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İZZET PAŞA, AHMED

Ahmet İzzet Paşa, 1864-1937.

Osmanlı-Yunan seferi. — [İstanbul] : Kita-

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Danışman: Prof.Dr.Kemal Beydilli.

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

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Rūmī's Sūfī theories. ‘Izzet, who was a member of the *Mawlawī* order, appears himself as a leading character in the work. For a synopsis see Gibb, *HOP*, iv, 306-308 (lithograph ed. Istanbul 1265); (4) *Mihnet-Keshān* ("The Sufferers", with a pun on *Keshān*, as the title could also be read *Mihnet-i Keshan* "The Suffering at Keshan"), his most important work, which immediately secured his reputation and which distinguishes him from many contemporary *diwān* poets. It is a narrative poem in *mutakārib* and in *mathnawī* form of about seven thousand couplets, interspersed with many *ḥazānas*, *ghazals*, *murabba‘* and chronograms, which relate in great detail and with pungent humour mixed with vital realism, the circumstances of his arrest in a public bath, this adventurous journey to *Keshān*, the colourful life in this little provincial township, the many local characters he meets and all his experiences there. Many reminiscences of his earlier life and people he knew in Istanbul are added with the same joyful humour to this lively and very spontaneous narrative, which make it a unique documentary work for the last period of Ottoman society before the great reforms of the 19th century. ‘Izzet wrote most of the *Mihnet-Keshān* in *Keshān* and completed it on his return to Istanbul in *Djumāda II* 1239/February 1824. But the work was in the form of hurried notes on scattered pages. It was later arranged and copied out by two of his friends. (Lithographic edition, Istanbul 1269); (5) *Dawḥat al-mahāmīd fi tardjamāt al-wālid*, a short biography of his father, Mehmed Šālih Efendi, written in a flowery style of the best *inshā‘* tradition, published in 1916 (*TOEM*, No. 41, December 1332); (6) *Lāyiha*, a reform memorial on the line of many *lāyihas* submitted to Selim III, written in 1243/1827 by order of Maḥmūd II. It has not been edited (two Mss. are in the libraries of the Turkish Historical Society and of the University of Istanbul, Ibnülemin Collection). The text of his other *lāyiha*, the famous anti-war memorial which he composed with ‘Ömer Rāsim Efendi and its "rejection" (*reddiyye*) prepared by ‘Ākif and Pertev Efendis (later pashas), are given in ‘Aṭā, *Ta‘riḥ*, iii, 267-275.

Bibliography: Faṭīn, *Tedhkir*, s.v.; Bursal Mehmed Ṭāhir, *‘Othmānī Mū‘allifleri*, ii, 320; Gibb, *Ottoman Poetry*, iv, 304 ff.; ‘A. Sheret, *Ta‘riḥ Muṣāḥabeleri*, Istanbul 1339, 39 ff.; Ibnülemin Mahmud Kemal İnal, *Son Asır Türk Şairleri*, 1937, s.v.; Fevziye Abdullāh, in *IA* s.v.; A. H. Tanpınar, *XIX. Asır Türk Edebiyatı Tarihi*, Istanbul 1956, 54 ff. (FAHİR İZ)

‘**IZZET PASHA** (Ahmed ‘Izzet Furgaç 1864-1937) Ottoman soldier and statesman. Ahmed ‘Izzet was born in the Macedonian hamlet of Nasliç, near Görđje (today Korçë in southeastern Albania) in the *wilāyet* of Manastır (today Bitola in southern Yugoslavia). The family were Ottoman-Muslim notables of the region; there is some dispute whether they were of Turkish or Albanian origin (see İnal, p. 202, quoting General ‘Ali Fu‘ād [Erdem], and Klinghardt, p. 12). Under the Turkish "Family Name Law" of 1934 he took the name of Furgaç.

‘Izzet's father, Haydar, had entered the Ottoman civil service, in which he rose to *mutasarrıf*, and ‘Izzet first grew up with his grandfather, Timut, in Nasliç, and then followed his father to assignments in Macedonia, Anatolia and Istanbul. He entered the military secondary schools in Istanbul at 13, and continued (1881-87) at the Harbiye [g.s.], where he graduated from both the regular and the advanced general staff course (finishing the latter ninth in a class of 14). He rose, rapidly at first, in military

rank: captain (1887), *kolaghasi* (1889), major (1894), lieutenant-colonel (1898), colonel (1901), brigadier-general (1905), lieutenant-general (*ferik*, 1907), general (*birindji ferik*, 1908), marshal (1918). In 1913 he was made the sultan's aide-de-camp (*yāwer-i ekrem*) for life; from 1912 onward he also was a member of the senate (*a‘yān*).

Upon graduation from the Harbiye, ‘Izzet stayed as instructor in military geography and aide to Colmar Baron von der Goltz-Pasha, inspector-general of Ottoman military schools. After advanced training in Germany (1891-94) and a brief assignment at al-Lāḥiḳiyya in Syria, he became military aide in the Ottoman high commission in Sofia (1895-96). When a court favourite became the next commissioner, he asked for a transfer. With the outbreak of the Greek-Turkish War, ‘Izzet was appointed to the general staff of the army mobilized on the Thessalian front and to the office of war operations. His energetic stand against corruption and inefficiency led to his interrogation at the palace and, eventually, a punitive transfer to the reserve division at Damascus (1897). There he proved his military and diplomatic talents in pacifying the rebellious *Djabal Durūz* (1902), and his administrative skills in supervising work on the *Hiđjāz* railway near ‘Aḳaba. From 1903-08 he served in Yemen, first as chief of staff to ‘Ali Rīzā Pasha, the later grand vizier, whose forces were dispatched against the rising of the Zaydī sect under Imām Yaḥyā, then as commander of the division in *Ḥudayda* (1907). The Young Turk Revolution interrupted his summer leave in Lebanon, and ‘Izzet returned to Istanbul.

‘Izzet's reputation as one of von der Goltz's star disciples, his field experience in Yemen, and his rare courage in standing up against the abuses of the Ḥamīdian regime led to his appointment, following the 1908 revolution, as chief of the Ottoman general staff. For two and a half years he worked, often in conjunction with von der Goltz and Maḥmūd Shewket Pasha, to reform the system of training for officers and non-commissioned officers, to create a reserve officer corps, to introduce new model regiments, to arrange manoeuvres, and on transportation and mobilization schemes for the defence of the European parts of the empire. During the April 1909 Counter-Revolution, ‘Izzet helped to establish order within the capital as the *Hareket Ordusu* approached Istanbul. Differences with Maḥmūd Pasha, the minister of war, and his old teacher von der Goltz contributed to ‘Izzet's desire for reassignment. ‘Izzet disagreed with Shewket's method of handling unrest in Albania, and resented what he thought to be encroachment by the minister of war in matters of manoeuvres and personnel management. Meanwhile, Imām Yaḥyā had resumed his revolt and laid siege to the Yemeni capital of *Ṣan‘ā‘*. Upon the death of ‘Abd Allāh Pasha, commander-in-chief in Yemen, ‘Izzet was dispatched to take his place (February 1911-December 1912), while officially on leave from his post as chief of staff. He succeeded in relieving the besieged Yemeni capital of *Ṣan‘ā‘* and in concluding a compromise peace at *Da‘ān* whereby Imām Yaḥyā was recognized as temporal and spiritual head of the Zaydī sect, with the prerogative of appointing local officials on the sultan's behalf. In return, Yaḥyā acknowledged the sultan's suzerainty and joined an alliance with Ottoman forces against the rebellious Sayyid Idrīs to the north.

While in Yemen, ‘Izzet was dismayed to learn that upon the outbreak of the First Balkan War, the new war minister, Nāzım Pasha, had acted in com-

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M A R E Ş A L A H M E T İ Z Z E T P A Ş A
(Askerî ve Siyasî Hayatı)

Doktora Tezi

Tezi Yöneten : PROF. DR. KEMAL BEYDİLLİ

M E T İ N A Y I Ş I Ğ I

1273

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	98621
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İSTANBUL

1991

İSTANBUL ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
TARİH BÖLÜMÜ

ARAB SUPPORTERS OF SULTAN ABDÜLHAMID II: 'IZZET AL-'ĀBID

It had been commonly assumed by both Middle Eastern and Western scholars that the Arab element of the Ottoman empire played an important role in imparting an Islamic character to Sultan Abdülhamid's policies as a last ditch attempt to rally support of the Arabian provinces and its predominantly Islamic populace in the face of successful assaults by Balkan Christians on the European possessions, which were mostly lost to the sultan's control by 1908. Arab Muslim notables were deemed instrumental in rallying Islamic sentiment in support of the sultan as caliph of all Muslims, thus reinforcing the spiritual when the political dimension of the office had lost its impact as a rallying force. Extremist views held by the imperial powers with large numbers of Muslim subjects in North Africa and India, found it convenient to create and exaggerate a political dimension to the call for Islamic renewal by Muslims from India to Morocco, better to attack the policies of a sultan where they were most vulnerable to European criticism.

Cultivating Arabs

To understand fully the Arab Muslim role in maintaining and strengthening ties with the imperial Ottoman state would require a treatment of all those who played this role. In this paper, however, we shall address only the role of the most powerful Arab in the sultan's Mabeyn: 'Izzet Pasha al-'Ābid. A study of other key personalities in the Mabeyn¹ and the Arab provinces at large will be deferred to a future broader work in the interest of placing in some objective perspective the role the Arabs played, real or imagined, in creating and sustaining a politicized Islamic policy, commonly interpreted by Western scholars as the force behind Pan-Islamism.²

The question that comes to mind is this: was it in the interest of Arabs generally, especially in the wake of the cultural renaissance movement that had been gathering force since the last third of the nineteenth century, to endorse Pan-Islamism over Arabism, a movement advocated at first by Christians, and within a few decades by Muslims themselves? If so, was 'Izzet instrumental in advocating and promoting a pan-Islamic policy, which would have targeted the French with whom he had maintained good ties, culturally and diplomatically? We have attempted a partial answer to that in a previous presentation.

Al-Shinnāwī in his voluminous study of the Ottoman empire and its caliphate claims that a politicized Islamic movement in Hamidian era hindered the emergence of Arabism as a competing ideology, hence the lack of enthusiasm for it after the Young Turks deposed Abdülhamid.³ The hindrance is attributed to the sultan's policy of appeasement pursued towards

¹Term used to define the immediate entourage at Yıldız palace, official residence of Sultan Abdülhamid at this time who coopted functions of government after Abdülhamid lost faith in the ministers who conducted affairs of the state.

²See "Reassessing Sultan Abdülhamid II's Policy", in: *Archivum Ottomanicum* 14 (1995/1996), 191-212.

³The rapid rise of Arab nationalist movements within years following the triumph of the Committee of Union and Progress (henceforth C.U.P.) centralizers is attested by a flurry of publications in the Syrian region when young writers and editors gave up on the idea of reconciling Arab and Turk. For a series of articles reviewing political developments during this period see Marwan R. Buheiry (editor). *Intellectual Life in the Arab East, 1890-1939*. Beirut: American University of Beirut, 1981.



The Question of Ahmet İzzet Pasha's Candidacy for Albanian Throne

Prof. Dr. Metin Ayışığı*

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Summary

03 Mayıs 2014

Mareshal Ahmet İzzet Pasha was born (1864 – 1937) in the town of Naslic which was the part of Görice defend point and that was locally connected to Manastır, His father was Haydar Bey who was the member of well-known families of Albania and a former politicians and also was the son of Timur Bey, parliament member of Naslic. Ahmet İzzet Pasha was very important man in the latest period of Ottoman Empire and Turkish national struggle war, he could get Mareshal grade which is the highest grade in military, and took part in many governmental duties, for instance interior and foreign ministries, cabinet member and administrator

As it was known, after the second republican movement and its acceptance in Ottoman Empire in 1908, freedom movement had started in Albania. After the Balkan War which was took place in 8 October 1912, Albanians had started to gather in Avlonya in 29 November 1912 and in 14 October 1912 in Üsküp, They wanted from Ottoman Empire at first to keep under protection their national territory but then this demand was changed in the way of taking their freedom from Ottoman Empire. With the chairman İsmail Kemal Bey, a congress was held in Avlonya, 83 congress men took part in, they presented Albanian's neutrality and independency in 28 November 1912. Albanian's first temporary government was founded with the accepted prime minister İsmail Kemal Vlora.

Finally,, after the debates that occurred in London Peace Conference in 17 December 1912, the independency of Albania was accepted as principle. In 29 July 1913 many important governments in Europe had definitely determined on an agreement. According to this agreement, Albania would be free country and also its freedom would be the protected by these six big and important countries such as England, France in Europe. With this sign Ottoman Empire would loss his just to govern Albania. However, at the result of agreement a problem was appeared on the agenda it was he question that who would be the prince for the throne of Albania. Austria and Italy want their candidates would be elected for the throne. At first as it was known, the considered prince was one of the Egypt princes, was Fuat Pasha. In this time, Nâbi Bey who was the Rome Ambassador of Ottoman Empire, had sent a telegraph with the date 13 December 1913 for explaining the situation to the empire about prince election and also Fuat Pasha's willing, requested instruction about what to do. Noradunkyan Efendi who was the Foreign Minister in Ottoman Empire said that Ottoman Government had thought that an Ottoman prince would suit for the Albanian's throne and on the other hand an Egypt prince for Macedonia state could be acceptable but however both of these thoughts were very early decisions for the condition, he clarified his thoughts with a telegraph message.

For defining the Albania' situation, at 29 July 1913 in London, an Ambassadors Conference was held. At the conference, for the Albania's throne prince Wilhem Von Wied was put in front as the strongest candidate, this prince was the little brother of Prince Frederic Von Wied. This candidate was a protestant and also the nephew of Romanian princess. For this reason the king of Romania had demanded from Ottoman not to interrupt his nephew's candidacy process. Although Ottoman government hadn't diturb the situation but had a strong

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5. UJESEARARASI GÜNEYDOĞU AVRUPA TÜRKOLJİSİ SEMPOZYUMU
BİEDİRİ ÖZETLERİ

PËRMBLEDHJET E PREZANTIMIVE
TË SIMPOZIUMIT TË 5të NDERKOMBËTAR
TË TURKOLOGJISË SË EVROPËS JUGLINDORE

SAZETCI SAOPSTENJA
5. MEĐUNARODNOG SIMPOZIJUMA TURKOLOGIJE JUGOISTOCNE EVROPE

ABSTRACTS OF
5. INTERNATIONAL TURCOLOGY SYMPOSIUM ON SOUTHEAST EUROPE

13-16. 04. 2011-PRİZREN

MADDİ DESTEK SUNANLAR:

Elginkan Vakfı

TEB

ERBER
automobilat

“Ahmet İzzet Paşa'nın Belgesel Eseri (*Feryadım*) C.II (Kitap Tanıtımı)”, Nehir Dergisi, Sayı: 5, İstanbul 1994

092478



Ahmed İzzet Paşa, vatan ve millete hizmetten başka hiç bir düşüncesi olmamış olan, bu büyük asker, daha sonra işe yaramaz bir kağıt parçası gibi bir kenara atılmayı kabul edememiş, adeta uğramış olduğu haksızlık, acı tenkid, tahriz ve iftiralara karşı cevap olmak üzere "Feryadım"ı kaleme almıştır. Hadiseleri tahlil ederken insan ve şahsiyet faktörünü ön plana çıkaran Ahmed İzzet Paşa, Hatıratının hemen her bölümünde devletin ve milletin içine düşmüş olduğu felâketler ve bu felâketlere mani olamayışının derin izlenimini içersindedir. Bu eser, aynı zamanda çöküşe doğru uzanan yolda Osmanlı Devleti'nin kaderine ağlayan bir büyük asker ve devlet adınının feryadidir.

1919 yılında başladığı ve Meşrutiyetten başlayarak hayatını anlatmak istediği bir eser yazmaya başlamış olan Ahmet İzzet Paşa, emekliye sevk edildikten sonra kaleme aldığı hatıratını 1924 yılı Mayıs'ında tamamlamıştır. Hatıratının bir bölümü, "Die Denkwürdigkeiten des Marschalls Ahmed İzzet Pascha; Ein Kritischer Beitrag Zur Schuldsfrage" adı altında Alman gazeteci ve yazar Karl Klinghard tarafından Almanca'ya çevrilerek 1927 yılında Leibzig'te K.F. Kochler G.M.B.H. Yayınevi tarafından neşredilmiştir. Hatıratın bir bölümünün Almanca olarak yayımlanmasından sonra, eserin orijinal metni 12 Nisan - 7 Haziran 1928 tarihleri arasında 51 tefrika olarak "Akşam Gazetesinde" yayımlanmıştır. Bu gazetede, "Müşir Ahmet İzzet Paşa'nın Hatıratı, Harb-i Umumî'nin Vuku' ve Ziya'nda Mes'uller ve Mesuliyetler" adı altında neşredilen hatırat, bazı ayrıntılar hariç; tutulursa Almanca olarak yayımlanmış hatıratın özetlenmiş bir halidir. Konu itibariyle Birinci Cihan Harbi ve onu hazırlayan sebepleri ele alan bu eser, yayımına ara verilmesi yüzünden ancak Balkan Harbi'nin sonuna kadar gelişen olayları ihtiva etmektedir. Esas hatırat ise, çok daha muhtasar olup, doğumundan emekliye sevk edilmesine kadar cereyan eden olayları kapsamaktadır.

1980 yılında babasının hatıratını yayınlamaya karar vermiş olan Süheyl İzzet Furgaç, muhtelif sebepler yüzünden buna muvaffak olamamıştır. Bütün hazırlıklar tamamlandıktan sonra, iki cilt halinde yayıma hazırlanan hatıratın I. cildi nihayet 1992 Mayıs ayında Nehir Yayınları arasında çıkmıştır. Hatıratının I. cildinde doğumundan Birinci Cihan Harbi'nin sonuna kadar, kendisinin de fiilen görev aldığı siyasi ve askeri hadiseler anlatılmaktadır. Nehir Yayınları'nın "Hatıralarla Yakın Tarih Dizisi"nin 18. kitabı olan ve yine Süheyl İzzet Furgaç tarafından yayıma hazırlanan hatıratın II. cildinde sadaret dönemi ve sonrası kabineler ile Tefvik Paşa kabinesinde önce Dâhiliye, daha sonra Hariciye nazırlığı sırasında cereyan eden siyasi hadiseler yer almaktadır. Feryadım'da, daha önce yayımlanan birçok hatıratın farklı olarak olaylar derinlemesine incelenmiş, yapılan tahlillerde verilen hükümler belgelerle desteklenmiştir. Böyle kıymetli bir eserin titiz bir çalışma ile sadeleştirilerek bugünkü nesillere kazandırılması

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İZZET PAŞA, Ahmed

1 TUBA BAYKAR, İzzet Paşa Vakfı, Fırat Üniversitesi, Yüksek Lisans, 2010

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TÜRK TARİH KURUMU YAYINLARI
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*İzzet Paşa Ahmed
032123*

MAREŞAL AHMET İZZET PAŞA

(Askerî ve Siyasî Hayatı)

*Türk Tarih Kurumu tarafından gerçekleştirilecek olan Kitabın ikinci Baskı
çalışmaları halen devam etmektedir.*

Doç. Dr. METİN AYIŞIĞI

03 Mayıs 2014

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

TÜRK TARİH KURUMU BASIMEVİ—ANKARA
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MAREŞAL AHMET İZZET PAŞA

(Askerî ve Siyasî Hayatı)

Doç. Dr. METİN AYIŞIĞI

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	57172
Tas. No:	923/ AHM

İzzet Paşa Ahmed
Tarih-i Milliyye
7-11-1967
1-52

İzzet Paşa Ahmed

تاریخ بن و صنمانک

جلد اولدر



بعض کوریلان مرتب سهو و خطایچون ایجاب ایدن خطا و صواب
جدول ایکنجی جاده علاوه اونه جقدر

MIA 1911

T. A. Rankly

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F - Colonel

لمصلحه غیرایان قضا سندن عزمی ائناسنده رهراست اولان ککله
قضا سندنه برکیجه بیدوتت ایلدیکندن اهالی آپانسز اولدقلری
خانهیه هجوم و کانی فرار ایتیش ایسه ده قائم مقام مومی الیمی
بغیرحق قتل ایلدکلرندن براردوایله لوایکر پاشا اورایه ارسال
وتأدیسات لازمه سی بالاجرا عودت اولمش و مشارالیه تعزز
ذاتیه سننه حصر افکار ایدرک زمام حکومت ایلدی مخرجانه
کدیکنندن زماننده شایان تحریر بروقوعات کورلما مشدر

الحاج احمد عزت پاشا ک طرابلس والیلکی

دولتلو الحاج احمد عزت پاشا حضرت تبری عهده سنه طرابلس
والیلکی احاله بیوریله رق اشویک ایکوز التمش بش سنه سی
محرم الحرام ک بشنجی کونی طرابلسه قدم نهاد موصلت اولمشدر
فقط شکر اولسون بوسنه مبارکده کثرت فیض و برکت ایله
هیچ بروقنده کورلما درجه اوچرلق مشارالیه ک قدمونه
ویرلدیکنندن و اداره مأموریتده درکار اولان موقفیت صحیحه سی
اناریله نفس مملکت و عموم ایالتده قطعاً محاربه و مقاتله حالات
مکدره سی ظهوره کلدیکنندن پک زیاده استراحتله اوقات کذار
اولمقده ایکن بو کره ایکی نفر فرانسه عسکری جزایردن فراز
ایدوب اسلام قیافیتله قره دن طرابلسه بالمواصله مجلس کیر معقد
اولدیغی حالده طوغری مجلسه جیقوب شرف اسلام ایله مشرف
اوله جقربی افاده ایتدکلرنده والی مشارالیه کیفیتی باتذکره
مخصوصه طرابلسه مقیم فرانسه قونسولوسی موسیولسه بیان
ایتدکده مر قومان کنندی تبعه لردن اولوب اولمدقلرینی قطعاً
طایمیه جغنی جوابا اتیان ایتسی اوزرینه تلقین دین اولنهرق سلک

اولمغه پیاده میرالابی اسماعیل بک قوماند سیه راز عسکر بالارسال
درت بش کون اولنان محاربه ده تلفات و فیره وقوعندن نصکره
محرک مر قوم فرار و اهالی دخی تحت اطاعتله نهرق رجعت
اولمشدر بروجه سابق احمد پاشا ک بیوجک ایشله پارمق
دوله مومی ملا بسده سیه والی مشارالیه حائیدن اقد مجله اشعار
اولدیغنه مومی الیه ایله دفتدار عزمی بک بو کره دربار
معهدتقراره جاب ایلدله رک احمد پاشا ک یرینه میرالابی بکر بک
لو انصب اولندیغی مثلوا مال باش کاتبی ناشدک دخی مال مدیری
تعیین اولمشدر خلاصه والی سابقدن باقی قیلان بعض محار
دخی مشارالیه محمد پاشا ماننده ضبط و تسخیر و کاملا ایالت
قبضه تصرف ایتوب جبل و حرس قضاری مقر قائم مقاملق
انحازیله مأمور لر نصب ایلدش و مشارالیه ک انفصالنه دائر
برحوادث چبقره جمع عساکر بیئنده لایق سز بر مناقشه ظهور
ایتمش ایسده دوست و دشمنه قارشو بویه بر حال کدورت
ایتمش و قوعی تقبیح اولندیغندن چارچاق تأدیسات موثر سننه
اولنان مساعی غیرت اوزرینه کلیاً یا نشدیرلمشدر

محمد راغب پاشا ک طرابلس والیلکی

دولتلو محمد راغب پاشا حضرت تبری طرابلس والیسی تعیین
بیوریله رق اشویک ایکوز التمش اوچ سنه سی جادی اولوک
التنجی کونی واپور و فامیلیا سیه مر کره موریته کلوب سلفلری
عودت ایتش اشته سلطنت سنیه نک واپور سفاینتی طرابلسولر
ابتدا بو کره کوردکلری مثلوا ابتدا حرمیله کلان ذات دخی مشار
الیه سدر الحق بود فیه جبل قائم مقامی احمد افندی کاتبیه برابر
لمصلحه