erse:183,9;t.-gey(گاى):185,7;t.-gil(گيل):195,12;t.-ŋg+iz (تكيز):170,4;t.-p(ب):t. turur men:158,15;t.-er(ر):182,10; 196,3;t.-se+ng(سانگ):162,14,14;173,4;t.-se(سا):185,15;192, 12;t.erdim:197,15;t.-yür (يور):158,17

t.-me- (ما):t.-z (ز):165,4

bey'et t.,jüftlükke t.,dād t.,dastūr t.

tilek (تيلاك)(< til-e-k) " Wish;desire "

t.-im(يم+):177,13

tiŋg- (-تيڭ) v.i. " To stop;leave off;cease "

t.-me-(-):t.-gey(گاى):178,1

tirgür-(-تيرگور)(< tiri-gür-) v.c." To revive;rejuvenate " See:tirgüz-

t.-gey(گاى):185,6;t.-mis(ميش):t.bolmağay:192,6

tirgüz- (-تيرگوز)(< tiri-güz-)v.c. " To revive;rejuvenate "See:tirgür-

t.-gey(گاى):t.sen:192,5,5;t.-gil(گيل):173,7

tirig (تيريڭ)(< tiri-g) " Life;life-span;soul;way of living "

t.+i (ي):t.bar erginče:187,5

tiriglik (تيريكلك)(< tiri-grlik) " Living;being alive;way of living"

t.+in+de (ﺗﻨﺪﻩ+):183,7

tišši(تيشي)" Female "

t.:187,17

tiz (تيز) "Knee "

t.tonï " Everyday-trousers "

t.t.-n:189,14,15

tiziglig (تيزيكلك)(< tiz-ig+lig) " That which is strung "

t.:162,13,13

toġur- (توغور-)(< toġ-ur-)v.t.(acc.) " To give birth "

t.-d+i(دي):178,13;t.-ġay(غاى):178,11

tokut-(- توقوت)(< toku-t-)v.c. " To make or let be woven "

t.-miš(مش):t. erdiler:159,9,9

toluġ (تولوغ)(< tol-uġ) " Filled;full;much;abundent "

t.:t.ḳan tṷrur:185,1;ḳersen t.niᶜmeṭ:173,13

ton (تون) " Dress;garment "

t.:192,12;t.+i+n (ﺗﻨﻦ+):tiz t.:189,15;t.+lar+ï+nï (لارﻧﻲ):166,6

t.tonï

tonluġ (تونلوغ)(< ton+luġ) " Dressed "

t.:t. bolup keldim:164,3

tonluḳ (تونلوق)(< ton+luk)" Material good for making dress "

t.:193,3

toprak (توبراق)(< topurak) " Soil;dust "

t.:169,13;179,4,6;t.+nï(ﻧﻲ+):179,5;t.+ka (قا):182,15;t.+i+din

(ﺗﻲ دﻳﻦ+):179,3

topuz (تُبُوز)(≺ top+u-z) " Mace "

t.-lar+i(لارِي):183,1

tök- (تُوكْ-)v.t.(acc.) " To pour "

t.-t+üm (تُوتُرُمْ):158,13

tökül-(تُوكُولْ-)(≺ tök-ül-)v.p. from tök-

t.-d+i(دِي-):174,10;t.-gey(گَاىْ):174,11

kan t.

tört (تُورْتْ)n.card. " Four "

t.:t.āy:190,13;t.batman arpa:163,7;t.ḫatūn:192,11;t.kimerse:188, 12;t.temür ḳazuḳ:165,9;t.yarmaḳga:159,8;t.yastuḳ:159,11;yigirmi t. kün:185,4;t.miñg kiši:162,4;t.miñg kiši içinde:162,4;t.miñg ustāzdin:188,9;t.+i (ىِ+):187,12

törter (تُورْتَارْ)(≺ tört+er)n.distr. " Four for each "

t.:193,1

törtünči (تُورْتُونْجِي)(≺ tört-ünč+i) n.ord." Fourth "

t.:t. kiši:188,15,16;189,4;t.kišini:188,16

tošek (تُوشَاكْ)(≺ töše-k) " Bed;matress "

t.:159,8,11

t.kemiš- " To spread a bed,matress "

t.k.-gil:190,12

t.sal- " To spread a bed,matress "

t.s.-ġan+i+nì:190,14

t.tut- " To spread a bed; to possess a bed "

t.t.-ar erdiler:159,10

tudak (تُودَاقْ)(≺ tut-ak) " Lip "

t.:181,10;t.+ni (نِ+):181,10

tur- (تُرْ-) 1. " To remain;to stay "

t.-d+um (دُمْ):190,14;t.-d+i (دِي):158,17;186,17;t.erse:158, 17;t.-d+i+lar (دِيلَرْ):175,11;t.-ğan (غَانْ):un t. tağarčuḳni: 189,13;t.-ğil (غِيلْ):167,3;t.-mak (مَاقْ):192,13;t.-mak+i (مَاقِي):159,1;t.-mak+ğa (مَاقْ غَا):174,11;t.-sa+m (سَامْ): 174,11;t.-sa (سَا):183,13,13;190,10;192,13;t.-sun (سُونْ): 159,12;t.-up (ـُبْ):172,15;t.-uñ (ـُنْكْ):166,13;t.-ur (ـُرْ): t.meṇ:192,3;t.erdiler:160,11,12

2. " To raise;to stand up "

t.-d+i (دِي):158,14;194,11;t.-ğil (غِيلْ):190,13

3. Auxiliary v.

t.-ur (ـُرْ):t. meṇ:161,14;170,8;176,12;189,12;190,13;t.sen:160, 5;161,15,15;183,4;t.:156,14,15,16,17;158,2,12,16,16,16;159,1,2, 17;160,4,7,8,10;162,8,13;164,10,11,12;165,2,3;166,1,2,3;168,5,6, 8,16,16,16;169,1,6,7;170,15;171,11;172,9;173,1,12;174,5,12,12,13; 175,2,2,4;176,3;177,1,5,16;178,1;179,4,9,11,11,14;180,1,2,6;181, 10;182,8;183,11;185,2,3,11,12;186,5;187,17;189,1,15;192,2,4;193, 11,11,13,17;194,10,11,13,14,17;195,5,10,15;197,16,17;198,1;t.miz: 171,15;t.siz:171,15;176,12;t.+lar:162,4;169,7;179,8;-(V)p t.: aytïp t.:161,7;bèrip t. erdim:158,11;bolup t.:161,7;167,1;178,5; bolup t.erdi:165,3;ḳïlïp t.meṇ:196,16;ḳïlip t.:174,12;ḳïlïp t.siz: 169,6;ḳïlïp t.erdim:182,8;ḳïlip t.erdiler:186,8olturup t.:170,17; olturup t.+lar:166,15;170,17;sakïnïp t.+lar:111,3;saḳlap t.:182,9; tilep t. meṇ:185,15;tụrup t.+lar erdi:172,15;yaratïp t.:162,10,10, 11,11,12,12,13,13; yatïp t.:167,13;-mA-d+In t.: ačmadïn baḳmadïn t.:182,8;-(y)U t.:kẹlü t.:172,13;kẹlü t.+lar:167,12;yïğlayu t. :

169,11;175,12

karšu t.,tek t.

tut- (- تۇت) v.t.(acc.) " To hold,to regard as "

t.-ar(-ار):t.bolsañgiz:168,15;t.erdi:165,4;t.erdiler:159,10;t.-ar+lar (-ارلار):176,15;t.-miš (-مىش):t.bolgay:169,2;t.bolgaysiz:169,3;t.-sa (-سا):169,2;t.-sa-ñg+iz (-سانگىز):169,1,3;t.-up (-ۇپ):166,13;t.-t+i (-تى):159,16;161,6;173,11

dōst t.,dušman t.,örtüp t.,tösek t.,üminč t.

tutuġ (تۇتۇغ)(< tut-uġ) " Holding; a holding (as security)"

t. koḍ- " To pawn "

t.k.-ġil:163,7

t.koy- " To pawn "

t.k.-up :163,10

tüdlük (تۈدۈلۈك)(< tüz+lük) " Justice "

t.kil- " To act justly "

t.k.-u bilmegey men:193,1;t.k.-u bilmese:192,15

tüg (تۈك) " Hair "

t.-ler+i+ni (لارىنى):162,11

tük- (-تۈك)(< tik-)v.t.(acc.) " To stick upright;to set up "

t.-d+i+ler (-دىلار):165,10

tükel (تۈكال)(< tüke-l) " All;complete;perfect "

t.:168,11

tüken- (-تۈكان)(< tüke-n-) v.p. " To be finished;to be exhausted "

t.-d+i (-دى):173,16;189,9,10;t.-miš (-مىش):189,15;t.-se (-سا):189,13

t.-me- (-ما): t.-mey (كاى):t. erdi:173,17;t.-z (-ز):173,15

tün (تُوْن) " Night "

t.+in+de (بِنْدَا+):miʿrAj t.:165,16;179,7

t.bučuki " Midnight "

t.b.boldi:176,9

tünek (تُوْنَاكْ)(< tün+e-k) " Bedroom "

t.:t. ḳapuġinġa:167,8;t.+ke (كَا):167,3,6

tünle (تُوْنْلَا)(< tün+le) adv. " During the night "

t.:186,3,6;191,9

türlü (تُوْرْلُو)(<tür+lüg) " Kind;sort

t.:öngin t. jawāb:194,13

tüš (تُوْش) " Dream "

t.:178,11,11;191,13;t.tururˈ:192,4;t.+üm (+وُمْ):t.bolur:169,12;

191,16;t.+üm+de (+وُمْ دَا):197,13;t.+üng (+وُنْكْ):192,4

t.kör- " To dream "

t.k.-d+üm:178,8;191,13;t.k.-d+üm erse:191,17;t.k.-d+üng :178,9

tüš- (_تُوْشْ)v.t.(abl.) " To descend;to dismount;to fall;occur "

t.-er(_دَاْ):175,14;178,10;t.-miš+te (_مِيشْ تَا):193,12;t.-t+üm

(_تُوْمْ):171,12;t.-t+i (_تِي):166,11;169,3;171,9;180,16;186,9;

188,14,15,15;193,7;t.erse:192,8;t.+ler(_تِيلَاْ):167,17-168,1

adak(poss.)+ka t.,ara(poss.)+da husūmat t.,hājat(poss.) t.,hātir(poss.)

+ka t.,köng(ü)l(poss.)+ke korkuġ t.

učˇ- (_اُوْجْ) " To fly "

u.-ar (_دَاْ):162,15

učˇkun- (_اُوْجْقُوْنْ)(< ičˇgin- <<id-(ī)k-in-(?)) " To lose;to send away "

u.-sa(_سَا):177,17

*učˇtmāh (اُوْجْتْمَاخْ) Sogd. " Paradise "

u.:182,17;184,15;u. ehlining ḫātūnlarining uluġi:156,16-17;157, 16;u. ḫātūnlarining uluġi:170,14;u.ičinde:165,12;179,7;u.ḳizlari: 158,6;u.tājini:162,16;u.tėfeleri:162,8;u. tėfeleridin bir tėfeke: 162,6;u.tėfelerini:162,10;u.yigitlerining bėgi turur:170,14;u.+da (دا):165,16;u.+dīn (دين):171,6;u.+ka (قا):164,16;179,7; 197,8;u.+nī (في):184,14;u.+im+ka(يم+قا):197,7;u.+i(+ي):164,12

*ʿuddat (عدّت)(< Ar.ʿiddat) " An appointed space or point of time; especially the space of time within which canonically a woman may not cohabit with a man after separation from a former spouse "

ʿu.+i (+ي):182,12

udi- (اوذي-)(< u-d+i-) " To sleep "

u.-mak (ماق):190,16;u.-miš (مش-):167,14

u.-ma- (ما-):u.-d+i (دى):191,3

uftan- (اوفتان-)(< ob(u)t+a-n-)v.refl. " To be ashamed of "

u.-ur (اور-):u.męn:186,6;u.erdim:158,7

uġ (اوغ)(< u-ġ) " Surety;security;guarantor "

u.bol- " To secure;to guaranty "

u.b.-ayīn:162,6,15;163,1

*ʿukūbat (عقوبت) Ar. " Punishment;inprisonment;torture "

ʿu.:165,11;196,15;197,14;ʿu.+nī (+ني):196,11;ʿu.+lar (لار): 196,8

ʿu.ḳil- " To torture;to punish;to harm "

ʿu.ḳ.-ġay męn:165,8

ʿAzāb wA ʿu.(+lar) ḳil- " To torture "

ulal- (اولال-)(< ul(u)ġ+al-) v.i. " To grow up;to grow old "

u.-ġay (غاى -):178,12

*ʿulamā (عُلَمَا)(Ar. pl. of ʿālim) " Scholars;scholar "
ʿu.:189,7;u.+lar (لارْ):193,9;u.+lar+i+din (لارِي دِينْ):u.erdi: 189,13

uluġ (اُولُرْغ)(< ul+u-ġ) " Big;great;much "
u.:u.ʿālim erdi:190,2;u.ʿālimlar:188,17;u.ʿālimlari:188,10;u. iš-ler:176,4;u.kiši:196,15;u. ṣaḥābalarnïng oġlanlarï:160,11;u.turur: 176,3;u.ʿulamālardïn:193,9;u.ʿulamālaridïn erdi:189,13;u. yašlïġ turur siz:171,15;u.+i (ي+):156,16;157,17;170,14;u.kildi:160,15; u.+lar+ka (لارْقَا):174,7;u.+lar+i (لارِي+):183,16;u.+lar+i+din (لارِي دِينْ):183,5;u.+lar+in+ġa (لارِينْغَا):193,9;u.+lar+i+ni (لارِينِي):183,8

uluġ ana " Grand mother "
u.a.+ng bolsa:176,14

uluġ ata " Grand father "
u.a.+ng bolsa:176,13

u.bol- " To be respected; to hold a high position "

*ummat (اُمَّتْ) Ar. " The people who obey a prophet's call "
u.+im (مْ+):185,2;u.+ing (ينگ+):179,3

ūn (اُونْ) " Flour "
u.:189,13

un (اُونْ) " Flour "
u.:189,9,9,10,15;u. turgan tagarcuk:189,13

una- (اُونَا-)(< u-n-a-) v.t.(acc.) " To appropriate;to accept(a proposal)"
u.-ma- (مَا):u.-d+i (دي):181,15

ur- (اُورْ-) v.t.(dat.,acc.) " To hit;to strike ;to beat "
u.-d+i+lar(دِيلارْ):186,13;u.-sa+lar (سَالارْ):183,1;u.-ung

(وُنگ):196,12;u.-ur(وُر):u. erdiler:196,13

u.-ma-(مَا):u.-ġïl(غیل):161,7;u.+ŋ (نگ):161,8

aġač u.,yïġač u.

urug (اُورُوغ)(≺ ur-ug) " Posterity;descendents "

u.+i+ni (ینی +):160,1;u.+in+ga (ینگا +):160,1

urul- (اُورُول-)(≺ ur-ul-) v.p. " To be striken;to be beaten;to be hit "

u.-sa (-):177,3

borġu ur-(ul-)

uruš- (اُورُوشـ-)(≺ ur-uš-)v.recipr. " To fight(against each other)"

u.-mak (ماق -):174,17;u.-t-i (تی -):184,7;u.-u (و -):184,7

*ustānlïk (اُوستاخ لیق)(≺Pers.kustāh (?)+T.+lïk) " Boldness;imputence"

u.:192,1

u.kïl- " To act boldly,imputently "

mundag u. nęteg k.-d+im:192,1

*ustāz (اُوستاذ) Pers. " Master;teacher "

u.-dïn (دین):188,9;u.+lar+ï+nï (لاریني):188,9

uš (اُوش) deictic p. " Here "

u.:182,11;194,6

ušak (اُوشاق)(≺oš-(u)š-ak) " Small piece;portion;part "

u.bol- " To turn into small pieces;to become small pieces "

u.b.-up:175,14

uyal- (اُویال-) " To be ashamed of "

u.-ïp (یب -):183,7

uyku (اُویقو)(≺ u-d+ï-ku) "Sleep "

u.+ġa (غا);u.+sïn+dïn (سیندین):184,15

u.+ġa bar- " To fall into sleep "

u.b.-miŭ:160,17;161,2

* UjrA، (أُجْرَه)(< Ar. ujrat) " Pay,wage;fee "

U.:194,15,16;U.+sI(سِي):194,8;(سِي):194,7

* UmIz (أُومِيذ) Pers. " Hope;expectation "

U.:160,12

üč (أُوچ) n.card. " Three "

ü.:ü. ḳata:193,13;ü.kün:160,7;177,9;ol ü. ne šarṭlar turur:175,1;

u. šarṭïm:174,17;ü. šarṭïmnï:175,1;ü. šarṭi :175,5

üčer (أُوچَارْ)(< üč+er)n.distr. " Three for each "

ü.:193,1

üčinči (أُوچِنْجِي)(< üč+inč+i) n.ord. " Third " See:üčünči

u.+si (سِي):175,4

üčün (أُوچُونْ) postp. (nom.,gen.) " For "

u.:anïng ü.:174,6;189,3,3;190,16;bir ḫātūn ü.:180,12;boyamaḳ ü.:

194,2;dïn ü.:193,5;dünyē ü.:193,5;ʿeḷī ü.:159,2;ezmek ü.:159,13;

fāṭïma ü.:159,3,5;Ḥaḳ Taʿālā riżāsï ü.:163,15;ḥeşen ḥüseyïn ü.:

163,14;ḳïlmaḳ ü.:164,9;181,2,4;182,15;ḳonuḳ ü.:159,10;ne ü.:169,

12;172,8;181,1;182,6;ne iš ü.:181,3;nāǰïs šōrba tègen ü.:193,14;

ögretmek ü.:172,2;özleri ü.:159,10;sürtmek ü.:159,13;tamūġ ü.:

182,16;učtmāḥ ü.:182,17;urušmaḳ ü.:174,17;yezïd ü.:181,12;183,9;

yemek ü.:185,5

učünči (أُوچُونْجِي)(< üc+ünč+i) See:üčinči

ü.:189,4;ü.kiši:188,15;ü.kiši üzesinge:188,14;ü.+ke (كَا):189,

5,6;ü.+ning (نِينْكْ):ü. atġan ḥālinda:189,4,5,6

üminč (أُومِينْچ)(< üm-inč) " Expectation;hope "

u.+im (مِ+):177,12

ü.tut- " To hope;to strive "

ü.t.-ar+lar:176,15

ünde- (-اُونْدا)(< ün+de-) v.t.(acc.) " To call;to invite;to summon "

ü.-d+i(-دی):166,17;194,6;195,8;196,2;ü.erse:167,10;ü.-d+i+ler (-دیلار):159,4;192,8;ü.-gil (-گیل):160,16;184,2;ü.+ng (-نگ): 159,3

bey'etke ü.

ündet- (-اُونْداتْ)(< ün+de-t-) v.c. " To summon;to call; to bring "

ü.-t+i (-تی):181,4

üsme (اُونْمَا)(≪ evüs-me) " Boiled and dried wheat "

ü.:159,13

üstün (اُوسْتُون)(< üst+ün) postp.(abl.) " Superior;higher "

ü.:mèndin ü.:197,16

üš- (-اُوشْ) " To come together in crowds;to come running from all quarters "

ü.-t+i+ler (-تی لار):184,11

üze (اُوزَا)postp.(nom.,gen.) " On;above;over "

ü.:ālnī ü.:197,4;ānīng ü.:176,8;baš̆ī ü.:169,13;jümle 'elem ü.:161, 17;èkinč̆i ü.:189,3;ḳarnī ü.:165,11;kimnüng ü.:188,17;köksi ü.: 165,11;197,4,11;minbèr ü.:171,6,8;saġ èlgi ü.:197,3;tèvesi ü.:168, 14;tiš̆i u.:187,17;yanïndaḳi kiš̆i ü.:188,14;ü.+m+ke (-منگ):menim ü.:163,4;ü.+sin+de (-سینْدا):tèveler ü.:162,13;ü.+sin+ge(-سینگ) birining ü.:188,12-13;fāṭïma ü.:160,3;törtünč̆i kiš̆i ü.:188,15; üčünč̆i kiš̆i ü.:188,1;ü.+si+ni (-سینی):173,15,16,16

*wāḳi'a (وَاقِعَه) Ar. " An occurence;event;a calamity;a battle;a fight; a dream; a vision "

w.+da (دا):185,1

*wakt (وقت) Ar. " Time;period "

w.+i(+ي):176,8,10;w.+in (+ين):168,9;179,6;w.+in+da (+يندا): 163,3;w.+in+ga (+ينضا):170,6;w.+ka (قا):173,1

āhīr w.,seher w.+i,yatsig w.+i

*wA (و) Ar. conj. " And "

w.:ʿAẓĀb w.ʿuḳūbạt:165,8,11;196,15;197,14;ʿAẓĀb w.ʿuḳūbạtnï:196,11; ʿAẓĀb w.ʿuḳūbạtlar:196,8;dAḥl w. ḥArj:186,10;Ḥạḳ Tẹbērẹḳẹ w. Tạʿālā:160,13;161,2;162,9,16;163,1;173,3;184,13;185,6;Ḥạḳ Tẹbērẹḳẹ w. Tạʿālā ḳụdrạtï birle:160,17;161,14;Ḥạḳ Tẹbērẹḳẹ w. Tạʿālānïng: 159,2;ḫAstA w. bẹzmen:166,16;179,5;197,2;hÖrmẹt w.ʿizzet:196,10; ʿịbādạt w.ṭāʿạt:183,13;186,4;ḳạṭạrāt w.ʿạbạrāt:178,16;ḳạṭạrāt w. ʿạbạrāt yaš:166,8;kịrĀm w.ʿizĀz:164,2;mU'mịn w. müwẹḥḥịd:188,7; mU'mịn w. müwẹḥḥịd ḥạḳḳïnga:185,14;186,7;ṭāʿạt w.ʿịbādạt:190,15; ṭāʿạt w.ʿịbādạt birle:176,3;ṭāʿạt w.ʿịbādạt ičinde:164,10;Tạngri Tẹbērẹḳẹ w. Tạʿālā:171,10;tạżarruʿw. zārïlïḳ birle:182,16;zïnhĀr w. zïnhĀr:184,3;bošadï w. ṭạlāḳ bẹrdi:182,13

wa'llah (والله) Ar. expr. " I swear by God "

w.:196,7

w.eger " And if..."

w.e.:177,5;189,6;193,1,13;194,8,15;196,6,11

w. hAm " And also..."

w.h.: hAm dünyẹde w.h. āhïrạtṭa:185,15

w.lïkin " However;but "

w.l.:157,13;158,7;160,4,4,10,10;161,6,6;163,6,6;164,11,11;166,8; 167,2,2,2,2;169,4,4;171,13,13;172,4;174,17,17;175,13,13;176,8,8;

178,3,5;181,15;191,2;192,12;193,11,13

*wĀjib (وَاجِبْ)Ar. " Incumbent;bounden(duty etc.);due;necessary;right; proper "

w.bol- " To become necessary;to be due "

w.b.-ur:188,17;189,5;194,7,8,10,15

w.b.-ma-:w.b.-s:189,3;194,16;w.b.-z:189,3,6,7;194,8,10

*wAfĀt (وَفَاتْ) Ar. " Death "

w.+im+din (وِيمْ دِينْ+):187,6;w.+i (وِي+):188,16;w.+in+da(وِينْدَا+): 187,6;w.+i+ni(وِي نِي+):183,9

w.bol- " To die;pass away "

w.b.-d+i:188,16;w.b.-miš:183,14

w.+i bol- " To die;to pass away "

w.b.-gan kišining diyAtI:188,16

*wAhy (وَحْي) Ar. " Revelation "

kētibi w.

*wĄkĪl (وَكِيلْ) Ar. " Representative;proxy "

w. kil- " To appoint to be representative "

w.k.-d+im:181,5;w.k.-d+ing erse:181,13,14;w.k.-d+i:181,14;w.k.-d+i+lar:181,4

*wĀlidA (وَالِدَهْ)Ar. " Mother "

w.+mIz (ميز):167,12;w.+ng (نگ):176,2;w.+sI (سي):w. ḳatinda:178,14;w.fāṭima ḳatinda:178,2

*wAsiyyAt (وَصِيَّتْ) Ar. " Last will;advice;a bequest "

w.+lAr+I (لاري):177,10

*widĀ' (وِدَاعْ)(Ar.wadā') " A farewell;a leavetaking "

w.kil- " To bid adieu;to say good bye "

w.k.-d+ī:184,8

yā (يَا) Ar.voc. "Oh,o..."

y.:y.abū bekr:159,5;y.abā ḥenīfe:189,1;y.abā hŪreyre:180,15; 181,3,5,8;y.ʿabdu'llah:169,15;180,5;182,6,9;191,5;y.ʿabdu'r-raḥman:162,7,9;y. abū'd-dardā:172,13;y.ʿāyišȧ:172,8;y.AsiyȦ:165,5; y.jebre'īl:179,8;y. AmīrŲ'l-mU'minīnA:174,1;y.ʿelī:158,10,12;160, 4;168,2;y.fāṭimȧ:157,8,11,13,16;160 mr. 2,9,10,13;161,6;163,14; 166,9;167,8;172,10;173,11,14,16;y.ḥesen:176,12,17;y.hŪseyin:182, 1;y.hŪzeyfe:170,10;y. ibni ʿabbās:184,16,17;185,2;y. imāmȧ'l-muslimīn:189,9;190,8;191,11;192,10;195,3,8,17;196,2;y.mȧymūnȧ: 160,16;y.mẽḥemmed:159,1;161,11;170,13;173,4;179,9,10,13,15;y. mẽḥemmedi'bnū ḥesen:197,13,15,17;y.naṣr:190,8;y.raṣūla'llah:161, 4,8;162,8;172,14;y.raṣūla'llȧhi:158,9,10;160,3,9;161,1,8;162,4, 7;163,2;169,5,14;170,3,8;171,2;172,8;173,1,3;178,8,9,17;y.Reḇḇī: 170,9,11;173,6;177,12;185,7;196,14;y.rizwān:179,12;y.ümmü'l-fazl: 178,11,15;y.ümmi seleme:179,5

ya (يَا)conj."Either...or..."

y.:176,1

mU y.takī yok mu "Does(is)it... or rather does(is)it not ? ":194,7

mU y. yok mu "Does(is) it... does(is) it not ? ":193,8

y.takī "Or rather,or else "

y.t.:160,4;182,7,7,17;186,14;189,10,10

yadaġ (يَذَاغ)(≺ yada-ġ) " By foot,on foot"

y.:164,3;176,3;kirk y.kišī:184,5

yavu- (- يَقُو)(≺ yaḫ+u-)v.t.(dat.) "To approach;to come close "

y.-d+ī(دي):y.bolġay:157,14

yaẏuz (يَغُوز)(≪ yab+ï-z) "Bad;evil"

y.: y.išlerdin:185,10

yaẏuzluk (يَغُوزلُق)(≪ yab+ï-z+lïk) "Evilness;badness "

y.tegür- "To cause to do evil "

y.t-gen āġuluġ jānwarlardïn:168,12-13

yaḫšï (يَخْشِی)(≪ yak-ï-š-ï) "Good,well;beautiful;handsome "

y.:y.ozġunčï meṇ:157,15;y.tüš:192,4;y.bilür:191,14;y.saḳlap turur:182,8

* yahūdī (يَهُودِی)Ar. "Jew "

y.:163,7,9

* yakīn (يَقِين)Ar. "Certain;sure "

y.:ölüm kelürini y.bilse:160,6;meṇ y.bilmez m.:175,10

* yākūt (يَاقُوت)Ar. "Ruby"

y.+dïn (دِين)

kïzïl y."Red ruby"

k.y.+dïn:162,11;k.y.+dïn erdi:179,8

yašïl y."Green ruby;emerald"

y.y.+dïn erdi:179,8

yalġan (يَلغَان)(≪ yal-ġan.Cf.yala ur-) "Untruc;lie;falsehood "

y.:196,6;y.kiši:196,6

yalġanla- (يَلغَان لا-)(≪ yal-ġan+la-)" To deny the truthfulness of a statement"

y.-miš (مِيش):y.bolġay meṇ:186,7

yalġuz (يَلغُوز)(≪yalïñ+öz) "Alone;single;only"

y.ḳal- "To be left alone;to remain alone "

y.ḳ.-d+ï:184,7

yaling (يالڭ)(yal+ing)"Naked;poorly dressed"

y.:164,2

y.kil- "To undress "

y.k.-ip:165,10

yaman (يامان)(< yam+a-n) "Bad,evil"

y.:y.iš turur:192,2;y.+rak (يراق):192,3

y.kil- "To do evil "

y.k.-d+im:194,6

yan (يان)(< ya*-n.Cf.ya*-k) "Side;near by;beside;point of view;reason"

y.+din (يڭ+):ol y.:158,8;179,14;y.+ġa(غا+):172,12;184,9;

y.+in+da(ڭدا+):ÂsiyÂ hātūnnuŋ köški y.:165,17;bu kösk y.:166,

2;saġ y.:171,9;sol y.:171,10;y.+in+da+kī (ڭدای+):y.kiši:188,14;

y.+in+da+ki (ڭدا کی+):y.kiši üze:188,14

yan- (ـيان)v.i."To burn;catch fire "

y.-ar (ـار):y.közKe:165,11

yana (يانا)(< yan-a) "Again "

y.:157,6,9;160,14;165,2,16,17;166,1,14;167,9,16;175,17;191,17;

194,5,10;196,9;197,7,9,11,17

yanašu (يانا شو)(< yan+a-š-u) "Beside;by;side by side"

y.:ėkkisi y. tururlar:179,8

yapšun- (ـيپشون)(≪ yap-(i)š-in-)v.refl."Cling to;to pull obstinately"

y.-d+i+lar (ـدی لار):171,1

yara- (ـيرا)v.t.(dat.)"To be good for;to be useful;to suit "

y.-ma-(ما):y.-z(ز):kāžīlīkġa y.:196,6

yaraġ (يراغ)(< yara-ġ) " Means;preparedness;preparation;power;

capability;weapon "

y.+im (يَرِمْ +):menim y. yoḳ aŋgar ḳaršu turmaḳ̇a:174,10

yarak (يَرَاقْ)(< yara-k)" Need;necessity;means;supply;provision "

y.:ev y.:192,12

*yārān (يَارَانْ)(Pers. pl. of yār) " Friends;friend "

y.+lar (لَارْ):191,15;y.+lar+im (لَارِمْ):162,5,15,17;186,15;

y.+lar+i (لَارِي):169,17;180,12;184,7;187,3;191,13;y.ḳatiŋa:191,

11;y.+lar+i+din (لَارِي دِنْ):187,11-12;y.+lar+in+ŋa (لَارِنْغَا):

162,5;y.+lar+i+ni (لَارِنِي):187,11

yaraš- (يَرَاشْ-)(< yar+a-š-) v.recipr. " To agree;to be in harmony "

y.-t+i+lar (تِي لَارْ-):175,9

yarat- (يَرَاتْ-)(< yara-t-) v.t.(acc.) " To create "

y.-ŋan (غَانْ-):yerni kökni y. Taŋriniŋ ätini:165,6;y.-ip

(يِبْ):y.turur:162,10,10,11,11,12,12;y.-miš+din (مِيشْ دِنْ -):

y.bèrü:170,10;y.-t+iŋ (تِيَنْگْ):182,17,17;y.-t+i (تِّي):161,17

yarī (يَارِي)(< yar-i) " Help,support "

y.bèr- " To help;to support "

y.b.-me- :y.b.-ŋ: 184,4

yarïk (يَارِيقْ)(< yar-ïk) " Armor(made of leather)"

y.:158,11,11;y.+ni (نِي):158,12,13,13

yarïn (يَارِنْ)(< yar-ï+n) " Tomorrow "

bükün y. " Soon;in a few days "

b.-y.: b. y. šäm čerigi kelgey:184,4

yarlïḳa- (يَرْلِيقَا-)(< yarlïḳ+a-) l.v.t.(acc.)" To treat with compassion,

to treat with forgiveness;to forgive "

y.-d+i (دِي):197,14;y.-gil (غِيلْ):170,9;y.-sa (سَا-):y.erdi:

184,14

2. " To order ".Descr.(denotes the high position of the actor)

y.-d+i (ـدي):ḥÄbÄr bérü y.:188,5-6;y.-ar (ـاڑ):185,5;ḥÄbÄr bérü y.:156,16(corr.);185,14;192,16

yarlikat- (يَرْلِيقَاتْ-)(< yarlik+a-t-) v.c. from yarlika- 1.

y.-yu (ـيُ-):y. tilesẽngiz:170,4

yarmak (يَرْمَاقْ)(< yar-mak) " Coin;piece of valuable metal(used in exchange) "

y.:175,7;on mïng y.:187,2;195,3;y.idisi:195,13;y. idisinge:195,11;

y.+ga (ـغا):tört y.:159,8;yèti y.:159,7;on mïng y.:187,5;y.+ni (ـني):187,3;on mïng y.:187,4;èllig mïng y.:193,3;y.+ïng+ni (ـينكني+):195,12;y.+i+ni (ـيني+):195,13;on mïng y.:195,14;

y.+lar+ka (لارْتَا):159,5;y.+lar+ni(لارْنِي+):158,13;(لارْنِي): 187,6

yastuk (يَسْتُوقْ) "Pillow "

y.: 159,11

yaš (يَاشْ)1" Tear "

y.:ḳaṭarāt wÄ ʿaḇarāt y.:166,8;y.+i (ـي+):közüm y.:177,17;közi y.:182,16

2."Year(of age)"

y.+ïn+da (ـينْدَا+):yetmis ekki y.:198,2

yašil (يَاشِلْ)(< yaš+il) " Green "

y.:āgunung rengi y.turur:179,14;y.kösk:179,10-11;y.yāḳūtdin:179, 8;y.zÄbÄrjÄddIn:162,12

y.bol- " To become green "

y.b.-d+i:179,12

yaslıġ (يَاشْلِيغْ)(< yaš+lıġ) " Aged;old "

y.:uluġ y. turur siz:171,15

yašur- (يَشُوْرْ-)(< yaš-ur-) v.c. " To hide;conceal "

y.-ma-(مَا):y.-d+i:165,5

yat (يَاتْ) " Stranger;foreign(er)"

y.:y.kimerseler:176,15

yat- (يَتْ-) "To lie down;to go to bed "

y.-alıñġ (-لَالِينْگ):190,1";y.-ġan+i-ni (-غَانِينِي):190,14;y.-ġil (-غِيلْ):189,14;y.-ip (-يِبْ):y.turur:167,13;y.-mak (-مَاقْ): y.uḍimaḳ ʿādaṭi :190,16;y.-mīš+din (-مِيشْ دِينْ):y.soñġ:186,13; y.-sa (-سَا):y.meṇ:186,7,7;y.:190,10;y.-t+i (-تِي):196,9; y.-ur (-ئُرْ):186,14;y.-ur+lar (-ئُرْلَارْ):172,16

y.-ma- (-مَا):y.-s+mu (سْمُو):190,15;y.-z (زْ):186,5,7;y.erdi: 186,3

zindānda y.-

yatsıġ (يَتْسِغْ)(< yat-sıġ) " Time two hour after sunset;bed time "

y.:168,4;y.waḳtinġa tegi:170,6

yatsıġ namāzı " Prayer performed by Moslems two hour after sunset "

y.n.: 170,6;y.n.+nıñġ yunuġı:191,6

yazuk (يَازُوْقْ)(< yaz-uk) " Sin "

y.+i (ى+):169,16;y.+lar+ım+nı (-لَارِيمْنِي):176,7 mr.2

*yÄdgēr (يَادْكَارْ)(Pers.yādgār) " Remembrance" See:yÄzger

y.:paygāmbar ʿalayhi's-salāmdin y. erdi:168,1

*yÀʿnī (يَعْنِي)Ar.conj. " Namely;thus "

y.:168,17;171,11

yÄz (يَاذْ) Pers. "Remembrance;mention "

ant y.kïl- " To swear;to vow "

a.y.k.-ïp tụrur mẹn:196,16

y.kïl- " To remember;to mention "

y.k.-ġay siz:181,6

* yĀzgēr (يَاذْكَارْ) See:yĀdgēr

y.:177,15

yė- (يَـ-) " To eat "

y.-d+i (دِي-):194,5;y.-gen+i+ni (گَانِينِي-):190,17;y.-mek (مَاكْ-):185,5,8;193,13,14

y.-me-(مَا-):y.-se (سَا):185,6

pišïmān y.

yeñg (يَنگْ) "Sleeve "

y.+i+ke (يِگَا+):171,4;y.+in+ge (يِنگَا):161,10;171,1

yer (يَرْ) " Ground;place;space;spot "

y.+de (دَا):159,6;162,14;163,3;184,9;185,7,8;188,12;197,16;y. tụrur:197,17;y.+din (دِينْ):197,16;y.+ke (گَا):165,9;y.+niñg (نِينگْ):ol y. toprakïdïn:179,3;y.+in+ge (يِنگَا):163,17

y.ẽlẹmi " Transistory world;this world "

y.ẽ.+ke:170,12

y.-kök " Earth and sky;every where "

y.k.:191,1;y.+ni k.+ni yaratgan Tangrining atini:165,6

y.yüzi " Earth;world "

y.y.+in+ge:170,11;y.y.+niñg:173,4

yẹt- (يَتْ-) " To arrive;to reach;to come "

y.-gey (گَايْ-):167,2;y.-miš+in+če (مِيشِنْجَا-):191,2

AjAl(poss.) y." For a person the last moment to have come "

A.+Im y.-gey:167,2

küč y." To afford;to be able to do"

k.y.-miš+in+ce:191,2

yèti (يَتِي) n.card. " Seven "

y.: y. yarmaḳ̇a:159,7

*yetīm (يَتِيمْ)Ar. " Orphan "

y.+ler (لارْ):y. mali:195,9

yètinč (يَتِينْجْ)(< yèti+nč)n.ord. " Seventh "

y.:y.fAsl:185,11

yètiz (يَتِيزْ)(< yet-iz) " Perfect"

y.:y.ālim:193,17;y.bilgen erdi:186,2

yetmiš (يَتْمِيشْ)n.card. " Seventy "

y.:y.èkki yašında:198,2;y.èkki yerde:184,9;y.miñ učmāḥ ḳizlari:158,6

yïdïġ (يِدْ يِغْ)(< yïd+ï-ġ) " Parfume;fragrance "

y.+lar (لارْ):159,13

yïġ- (يِغْـ)v.t.(acc.) 1. " To gather;accumulate "

y.-d+ï (ـدِي-):183,8

2." To forbid "

y.-d+ï (ـدِي-):168,17

yïġač (يِغَاجْ)1."Wood,wooden "

y.:bir y. čanaḳ:159,14

2. " Beating;switch "

y.:on y.:196,13-14

y.ur- " To give beating;to beat with a switch "

on y.u.-ung:196,12;on y.u.-ur erdiler:196,13

yiğil- (يِغِلْـ)(< yiğ-il-) 1. " To come together "

y.-d+i (دِي-):159,16;195,9;y.-d+i+lar (دِيلَرْ-):174,3;y.-miš (مِيشْ-):y.erdiler:177,10

2. " To decline;to leave "

y.-sa+ng+iz (سَانگِزْ-):169,1

yiğiliš- (يِغِلِشْـ)(< yiğ-il-iš-) v.coop. from yiğil- 1.See:yiğliš-

y.-t+i+lar (تِي لَرْ-):173,14

yiğla- (يِغْلَـ) "To cry;to weep "

y.-d+im (دِيمْ):157,15;179,15;y.-d+ing (دِينگْ):157,9;y.-d+i(دِي): 157,7;167,12;169,10;176,6;177,12;y.-d+i+lar (دِيلَرْ):173,2; y.-ğan+i+ni (غَانِينِي):173,2;y.-mak (مَاقْ):176,14;183,4;y.-mak+ i+din(مَاقِي دِينْ):176,11;y.-mak+i+ni (مَاقِينِي):176,10;y.-r (رْ): y.sen:176,16;y.erdi:177,17;178,1;y.-sun (سُونْ):195,1;y.-yu (يُو):157,5;163,9;167,11,17,17;172,11,17;173,2;177,14;179,5;182, 6;184,16;196,17;y.turur:169,11;175,17;y.-yur(يُورْ):y.sen:169,12; 176,1;182,6;y.:176,8;y.siz:178,17;y.erdiler:168,1

y.-ma- (مَا):y.-sa+m (سَامْ):182,11

yiğlaš- (يِغْلَاشْـ)(< yiğla-š-) v.coop. from yiğla-

y.-t+i+lar (تِي لَرْ-):167,15-16;168,1;177,12,15;184,8;197,1-2

yiğliš- (يِغْلِشْـ)(< yiğ-il-iš-) v.coop.from yiğil- 1.

y.-ip (يِبْ-):156,17

yikil- (يِقِلْـ)(< yik-il-)v.p."To collapse;to fall down "

y.-d+i (دِي-):184,10;y.-d+i+lar (دِيلَرْ-):171,8;y.-ğan+i+ni (غَانِينِي-):171,9,12

yil (يِلْ) " Year "

y.:157,13;on y.:175,11;otuz y.:191,6;kirk bes y.:191,9;y.+da(يِلْدَا):

157,13;y.+din (دِينْ-):175,5;y.+ka (قَا+):175,5

yïlan (يِلاَنْ) "Snake"

y.:183,13,14,14,15;(يِلاَنْ):189,4,5,6;y.+nï (نِي+):188,13,15

yigirmi (يِكِرمِي)n.card. " Twenty "

y.:y.aġač:186,13;y.tört kün:185,4;y.bèš ḳata:176;3

yigit (يِكِيتْ) " Youth;young man "

y.+ler+i+ning(لاَرِي نِينگْ):učtmāḥ y.bègi:170,15

yigren- (يِكْرَنْ-)(< yig+re-n-) v.t.(acc.) " To be disgusted with "

y.-d+ing (دِينگْ-):173,8,9;y.-miš(مِيشْ-):y.ne'erseni:173,9

yinčü (ينْجُو)Chin. "Pearl"

y.+din(دِين):162,14;y.+ler (لاَرْ):182,5;y.+ler+din(لاَرْدِينْ): 162,13,13;y.-ler-ni(لاَرْنِي):182,8

yok (يُوقْ)(<yo-k.Cf. yo-ġ;yo-š;yo-d-) " Non existent;absent;lacking"

y.:aniing šAhādAtInI aymaḳ ḥājaṭ y.:178,5;baš aġriġi taḳï y.:167,2; böz bèrmišing y.:194,3;emgenmedin rāḥaṭ y.:164,11;ḥeṣen ḥUseyin y. 172,10;hèč kimerse y.:160,8;isitme [taḳï y.:167,2;mendin dèrwīš y.:162,5;nĀzil bolmïši y.:170,11;ne'ėrsem y.:158,11;163,6;ne'ėrsem y.erdi:158,8;163,4;ne'ėrse y.erdi:172,11;198,2;ne'ėrsesi y.erken: 163,10;niḥāyAṭ y.:164,16;ṣāḥib jamāl y.ermiš:180,8;tanuḳum y.:195, 5;tanuḳï y.:194,3;tatmïšimiz y.:173,2;tėnimde sökellik y.:167,2; yaraġim y.:174,10;yaṭmaḳ udimaḳ ĀdAṭI y.:190,16; ya y. mu:193,8; ya taḳï y. mu:194,7

y.erse " Otherwise;if not..."

y.e.:165,8

yol (يُولْ) "Way;route;way of life;principle "

y.+da (دَا+):161,7;182,16;y.+din (دِينْ+):168,15;186,4;y.+i(ي+):

mędīne, y.birle:181,2;y.+in+ča (+ینجا):mędīne, y.:180,17

yön (یوُن) " Side;direction;because of...; for the reason "

y.+din(+دین):sanmaduḳ y.:188,8;y.:183,6;y.erdi kim:179,16

yöri- (-یورِ) " To walk;be effective "

y.-sün (-سوُن):163,5;y.-yür (-یوُر):162,14

yörüš (یورُوش)(< yörü-š) " Manner of walking "

y.+i (+ی):157,1;y.+in+ge (+ینگا):157,2

yun- (-یوُن)(< yu-n-) v.refl. " To wash one's self "

y.-alïng (-الینگ):171,15;y.-ar(-ار):171,13;y.-d+i(-دی):171,17;y.erse:172,1;y.-d+uğ+uz (-دوُغوز):172,3;y.-gay+men(غایمن):172,5;y.-mak (-ماق):y.ĀdĀbInI:171,13,14;y.-mak+i+nï(-ماقی نی):172,4;y.-mak+ïng+ïz(-ماقینگیز):172,5;y.-mak+im-iz+da(-ماقیمیزدا):171,16;y.-mak+ïng+ïz+nï(-ماقینگیز نی):172,3;y.-miš+i(-میشی)172,1

yunuġ (یوُنوُغ)(< yu-n-uġ) " Ablution;washing "

y.:172,2;191,9;y.+i(+ی):191,7

yuv- (-یوُ)v.t.(acc.) " To wash "

y.-d+i(-دی):166,7,7;y.-d+i+lar(-دیلار):186,2;178,1;(دیلار): y.erse:197,2;y.-mak(-ماق):193,13

yüng (یوُنگ)" Wool "

y.+I(+ی):ḳoy y.:159,9;y.+Un+dIn(+ونده):tèfe y.toḳutmiš kïlïm:164,7

yügür- (-یگوُر)v.i." To run "

y.-d+i+ler (-دیلار):170,17

yüksek (یوکسک)(< yük+se-k) "High;tall"

y.:165,2;166,2;bir y.köšk:164,17

yüm- (-یوُم)v.t.(acc.) " To close(eyes) "

y.-gey+ler (كَاىٓ لاَرْ -):közlerin y.:158,6;y.-üñg (ڭُنَكْ -):közleriñgizni y.:158,5

yüñgül (يُنكُولْ)(< yüng+ül) " Light "

y.:177,5

yürek (يُورَاكْ)(< yürgek) "Heart "

y+in+ge (ڭِنطَا +):184,10

yüz (يُوزْ)1." Face "

y.:178,17;184,14;y.+in+ge (ڭِنطَا):170,11;y.+i+ni(ڭِنِي):182,15;y.+i+niñg (ڭِنِيڭْ +):173,5

ačuk y.;yer y.+i

2.n.card. "Hundred "

y.:y.taki on:196,13;y.èllig:183,17

*zabāniÿÿa.(زَبَانِيَّةْ)Ar. " A torturer female demon of Hell "

z.+lar(لاَرْ):183,1

*ża'īf (ضَعِيفْ)Ar.sg.masc. "Weak "

z.:183,4

*ża'īfa.(ضَعِيفَةْ) Ar.sg.fem. " Feeble;weak;woman "

z.:165,12;( ):189,8,12,12,13,14;z.-ni( ):165,13

*ża'īfluk (ضَعِيفْ لُقْ)(< A. ża'īf+T.+lik) " Weakness "

ż.+in+ża (ڭِنطَا +):161,2-3

*zālim (ظَالِمْ)Ar. " Cruel "

z.+lar (لاَرْ):184,11;z.serridin:165,13

*zār (زَارْ) Pers. "He who cries;crying;weeping "

z. z. yiğla- " To cry;to weep bitterly "

z.z.y.-yur:176,7

z. wA z. yiğla- " To cry;to weep bitterly "

z.w.z.y.-yu:196,17

z.wA z.yiğla-ma-:z.w.z.y.-sa+m:182,11

*zārīlīk (زَارِيلِيْق)(< P.zār+ī+T.+lik) " Weeping;crying;imploring"

z.:176,14;182,16;183,4;z.+i+ni (ي+ني):176,10

z.kīl- " To weep;to cry begging;to implore "

z.k.-d+i:177,12;z.k.-d+i erse:195,6;z.k.-ur sen:176,16

*zAbArjAd (زَبَرْجَدْ) Ar. " Beryl "

z.+dIn (دِيْن):yasil z.:162,12

*zA'fArān (زَعْفَرَانْ)Ar. " Saffron "

z.+dIn (دِيْن):162,11

*zAmān (زَمَانْ) Ar. " Time "

z.:193,15;z.-dIn ( ):167,8;(-):189,7

*zArīf (ظَرِيفْ) Ar. "Nice;beautiful;handsome;pretty;elegant"

z.:165,17

*żāyi' (ضَايِعْ) Ar. " Wasted;lost "

z.kal- " To be wasted;to remain unused;to be in vain "

z.kal-ma-:z.k.-d+i:164,13

z.kīl- " To waste;to treat as good for nothing "

z.mu k.-ğay+lar:176,16;z.k.

z.kīl-ma-:z.k.-z miz:197,10

*zēhir (ظَاهِرْ)(Ar. zāhir) "Visible part;outside;appearance;apparent "

z.+i+din(ي دِيْن):162,14

z.bol- " To become clear;obvious;to be understood clearly "

z.b.-d-i:163,11;z.b.-up turur:183,6

*zehmet(زَحْمَتْ)(Ar.zahmat) " Trouble;difficulty "

z.:nėče z.erse:180,15;z.+iñ (ڕِنگْ):175,12

z.tegūr- " To cause trouble;to harm;to damage "

z.t.-gen āğuluğ jānwarlardïn:168,12

z.t.-me-:z.t.-gey męn:161,9

*zindān (زِنْدَان) Pers. " Dungeon "

z.:z. ičinde:164,11;z.+da (دَا):186,13,14;196,9;z.+dïn (دِنْ): 186,16;196,12,13;197,2;z.+ğa (غَا):196,7;z.+ï (ىِ+):z.tụrur: 164,11;z.+ka (قَا):196,9

z.+da yat- " To spend some time in a dungeon "

z.y.-mïš+dïn soŋ:186,13;z.y.-t+i:196,9;z.y.-ur mu sęn:186,14

z.+ğa kat- " To throw(lit.put) into a dungeon "

z.k.-ğay męn:196,7

z.+ka kęmiš- " To throw into a dungeon "

z.k.-t+i+ler:196,9

*zīnhār (زِنْهَار) Pers. " In any case;under no circumstance;never "

z.:157,14;161,8

z.wä z. " Never;ever "

z.w.z.:184,3

*ziyāda(زِيَادَهْ) Ar. " Much;more "

z.:191,5

z.bol- " To become more;to increase "

z.b.-d+i:176,8;z.b.-sa:164,10

z.kïl- " To do more;to increase "

z.k.-ğay męn:196,11

*ziyārat (زِيَارَتْ) Ar. " Visit;visiting;tomb of a holy person "

z.+i(ىِ+):z.katinda:166,15;z.+ka (قَا):186,8

z.+ka kel- " To come for visiting;to visit "

z.k.-ur erdi:186,9

z.kĭl- " To visit (hon.) "

z.k.-d+ĭ:180,17;181,17;z.k.-ġalĭ bardĭm erdi:188,3;z.k-mak üčün:

181,2;z.k.-sa+m:180,17;z.k.-ur+lar:164,15

*ziyĀn (زِيَانْ)Ar. " Harm;damage "

z.kĭl- " To harm;to damage;to cause trouble "

z.k.-d+ĭ+lar:177,6

z.k.-ma-:z.k.-z:183,3

*zUmrA, (زُمْرَةْ) Ar. " Group;class "

z.+sIn+dA (سِنْدَا):miskĭnler z.:173,7

INDEX of PROPER NAMES
[p.156,13 -p.198,2]

abā hUreyre (أَبَا هُرَيْرَة) See:abū hUreyre

ʿabbās (عَبَّاس): al-ʿAbbās b. ʿAbdu'l-Muṭṭalib (surnamed Abū'l-Faẓl). Uncle of Muḥammad;brother-in-law of Maymūna, who was one of the wives of the Prophet,and the great-great-father of Abū ʿAbbās,al-Ṣaffāḥ,the founder of the Abbasid Dynasty.He is also the one who enlarged the Mosque of Medina in the reign of Caliph ʿOmar.His brothers were: Abū Ṭālib,Ḥamza, ʿAbdu'l-ʿUzzā (Abū Laḥab) and ʿAbdu'llāh.The latter was the Prophet's father.d.32 A.H.(652-653 A.D.) at the age of 88.

ʿa.: ʿa. kątında:178,2

ʿabbās oġlanları (عَبَّاس أُغْلَانْ لارِي): Abbasids.Here,the dynasty reigned in Baghdad over the Islamic Empire from 132 A.H.(750 A.D.) to 640-656 A.H.(1242-1258 A.D.),after the fall of Umayyads.The real founder of the dynasty was Muḥammad b. ʿAlī b. ʿAbdu'llāh b. ʿAbbās,the son of ʿAbdu'llāh b. al-ʿAbbās's great son.After his death between 124-126 A.H.(742-744 A. D.) his son Ibrāhīm revolted against Umayyads in Horasan,Ramażān 129 A. H.(June 747 A.D.).He was taken prisoner.However,his brothers took the leadership and Abu Abbas proclaimed himself as the first caliph of Abbasids,with the surname al-Ṣaffāḥ. The dynasty was terminated by Hülegü during the Mongol invasion in the reign of al-Musta'ṣim(1242-1258 A.D.) in the year 656 A.H.(1258 A.D.).The caliphs of the last three centuries were under the control of the Turks.Samarra,the city to the north of Baghdad was previously built by the Abbasids for the Turkish military

elite according to Turkish national taste and has important place in the History of Turkish Arts.

ʿa.o.:ʿa.o.+in+ǧa:186,17

ʿabdu'llāh (عَبْدُ اللّٰهِ):

1. a.:165,9.See: ʿabdu'llāhi'bnü'ʿömer
2. a.:180,5;182,6,9.See:ʿabdu'llāhi'bnü'ʿāmir
3. a.:191,5.See:ʿabdu'llāhi'bnü'l-mübārek

ʿabdu'llāh abī awfī (عَبْدُ اللّٰهِ أَبِي أَوْفَى): A Kuraysi of the family of Zuhra. He was one of the companions of the Prophet. Some of the hadithes related to his authority by the second generation traditionists,among them famous jurist Abū Ḥanīfa. He died towards the middle of the first century A.H.(before 671-672 A.D.)

a.a. a.+ni(فِي+):187,13

ʿabdu'llāhi'bnü'ʿāmir (عَبْدُ اللّٰهِ إِبْنُ عَامِرٍ): Governor of Basra,4 A.H.(626 A.D.) -59 A.H.(678-679 A.D.). Was a Kuraysi.He is known as the conqueror of the greater part of Persia.Horasan,Sijistan,Nisabur,Sarah were captured by him.Marw obtained peace ,agreeing to pay an annual tribute of two millions dirhams. He became governor during the reign of Osman in the year 29 A.H.(649-650 A.D.).Muʿāwiya dismissed him in 44 A.H.(664-665 A.D.).From then on he lived in Mecca until his death.

ʿa.i.ʿā.: 180,8,10,11;181,17;182,2,2,5,5,6;ʿa.i.ʿā.+ka(قَا):182,5, 13;ʿa.i.ʿā.+ni(فِي+):181,4; ʿa.i.ʿā.+ning (نِينَكْ+):ʿa.bir ḫātūnī: 180,3

ʿabdu'llāhi'bnü ǧāmir (عَبْدُ اللّٰهِ إِبْنُ عَامِرٍ):See: ʿabdu'llāhi'bnü'ʿāmir

ʿa.i.ǧ.:182,10

ʿabdu'llāhi'bnü'l-ḥāris (عَبْدُ اللّٰهِ إِبْنُ الْحَارِثِ):Envoy of Ḥusayn to Muʿāwiya.

An admirer of ʿAlī.He was from the Hawāzin tribe and related to al-Ḥāriṣ,father of Maymuna .His dates are unknown.

ʿa.i.h.:175,2; ʿa.i.h.+ni (+في):174,16

ʿabdu'llāhi'bnü hUrrinA'r-rUnAydī (عَبْدُ اللهِ بْنُ حُرٍّ الرُّنَيْدِي):One of the companions of the Prophet.Further information about this person has not been obtained.

ʿa.i.h.r.+ni (+في):187,12;188,3

ʿabdu'llāhi'bnü'l-mübērek (عَبْدُ اللهِ بْنُ المُبَارَكْ): A traditionist and a third generation hadith transmitter.A brother of the still more famous al-Sawri. His birth date is unknown.He died in the year 180 or 181 A.H. (797-798 A.D.).He had been in Horasan and Marw and established his fame there.

ʿa.i.m.:187,7,8;191,5,7;193,8; ʿa.i.m.rażiya'llāhu ʿanhu:191,4; ʿa.i. ʿm.+din (دين):193,6

ʿabdu'llāhi'bnüʿömer (عَبْدُ اللهِ بْنُ عُمَرْ): ʿAbdu'llāh b.ʿOmar b. al-Ḥaṭṭāb. The eldest son of the caliph ʿOmar I,and one of the most respected of all Muḥammad's companions.He was born before the Hijra.His mother was Zaynab bint Maẓʿūn.He became a Muslim in his boyhood.Participated in several battles,including Badr,Uḥud.Died in Mecca in the year 73 A.H. (beginning of 693 A.D.) at the age of 84.

ʿa.i.ʿö.:185,4; ʿa.i.ʿö. rażiya'llāhu ʿanhu: 169,16,17; ʿa.i.ʿö.+ke (كا):169,15

ʿabdu'llāhi'bnü seyrīk (عَبْدُ اللهِ بْنُ سَبِيرِكْ):One of the Kufan scholars.

ʿa. i. s.:188,11

ʿabdu'r-rahman (عَبْدُ الرَّحْمَنْ): ʿAbdu'r-raḥman i. Abī Bakr Abī ʿAbdu'llāh. Son of the first caliph.His mother Umm Rūmān was also the mother of

ʿĀʾiša, the favourite wife of Muḥammad. His original name was ʿAbdu'l-Kaʿba. He died in 53 A.H.(675 A.D.)

a.:162,7,8;183,10

ʿabdu'r-rahman bin ġawf (عَبْدُ الرَّحْمَنِ بْنِ عَوْف): ʿAbdu'r-raḥmaṇ b. ʿAwf. A Kuraysi of the Zuhra family, originally called ʿAbd ʿAm. After the death of ʿOmar, he was one of the six who had to elect a new caliph. He voted for ʿOsmān. He died in the year 31 A.H.(652 A.D.)

ʿa.b.ʿa.: ʿa.b.ʿa.rażiya'llāhu ʿanhu:162,6

abū bekr (أَبُو بَكْر): Abū Bakr ʿAbdu'llah. Surname is ʿAtīk and still another one is al-Ṣiddiḳ. The first caliph. His father's name is Abū Ḳuḥāfa and his mother's is Salmā bint Ṣaḥr, both belonged to a Meccan family. On Muḥammad's death on the 8th June 632 A.D. he became the first caliph. He died 22nd Jumāda'l-āhir 13 A.H.(23rd August 634 A.D.). During his life the conquest of Persia had already been started.

a.b.:159,6; a.b.ogli:183,10; a.b.rażiya'llāhu ʿanhu:159,6,7;168,2,3; a.b.+ke(كَ):159,4,7;173,15; a.b.+ni (نِي):159,3,4

abū jeʿfer (أَبُو جَعْفَر): The second Abbasid caliph, surnamed al-Manṣūr. He is one of the brother's of the first Abbasid caliph Abū ʿAbbās, al-Ṣaffāḥ. Abū Jaʿfar reigned from 136 A.H.(756 A.D.) to 158 A.H.(775 A.D.) and made Baghdad his residence.

a.j.:187,1,1; ḫalīfa, a.j.:196,2

abū'd-dardā (أَبُو الدَّرْدَاء): Abū'd-Dardā al-Ḥazrajī al-Ansārī. One of the younger contemporaries of Muḥammad. He took part in the battle of Uḥud. Afterwards he became one of the most prominent Ḳoran scholars. Under ʿOsmān he was the public prayer-reader and ḳāżī in Damascus, where he died in 31 A.H.(652 A.D.)

a.d.:172,13,13,14

abū ḥanīfa. .See:abū ḥenīfe,

a.ḥ.+ka (غا):196,2

abū henīfe,(أَبُو حَنِيفَة):Famous jurist and the founder of the school named after him. He was born in the year 80 A.H.(699 A.D.) and died in the year 150 A.H.(767 A.D.) at the age of 68.His grand father Zuta was a slave of Persian stock.Abū Ḥanīfa, lived mostly in Kūfa, of which he was a native.His works said to have been composed by his grandson Ismā'ilī' bnū Ḥammād and some of his pupils.His best known work is a booklet on dogmatics and religious doctrines.Its name is al-Fiḳhu'l-Akbar.

abā ḥ. (أَبَا):189,1;abū ḥ.:187,2;188,2;189,1,2;190,8;191,6;192,11; 193,4;194,12,14;195,17;196,5;196,8;a.ḥ.aymiš tėg:194,9;a.ḥ.ėfi:190, 14;a.ḥ.ḥidmąti:190,5;194,11;195,16;a.ḥ.ḳątī:189,8;190,3,4;194,12;a. ḥ.maḳāmī:197,17;198,1;a.ḥ.raḥmątu'llą̄hi ʿalayhi:185,16,17;186,4,5,11, 15;187,1,3,5,9,11;188,8,10;189,11,13;190,10;191,8,10,12,14,15;192,8; 193,10,16;194,16;195,3,6,7,11;196,4,14;198,1;a.ḥ.raḥmątu'llą̄hi ʿalayhi ḥidmąti:193,10,16;a.ḥ.+din (دِين):186,3;190,1;a.ḥ.+ke (كَا):186, 9,13;189,2,16;190,7;191,5;193,3,14,17;195,16,17;a.ḥ.+ni (نِي):186, 8;187,1,7;191,4,6;192,8;196,2,9,13;a.ḥ.+ning (نِينگ):a.ḥ.ʿilmi: 193,15;a.ḥ.kōngli:192,6;a.ḥ.sözi:193,2;a.ḥ.bir ʿsēkirdi:190,7;a.ḥ. ʿsēkirdi:190,12,13

abū hUreyre,(أَبُو هُرَيْرَة):One of the companions of the Prophet.He is a member of the Sulaym b. Faḥm clan of the south Arabian tribe of Azd. He came to Medina in the year of the battle of Ḫaybar,7 A.H.(629 A.D.), joined Muḥammad and lived in the same place.His frequent conversations with the Prophet gave him the opportunity to become one of the most important traditionists after the latter's death.He passed on 3500 hadithes.He died in the year 57 or 58 A.H.(676-678 A.D.) at the age of

78

abā h.(أَبَا):180,15;181,3,5,8; abū h.:181,3,6,9,11,13; a.h.rażiya' llāhu ʿanhu:180,16;181,2,7; a.h.+ke (كَ):180,14;181,12

abū muḳātil samarḳandī (أَبُو مُقَاتِل سَمَرْقَنْدِي): Muḥammad Abū Muḳātil as-Samarḳandī.One of the traditionist scholars of the third century A.H. Died in 236 A.H.(850-851 A.D.).

a.m.s.:a.m.s.raḥmatu'llāhi ʿalayhi:191,9

abū yūsuf (أَبُو يُوسُف):Yaʿḳūb b.Ibrāhīm b. Ḥabīb al-Kūfī. Hanafi jurisconsult.For a period of time he was the ḳāżī of Baghdad.His dates are: 113 A.H.(731 A.D.)-182 A.H.(798 A.D.)

a.y.:194,8,10,11,13;194,16;195,2;a.y.ḫidmati:194,9;a.y.i'tiḳādi:193,17;a.y.maḳāmi:197,15,16;a.y.raḥmatu'llāhi ʿalayhi:193,14;a.y.+ka(قَا) 194,1

ʿalī.See: ʿelī

a.+ġa(غَا):167,16

ʿāmiri'bnü wāṣila (عَامِرِ بْنِ وَاثِلَة):ʿĀmir b. Wāṣil al-Ḳināni, Abū'l-Ṭufayl. Died shortly after 100 A.H. He is styled as the last of the companions.

ʿā.i.w.+ni(فِي):187,12

ʿammār yāsir (عَمَّارُ يَاسِر):ʿAmmār b. Yāsir b.ʿĀmir b. Mālik. A member of the Mazhiji clan belonging the ʿAns tribe.He was a partisan of ʿAlī.He fought for ʿAlī against Muʿāwiya in the battle of Ṣiffīn 37 A.H.(657 A.D.) and died there at the age of 93 or 94. ʿAmmār is known as one who possessed accurate knowledge of the traditions concerning the Prophet. His son Muḥammad also was considered authority for traditions.

a.y.+ni(فِي+):159,5

asmā (أَسْمَا): Asmā bint Abī Ṭālib.Sister of ʿAlī the fourth caliph.Her mother's name was Fāṭima bint Asad b. Hāšim.She married with a cousin

of ʿAlī, named Jaʿfar b. Abī Ṭālib.

a.:166,17;167,5,8,12; a.-ʾa (غا):166,17;167,2;asmā (أسما): 167,11

ʿāsūrā (عاشورا): Name of the tenth day of the month Muharram said to be that on which Noah came out of the ark.On this day a sweet dish is prepared in commemoration of the meal prepared by Noah on leaving the ark.This word is used also as the name of the dish mentioned.

a.:a.kūn: 184,6

ʿāyiša, (عايشة): ʿĀʾiša bint Abī Bakr. The third and favorite wife of the Prophet,was born in Mecca about 614 A.D. Her mother Umm Rūmān was also her elder sister Asmā's mother.Umm Rūmān came from the tribe Kināna.The date of ʿĀʾiša's marriage is Šawwal 1 or 2,a few months after Hijra(April 623 or 624 A.D.).She took part in political affairs actively.However, after a battle called The Battle of Camel (December 656 A.D.) she lived in Medina quietly. She died in Ramaẓān 58 A.H.(July 678 A.D.).It is said that 1210 traditions were related on her authority,but only 300 of them were retained by al-Buḫārī and Muslim. She is said to had a codex of the Qoran,and a few readings are given on her authority.

a.:172,8; a.rąẓiyaʾllāhu ʿanhā:156,17;157,10

aʾyyūbi anṣārī (أيوب أنصاري): Abū Aʾyyūb Ḫālid b. Zaydu'l-Anṣārī. Standard bearer of the Prophet.Died of dysentery under the walls of Constantinople,during the siege of that city by the Arabs in 52 A.H. (672 A.D.). He was buried there and his tomb was recognized by Šayḫ Aḳ Šamsa'd-dīn when Sulṭān Muḥammad II came to conquer the city. A mosque was built on this spot 863 A.H.(1458 A.D.) and later on several additions were made,thus constituting a large complex.

a.a.: a.a. rąẓiyaʾllāhu ʿanhu: 158,3

āzina, (آذِينَهْ): Name of a mosque in Medina.

a.:a.mesjidi:183,8

Āsiyā (آسِيَهْ): The pharaoh's wife,who believed in God and became a follower of Mūsā (Qoran LXVI:11)

Ā.:165,5; Ā.ḫātūn: 165,8,10,16; Ā.ḫātūn raẓiya'llāhu ʿanhā: 165,3

baġdād (بَغْدَادْ): The famous city,situated on both banks of the Tigris at 33 26 18 Lat.N. and 44 23 09 Long.E. Founded in the 7th century A.D. It continued to be the centre of the Abbasid Caliphate till its fall (1258 A.D.) and the cultural metropolis of the Muslim world for centuries. After 1258 it became a provincial centre and later remained under the Ottoman Turks as the head city of the Wilāyat-i Baġdād.In 1921,it became the capital of modern Iraq.

b.:b.ḥalḳī:191,7; b.šehri:196,3;b.+ka (قا):196,2

bakīʿ (بَقِيعْ): Baḳīʿ al-Ġarḳad. The cemetery of Medina. The first to be buried in al-Baḳīʿ was ʿOsmān b. Maẓʿūn, a companion of the Prophet. Fāṭima bint Muḥammad,Ibrāhīm b. Muḥammad and the Prophet's wives were also buried there. It gradually became an honour to be granted a last resting place here,among the relatives of Muḥammad the Imams and Saints.

b.+da (دا):168,4

banū ḥaẓʿān (بَنُو حَزْعَانْ): A family perhaps a clan, in Medina during the Prophet's period.

b.h.:b.ḥ.tamī köligesi:172,14

banū sʌlīm (بَنُو سُلَيْمْ): A tribe in the south Arabia during the Prophet's time.

b.s.:b.s.ḳabīlasi: 161,10;162,4;163,17

baṣra, (بَصْرَهْ): al-Baṣra,in Mediaeval Europe Balsora,Balsara,Modern Europe Basra,Basrah,Bassora,a town in lower Mesopotamia on the Šaṭṭu'l-ʿArab

where the Tigris and Euphrates meet. It is situated 279 m.(420 Km.) to the south east of Baghdad.Old Basrah marked by the village of Zubayr, new Basrah founded in the 11th century A.H.(beginning of the 17th century A.D.)

b.: b. bègi:180,2,5; b.élining jāmi' i:187,13;b.+dīn (دِين):180,9; b.+ğa (غا):180,15;181,2,3;b.+ning (نِنگ):b.bègliki:180,10,12

bilāl (بِلَال): Bilāl b. Rabāḥ,known as Ḥabaši,the first mu'azzin, a slave of Abyssinian origin who belonged to a man of the tribe Jumaḥ b.'Amr. He became a Muslim earlier. Abū Bakr purchased him and then gave him his freedom. He died in 20 A.H.(641 A.D.) about the age of 60 in the adjacent Dārīyā.

b.+nī(نِي):159,5

jābir (جَابِر):See:jābiri'bnü 'abdu'llāh al-anṣārī.

j.:j.raẓiya'llāhu 'anhu: 168,13

jābiri'bnü 'abdu'llāh al-anṣārī (جَابِرِ بْنُ عَبْدِ اللهِ الأَنْصَارِي):al-Anṣārī al-Harawī,Abū Ismā'īl 'Abdu'llāh b. Muḥammad b.'Alī b. Muḥammad b. Aḥmad b.'Alī b. Ja'far b. Manṣūr b. Natt al-Anṣārī al-Harawī al-Hanbalī,born at Kūhandīz,the citadel of Harat on 2 Ša'bān 396 A.H.(May 4,1005 A.D.). He died with the title of Šayḫu'l-Islām in the city where he was born,on 22 Ẕu'l-hijja 481 A.H. (March 8,1089 A.D.).He was a traditionist and jurist.

j.i.'a.a.: j.i.'a.a. raẓiya'llāhu 'anhu:164,6

jebre'īl (جَبْرَئِيل): Gabriel is one of the four Archangels,that is one of the angels "brought near "(mukarribin) God and one of the divine messengers.His duty is to bear the orders of God to mortal prophets and reveal His mysteries to them.The other Archangels are:Mika'īl(Michael), the angel of providence,Azrā'īl,the angel of death,Isrāfīl,the angel of

the trumpet of doom.

j.: 171,3;179,7,8,15;j.ʿalayhi'ṣ-ṣalām: 157,13,13;159,1;161,7;170,15; 171,1,1,5;173,3;179,1,2,9;j.+ke (كا):171,1

jeʿfer ṭayyār (جعفر طيار): Jaʿfar b. Abī Ṭālib whose epithet was al-Ṭayyār " he who flies into Paradise ",a cousin of Muḥammad. He took part in the battle of Bądr. He died in a battle against the Byzantines at Mut a near the Dead Sea 8 A.H.(629 A.D.) His tomb is there and is respected not only by Muslims but by Christians also.

j.t.+nîng (تينك):j.t.ḫātūnī:166,16

dimîšk (دمشق): Damascus,Dimîšḳ aš-Šām,Šām. The largest city in Syria. 36 18 East Longt. and 33 21 North Lat. on the edge of the Syro-Arabian desert.In Old Egyptian Timasku,Assyr.Dimask,Timasg. After the battle of Baysan(January 635 A.D.) on Rajab 14(September 635 A.D.) it was conqured by the Arab commander Hālịd b. al-Walīd.In 661 A.D. it became the capital of the Umayyads.The Abbasids took it from them in April 750 A.D. .It was occupied by Ayyubids in 1154 A.D. For a short time it was occupied by Hulegu (1260 A.D.).Then it remained under the Mamelukes until 25 Rajab 922 A.H.(24 August 1516 A.D.),the date of the battle of Marjidabik.For about four centuries it was a city of the Ottoman Empire in Wilāyatu'š-Šām.Now is the capital of Syria.

d.+nîng (تينك):d.uluğlarī:183,5

dÜḥiyyAtÜ'l-kelbī (دحية الكلبي): A companion of the Prophet. A number of traditionist scholars of the following two centuries who lived in Kufa were the descendents of this person.His dates are unknown.

d.k.:170,17,17;171,3;d.k.surati:170,16;d.k.+nîng (تينك+):d.k. ʿādatī:171,3

eğmeš (أعمش): al- Aʿmaš,Abū Muḥammad Sulaymān b. Mihrān.Traditionist

and Qoran reader. Born in 60 A.H.(679-680 A.D.) or Muharram 61 A.H. (October 10,681 A.D.) in Persia. He lived at Kufa and died probably in Rabī'u'l-awwal 148 A.H.(May 1,765 A.D.) He received traditions from al-Zuhri and Anas b. Mālik. He was a great admirer of 'Alī.

e.:189,12,14;e.+ke (كا):189,17; e.+ning (نينگ): e.hātūnī:189, 12; e. ilersüki:189,14

'elī.See:'elī'bnü abī tālib and'alī.

'e.:158,10,12;159,2;160,3,4,5;168,2,3;176,13; Amīrü'l-mü'minīnA 'e.: 176,2; 'e. rażiya'llāhu 'anhu: 158,6;162,16;166,6,8;167,16;'e.+din (دين):159,3; 'e.+ke (كا):159,2;175,6;176,2;'e.+ni (ني):158, 16;159,17;160,9,14;'e.+ning (نينگ): 'e. adakī:167,17;'e. elgi:159, 16; 'e. kiz karindaši:166,16;'e. köngli:166,11

'elī'bnü abī tālib (عَلِي بْنُ أَبِي طَالِبْ).See: 'elī also 'alī.'Alī b. Abī Tālib, al-Murtazā. He was a cousin and son-in-law of the Prophet Muhammad,and was the fourth caliph. His father Abū Tālib was the son of 'Abdu'l-Muttalib b. Hāšim. His mother was called Fātima, bint Asad b. Hāšim. He was assasinated by 'Abdu'r-rahman b. Muljām, al-Sarīmī by means of a poisoned sabre,17 Ramazān 40 A.H.(24 January 666 A.D.) at the age of 58 or 63. He was buried in great secrecy. This became later an important factor in his legendary life story of oral traditions. His burial place Meshed was made public after several decades. This place is now considered one of the most respected among the historical sites of the Muslim world. Ali is said to have transmitted 586 hadithes.

'e.i.a.t.:'e.oglanlari:172,5; Amīrü'l-mU'minīnA 'e. rażiya'llāhu 'anhu: 173,17;174,9;e.i.a.t.+ka (قا): Amīrü'l-mU'minīnA'e.:175,2,3; 'e.i.a.t.+ning (نينگ): e. muhiblari:183,16

enesi'bnü mēlik (أَنَسِ بْنُ مَالِكْ): The founder of the school which was named

Mālikī after him .For a brief time the Imam of Medina. His full name was Abū ʿAbdu'llāh Mālik b. Anas b. Mālik b. Abī ʿĀmir b.ʿAmr.His father was one of the companions of the Prophet.His birthdate varies from 90 to 97 A.H.(708-716 A.D.).He died at the age of 85,after a short illness, in the year 179 A.H.(795-796 A.D.) in Medina and was buried in al-Baḳīʿ. His great work is Kitāb al-Muwaṭṭā,which except for the Corpus Juris of Zayd b. ʿAlī,is the earliest surviving Muslim Law book.

ʿe.i.m.:187,12,13

fārs (فَارِس): A province of Persia in the south east of modern Iran with its capital Siraz bounded to the north by ʿIrāḳ ʿAjamī,to the south Persian Gulf,to the east Kirmān,to the west Hūzistān. In the middle ages it was divided into five districts. It was conquered by caliph Osman. The main population of this province has been Turkish,starting with the Seljuk period.

f.: f. mülkiniñ ḫarāǰi:175,4

fāṭima,(فَاطِمَة).See:fātimatu'z-zahrā

f.:157,3,7,9,13,16;158,2,15;159,3,5;160,2,4,9,10,13;161,1,6,8;163,6, 14,14;164,9;166,4,9,9;167,8;172,10,11;173,11,12,14,16;178,11;(فَاطِمَة) 156,16;f.ėfi:164,7;172,8;173,11;f.ḫātūn:158,5,9;170,14;f.ḫātūnnuñ köški:166,3;f.ḳati:158,14;159,16,17;160,5,8;163,5;172,10;178,2;f. meñgizlig ana:176,13;f.sözi:166,11;f.üzesi:160,3;f.rażiyaʿllāhu ʿanhā: 156,13-14;157,1,2,5,6,12;158,6,17,17;160,9,16;161,4;163,12;164,7;166, 5,12;167,5,13;173,12;178,13;f.rażiyaʿllāhu ʿanhā ėvi ilegi:164,13;f. rażiyaʿllāhu ʿanhāniñ emgeki:164,12;f.+dūn (دِرْن):159,2;160,5;f.+ka (قَا):157,8;161,6;f.,rażiyaʿllāhu ʿanhā:166,4;f.+nī (فِ):158,2,3, 7,15;159,2;160,4,16;164,8;f.+niñ (نِيَاك):f.ḳadġusi:157,5-6;f.ḳulaḳi 157,4;f.oġlanlari:169,7;f.teġirmeni:166,14;f.yörüši:157,1

fātimatu'z-zahrā (فَاطِمَةُ الزَّهْرَا): The daughter of the Prophet and his first wife Ḫadīja, born in Mecca. In traditions, her life story is confused with her sister's, to her advantage. Especially Ruḳayya's and Umm Kulsum's. The latter was the eldest and married ʿOsmān. Fāṭima died in 11 A.H. (633 A.D.) shortly - perhaps 1 to 8 months- after the death of Muḥammad. She was married to ʿAlī, the fourth caliph. She gave birth to Ḥasan and Ḥusayn probably in 4 and 5 A.H. (626 and 627-628 A.D.)

f.z.+ga (غَا):176,2

hadīja (خَدِيجَة). See: hadījatu'l-kubrā

h.:ḫ. meŋgizlig ulug ana:176,14;ḫ.hātūnnuŋ köški:166,1;h.+nī (فِي): 160,14

hadījatu'l-kubrā (خَدِيجَةُ الكُبْرَى):Muḥammad's first wife and a daughter of Ḫuwaylid of the Ḳuraysˇ ,family of ʿAbdu'l-ʿUzzā. She was a rich merchand's widow. She had been twice married before and had children by both marriages. At the time of her third marriage she was forty-three and Muhammad was twenty-five. She bore him several children according to the sources, varying in number from five to eight. Four of them are well known: Zaynab, Ruḳayya, Umm Kulsum, Fāṭima.

ḫ.k.+ga (غَا):176,2

ḥammād (حَمَّاد). See: ḥammādi'bnü abī sulaymān

h.:186,6,7

ḥammādi'bnü abī sulaymān (حَمَّادِ ابْنُ أَبِي سُلَيْمَانْ):Son of Abū Ḥanīfa, the founder of the school named after him. Hammad's dates are not known. One of his sons Ismāʿili'bnü Ḥammād composed the works of his grandfather Abū Ḥanīfa.

h.:186,3

hamzatu's-sukrī (حَمْزَةُ السُّكَّرِيّ): A traditionist and one of the teachers of al-Sukkarī, al-Ḥasan b. al-Ḥusayn b. ʿUbaydu'llāh Abū Saʿīd, a collector of the Old Arabic poems and traditionist who lived in the years 212-275 A.H.(827-888 A.D.). Their names were often confused.

h.s.:190,1

heseŋ (حَسَن)

1. The name of a man in Kufa.

h.:ḥ.atlïġ kïšï:187,2,4

2. See: heseŋi'bnü ʿelī

ḥ.:174,4,15;175,12,15,16;176,12,17;177,15,17;ḥ.ḥUseyïn:163,14;167,12,17;168,4;170,14,16;172,9,10;175,6;ḥ.ḥUseyïn anasï:167,9;ḥ.ḥUseyïn ḳatï:166,14;ḥ.hUseyïn rażiyaʾllāhu ʿanhumā:170,16;175,10;ḥ.ḥUseyïnke: 166,12;ḥ.ḥUseyïnni:172,12,14;ḥ.ḥUseyïnniŋ bašlarï:166,7;ḥ.ḥUseyïnniŋ ėligleri:173,10;ḥ.ḥUseyïnniŋ ḳarïnlarï:172,11;ḥ.ḥUseyïnniŋ tonlarï:166,6;ḥ.ḳatï:174,4;ḥ.köški:179,11,12;ḥ.rażiyaʾllāhu ʿanhu: 171,17;172,1;174,16;175,8,11,12;176,4;177,1,10;178,2;ḥ.rażiyaʾllāhu ʿanhu:171,17;172,1;174,16;175,8,11,12;176,4;177,1,10;178,2;ḥ.rażiyaʾllāhu ʿanhunuŋ ṣūratï:177,15;ḥ.taḳï ḥUseyïn:168,10;169,6;171,13;ḥ.taḳï ḥUseyïn rażiyaʾllāhu ʿanhumā:171,7;h.+ke (كَ):163,9;175,7;h.+ni (نِي+):171,9;174,1;179,13;ḥ.,rażiyaʾllāhu ʿanhu:174,14;h.+niŋ(نِينِكْ)

ḥ.,rażiyaʾllāhu anhu emgeki:177,9

heseŋi'bnü ʿelī (حَسَنِ بْنِ عَلِي):al-Ḥasan b. ʿAlī b. Abī Ṭālib. The eldest son of ʿAlī and Fāṭima, the daughter of Prophet. He was probably born in 3 or 4 A.H.(624-625 A.D.) and died in 49 A.H.(669 A.D.) at Medina. After his death, ḥUseyïn took the leadership of the Alids.

h.i.ʿ.:176,12

hijjāz (حِجَاز): al-Ḥijāz. Hejāz, the province in which Mecca and Medina

are situated.

h.+dïn (دِين):190,11

hUbeyre (هُبَيْرَة): Abū'l-Muṣannā ʿOmar b. Hubayrā al-Fazārī.Governor of ʿIrāḳ. This governorship was granted to him by ʿOmar II,in 100 A.H.(718-719 A.D.) which was expanded by Yazīd in 102 A.H. to cover Ḫorāsān as well. In Šawwāl 105 A.H.(March 724 A.D.) he was dismissed.

h.:h.atlïġ kišini:186,8

hUseyin (حُسَيْن):al-Ḥusayn b. ʿAlī b. Abī Ṭālib. The second son of ʿAlī and Fāṭima,born in 4 A.H.(625-626 A.D.) in Medina. After the death of Ḥasan,he took the leadership of the partizans of ʿAlī. He was martyred by ʿOmar b. Sa d b. ʿAbī Waḳḳaṣ who was sent there by ʿUbaydu'llāh b.Ziyād and was leading a troop of 4000 men,on the Asura day,10th of Muḥarram 61 A.H.(10th of October 680 A.D.)

h.:175,12,17;179,6;182,1,2,11;183,12,13,17;184,1,7,7;ḥ.ḫAbArI:185,4; ḥ.ḳatï:183,12;184,5;ḥ.rażiya'llāhu ʿanhu:175,11,14;177,9,14;178,4,5; 181,1,3,5,16;182,1,6,9,13,15;183,15;184,1;ḥ.rażiya'llāhu ʿanhu arasïnda:179,16;ḥ.yunmüši teg:172,1;ḥesen h.:163,14;167,12,17;168,4; 170,14,16;172,9,10;175,6;ḥ.ḥ.anasï:167,9;ḥ.ḥ.ḳatï:166,14;ḥ.ḥ.rażiya' llāhu ʿanhumā:170,16;175,10;ḥesen taḳï h.:168,10;169,6;171,13;ḥ.t.ḥ. rażiya'llāhu ʿanhumā:171,7;h.+ke (كَ):168,9;177,11,11;185,2;ḥ., rażiya'llāhu ʿanhu:181,1;ḥesen ḥ.:166,12;h.+ni (نِي):169,14;171, 10;178,13,14,15;179,14;181,10;184,2,12,12,17;185,2;ḥ.,rażiya'llāhu ʿanhu:169,9;ḥesen ḥ.:172,12,14;h.+niñg (نِينگ):ḥ.köški:179,11,12; hesen h.:ḥ.ḥ.bašlarï:166,7;ḥ.ḥ.èligleri:173,11;ḥ.ḥ.ḳarïnlarï:172, 11;ḥ.ḥ.tonlarï:166,6

hUwAylid (خُوَيْلِد):Father of Hadija who was the first wife of Muhammad. He was of a Kuraish family of ʿAbdu'l-ʿUzza.

h.:ḥ.ḳizi ḥadīja ḫātūn-nïñ köški:166,1

hUzeyfe (حُذَيْفَة): Ḥuẓayfa b. Asyād al-Ġifārī. A companion of the Prophet. He transmitted several hadithes and some of them is retained in Buḫārī.

h.:170,4,8,8,10;ḥ.rạżiyạ'llạ́hụ ʿạnhụ:170,2;h.+ke (كا):170,9

ibni ʿạbbās (إِبْنِ عَبَّاسْ).See: ʿabbās.

i.ʿa.:184,16,17,17;i.ʿạ. rạżiyạ'llạ́hụ ʿạnhụ:184,15;i.ʿạ.rạżiyạ'llạ́hụ ʿạnhụmā:164,16

ibni abī laylā (إِبْنِ أَبِي لَيْلَى):One of the Kufan traditionists and a contemporary of Ḥanīfa. He died in the year 148 A.H. (765-766 A.D.)

i.a.l.:188,11

ibni jeʿfer (إِبْنِ جَعْفَرْ).See: abū jeʿfer.

i.j.:ḫalīfa.i.j.:192,7

ibni hUbeyre (إِبْنِ هُبَيْرَهْ).See: hUbeyre.

i.h.:186,8,12,14

ibni sīrīn (إِبْنِ سِيرِينْ).See: mÖḥemmedi'bni sīrīn.

i.s.+ke(كا):191,15

ibnü's-semmēk (إِبْنُ السَّمَّاكْ): A Kufan traditionist. Unidentified.

i.s.:197,2

ibrāhīm (إِبْرَاهِيمْ):The Biblical Abraham who was according to the Qoran (VI:74) the son of Azar.Born 1236 years after the Deluge,that is 3337 after Creation. He died at the age of 175 and was buried in the family tomb at Habrun. His epithet was al-Halil. He is the father of Ismāʿīl (Ismael) and Isḥāḳ(Isaac)

i.:i.pạyġāmbạr ʿạlạyhi's-sạlām:168,10; i.+ni(ني):161,17

ihyā'u'l-ʿulūm (إِحْيَاءُ الْعُلُومْ): " The Revival of Knowledges ".One of the works of the famous Islamic scholar al-Gazali.

i.ʿu.:i.ʿụ. ātlïġ ḳïtēbinde:185,17

ʿilliyyīn (عِلِّيِّين): Related to ʿilliyyūn. Both are mentioned in the Qoran as the name of the seventh Heaven (LXXXIII,18,19). Hebraic elyon (Gen. XIV,18 etc.) could be of the same origin.

i.+de (كا): Aʿlāʿi.:198,1

imāmi abū'l-ʿalāʿi awsī (إِمَامِ أَبُو الْعَلَاءِ أَوْسِي): A traditionist scholar. Muḥammad b. al-ʿAlā. Died 248 A.H.(862-863 A.D.)

i.a.ʿa.a.:156,14

imāmi aʿẓām abū henīfeti kewfī (إِمَامِ أَعْظَمْ أَبُو حَنِيفَةِ كُوفِي).See:abū henīfe

i.a.a.h.k.: i.raḥmatu'llāhi ʿalayhi fażayili:185,11

imāmī ġazālī (إِمَامِ غَزَالِي):al-Ġazālī.Abū Ḥāmid Muḥammad b.Muḥammad al-Tūsī. He was born at Tus in 450 A.D.(1058 A.D.) was educated there,and at Nisapur. In his youth he went to the court of the great seljukid vizier Niẓāmu'l-Mulk.In this period he met with the authorities of Islam in several areas.He died on 14th of Jumāda'l-āhir 505 A.H.(December 19th, 1111 A.D.).He was an admirer and follower of Šāfi'ī. His main works are:Munkiz mina'd-Dalāl, Ihyā',Tibr al-Masbūk,Iljām, Tafrika,al-Maẓnūn biḥi ʿalā Ġayri' Ahlihi.

i.g.:i.raḥmatu'llāhi ʿalayhi:185,17

imāmi ismāʿīl buhārī (إِمَامِ إِسْمَاعِيلِ بُخَارِي): al-Buḫārī,Muḥammad b. Ismāʿīl Abū ʿAbdu'llah al-Juʿfī,was born 13 Šawwāl 194 A.H.(21st July 810 A.D.) at Buḫārā. At the age of eleven he started to study traditions.In his sixteenth year he made the pilgrimage to Mecca and attended the lectures of the most famous teachers in Mecca and Medina.He spent some time in Egypt,then five years in Basra. He returned to his native town after having wondered for several years through all of Asia.He died in his birth place on the 30th of Ramażān 256 A.H.(31st August 870 A.D.).He

was buried in Hartanak near Samarkand. His collection on tradition, al-Jāmi' as-Sahīh, established his reputation. He showed the greatest critical ability in selecting his materials and in editing them and sought to obtain the most scrupulous accuracy.

i.i.b.:168,5

imāmi nah'ī (إِمَامِ نَخْعِي):Unidentified.

i.n.:i. rahmatu'llāhi 'alayhi:184,12

imāmi sahgānī (إِمَامِ صَغَانِي):Unidentified.

i.s.:i. rahmatu'llāhi 'alayhi:185,12

'imrān (عِمْرَانْ): The Biblical 'Amrām,was the son of Yishar b. Kāhīs b. Lāwī who married Yuhābid and bore 'Imrān in her seventieth year.He lived 137 years. This account differs from the Biblical account.According to Exodus 6,20 'Amrām was the son of Kehat,and Yizhar was his brother and reached the age of 137.

i.:i.kizi 'isā paygāmbar 'alayhi's-salām anasi mAryAm hātūnniñg köški: 165,1

'isā (عِيسَى): The name Jesus as it occurs in the Qoran.He was born of Maryam (Mary),a virgin by the direct creative act of God.He is mentioned as: Son of Maryam,al-Masīh,ar-Rūh,Rūhu'llāh " A spirit from God "

'i.:'i.paygāmbar 'alayhi's-salām anasi mAryAm hātūnniñg köški:165,1

ishāk (إِسْحَاقْ): The Biblical Isaac. According to Muslim tradition he was born in the night of Asura. Son of Prophet Ibrahim.

i.+ga (غَا):168,10

ismā'īl (إِسْمَاعِيلْ)1.The son of the Prophet Ibrahim. His mother was Hajar. The birth of Ismā'īl had caused Sara jealous of Hājar.

i.+ka (قَا):168,10

2.The name of a person: i.atlig kimerse:197,9

kaswā (قَصْوَا): The name of a camel on which Muhammad had ridden and given a sermon during one of his pilgrimages.

k.:k.atlığ tèvesi ûze:168,14

kąwfa (كَوْفَة).See:kewfe

k+ğa (قُا):183,17

ke'be (كَعْبَة): "A cube-like form ". The palladium of Islam,situated almost in the centre of great mosque in Mecca.The wall facing the north-east in which the door is (the front of Ka ba),and the opposite wall (back),are 40 feet long,the two others are about 35 feet long. The height is 50 feet.It is built of layers of the grey stone obtained from around the hills of Mecca. It stands on a marble base 10 inches high and projects about a foot.The walls are covered with a black curtain which reaches to the ground. In the interior of Ka ba are three wooden pillars which support the roof. In the eastern corner about 5 feet above ground, the Black Stone al-Ḥąjąrų'l-Aswąd is built into the wall;it is now consists of three large pieces and several fragments stuck together and surrounded by a ring of stone which in turn is held together by a silver band.

k.+ke (كَا):176,7,11;188,3

kerbelē (كَرْبَلَا):Is the name of a place in the west of the Euphrates and about 60 miles south-south west of Baghdad on the edge of the desert where,on the 'Āšūrā day(10th of Muharram)61 A.H.(October 10,680 A.D.), Imām Ḥusąyn b. 'Alī b. Abī Ṭālib fell. This plain is called Kerbela' and belongs to the Nīnawā district. The spot now has several buildings and is known as Nąšhąd Husąyn. It is a place of pilgrimage.Especially for those who are Shiite.

k.:k.şahrāsi:179,3

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without page(s) 423.

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kewfe (كوفه):A once celebrated city to the south of the ruins of Babylon, on the western tributary of the Euphrates,which later disappears in the swamps west of Wāsiṭ.It was built by the Arabs on the order of the 2nd caliph ʿOmar as a fortified military camp,after the battle of Ḳādiṣiya. Kūfa, means,in Arabic " a round sand hill ". In 495 A.H.(1101-1102 A.D.) Hilla,a new capital,was built and Kūfa, lost its importence,with the exception of Ali's tomb,Mašhad ʿAlī.Kūfa, flourished especially during the Umayyad period. At that time it was a center of arts and sciences, and a meeting place of the greatest scholars of the Muslim World.

k.:k.ḥalḳi:169,9;183,4;186,11;k.uluġlarï:183,16;k.+de (كا):184,3; k.+din (دين):175,10;186,17;k.+ke (كا):184,1,1;186,8;187,1;k.+ning (نينك):k.bègi:184,1;k.uluġ ʿālimlarï:188,10;k.uluġlarï:193,9; k.uluġ ʿulamālarï:189,12

kurayš (قريش):Is the tribe consisting of some ten clans at the time of the Hijra.They later on held pride of place in Mecca. The most important clans were:Umayya,Nawfal,Zuhra,Maḫzūm,Asad,Jumah,Sahm,Hāšim,Taim, ʿAdïy. The three last named owe their fame mainly to Islam.

k.:ḳ. ḫātūnlarï:160,10;ḳ.ḳabïla-sïnïng ḳïzlarï ḫātūnlarï:160,5 mr.

marwān (مروان):An Umayyad governor.His dates are 65-101 A.H.(684-719 A.D.)

m.:183,8,8;mędïne, bègi m.:178,3

maswara (مسوره): A companion of the Prophet.

m.:m. atlïg ṣaḥāba;158,1

mašārïḳu'l-anwār (مشارق الانوار): The title of the work of Imām Ṣaġġānī. It means,in Arabic " Source of Light "

m.a.: m. ātlïg ḳïtēb:185,12

maymūna (ميمونه): The last wife that Muḥammad married. She was the daughter of al-Ḥāriṣ of the Ḥawāzin tribe of Ṣaʿṣaʿa and a sister-in-law of ʿAbbās.

After she had divorced her first husband,a Ṣaḳïfï and her second,the Ḳuraỳšï Abü Ruḳm,had died,she lived as a widow in Mecca. She married Muḥammad in 7 A.H. She died in the year 61 A.H.(681 A.D.) in Sarif, where she is said to have been on the spot marking her marriage.

m.:160,16,16,17;m.+ka (كا):160,15

mAdĀyin (مَدَايِنْ): al-Madā'in. A mediaeval Arab town or rather a group of towns in al-Irak,about 20 miles south-east of Baghdad lying on both sides of the Tigris in two almost equal portions.The name means "the towns" because there are two capitals situated opposite one another, Seleucia on the west(founded 312-301 B.C.) Steciphoa on the east(221 B.C.) This name related to the names of several great battles.

m.:m. atlïg èl :174,16

mAryAm (مَرْيَمْ): Mary,identical with the name in Bible.She was mentioned in the Qoran (XIX,1-35).Her father's name was ʿImrān in Qoran,Ioachin in Christian tradition.ʿImrān corresponds with the Biblical Amrām,the father of Moses.

m.:m.ḫātūn-nïng köški:165,1

medĪne (مَدِينَهْ):Medina. A town in Arabia,the residence of Muhammad after the Hijra.Its real name was Yasrib,Yasrippa in Ptolemy.al-madina means "the town".It is situated in the Hijaz,on a plain the bounderies of which are marked in the north and north-west by the hills of Uḥud.

m.:m.bègi:178,3;183,8;m.uluġlari:183,8;m.yoli:180,17;181,2;m.+de (دا):175,11;m.+ke (كا):175,10;180,17;181,1,11,17;183,8

mekke (مَكَّهْ):Mecca.The holy city of Islam. In Ptolemy it is mentioned as Macoraba.

m.+de (دا):183,13;186,17;m.+din (دِنْ):183,17;m.+ke (كا):183,12, 14;186,17

mesjidü'l-harām (مَسْجِدُ الْحَرَامِ): The famous mosque in Mecca.

m.h.:188,3

mīsīr (مِصْرٌ):Egypt.

m.: m.kettenidin:159,8

mi'rāj (مِعْرَاجٌ):Muḥammad's miraculous ascencion to Heaven.It took place on the 26th day of Rajab.

m.kečesi:164,16

m.küni:m.k.+inde:165,16;179,7

möhemmed (مُحَمَّدٌ):The founder of Islam,was a native of the city of Mecca and from the Kurays tribe.His birth year is approaximately 570 A.D. He belonged to Hāšim family related to the Banū Muṭṭalib. His parents were 'Abdu'llāh b. 'Abdu'l-Muṭṭalib and Āmina.He lost his parents in his childhood and was raised by his grand father Šaybā,known as 'Abdu'l-Muṭṭalib. His uncles were: Abū Ṭālib,'Abbās,Ḥamza and 'Abdu'l-Uzzā(Abū Laḥab).After the death of 'Abdu'l-Muṭṭalib he lived together with the first of these. He started to receive revelations at the age of 40.Under the pressure of his opponents,The Migration,Hijra ,took place on the 12th day of Rabī'u'l-awwal of the first year (i.e.September 24,622 A.D.).That day he arrived at Ḳubā',a suburb of Medina. He died on the 13th day of Rabī'u'l-awwal of the year 9 A.H.(June 8,632 A.D.)

m.:159,1;161,11,15;170,13;173,4;179,9,10,13,15;m.dīni:163,9;m.dīninīng ḥaḳ-līgi:163,11;m.rasūlu'llah:158,5;184,14;m.rasūlu'llah sünneti: 192,4;m.+ke (كَ):164,1;170,12;190,8;m.+ninīng (نِينگ):m.mübēreḳ jamāli:170,12

möhemmedi'bnü hesen (مُحَمَّدِ بْنِ حَسَنٌ):Kufan traditionist .Pupil of Abū Ḥanīfa.

m.i.h.:197,13,14,15,16,17;m.i.h.-ni( ):197,13

möhemmedi'bnü sīrīn (مُحَمَّدِ بْنِ سِيرِينَ):Ibn Sīrīn,Muḥammad was a contemporary

of Ḥaṣan al-Baṣrī.His father was brought as a slave by Hālid b. Walīd from ʿAyn al-Tamr.His mother's name is Ṣafiya.Muḥammad b.Sīrīn belonged to the second generation of transmitters of tradition.His authorities were Abū Hurayra, ʿAbdu'llāh b. ʿOmar and Anas b. Mālik.He settled in Basra.He was very pious and considered an authority of the interpretation of dreams.

m.i.s.:191,13;192,3;m.i.s.+ke (كا):191,15

muʿāwiya.(مُعَاوِيَة): The first Umayyad caliph,a Ḳurayšī,son of Abū Sufyān and Hind,was born in Mecca in the first decade of the seventh century A.D.He was converted to Islam in the year of the Fath or surrender of Mecca. After the battle named Siffin he became the first caliph of the Umayyads.He died at Damascus in the month of Rajab in the year 60 A.H. (April 680 A.D.) and was buried in the cemetery Bābu's-Ṣaġīr where his tomb still survives.

m.:174,15;175,1,4,5,7;179,17;180,2,4,5,6,9,11,14;181,4,12,15;183,5,7, 14;m.ḳatī:179,17;m.sözi:181,7;m.+dīn (دِينْ):183,7;m.+ka (قَا):174, 5,16;175,8;181,11;m.+nī (نِي):174,6;m.+nīŋ (نِينگ):m.wafātī:183,9

mūsā (مُوسَى):The Prophet Moses of the Bible.In the Ḳoran he is mentioned several times (VII,156;XLII,11;XXVIII,18)

m.: m.paygāmbar dīni:165,9;m.paygāmbar ḳatī:165,3

mustafā (مُصْطَفَى):Surname of Muḥammad.It means:"The one who was chosen"

m.:166,17;m.ʿalayhi's-salām:180,17;m.mēŋgizlig ulug ata:176,13;m.+ġa (غَا):180,17;m.+ka (قَا):174,12;181,2;m.+nīŋ (نِينگ):m.ʿayālī: 167,10;m.rawżasi:166,13

nāṣiri'bnü mōḥemmed (نَاصِرِ بْنُ مُحَمَّدْ):A pupil of Abū Ḥanīfa.

n.i.m.:190,7;naṣri'bnü mōḥemmed(نَصْر):190,11;191,3

naṣr (نَصْر).See:nāṣiri'bnü mōḥemmed

n.:190,8,9

nişābu'l-ahbār (نِصَابُ الأَخْبَارْ):The work of Imāmi Abū'l-ʿAlā'i Awsī.The meaning of the title is:"Distribution of the News "

n.a.:n.a.ātlig kitēbinde:156,14

ʿosmān (عُثْمَانْ):ʿOsmān b. ʿAffān (Zu'n-nūrrayn).The third caliph.He belonged to the great Meccan family of the Banu Umayya. He was the son-in-law of Muḥammad.He married first with Ruḳayyā,then,on her death with Umm Kulsum. His epithet originated from these marriages.He was born probably in the year 566 A.D. He was elected caliph on the third day of November 644 A. D. by six eminent people of Mecca.In the second half of his caliphat, which covered a period of six years ,movements of opposition took place and finally he was assassinated during one of them (Zu'l-hijja 18,35 A. H. - June 656 A.D.).

ʿo.:emīrę'l-mU'minīnAʿo. rażiyą'llą́hu ʿanhu:174,8

ʿömer (عُمَرْ):ʿOmar ibn al-Ḫaṭṭāb.(Omar al-ʿAdl).The second caliph and the real founder of the Arab Empire.His conversion took place 4 years before Hijra,in his 26th year.He belonged to the Banu Adi b. Ka b clan.He was assassinated at the age of 53,26 th Zu'l-hijja 23 A.H.(November 3,644 A.D.) by the dagger of Abu Lu'lu'a, a Christian slave of al-Muġīra b. Šuʿba,governor of Baṣra.

ʿö.:emīrę'l-mU'minīnAʿö. rażiyą'llą́hu ʿanhu:174,6

rizwān (رِضْوَانْ): The Grand Chamberlain of Paradise,an angel of high rank according to Islamic tradition.

r.:179,10,12,13;r.+dīn (دِينْ):179,9,10

sAlmānI fārsī (سَلْمَانِ فَارِسِي): A companion of the Prophet,the son of a dihkan of the Persian village of Jaiy near Isfahān,was sold to a Jew as a slave.He became a Muslim just before Hijra when he came to Mecca,

where he obtained his freedom. His tomb is in the vicinity of the ancient al-Madā'in,at the place called after him Salmān Pāk "Salman,The Pure ".He died 35 or 36 A.H.(655-657 A.D.)

s.f.:163,1-2,4,8,14;s.f.+ka (تًا):163,13

selmē (سَلْمَا):A woman,contemporary of Umm Salama who was one of the wives of Muḥammad.

s.:s.atlïġ ḫātūn:169,9

sihāh (صِحَاحْ): al-Jāmiʿ as-Sahīh "The complete collection of the true ones(i.e.hadithes)".The name of the famous book of Buḫārī. It contains 7397,or according to other authorities ,7295 traditions. These were selected by him from 600 000 hadithes current in his day,and the 200 000 it is asserted that he memorized. The method that was applied by him to determine the reliability of the material in this book was unique of its kind and highly esteemed by modern scholars. There is one more work with the same title.This was written by al-Walid b. Muslim who died in the year 194 A.H. in Sam.

s.:s.atlig kitēb:168,5

sufyāni saqrī (سُفْيَانِ ثَوْرِي):Sufyān aṣ-Ṣawrī,Abū ʿAbdu'llāh Sufyān b. Saʿīd b. Maṣrūk aṣ-Ṣawrī,al-Kūfī. A celebrated theologian,traditionist and ascetic of the second century A.H. He was born in 97 A.H.(915-916 A.D.),received his first instruction in hadith from his father,a learned Kufan who died in 126 or 128 A.H. aṣ-Ṣawrī died after an illness at the age of 64,in Šaʿbān 161 A.H.(May 778 A.D.).He had a sister,a son by the name ʿAmmār b. Muḥammad who died before him,an a brother,another famous scholar named ʿAbdu'llahi'bnü'l-Mubārak (d.180 A.H.).His main works are al-Jāmiʿ al-Kabīr, al-Jāmiʿ aṣ-Saġīr, Kitāba'l-Farā'iz ,two booklets and Tafsīr.

s.s.:188,11

šām (شَامٌ).See:dimišk

š.:š.čerigi:184,4;š.eli:174,6;š.ḫalḳī:175,2,3;š.ṭarafī:174,14;š.+dīn (+دِينْ):174,15

šam'ūn (شَمْعُونْ): A Jew from Medina.

š.:š.ātlīġ yahūdī:163,7;š.yahūdī:163,9

šUreyj (شُرَيْجْ): Ibn Šurayj, Abū'l-'Abbas Aḥmad b.'Omar b. Šurayj. One of the greatest Šāfi'ī teachers of the third century A.H. Many celebrated Šāfi'īs were his pupils.He was ḳāżī in Šīrāz. Wrote a great amount of works. The number of them is placed at 400. But none of them now exists. Only a few of the titles of his works are known. He died at the age of 57 in Baghdad,in the year 306 A.H.(908 A.D.)

s.:182,14

'ubayd (عُبَيْدْ).See:'ubaydi'bnü ziyād.

u.:184,3

'ubaydi'bnü ziyād (عُبَيْدِبْنِ زِيَادْ): Ziyād b. Abīhi was the most distinguished of the sons of the favourite of Mu'āwiya I. He sent troops against Ḥusayn 10th of Muharram 61 A.H.(October 10,680 A.D.).He died in a battle on 'Āšūrā day of the year 67 A.H. (August 6,686 A.D.)

'u.i.z.:184,2,6,7

uhud (أُحُدْ): A mountain about three miles north of Medina. Famous for the battle fought there in the year 3 A.D. which ended unfavorably for Muḥammad.

u.tagī:173,4

usāma (أُسَامَهْ): Usāma b. Zayd b. Ḥārisa'l-Ḳalbī,al-Ḥašimī,Abū Muḥammad. Son of the Abyssinian freed woman,Barakā Umm Ayman. He was born in Mecca in the fourth year of the mission. His surname Ḥibb b. Ḥibb Rasūlu'llah

was attributed to Muhammad's fondness for him as a child.He died in al-Jurf about 54 A.H. and was buried in Medina. He has an important place among transmitters of hadith.

u.:u. rạżiyạ'llạhụ 'ạnhụ:169,3

UmAyyA oğlanlari (أُمَيَّةَ أَوْلَادُ لأَرِي):Banū Umayya,the dynasty of the caliphs from 41-132 A.H.(661-750 A.D.).The founder is Mu'āwiya, b. Abī Sufyān who became caliph in Rabī'u'l-awwal or Rabī' u'l-āḫir,or Jumādạ'l-awwal 41 A.H.(July-September 661 A.D.). The dynasty gave 14 caliphs. The last one was Marwān II b. Muḥammad b. Marwān.

U.o:186,7-8

ümmi seleme (أُمِّ سَلَمَةَ): One of the wives of Muḥammad whom he had married after 'Ā'iša and both were survived after his death.

ü.s.:179,5;ü.s.ḳatī:169,11;ü.s.rạżiyạ'llạhụ 'ạnhā:169,11,12;ü.s.+ke (كَ):169,10;179,5

ümmi ubayhā (أُمِّ أُبَيْهَا): Wife of 'Abdu'llāhi'bnü 'Āmir,governor of Basra and famous commander of the Umayyads.

ü.u.:181,8,9,14;182,3,3;ü.u.ḳatī:182,1,2;ü.u+ğa (غَا):180,14;ü.u.+ni (فِي):181,11;182,9,13;ü.u.+nïng (نِيڭ):ü.u.jạmālī:182,7;ü.abīhā (Sic.)(أُمِّ أَبِيهَا):180,7;ü.u.ḳatī:181,7

ümmü'l-faẓl (أُمُّ الْفَضْلِ): The nurse of Ḥusạyn b.'Alī b. Abī Ṭālib. Her dates are unknown. She survived after the martyrdom of Ḥusạyn. Consequently, the date of her death must have been after 61 A.H.(680 A.D.).She was a young woman when she took Ḥusạyn in the year 4 A.H.

ü.f.:178,9,11,15;ü.f.ātlïg ḫātūn:178,7

yezīd (يَزِيدُ): Yạzīd b. Mu'āwiya. The second caliph of Umayyads. He became caliph in Rajab 60 A.H.(April 680 A.D.).He was born about 642 A.D. and died at Ḥuwwārīn on the 14 th day of Rabī'u'l-awwal 64 A.H.(November 11,

683 A.D.)

y.:179,16,16,17;180,1,2,2;181,12;183,9,10,14;y.+ke (كا):180,8,15; 181,4;183,6,10;184,1;y.+ning (ىڭ):y.fiski fiski fUjUrI:183,6;y. köngli:181,15

zahrā (زَهْرَى): A companion of the Prophet. His dates are unknown.

z.:176,17;177,7;z.raḍiya'llāhu'anhu:176,6

INDEX of the SUPPLEMENTARY WORDS

'ājiz.See:'ejiz

'ā.+lik(لِق):60,8,9,11,12;ā. +lar+ka(لارْقا):424,15

ādam:ā.+ġa(غا):279,2;ā.+ka(قا): 379,4

ādamī:ā.+ka (قا):273,2

āhir:ā.+in+ġa (ىنغا):64,4

ahšam:a.+ka (قا):29,14;295,17; 416,13

ahwāl:a.+in+ġa(ىنغا):244,17; 257,2;a.+lar+in+ġa(لارىنغا): 394,14

'ālam:ā.+da+kī(دا‌قى):77,1;ā.+i+ka (قا):328,15;ā.+in+ġa(ىنغا) 60,12;265,17;330,11;ā.+in+ka (ىنڭا):328,15,17,17;ā.+ka (قا):30,3,10;112,6

'āqil:ā.rak(راق):437,4,5-6

'ālim:ā.+ka(قا):198,6,8;406,16

'ā.+lar+ga(لارغا):407,1;ā. lar+ok(لارۇق):223,4

āmāda:ā.+lik(لِق):310,7

andām:a.+in+ġa(ىنغا):350,17; a.+um+ka(ۇمقا):135,2

ansārī:a.+lar+ka(لارقا):76,15, 16

'arasāt:'a.+ka(قا):241,5,7;272,9

asbāb:a.+in+ġa(ىنغا):44,17;424, 17;425,1

āwāz:ā.+lig(لىغ):310,9,10

'ayāl:a.+lar+ka(لارقا):113,9

āyat:ā.+ka(قا):198,16;199,16

bahā:b.+ha(غا):97,11;b.+ka(قا): 112,14;b.+lig(لىغ):209,5,6;

b.+sin-ga(سینگا):210,15;223,3

bätin:b.+in+ga(ینگا):402,11

bāzār:b.+ga(غا):223,2;b.+ka(قا):342,3;b.+gān+lik(قانلیق):405,10,11

ba'zi:b.+ng+iz+ka(ینگیزقا):384,8;b.+lar+in+ga(لارینگا):250,3;305,13

beyt:b.+in+ge(ینگه):140,17;141,10

biš-.See:biš-

b.-ur-duk(اوردوق):25,8;b.-ur-sa-k(اورساق):25,9

biš-:b.-gin+če(کینچه-):28,11;b.-ür-gil(اورکیل):384,14;b.-ür-mek(اورماک):126,3;b.-ür-mek+ke(اورماک کا):269,9

buthāna:b.+ga(غا):96,11;b.+sin+ga(سینگا):96,5

jamāl:j.+ing+iz+ka(ینگیزقا):102,10;j.+lig(لیغ):65,12;218,13;320,10;352,6

jāmi:j.+ka(قا):249,4

jān:j.+ka(قا):278,7;j.lar+in+ga(لارینگا):39,3;j.+siz+ka(سیزقا):216,14

janāza:j.+ga(غا):443,3

jānwar:j.+lar+in+ga(لارینگا):295,17

jāriya:j.+ga(غا):259,2;321,17;j.+ka(قا):321,14

jawāb:j.+in+ga(سینگا):232,12

jowmard:j.+lik(لیق):253,5;j.-rak(راق):254,7

jumla.See:jümle

j.+ka(قا):29,15;j.+muz+ga(موزغا):395,4

jümle:j.+ke(کا):22,16;68,11;110,11;117,10;244,7;333,8;j.+miz+ke(میز کا):156,13;j.+müz+ke(موزکا):431,4;j.+sin+ge(سینگا):15,3

daraja:d.+ka(قا):324,4

darmānda:d.+ka(قا):143,2

daryā:d.+ga(غا):73,8;d.+ka(قا):73,8,10,11

derwiš:d.+ke(کا):220,11;420,13,13;421,5;d.+ler+ke(لارکا):78,15;109,1;128,16,17;209,8,9;d.+lik(لیک):76,4;255,9;d.+lik+ke(لیک کا):132,1;d.+rek(راک):257,12

durust.See:dürüst

d.+luk(لوق):331,9-10

dušman:d.+ka(قا):40,10;d.+lïk (لیڤ):17,16

dünyē:d.+ke(کا):4,12;64,4;200, 14;201,3;274,3,5

dürüst:d.+lük(لوک):202,8,9;273, 14

ebedī:e.+ke(کا):424,6

'ējiz:'ē.+lik+i(لیکی):254,5

ehl:e.+in+ge(ینگا):95,2;208,3

ehyē.See:ihyē

e.+lik(لیک):23,8

'emel:'e.+ke(کا):254,13;'e.+ler+iñg+ ke(لارینکا):439,16;'e.+lig (لیک):66,14;67,16

'ezīz:'e.+ke(کا):268,15;e.+rek (راک):52,14;277,7;280,3

faḳīr:f.+ġa(غا):100,14,17;f.+lar+ ïn+ġa(لارینغا):208,11

farīża:f.+ġa(غا):248,13

farmān:f.+ïm+ġa(یم غا):279,3;f. +ïn+ġa(ینغا):45,17;215,2;f. +la+ġan(لاغان):405,6;f.+la+ gay(لاغای):410,9

fāṣïḳ:f.+ka(قا):372,14

feriśte:f.+ke(کا):307,2;365,15; f.+ler+in+ge(لارینگا):10,8; f.+ler+ke(لارکا):56,3;60,2; 88,13-14

fetwē:f.+ke(کا):191,10;402,2

fir'awn:f.+ġa(غا):113,3;f.+ka(قا): 236,11

fitne:f.+ke(کا):245,12;350,5

ġarīb:ġ.+lar+ḳa(لارقا):7,4;ġ.+luk+ da(لوقدا):18,16;ġ.+luk+ï+n (لوقین):7,3,3

ġażab:ġ.+ïn+ġa(ینغا):336,12

hājat:h.+ïm+ġa(یم غا):332,15;h.+ïn+ ġa(ینغا):259,2

hājī:h.+lar+ġa(لارغا):276,1,2;h.+ lar+ḳa(لارقا):214,12

hādïm:h.+ġa(غا):247,7;h.+a+sïn+ġa (سینغا):220,6

hak:h.+ġa(غا):227,12;h.+ïn+ġa (ینغا):44,17

hāl:h.+ïm+ka(یم+قا):8,9;h.+ïm+ïz+ ka(یمیز قا):431,12

halāyïk:h.+ġa(غا):9,17

halīfa.See:helīfe

h.+ġa(غا):146,16;203,16;h.+lar+ ïn+ġa(لارینغا):151,4;h.+lïk (لیق):156,14

halk:h.+ka(قا):14,17;h.+lar+ġa (لارغا):9,16

halwat:h.+ka(قا):366,10

hāna.See:buthāna,kę' behāna,nahhās-
hāna.

harāb:h.+luk+lar(لرلر):82,6,8;
h.+āt+ka(اتا):264,10

harām:h.+ka(قا):12,1;271,17;274,
11;h.+luk(لرق):205,14

hās:h.+lik+i(لیقی):262,6

hat:h.+ka(قا):246,6

hātir:h.+im+ġa(یمغا):86,16;h.+im+
ka(یمقا):14,4;271,17;h.+iñg+
iz+ka(ینکیزقا):416,3

hawā:h.+da+ki(دا في):209,15;h.+ġa
(غا):210,9;h.+lar+in+ġa
(لارینغا):35,7

hayr:h.+ġa(غا):304,14,14

hayrāt:h.+lig(لیغ):329,1

hāzir:h.+lik+i(لیقی):244,2,5

hażrat:h.+im+ġa(یمغا):248,1;h.+
in+ġa(ینغا):2,13;227,14;h.+in+
ka(ینقا):224,17

hej:h.+ke(کا):83,2,3;273,16;274,2

hedīs:h.+in+ge(سینگا):346,16;h.+
ke(کا):2,8;293,17;h.+ler+ke
(لارکا):2,9

helēk:h.+et+lik(اتلیک):137,5;h.+
lik(لیک):17,5

helīfe:h.+ke(کا):342,14;343,15

hemle:h.+ler+in+ge(لارینگا):71,17

herem: h.+üñg+ke(ونکا):42,13

hidmat:h.+ka(قا):120,2,6;429,3;
432,3

hilāfat:h.+ka(قا):94,10

hökm:h.+in+ge(ینگا):250,4;325,1

hörmet:h.+lig(لیک):38,2,13;51,12;
231,1;238,17;285,9;h.+lig+rek
(لیک راک):52,14

hwājā:h.+ġa(غا):321,16;h.+lik+ġa
(لیق غا):322,3;h.+m+ġa(مغا):
322,3;h.+ñg+ka(نک قا):117,16

'ibādat: 'i.+in+ġa(ینغا):245,7;i.+
ka(قا):260,10;315,9;330,3

ihyē:i.+lik(لیک):392,17

imām:i.+ġa(غا):223,10,11;i.+ka
(قا):222,1;i.+luk(لرق):53,6;
85,7;94,3

īmān:ī.+ġa(غا):74,17;250,1;ī.+ka
(غا):115,4

'izzet:i.+in+ge(ینگا):132,1;i.+
lig(لیک):231,1;238,17;373,9

kabīla:k.+lar+in+ġa(لارینغا):82,
13;k.+lig(لیغ):72,11;93,16;
135,3;k.+sin+ġa(سینغا):13,13;
22,1

kāfir.See:kēfir

k.+ġa(غا):335,6,15;k.+ka(قا):11,13;k.+lar+ġa(لارغا):13,6;114,15;309,15;k.+lar+ka(لارقا):12,9;217,8

kalām:k.+in+ġa(ينغا+):10,12

ke'behāna:k.+ġa(غا):269,15;k.+ka(قا):295,17

kefen:k.+lik(ليك):131,10

kēfir:k.+ler+ke(لاركا):142,17

kiyāmat:k.+ġa(غا):100,7;348,2;k.+ka(قا):38,6;100,6;279,5

kitēb:k.+ke(كا+):2,15

köristān:k.+ka(قا):438,6

köšk:k.+ke(كا):252,5

kudrat:k.+in+ġa(ينغا+):205,5,6

kurayšī:k.+lar+ġa(لارغا):39,11

küfr:k.+ke(كا):424,6

lezzet:l.+in+ge(ينگا):315,12

madh:m.+ka(قا):389,14

mahāsin:m.+ing+iz+ka(ينكيزقا):405,17

makām:m.+ġa(غا):283,3;288,11;317,13;400,15

makṣūd:m.+uñg+uz+ka(ڭكزقا):408,4

māl:m.+in+ġa(ينغا+):302,8;m.+lig(ليغ):339,8

ma'siyat:m.+ka(قا):55,4;204,12;367,4

maslahat:m.+in+ġa(ينغا):109,3

mašakkat:m.+ka(قا):267,5;m.+lig(ليغ):142,4

mazlūm:m.+ka(قا):390,2;m.+luk(لرق):145,16

me'nī:m.+ke(كا):427,16;m.+lig(ليگ):36,11

mesjid:m.+ke(كا):17,11;24,14;86,8;91,14

mes'ele:m.+ke(كا):228,11

mīsrī:m.+ġa(غا):297,3

mikdār:m.+in+ġa(ينغا):3,12;m.+ka(قا):390,7

minbar.See:minber

m.+ka(قا):35,16

minber:m.+im+ke(مكا):92,8;m.+ke(كا):84,6;85,9;93,13;210,4;291,2

muhtāj:m.+lar+ka(لارقا):424,14

mu'min.See:mü'min

m.+ġa(غا):372,3;m.+ka(قا):275,17;314,2;412,4,8;m.+lar+ġa(لارغا):114,15;198,17;305,5;309,16;385,15;412,9,14;m.+lar+ka(لارقا):16,13;412,11

munājat: m.+ka(قا):413,16

munādī:m.+ka(قا):108,11

munāzuğ:m.+ka(غا+):135,17

musulmān:m.+ka(قا):224,1;m.+lar+ğa(لار غا):115,3;135,5;224,2;m.+lik(ليق):7,3;30,11;75,9;224,4

mü'min:m.-ke(كا):268,7;418,16;m.+ler+ke(لار كا):74,1,2;75,10;111,11;198,16

mü'minīn:m.+ke(كا):151,11

müteheyyir:m.+lik(ليك):357,8

müwehhid:m.+ke(كا):273,14

nahhāshāna:n.+ka(قا):359,7

namāz:n.+ğa(غا):243,7;n.+ka(قا):58,12;92,2;241,8;243,14

nāreşīde:n.+lik(ليك):62,12;63,2

nefs:n.+ke(كا):13,8;61,15;265,10;270,5;n.+üm+ke(ؤم كا):147,4;307,17;n.+üm+üz+ke(ؤمز كا):282,2;n.+üñg+ke(ؤنك كا):9,16

nikāh:n.+ka(قا):205,9

ni'met:n.+in+ge(ينگا):93,6;n.+ke(كا):324,3;n.+lig(ليك):324,2

'ömr:ö.+in+ge(ينگا):315,6;ö.+ke(كا):433,8

paygāmbar:p.+ka(قا):5,17;6,14;8,16;114,3;p.+lar+ka(لار قا):8,17;p.+lik(ليق):5,10

perde:p.+sin+ge(سينگا):272,10

rağbat:r.+lig(ليغ):201,3;232,15

rahmat:r.+lig(ليغ):147,6-7

ramażān:r.+ka(قا):240,10,10

rāst:r.+ka(قا):99,8;200,13;351,4;r.+lik(ليق):226,3;r.+lik+in+ğa(ليقينغا):35,5;r.+rak(راق) 112,8

rasūl:r.+ğa(غا):153,4;r.+ka(قا):133,1;209,5

rasūlu'llah:r.+ka(قا):5,16;425,14

Rebb: R.+üm+ke(ؤم كا):64,3;267,5;r.+üñg+ke(ؤنك كا):9,15

sā'at:s.+ka(قا):312,17

sahāba:s.+ğa(غا):46,4;s.+ka(قا):123,17;s.+lar+ka(لار قا):33,16

sahrā:s.+da+ki(دا قي):212,11;s.+ğa(غا):17,10;s.+ka(قا):52,1;112,9

salām:s.+in+ga(سينغا):10,2;s.+ka(قا):6,17;s.+um+ğa(ؤم غا):53,3;223,13

sawāb:s.+i+ka(ي قا):290,7;s.+ka(قا):95,16;324,4;s.+larrin+ğa(لارينغا):98,2;s.+luğ(لوغ):274,14

sifat:s.+lig(ليغ):341,1,2;412,10

sir(r):s.+in+ge(ينگا):3,9;404,14;

s.+iŋ+ke(يېڭ كا):407,3

s.+ler+ke(لار كا):388,5

sulh: s.+ka(قا):45,10

sūrat: s.+ka(قا +):280,12;s.+liġ (لېغ):322,8

sünnet:s.+im+ke(يم كا +):304,11

šafā'at: s.+in+ġa(ىنغا +):278,1

šafaqat: š.+liġ (لېغ):55,10;š.+ liġ+rak(لېغ راق):85,12-13; 90,13;147,8

šahīd.See:šehīd

š.+lik(لېق):132,1

šart:š.+ka(قا):203,14

šaytān: s.+ka(قا):423,10

šeher.See:šeh(i)r

š.+ke(كا):156,8;333,16;370,5

šehīd:š.+ke(كا):406,10;s.+lik (لېك):119,3;153,6

šeh(i)r:š.+in+ge(ىڭا):113,5;š.+ ke(كا):300,6

šēkird:s.+in+ge(ىڭا):223,6;301, 6;9,17

Ta'ālā:T.+ka(قا):13,7;21,10;127, 7;140,7;275,12

ta'ām:t.+ka(قا):211,15;385,1

tā'at:t.+ġa(غا):328,2;t.+liġ (لېغ):329,1

Taŋri.See:Teŋri

T.+ġa(غا):213,2;T.+ka(قا): 269,9;278,16;285,6;302,13;330, 10;387,10;t.+lik(لېق):122,2

taraf:t.+in+ġa(ىنغا +):20,1;t.+ka (قا):30,11

tarāzū:t.+ka(قا):374,11

tasarruf:t.+um+ġa(ومغا):350,3; t.+uŋ+ka(ونكا قا):350,1

ten:t.+im+ke(يمكا +):86,17;t.+in+ge (ىنكا +):330,13,13,15,17;t.+iŋ-ke(ىنك كا +):263,3;t.+lig(لېك +): 233,11

Teŋri:T.+ke:131,16 (كا)

'ulamā':u.+ka(قا):424,12

ummat.See:ümmet

u.+im+ġa(يم غا +):228,10;321,7; 414,2;u.+in+ġa(ىنغا +):84,1;90, 13;268,15;u.+iŋ+ka(ىنك قا +): 58,11;u.+lar+ka(لار قا):117,5; u.+lar+in+ġa(لار ىنغا):10,8; 59,4

ustāz:u.+ka(قا):426,4,5

üm-:ü.-inč+lig(ۈمىنچ لېك):433,15; 435,2

ümmet:ü.+in+ge(ىڭا +):10,10;55,16; ü.ler+ke(لار كا):89,10

wakt:w.+ïm+ġa(ﻏﺎ ﻡ +):139,4;w.+in+ġa(ﻏﺎ ﻥ +):317,8

yahūdī:y.+ka(ﻛﺎ):252,9;253,2

yārān:y.+lar+ka(ﻛﺎ ﻟﺮ):428,13

yetīm:y.+ke(ﻛﻲ):141,16;y.+ler+ke (ﻟﺮ ﻛﻲ):106,11;108,1

yūm-:y.-g+in+če(ﭽﻪ ﻥ ﻎ ﻡ ﻳ):429,2

zabānī:z.+lar+ġa(ﻏﺎ ﻟﺮ):406,16; 407,7,12

zāhid.See:zēhid

z.+ka(ﻛﺎ):402,6;z.+lar+ka (ﻛﺎ ﻟﺮ):394,6;z.+rak+i (ﻱ ﻗ ﺮ):239,3

zāhir.See:zēhir

z.+in+ġa(ﻏﺎ ﻥ):402,11;408,8

żaʿīf:z.+lar+ka(ﻛﺎ ﻟﺮ):113,10; ż.+lïk+i(ﻱ ﻗ ﻟ):141,17;ż.+ rak+i(ﻱ ﻗ ﺮ):303,9

żaʿīfa:ż.+ġa(ﻏﺎ):297,5;387,1;389, 6;ż.+lar+ga(ﻛﺎ ﻟﺮ):26,10

zālīm:z.+ka(ﻛﺎ):390,3;z.+lar+ka (ﻛﺎ ﻟﺮ):67,9

zār:z.+ï+lïk(ﻙ ﻱ ﻟ):58,15;59,2

zēhid:z.+lik(ﻙ ﻟ):387,8

zēhir:z.+in+ge(ﻥ ﻫ):379,17

zehm:z.+in+ge(ﻥ ﻫ +):323,13,15

zeḥmet:z.+in+ge(ﻥ ﻫ +):287,3; z.+ke(ﻛﻲ):267,12

zīndān:z.+ka(ﻛﺎ):217,3;296,17; z.+lïġ(ﻍ ﻟ):301,13

ziyāda:z.+rak(ﻕ ﺭ):315,10

ziyārat: z.+ïn+ġa(ﻏﺎ ﻥ +):213,8, 10;214,7

abū bekr:a.b.+ke(ﻛﻲ):15,17;20,2; 48,1

abū hŪreyre:a.h.+ke(ﻛﻲ):321,4

ʿalī.See:ʿelī

ʿa.+ka(ﻛﺎ):5,7

ʿāyiša:ʿā.+ka(ﻛﺎ):253,5;265,13

ayyūb:a.+ka(ﻛﺎ):331,2

bilāl.See:bilēl

b.+ka(ﻛﺎ):40,3

bilēl:b.+ke(ﻛﻲ):86,3

jabraʾīl.See:jebreʾíl

j.+ġa(ﻏﺎ):88,14;j.+ka(ﻛﺎ): 116,2

jebreʾīl:J.+ke(ﻛﻲ):37,12;39,10, 11;47,11;61,16;277,8

jeʿfer:j.+ke(ﻛﻲ):78,10;79,6;310,8

dimišk: d.+ka(قا):111,7

ḥadīja: h.+ka(قا):7,6,11

hUzeyfe: h.+ke(كا):31,3;308,1

ibrāhīm: i.+ka(قا):217,16;218,6

imāmi mēlik: i.m.+ke(كا):207,15

imāmi naḥ'ī: i.n.+ka(قا):201,6

'imrān: 'i.+ka(قا):252,11

ismā'īl: i.+ga(غا):214,6

ka'ba.See: ke'be,
k.+ka(قا):37,1

ke'be: k.+ke(كا): 37,1,5;39,1,15,
17;199,10;272,7

kewfe:k.+ke(كا):151,8

madīna.See: medīne,
m.+ka(قا):18,13

medīne: m.+ke(كا):6,15;23,15;
m.+lig(لبك):23,16;93,11

mekke: m.+ke(كا):27,11;32,16;42,
1,3;m.+lig(لبك):23,16;93,11

mesjidü'l-ḥarām: m.h.+da+kī(دا قى):
274,11;m.h.+ka(قا):12,1

mÖhemmed: m.+ke(كا):13,10,17;14,5;
16,3;143,16;280,3

mu'āwiya.See: mü'ēwiye,
m.+ka(قا):75,10

mustafā: m.+ka(قا):328,8

mü'ēwiye: m.+ke(كا):127,14

'ömer: 'ö.+ke:78,3;108,7;109,13;114,13;
287,4;314,4;430,13,16 (كا)

sAlmānI fārsī: s.f.+ka(قا):384,14

sulaymān: s.+ga(غا):392,4

šām: š.+ka(قا):15,3;128,1

šUreyj: s.+ke(كا):133,9,16

yūsuf: y.+ka(قا):353,16;354,8

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lengths in in final position :263-264, vowel lengths in closed last syllables,vowel lengths in suffixes (44 suffixes):266-273, conclusion:274,some observations:274-277,bibliography:278-282)

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