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Münşe'ât ve Ba'zî Vaqâyi '-i Sulţân Süleymân Hân:

The Study of the Correspondence Between the Ottomans
and Safavids

By

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Summary of the Dissertation

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Szeged
2022

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Introduction

The Ottoman–Safavid relations, especially during the reign of Sultân Süleymân and Şâh Tahmâsb, have been considered crucial in the history of the region. Concluding the first peace treaty that had been considered a basis for the following significant peace agreement as well as establishing a state with Shia Islam identity on the Iranian plateau, made the relationship more meaningful. Hence, it was necessary to understand the relation of the two states' direct correspondence in detail. In this regard, the first and reliable source, including the correspondence between the Ottoman and Safavids, is the printed edition of *Mecmû'a-i Münşe'ât üs-Selâfîn* (Istanbul 1264–65/1848-49 and 1274–75/1858).

findings The of many leading scholars' studies, such as Mükrimin Halil, Franz Babinger, Rypka, Holter, among others, offered evidence about the manipulation in the *Mecmû'a-i Münşe'ât üs-Selâfîn* (Istanbul 1264–65/1848-49 and 1274–75/1858). Among the scholars, Kurt Holter claims that an anonymous person added the page numbers 101–563 in the second volume of the 1858 printed edition of *Mecmû'a-i Münşe'ât üs-Selâfîn* covering the 16th and the 17th centuries. Hence, more research is needed to understand better the correspondence's authenticity and the source of the correspondence added by a third person.

In this regard, the first aim of this dissertation was to introduce and give details about a most significant unworked collection entitled "*Münşe'ât ve Ba'zî Vaqâyi'-i Sulţân Süleymân Hân.*" Initially, this collection was considered the 11th part of *Mecmû'a-i Münşe'ât üs-Selâtin* by Hammer-Purgstall. In addition, this dissertation examines Holter's claim regarding the letters of the Ottoman-Safavid relation, and finally, it ensures the accuracy of the letters.

The Structure of the Dissertation

The dissertation is presented in four chapters as 1) Literature Review and Research Method, 2) The Relationship Between the Ottomans and the Safavids, 3) *Münşe'ât Ve Ba'zî Vaqâyi'-i Sulţân Süleymân Hân* (Summary and Transcription of the Ottoman-Safavid Correspondence), 4) Analysis of the Correspondence Between the Ottomans and the Safavids.

1) Literature Review and Research Method

The first chapter is dedicated to the literature review and research method. In the literature reviews part, before introducing the four main sources of this dissertation, the vocabularies of *inşâ'* (prose), *münşe'ât* (collection of correspondences), and *kâtib- Münşî- dabîr* (scribe) in the

tradition of the Ottoman *münşe'ât* writing are explored, then the four main sources are introduced.

The four main sources of this dissertation are *Münşe'ât ve Ba'zî Vaqâyi'-i Sulţân Süleymân Hân* (Collection and Some of Sulţân Süleymân Hân's Events), *Mecmû'a-i Münşe'ât üs-Selâfîn* (Collection of Sultans Correspondence), *Muĥâberât Mecmû'ası* (Collection of Communication), and *Düstûrû'l-inşâ* (Instruction of Composition).

The first and foremost source of the dissertation, is *Münşe'ât ve Ba'zî Vaqâyi'-i Sulţân Süleymân Hân*. This handwritten manuscript is about the relation of Sulţân Süleymân with foreign states, particularly with the Safavids at the end of Şâh İsmâ'il's reign (d. 1524) and the period of Tahmâsb I' ruling (d. 1576). This *münşe'ât* is kept in the Austrian National Library (Österreichische Nationalbibliothek) under the title of *Münşe'ât ve Ba'zî Vaqâyi'-i Sulţân Süleymân Hân* with the signature of H. O. 50. According to the information of the library, its editor is Ferîdûn Bey (d. 1583). However, there is no date of collecting or writing of the collection in the manuscript.

Münşe'ât ve Ba'zî Vaqâyi'-i Sulţân Süleymân Hân is created in a 40.5 x 25 cm format in 17 written lines with

a length of 14 cm.¹ In the *münşe'ât*, in the center of the title page, it is written: restored in 1923 (*Restauriert im März 1923*). After two empty pages, a page numbered 265 in Arabic letter which includes a signature of N: 50, and along with three erased numbers in the center. Then, after three empty pages, there is a page in which there are two seals; the first seal is in the center of the paper, and the second seal is at the bottom of the page which belongs to the Austrian Orientalist, Joseph von Hammer-Purgstall (9 June 1774 in Graz – 23 November 1856).²

This *münşe'ât* was donated to the Austrian National Library by Hammer-Purgstall in 1832. Hammer-Purgstall argues that *Münşe'ât ve Ba'zî Vakâyi'-i Sulţân Süleymân Hân* belongs to Ferîdûn bey's *Mecmû'a-i Münşe'ât üs-Selâţîn* as its 11th part.³ Holter maintains that it is possible that the manuscript H.O. 50 was the basis for its publication. However, Sándor Papp rejects Holter's argument, and claims that the *Münşe'ât ve Ba'zî Vakâyi'-i Sulţân Süleymân Hân* during printing the printed edition of *Mecmû'a-i Münşe'ât üs-Selâţîn* (Istanbul 1264–

¹ Kurt Holter, "Studien zu Aḥmed Ferîdûn's Münşe'ât es-selâţîn," *Mitteilungen des Instituts für Österreichische Geschichtsforschung*, Vol. XIV (Böhlau : Univ.-Verl. Wagner, 1939), 433

² J. T. P. De Bruijn, "HAMMER-PURGSTALL, JOSEPH FREIHERR von," *Encyclopaedia Iranica*, Vol. XI, Fasc. 6, 15 December 2003 pp. 644-646, <<https://iranicaonline.org/articles/hammer-purgstall>>, (1 December 2020).

³ Holter, "Studien zu Aḥmed Ferîdûn's Münşe'ât es-selâţîn," 432-434.

65/1848-49 and 1274–75/1858) was maintained in Vienna, not in Istanbul.⁴

The second main source is *Mecmû‘a-i Münşe‘ât üs-Selâtin*. *Mecmû‘a-i Münşe‘ât üs-Selâtin* is one of the unique historical collections that includes documents of the Ottoman Empire in relation to neighboring states and its vassals. This *münşe‘ât* is compiled by Ferîdûn Ahmed Bey (d. 1583). Ferîdûn Bey presents his book, which is entitled *Mecmû‘a-i Münşe‘ât üs-Selâtin*, to Murad III (d. 1595) in only one volume.⁵ It is worth mentioning that the original manuscript has not been found yet. As for the first time, Reşid Pâşâ (d.1858) collected copies of all manuscripts in private and public libraries in Istanbul and published 300 hundred versions of it, only for Ottoman port staff in 1265/1847–1848 in two volumes, and then it republished in 1274-75/1858.⁶ Some researchers cast doubts on the documents of the *Mecmû‘a-i Münşe‘ât üs-*

⁴ Sándor Papp, *Briefsammlungen (inşâ‘, münşe‘ât) als historische Quellen des Osmanischen Reiches und deren Quellenwert von der Sammlung Feridun Beg bis zu den Friedensverhandlungen von Passarowitz*, (Salzburg: Universität Salzburg, 2021), 31. (Under Publishing).

⁵ Abdülkadir Özcan, “MÜNŞE‘ÂTÜ‘S-SELÂTİN,” Feridun Ahmed Bey’in (ö.991/1583) hükümdar mektupları ile ferman, berat, fetihnâme vb. sûretlerini topladığı eseri, *TDV İslâm Ansiklopedisi*, 32.cilt, 2006, pp. 20-22, <<https://islamansiklopedisi.org.tr/munseatus-selatin>>, (20 December 2019).

⁶ Ármin Vámbéry, “Feridun Bég “Szultáni okmányok gyűjteménye” czimű könyvét ismerteti és belőle mutatványokat közöl Vámbéry Ármin,” 1859, *DSpace Repository*, <<http://hdl.handle.net/10598/7289>>, (01 December 2019).

Selâtin published in 1264-65/1848-49 or 1274-75/1858. Among Turkish researchers, the most reliable research is done by Mükrimin Halil Yinanç in 1924. In the research, which is published in The Ottoman History Committee (*Târîh-i Osmânî Encümeni*), Yinanç proves that the seven letters are modified by Ferîdûn Bey.⁷ Holter also claims that the documents of the second volume *Mecmû'a-i Münşe'ât üs-Selâtin* (Istanbul 1274–75/1858) from 101 to 563 were added by an anonymous person.⁸

Based on the previous studies, especially those of Jan Rypka and Kurt Holter, Sándor Papp examines 22 documents about Hungarian history and argues that the documents were added from registers of letter writing (*Înşâ defterleri*) from Istanbul libraries, not from archives documents.⁹ In this dissertation, two handwritten manuscripts, ÖS (83) and ÖN (H. O. 158), and the printed edition of *Mecmû'a-i Münşe'ât üs-Selâtin* (Istanbul 1274-75/1858) is studied.

⁷ M. Halil [Yinanç], Ferîdûn Beg Münşe'ati, in Ta'rîh-i 'Osmânî Encümeni Mecmû'ası Bd. 11–13, 1923, Nr. 63–77, S. 161–168, Türk Ta'rîhi Encümeni Mecmû'ası Bd. 14, 1924, Nr. 1 (78) S. 37–46, Nr. 2 (79) S. 95–104, Nr. 4 (81) S. 216–226, as cited in Sándor Papp, "Feridun Beyin münşeati: Mecmua-ı Münşeati s-Selatin. (Macaristan'a ve Erdel'e ait XVI–XVII. yüzyıl belgelerinin incelenmesi)," *Archivum Ottomanicum* (2017): 129; Özcan, *MÜNŞE'ÂTÜ'S-SELÂTİN*.

⁸ Holter, "Studien zu Aḥmed Ferîdûn's Münşe'ât es-selâtin," 447–448.

⁹ Papp, "Feridun Beyin münşeati: Mecmua-ı Münşeati s-Selatin," 129–137.

The third main source is *Muḥâberât Mecmû'ası*. *Muḥâberât Mecmû'ası* includes letters and treaties of Sulṭân Süleymân's late-era, approximately between 1553 and 1565-66. There is no specific date for the writing of the *Muḥâberât Mecmû'ası*; however, on the first page, the text reads as the guardian of the imperial harem (*Beşir Ağa-yı Darüssa'ade*). According to İbrahim Tatlı, the author of the dissertation about the *Muḥâberât Mecmû'ası*, it is likely to be the work of Moralı Beşir Ağa (d. 1752) during the reign of Mahmud I (d. 1754).¹⁰ In *Muḥâberât Mecmû'ası*, there are 42 letters. 28 of the letters pertain to the Ottoman–Safavid relations, and eleven of them are related to the Central Asian Muslim sovereignty, the Mughal Empire, and the Caucasian principalities. The remaining three texts are treaties with the Habsburgs and Florentines.¹¹ In this MA thesis, the manuscript of the Topkapi Palace Museum Manuscript Library with the number of Revan 1956 is adopted.

The last main source is *Düstürü 'l-inşâ*. In this part, after short explanations, Vienna manuscript has been

¹⁰ İbrahim Tatlı, “*Revan 1956 numaralı Kanuni devri Muḥâberat mecmuası (değerlendirme ve metin)*” (Master's thesis. İstanbul: Fatih Sultan Mehmet Vakıf Üniversitesi, Sosyal Bilimler Enstitüsü, 2017), 4-5; Abdülkadir Özcan, “*BEŞİR AĞA, Moralı*,” (ö. 1165/1752), Dârüssaâde ağası ve hattat, *TDV İslâm Ansiklopedisi*, 5.cilt, 1992, 555-556, <<https://islamansiklopedisi.org.tr/besir-aga-morali>>, (21 October 2020).

¹¹ Tatlı, “*Revan 1956 numaralı Kanuni devri Muḥâberat mecmuası (değerlendirme ve metin)*,” 5-6.

explored. *Düstûru'l-Înşâ* that includes imperial edicts and correspondences of the Ottoman Sultâns was collected by Şarı 'Abdullah Efendi (d. 1660) in 1053 AH/ 1643. *Düstûru'l-Înşâ* includes 170 political documents from the period of Bâyezîd II until 1053 AH/ 1643.¹² In this dissertation, the manuscript of the Austrian National Library with the number of Cod. H. O. 167 is adopted. According to the information in the first page of the manuscript, it was written on Muḥarram, 1187 AH / in March or April, 1676 by Şarı 'Abdullah Efendi.

After discussing the main sources, some primary sources from the Ottomans as well as the Safavids were also reviewed. From the Ottomans, five chronicles, including *Künhü'l-aḥbâr* (The Essence of History),¹³ *Ṭabaḳâtü'l-Memâlik* (Layers of Kingdoms and Levels of Routes),¹⁴ *Târîḫ-i Peçevî* (Peçevî's History),¹⁵ *Târîḫ-i*

¹² Nihat Azamat, "SARI ABDULLAH EFENDİ," (ö. 1071/1660), Reîsülküttâb, Meşnevî şârihi, âlim ve sûfî, *TDV İslâm Ansiklopedisi* 36 cilt, 2009, 145-147, <<https://islamansiklopedisi.org.tr/sari-abdullah-efendi>>, (23 December 2020).

¹³ Mustafa Âlî Gelibolulu, *كنه الاخبار [Künhü'l-aḥbâr]*, V vols (Istanbul: Takvimhâne-i Âmiri, 1277 AH /1861 or 1862).

¹⁴ Petra Kappert, *Geshichte Sultan Süleymân Kanûnis von 1520 bis 1557 oder Tabakâtü'l-memâlik ve Derecâtü'l-mesâlik von Celâlzâde Mustafa genannt Koca Nişâncı* (Wiesbaden: Franz Steiner Verlag, 1981).

¹⁵ İbrahim Peçevî, *تاریخ پچوی [Târîḫ-i Peçevî]*. Vol. I (Istanbul: Darul sana'e amire, 1283 AH/1866 or 1867).

Solâkzâde (Şolâkzâde's History),¹⁶ *Âşıkpaşâzâde Târîhî* ('Âşıkpaşâzâde's History) or *Tevârîh-i Âl-i Osman* (The Chronicles of the House of Osman),¹⁷ and from the safavids *Ahşenü't-Tevârîh* (Best of Histories),¹⁸ *Târîh-i Âlem-Ârâ-yi Abbâsî* (History of the World-Ornamenting 'Abbâs),¹⁹ *Târîh-i Montazam-i Nâserî* (The History of Montazame Naseri),²⁰ *Takmelatu'l-Ah̄bâr* (Supplement to History),²¹ *Tazkera-yi Şâh Tahmâsb* (Memoirs of Şâh Tahmâsb),²² were introduced.

In the last part of the literature review, some secondary sources on *Mecmû'a-i Münşe'ât üs-Selâţîn* and the Ottoman-Safavid relations during Sulţân Süleymân and Şâh Tahmâsb reign were considered, among which,

¹⁶ Şolâkzade, Mehmed Hemdemî Çelebi. *صواعق زاده [Şolâkzade Târîhî]* (Istanbul: Maarif Nezâret-i Celilesi, 1297 H/ 1879 or 1880).

¹⁷ 'Âşıkpaşâzâde, Derviş Ahmed. *عاشق پاشازاده [Âşıkpaşâzâde Târîhî]*, Ed, Friedrich Giese (Leipzig: Otto Harrasowitz, 1928).

¹⁸ Hasan, Rûmlu. *احسن التواريخ [Ahşenü't-Tevârîh]*, Ed. 'Abdu'l Hossein Navâ'i, II vols (Tehran: Bongah Tarjome va Nashr-e Ketab, 1349 SH/ 1970 or 19710).

¹⁹ Eskandar Beg Münşî, *تاریخ عالم آرای عباسی [Târîh-i Âlem-Ârâ-yi Abbâsî]*, Ed, Farid Moradi, II vols (Tehran: Negah-e Tehran, 1390 SH/ 2011 or 2012).

²⁰ Muḥammad Ḥasan E'temâd as Salţaneh, *منتظم ناصری [Motazam-i Nâserî]*, Ed, Mohammad Esmail Rezvani, Vol.II (Tehran: Donya-e Ketab, 1367 AH/1988 or 1989), 835-837.

²¹ Zayn al-'Âbidîn 'Alî 'Abdî Beg Şîrâzî, *تکمه الاخبار [Abdî Beg Şîrâzî]* (Tehran: Nashr-e Ney, 1369 SH/ 1990 or 1991).

²² Tahmâsb, *تذکره شاه تهماسب [Tazkera-ye Şâh Tahmâsb]* (Berlin: Abdulshokour, 1343 SH/ 1964 or 1965).

Studien zu Ahmed Ferîdûn's Münşe'ât es-selâtin,²³ and *Şâh Tamâsb Şafavi: Collection of Historical Documents and Correspondence*,²⁴ are the most noteworthy sources. *Studien zu Ahmed Ferîdûn's Münşe'ât es-selâtin* written by Kurt Holter in German in 1939. In this research, Kurt Holter investigates the *münşe'ât* by comparing the manuscripts and printed editions. He concluded that some documents were added to the original work of Ferîdûn Bey. Moreover, Holter maintains that it is possible that the manuscript H.O. 50 was the basis for the 11th part of Ferîdûn Bey's *Mecmû'a-i Münşe'ât üs-Selâtin*. The Second noteworthy source is *Şâh Tamâsb Şafavi: Collection of Historical Documents and Correspondence*. This book was compiled by 'Abdul Hosein Nava'î and published in Tehran in 1350 SH/ 1971. It is one of the most crucial accounts on Tamâsb I collected from many reliable sources, chronicles, collections, and archives.

The second part of the first chapter is the research method. This part presents the dissertation's method, methodology, and questions. This study draws on descriptive and analytical research methods, and thirty-three direct exchanges of letters of the Ottomans and the Safavids as well as one diary of Sulţân Süleymân written

²³ Kurt Holter, "Studien zu Ahmed Ferîdûn's Münşe'ât es-selâtin," *Mitteilungen des Instituts für Österreichische Geschichtsforschung*. Vol. XIV (Böhlau: Univ.-Verl. Wagner, 1939).

²⁴ 'Abdul Hosein Nava'î, شاه طهماسب صفوی: مجموعه اسناد و مکاتبات تاریخی همراه با یادداشتهای تفصیلی [*Shah Tahmasb Safavid: A collection of historical documents and correspondence with detailed notes*] (Tehran: Iranian Culture Foundation, 1350 SH/ 1971 or 1972).

on the campaign to the Safavids' territory in *Münşe'ât ve Ba'zî Vaqâyi'-i Sultân Süleymân Hân* was transcribed, compared and summarized in detail. Then, *Münşe'ât ve Ba'zî Vaqâyi'-i Sultân Süleymân Hân* was compared with *Mecmû'a-i Münşe'ât üs-Selâtin* for checking correspondence of the Ottomans and the Safavids. To do so, firstly, the correspondence which is existing in the *Münşe'ât ve Ba'zî Vaqâyi'-i Sultân Süleymân Hân* was checked in the two most complete manuscripts of *Mecmû'a-i Münşe'ât üs-Selâtin*, ÖS (83) and ÖN (H. O. 158). Then, the printed edition (1274–75 AH/ 1858) was explored both from existential and textual perspectives. Besides, the manuscript of *Düstûru'l-Înşâ*, H.O.167, as another reliable source about the foreign relations of the Ottoman Empire, as well as *Muḥâberât Mecmû'ası* were compared in terms of both existential and textual perspectives. Moreover, in the case of letters in other chronicles, they were also mentioned but not compared.

With regard to the goals of the study, the following primary, secondary, and tertiary questions were designed and addressed as 1) Are the letters and a diary campaign of *Münşe'ât ve Ba'zî Vaqâyi'-i Sultân Süleymân Hân* existent in both handwritten manuscripts and printed edition (1274-75 AH/1858) of Ferîdûn's *Mecmû'a-i Münşe'ât üs-Selâtin*? What about *Düstûru'l-Înşâ* and *Muḥâberât Mecmû'a*? 2) What are the similarities and differences between the letters of the Ottomans and the

Safavids in *Münşe'ât ve Ba'zı Vaqâyi'-i Sulţân Süleymân Hân* with *Mecmû'a-i Münşe'ât üs-Selâţîn*, *Muĥâberât Mecmû'as* and *Düstûru'l-İnşâ* in terms of both existential and textual perspectives? 3) How was the course of relations between the two states based on *Münşe'ât ve Ba'zı Vaqâyi'-i Sulţân Süleymân Hân*?

2) The Relationship Between the Ottomans and The Safavids

The second chapter discusses the Ottoman–Safavid relations during the reign of the Sulţân Süleymân and Şâh Tahmâsb. In this chapter, the relations between Sulţân Süleymân and Şâh Tahmâsb in light of the *Münşe'ât ve Ba'zı Vaqâyi'-i Sulţân Süleymân Hân* is briefly surveyed. After shortly reviewing the Ottoman–Safavid relations from the sufi order era to the Şâh İsmâ'il's period, three campaigns of Sulţân Süleymân and then the uprising organized by Sulţân Süleymân's son, Prince Bâyezîd (*Şehzâde Bâyezîd*) are discussed.

3) *Münşe'ât Ve Ba'zı Vaqây-i Sulţân Süleymân Hân* (Summary and Transcription of the Ottoman-Safavid Correspondence)

In this third chapter, the documents of the Ottoman-Safavid direct correspondence in *Münşe'ât ve Ba'zı*

Vakâyi 'i Sulţân Süleymân Hân are provided in detail. In this regard, 32 documents and one campaign diary are presented in this chapter. For each document, first of all, the English translation of the title is provided. For a few documents whose titles are missing, a new one is generated on the basis of their content. The titles are followed by the title's transcription, the language used in the document, the number of pages as per the original edition, the date, the document in the other three collections, *Mecmû'a-i Münşe'ât-i Ferîdûn Bey*, *Muḥâberât Mecmû'ası* and *Düstûru'l-İnşâ*, and the other sources. Next, there is a detailed summary followed by a transcription of the documents. The three *münşe'âts* are compared in footnotes while presenting the transcription of the document.

4) Analysis of the Correspondence Between the Safavid and Ottomans

The fourth chapter is related to the analysis of the correspondence. In this chapter, the letters exchanged between the Ottomans and the Safavids are analyzed in terms of contents, and naming states and residents. Since there was a fundamental change in the religious identity of the Iranian plateau, in order to understand these fundamental changes in the relations between the Ottomans and the states established in the Iranian plateau,

the exchanged letters between the Ottomans on the one hand, and the Timurids, Qara Qoyunlu and Aq Qoyunlu on the other, is compared. The result shows that the source of legitimacy of the Safavids was fundamentally changed. Instead of referring to the illustrious lineage (*Hândân*), the Safavids referred to the Ahl-e-Bayt.

Conclusion

Based on Holter and the other scholars' claims, the direct correspondence between the Ottomans and the Safavids were explored in *Münşe'ât ve Ba'zı Vaqâyi'-i Sultân Süleymân Hân*. In this regards, 32 letters in the Ottoman–Safavid correspondence and one diary campaign between the Ottomans and Safavids in Ottoman Turkish and Classical Persian were summarized, transcribed, and compared with the printed and handwritten manuscripts of *Mecmû'a-i Münşe'ât üs- Selâtin*.

In response to the primary research question, all of the letters of the correspondence can be found in the printed edition (Istanbul 1274–75/1858) of the *Mecmû'a-i Münşe'ât üs- Selâtin*. However, no correspondence can be found in the two manuscripts of ÖS (83) and ÖN (H. O. 158). In fact, it is more likely that letters have been added by a third person in the printed edition (Istanbul 1274–75/1858) of the *Mecmû'a-i Münşe'ât üs-Selatin*.

As for the *Muḥâberât Mecmû'ası*, apart from the documents No.1, No.7, No.8, No.9 and No.10, all documents are in this *Münşe'ât ve Ba'zı Vakâyi'-i Sultân Süleymân Hân*. As for *Düstûru'l-Înşâ*, there are eight documents, No.14, No.16, No.18, No.21, No.23, No.24, No.25, and No.28 which can be found in this *Münşe'ât*.

From the viewpoint of similarities and differences, the texts of the correspondence in *Mecmû'a-i Münşe'ât üs-Selâtin* are very similar to each other but not the same. However, as for *Muḥâberât Mecmû'ası*, the texts of the correspondence are the same as each other. It is likely the source of *Münşe'ât ve Ba'zı Vakâyi'-i Sultân Süleymân Hân* and *Muḥâberât Mecmû'ası* was the same, or the collections were copied from one another. In this regard, *Muḥâberât Mecmû'ası* can be source of the printed edition of *Mecmû'a-i Münşe'ât üs-Selâtin* (Istanbul 1264–65/1848-49 and 1274–75/1858). In the case of *Düstûru'l-Înşâ*, there are significant differences with the *Münşe'ât ve Ba'zı Vakâyi'-i Sultân Süleymân Hân* from a textual perspective.

As for the third question, there is no chronological order in terms of the date of creating the documents. Hence, the documents can be divided into three periods: correspondence between Sultân Süleymân and Şâh İsmâ'il which was intimately, Sultân Süleymân and Şâh Tahmâsb until the Peace Treaty of Âmasiya was hostile, and Sultân Süleymân and Şâh Tahmâsb after the Peace of Âmasiya and Bayezid's revolt was again intimately.

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