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360. Schmidt, Jan: Muşafâ 'Âlî's Künhü'l-ahbâr and its preface according to the Leiden manuscript / Jan Schmidt ; Geilbolulu Muşafâ 'Âlî. - Istanbul, 1987. - 102 S. - (Uitgaven van het Nederlands Historisch-Archaeologisch Instituut te Istanbul ; 59)  
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4722 SCHMIDT, Jan, *Pure Water for Thirsty Muslims: A Study of Mustafa 'Ali of Gallipoli's Kunhu l-Ahbar* (Sufi Saint, Turkey). Leiden, The Netherlands: Het Oosters Instituut, 1991, 496pp.

KÜN HÜ'L  
AHBÂR

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"Künhü'l-ahbar'ın Tezkire Kısmı; İnceleme-Metin." Mustafa İsen. Doktora Tezi. Atatürk Üniversitesi, 1979.

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Ali, Mustafa b. Ahmed b. Abdulmevla

(Künhü'l-ahbâr)

کنه الاخبار / تالیف معطفی بن احمد

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Title III. Title (Arabic)

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His early exile from Court and Capital, his difficult temperament which made him many enemies, and the uncertainty and spasmodic character of his later career embittered him, so that he was almost ready to retire from public life and give up his aspirations for good. His misfortunes he attributed mainly to a neglectful and disastrous disregard for tradition and literary talent on the side of the sultans who let themselves be influenced by, in his eyes, unworthy ministers such as Grand vizier Sokollu Mehmed Paşa. This, in his view, was an indication that the Empire was in a dangerous crisis following the ideal years of Sultan Süleymân (1520-1566)<sup>4</sup>. In this mood 'Ālî started, during the nineties, to work on his History.

## 2 The *Künhü'l-ahbâr*

'Ālî began to work on his 'Essence of Histories' in the ominous millennial year 1000 AH (1591/92), two years after a violent insurrection of the Janissaries had shocked the Empire. This was followed by revolts in the provinces, while on top of that Istanbul was wrecked by devastating fires. 'Ālî kept working on the 'Essence' until the summer of 1599, when he left the Capital for good<sup>5</sup>. The 'Preface' to the fourth part, the subject of the present publication, was originally written between the years 1597/98 and 1599. In the text itself 'Ālî explained that in this 'pillar', as the four parts were called, he wanted to deal with Ottoman history up to the year 1006 AH (1597/98)<sup>6</sup>. In one of his last works, the *Mevâ'idü'n-nefâ'is* ('The Table of Delicacies')<sup>7</sup>, he wrote that he 'was busy annotating' the *Künh* up to the year 1008 AH (1599)<sup>8</sup>. The last major event, or rather series of events, which he describes in the *Künh*, was the Egri-campaign

<sup>4</sup> The bad influence of Grand vizier Sokollu Mehmed Paşa on Sultan Selim II (1566-1574) and the crisis of the Empire are discussed essentially in the 'Preface', *L*, fol. 5a:9-5b:9.

<sup>5</sup> According to Fleischer, 'Ālî shared up to a certain point 'the millennial mood' of Istanbul ('Ālî', 219), caused partially by the political (and physical) disturbances of the Capital and the Empire in general. The insurrection of the Janissaries, was the so-called *Beglerbegi*-incident of April 1589. It was called so because the anger of the Janissaries directed itself against the *beglerbegi* of Rumeli, Doğançlı Mehmed Paşa, a friend of 'Ālî's, and *başdefterdâr* Mahmüd Efendi, who had been responsible for their being paid in debased silver. Both men lost their lives in the aftermath. This disruption, which was in fact a precedent, was seen by 'Ālî as 'a landmark of imperial decline' (*ibidem*, 218).

<sup>6</sup> *L*, fol. 3a:16.

<sup>7</sup> The full title is: *Mevâ'idü'n-nefâ'is fi kavâ'idü'l-mecâlis* ('The Table of Delicacies on the Etiquette of Salons'), facsimile edition by C. Baysun (Istanbul 1956).

<sup>8</sup> Lit.: '(...) till the beginning of the year 8 after 1000, the annotations (*ta'liqât*) in relation with the writing of the *Künhü'l-ahbâr* and the loads of work [it gave me] (...)', *Mevâ'id*, 7:7-9. Cf. Fleischer, *Ālî*, 327.

JAN SCHMIDT.

MUSTAFA 'ĀLĪ'S KÜNHÜ'L-AHBÂR  
AND ITS PREFACE ACCORDING TO THE  
LEIDEN MANUSCRIPT, 1987 (LEIDEN)

Gelibolu  
Ali Mustafa

04 TEMMUZ 1992

MUŞTAFĀ 'ĀLĪ'S  
KÜNHÜ'L-AHBĀR  
AND ITS PREFACE  
ACCORDING TO THE  
LEIDEN MANUSCRIPT

by

JAN SCHMIDT

Türkiy Diyanet Vakfı İslâm Ansiklopedisi Müdürlüğü	
Kayıt No. :	10616
Tasnif No. :	956.07 SCH. M

ERLİ



NEDERLANDS HISTORISCH-ARCHAEOLOGISCH INSTITUUT  
TE ISTANBUL  
1987

THE KÜNHÜ 'L-AHBĀR

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(1588-1589); *yeñiçeri kâtibi* (secretary of the Janissary corps) (1592); *deft̄er emîni* (registrar of the imperial lands) (1592-1593); again *yeñiçeri kâtibi* (1594-1595); *sancağbegi* of Amasya and *mâl defterdârı* of Rûm (1595-1596); *sancağbegi* of Kayseri (1596); *sancağbegi* and *emîn* (trustee) of Jidda (1599-1600)<sup>2</sup>.

‘Âlî was unemployed when he began to write the *Künhü l-ahbâr* in 1592. The work was not commissioned nor was it written for anyone, although the author toyed with the idea of dedicating it to Sultan Mehmed III, and perhaps also to the Grand viziers İbrâhîm Paşa (in office April-October 1596) and Çiğalazâde Yûsuf Sinân Paşa (in office October-November/ December 1596)<sup>3</sup>.

## (B) THE KÛNHÛ L-AĦBÂR

### (a) Scope and contents

The “Essence” is a voluminous work consisting, roughly, of 1000 manuscript folios. In it — the title itself clearly reflects the author’s intentions — ‘Âlî wished to present a digest of universal history, thereby continuing, if not, as the author claimed, bringing to perfection, a genre practised for 600 years by Islamic historians. In an early stage of writing, he conceived a four-fold division of the work. The resulting four volumes were called “pillars” (*rûkn*, pl. *erkân*).

The first pillar was to describe history from the creation until the time of the Prophet, the second the history of the Umayyad and Abbasid dynasties, the third the history of the “Turkish and Tatar” dynasties, and the fourth the history of the Ottomans. The four pillars were to be provided with biographies and the first pillar would contain essays on geography and ethnology<sup>4</sup>.

This scheme was not completely executed. The contents as divided into four pillars and found in MSS are the following: (1) the first pillar describes the history of the prophets from Adam up to the “departure of Yûsuf” as well as that of the ancient dynasties, and is preceded by lengthy introductory sections (*muqaddime*<sup>5</sup>), containing the author’s preface, and digressions on cosmogony, geography, ethnology and historiography; (2) the second pillar deals with the history of the prophets, from the “departure of Yûsuf” up to

<sup>2</sup> BIOE, 222-224.

<sup>3</sup> Ibidem, 162, 165 (n. 73), 169, 236.

<sup>4</sup> *Künhü l-ahbâr* (hereafter KA), 5 vols. (Istanbul, 1277-84) I, 13-16; cf. for the contents of the first pillar, KA I, 75. I will refer to the number of the pillars in parenthesis, i.e.: KA(I), KA(II) etc. If no number is indicated, the unedited part of the fourth pillar is meant. For a detailed survey of contents, and division into pillars and volumes of the printed edition, see Appendix I, below.

<sup>5</sup> KA I, 48.

the history of ‘Īsâ, the history of Muḥammad, the biographies of his companions and important personalities of the first centuries of the Islamic era, the history of the twelve Imams and the Persian and Ptolemy dynasties; (3) the third pillar is devoted to the history of a great many Islamic dynasties including those of the Umayyads and Abbasids; (4) the fourth pillar contains the history of the Ottomans up to the Egri campaign of 1596 during the reign of Mehmed III; the volume is furnished with lengthy biographical chapters and is preceded by introductory sections, containing praise of the dynasty, an author’s preface and short paragraphs on the origin of the Ottoman population, ethnology and the status of rulers.

The work as we have it is not complete: there does not seem to exist a complete version of the biographies of the second pillar<sup>6</sup>; the rest of the same pillar is only provisorily ordered<sup>7</sup>; the treatment of the Islamic dynasties in the third pillar is highly unequal in length and detail as well as incomplete; the fourth pillar lacks the chapter of biographies for the reign of Murâd III to which nevertheless references are made<sup>8</sup>. Another aspect that might point to an unfinished redaction by the author is the occurrence of repetitions in the text: the story on the king and prophet Iskandar (Alexander), for instance, occurs thrice in both the first and second pillars<sup>9</sup>.

### (b) Dating

The writing history of the “Essence” may be reconstructed from data occurring in the history itself and in other works by the author. ‘Âlî apparently began writing the work in the winter of 1592 (the date of Friday, *Rebî’ü l-âhîr* 14, 1000, in the beginning of December (*Kânûn-i evvel*) is mentioned in the general introduction<sup>10</sup>). ‘Âlî wrote that he worked for eight, elsewhere for ten years<sup>11</sup>, on the book, constantly revising it and making “additions” (*ta’lîkât*)<sup>12</sup>. In the work itself we find datings, not in any logical order, of the years between 1000/1592-93 and the year of his death, 1008/

<sup>6</sup> KA III, 250-348.

<sup>7</sup> KA III, 429-440.

<sup>8</sup> Cf., e.g., KA (IV), the reign of Murâd III (hereafter MU III), 53rd unnumbered chapter (“event”) (53\*), MS SB Hs. or. quart 1090 (hereafter B, cf. Appendix II, below, no. 35), 590b, where the poet Nevî is mentioned “whose biography will be mentioned under the ‘ulemâ- below”.

<sup>9</sup> Cf. below, Chapter Three and Appendix II.

<sup>10</sup> KA I, 5; this is an impossibility, cf. BIOE, 140 (n. 92), 245.

<sup>11</sup> KA I, 259; and KA I, 7; these were rather estimations than statements post facto, written in respectively 1006/1597-98 and 1002/1593-94.

<sup>12</sup> *Mevâ’id-i nefâ’is fi kavâ’idi l-mecâlis*, ed. by M. Cavid Baysun (Istanbul, 1956; hereafter MN), 7; cf. for this technical term: Franz Rosenthal, *The Technique and Approach of Muslim Scholarship* (Rome, 1947), 7.

- Ali Mustafa Efendi  
- Künhü'l-Ahbar



# PURE WATER FOR THIRSTY MUSLIMS

A STUDY OF MUŞTAFĀ 'ĀLĪ OF  
GALLİPOLİ'S *KŪNHŪ L-AĦBĀR*

by

JAN SCHMİDT

26 OCAK 1996

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbaş No:	1 34827
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HET OOSTERS INSTITUUT  
LEİDEN  
1991

25 OCAK 1992

Değ. / Kitap  
Kütüphanede Maruzdur

# PURE WATER FOR THIRSTY MUSLIMS

A STUDY OF MUŞTAFĀ 'ĀLĪ OF  
GALLIPOLI'S KŪNHŪ L-AHBĀR X

## PROEFSCHRIFT

ter verkrijging van de graad van Doctor  
aan de Rijksuniversiteit te Leiden,  
op gezag van de Rector Magnificus Dr. L. Leertouwer,  
hoogleraar in de faculteit der godgeleerdheid,  
volgens besluit van het college van dekanen  
te verdedigen op woensdag 12 februari 1992  
te klokke 16.15 uur.

door

JOANNES SCHMIDT

geboren te Arnhem in 1951

(?) 1992 - Leiden

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Demirbaş No	18075
Tasnif No	956 07 ALI. P

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ÂLİ, MUSTAFA EFENDİ →  
KAHİRE

Koko'l-Alba

**Âli, Mustafa bin Ahmet, 1541-1599.**  
[Hâliat el-Kahire min el-âdat el-zahirah. English & Turkish]  
Mustafa Ali's Description of Cairo of 1599 : text, transliteration, translation, notes / Andreas Tietze. — Vienna : Verl. d. Osterr. Akad. d. Wiss., 1975.  
177 p., lxxxix p. of facsim. ; 30 cm. — (Forschungen zur islamischen Philologie und Kulturgeschichte ; Bd. 5) (Denkschriften - Österreichische Akademie der Wissenschaften, Philosophisch-Historische Klasse ; Bd. 120)  
The Ottoman Turkish text is a facsimile of ms. Selim Aga no. 757, fol. 49v-91v.  
Title may also be romanized: Hâliat al-Qâhirah min al-'âdat al-zâhirah.  
I. Tietze, Andreas. II. Selim Aga Kütüphanesi. III. Title. IV. Title: Hâliat al-Qâhirah min al-'âdat al-zâhirah.  
AS142.V32 Bd. 120 76-364491 neg 1-13412  
DLC AzU CaBvAU CLU CoPS CSU DGU ICU IEN InU IU MdU MH MH-FA MiEM MoU MU NBuU NeRS NeU NIC NjP NNMM NNU NRU OCU OU PPIU PU UU ViBiv VIU WaU

**Âli, Mustafa bin Ahmet, 1541-1599.**  
Heft meclis / Âli. — Istanbul : İkdâm Matbaası, 1316 [1900]  
55 p. — (Kütüphane-yi İkdâm ; 17)  
Ottoman Turkish  
I. Title. neg 1-13413

MH

KÜNHÜL-ÂHBÂR

**Âli, Mustafa bin Ahmet, 1541-1599.**  
Küh el-ahbar / te'lif-i Mustafa bin Ahmet bin Abdülmevlâ'dir, ki Âli dinmekle şöhrat giardir. — [Istanbul, 1277-1285 i.e. 1861-1869]  
5 v. ; 25 cm.  
Title may also be romanized: Kunh al-akhbâr  
Ottoman Turkish  
I. Title. II. Title: Kunh al-akhbâr. neg 1-13414

CU DDO ICU MH NNC OrPS OU PU UU

MENÂKİB-İ HÜNERVERÂN

**Âli, Mustafa bin Ahmet, 1541-1599.**  
Menakib-i hünerveran / Mustafa Âli ; Âli'nin hayat ve asarına dair İbnülemin Mahmut Kemal Bey'in tetkiknamesiyle "Menakib-i hünerveran"ın muhtelif metinleri arasındaki farkları havidir. — Istanbul : Matbaa-yi Âmire, 1926.  
133, 92 p. : facsim. — (Türk Tarih Encümeni külliyyatı ; 9)  
Title may also be romanized: Menâkıb-i hunarvarân.  
Ottoman Turkish  
I. İnal, İbnülemin Mahmut Kemal, 1870-1957. II. Title. III. Title: Menâkıb-i hunarvarân. neg 1-30411

CU ICU MH NNC

**Âli, Mustafa bin Ahmet, 1541-1599.**  
[Mevâ'id el-nefâis fi kavâ'id el-mecâlis]  
Mevâ'idü'n-nefâ'is fi kavâ'idü'l-mecâlis / Gelibolulu Mustafa Âli. — Istanbul : Yeniçağ Tarihi Kursusu, 1956.  
xvii, 304 p. — (Istanbul Üniversitesi Edebiyat Fakültesi yayınlarından ; 679)  
Title may also be romanized: Mawâ'id al-nafâ'is fi qawâ'id al-majâlis.  
Ottoman Turkish text, in facsimile.  
I. Title. II. Title: Mawâ'id al-nafâ'is fi qawâ'id al-majâlis. neg 2-3401

MH MIU

**Âli, Mustafa bin Ahmet, 1541-1599.**  
[Mevâ'id el-nefâis fi kavâ'id el-mecâlis]  
Mevâ'idü'n-nefâ'is fi kavâ'idü'l-mecâlis : onaltıncı Yüzyıl Osmanlı İmparatorluğunda gelenekler-görenekler ve sosyal hayat / Gelibolulu Mustafa Âli : günümüz Türkçesine çeviren, Cemil Yener. — Istanbul : Hünkâr Kitabevi, 1975.  
208 p. : ill., facsimis.  
Title may also be romanized: Mawâ'id al-nafâ'is fi qawâ'id al-majâlis.  
A modern Turkish version of the Ottoman Turkish original.  
I. Yener, Cemil. II. Title. III. Title: Mawâ'id al-nafâ'is fi qawâ'id al-majâlis. neg 2-3402

MIU

09 EKİM 1993

Şimdi bu araştırmayı "Fi Al Rabi" mekamesinden bazı örneklerle tamamlayalım.

بستان ز خوشی چو کوی جلداران بود رخساره گل چوروی میخواران بود  
 هوا اکنون نه در گلین از رنگار افرها صبا اکنون کشد در باغ از شنگرف چادرها  
 سحاب اکنون بیالید کف گلین چنا صا نسیم اکنون بیاراید رخ بستان بزیرها  
 بسان دیده و امتق بگرید ابر بر لکها بگلن عارض غمنا بخندد می بساغرها  
 سپیدار بهار اکنون کشد در راغ لشکرها خطیب عند لیب اکنون نهید در باغ منبرها

Bunlar 23. mekame ile Hamidi'nin diğer mekameleri arasında görülebilen farklardır.

E.Ü. Ed. Fak. Türk Dili ve Edebiyatı

Araştırmaları Dergisi, c. II

(Prof. Dr. Harun Tolasa Özel sayısı)

İzmit-1983, s. 49-57.

Dergi / Kitap  
Kütüphanede Mevcuttur

23 ARALIK 1992

## EDEBİYAT TARİHİ AÇISINDAN KÜNHÜ'L-AHBAR'IN ÖNEMİ

Yard. Doç. Dr. Mustafa İsen

Eski Edebiyat tarihimizin hiç şüphesiz en mühim kaynağını Şuarâ tezkireleri meydana getirir. Bununla birlikte, Vefayat kitapları, âlimlerle ilgili Biyografi eserleri, Meslek mensuplarıyla ilgili tezkireler, Nazire ve şiir Mecmuaları, Seyahat-nameler, Keşfü'z-züaun gibi Bibliyografya Kitapları, Şehir Monoğrafleri, Menakıp-nameler ve Umumi Tarih Kitapları da bu edebiyatın başlıca tarihi kaynakları arasında yer alır.

Sosyal ilimler arasında tarih kadar insanla haşır neşir olmuş bir başka bilim dalı yok gibidir. Bu bilgi sahası, günümüzden önce yaşayanların durumlarını, yüz yüze geldikleri olayları ve onların kabranlarını anlattığı gibi, yine eski devirlerdeki ilim ve medeniyetin durumunu, o dönem insanın yaşayış tarzını ve onların hayat hikayelerini de ele alır. Böyle olması da gereklidir. Çünkü, tarihinin dikkatini çeken olaylarda etkili olmuş kişi veya kişilerin hayat hikayesi, o hadisenin açıklığa kavuşturulabilmesi için son derece mühimdir. Bundan dolayıdır ki doğuda ve batıda tarihçilerin hemen hepsi, eserleri içinde biyografiye önem vermişlerdir. Bu usûl, İslam ülkelerinde gittikçe daha da rağbet bulmuş ve bu şekliyle Osmanlılara da geçmiştir.

Böylece, önemli ilk tarihlerimizden başlayarak, tanınmış tarihlerimizin çoğunda, padişahlar zamanında yaşayan vezirler, emirler, bilginler, şeyhler ve şairlerin ya hep padişahın ölümünden sonra, ya da her yılın olayları anlatılırken "vefeyat" başlığı altında biyografileri verilmiştir. Bu iki farklı şeklin Osmanlı tarihçiliğinde, vefeyat kayıtlarını ihtiva edenine, yani her yılın olaylarını sonunda o sene vefat eden vezir, alim, şeyh ve şairlerin kısa hal tercümelerini verenine örnek Katip Çelebi'nin Fezleke'si, her padişahın ölümünden sonra hayatları ayrı bir bölüm halinde anlatılmasına örnek de Gelibolulu Mustafa 'Ali'nin Kühü'l-ahbâr'ıdır.

Kühü'l-ahbâr, sadece bir Osmanlı tarihi değil, dünyanın yaradılışı, peygamberler tarihi, İslam tarihi, Türk ve Moğol tarihi bahis ve bölümlerini içine alan bir umumi tarihtir.



ATATÜRK KÜLTÜR, DİL VE TARİH YÜKSEK KURUMU  
ATATÜRK KÜLTÜR MERKEZİ YAYINI – SAYI: 93  
TEZKİRELER DİZİSİ – SAYI: 2

27 EYLÜL 1995



# KÜNHÜ'L-AHBÂR'IN TEZKİRE KISMI

Hazırlayan  
Dr. Mustafa İSEN

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbaş No	33197
İsminin No	956.07 ALI-K

ANKARA – 1994