

## REVIEWS OF NIZAMIDDIN SHAMI'S "ZAFARNAMA"

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### ABSTRACT:

**This article examines the history of the creation of Nizamiddin Shami's "Zafarnama", the scientific and political activities of Nizamiddin Shami, the analysis of the sequence of events in Zafarnama and the differences between Zafarnama and other works created during this period.**

**Keywords: Zafarnama, Felix Tauer, memorial work, Amir Temur, Temurids, manuscripts, Aleppo siege, Mirkhond, Ravzat us safa.**

### INTRODUCTION:

Nizamiddin Shami's "Zafarnama" is one of the most important works on the history of Amir Temur. Nizamiddin Shami's historical book "Zafarnama" has been one of the main sources for other historical books since the XV-XVI centuries due to the reliability of the collected historical data [1]. Sharafiddin Ali Yazdi's "Zafarnama", Abdurazzaq Samarkandi's "Matla us sadayn va majma'ul bahrain" (The rise of the two blessed stars and the junction of the two seas), Mirkhond's "Ravzat us-safo" ("Purity Garden"), Khoydamir's "Habib us-siyar" ("Good qualities") and a number of other works. In each of them, the events in the previous works are repeated in different editions, as well as details of events that are not found in the others.

Only two manuscripts of Shami's Zafarnama have survived. The first is a copy of the manuscript presented to Amir Temur in 1425, which is in the library of the Nuri Usmoniya Mosque in Istanbul, under inventory number 3367. [2] The second is a copy of the manuscript presented in 1434 by the author to Amir Temur's grandson Mirza Umar Bahadir ibn Mironshah (died 1409), which is kept in the library of the British Museum in London, inventory number 23980. [3]

### MAIN PART:

The Famous textologist Felix Tauer compared these manuscripts to Hafiz Abru's Zubdat ut-tovorex because they were flawed. On this basis, he published a two-volume scientific-critical translation of "Zafarnama". The second volume contains the author's preface, additions, and differences in copies. [4,7]

Along with the study, abbreviated translations were made from it by Eastern and Western scholars. In 1949, in Ankara, Nejoti Lugol translated it into Turkish based on the publication of Felix Tauer. [5] In addition, several translations of this work have been published in several books on Oriental studies. These translations have remained unique, albeit incomplete. In recent years, the Institute of Oriental Studies named after Abu Rayhoy Beruni of the Academy of Sciences of the Republic of Uzbekistan has prepared for publication a complete scientific-explanatory translation of "Zafarnama" in Uzbek with Hafizi Abru's "Comment". It is based on the first draft translation of the late Felix Tauer by the late Yunuskhon Hakimjanov, a former researcher at the institute. [3;7]

There is very little information about the life and work of Nizamiddin Shami in medieval and modern literature. His year of birth is unknown. Given that it is attributed to the place of origin and is also referred to as Shami or Shaybi, it can be assumed that he was originally from a district called Shaybi Ghazay near Tabriz. The author's information about himself in "Zafarnama" consists only of some brief information about his meetings with Amir Temur and the history of the work. In particular, Nizamiddin Shami informs that in August 1393, when Amir Temur's army captured the city of

Baghdad, he met and talked with Amir Temur. [3] This means that he lived in Baghdad in 1393, and his first meeting with Amir Temur took place in the same year.

Nizamiddin Shami's second meeting with Amir Temur is described in the events of 1400 in "Zafarnama". In October this year, Amir Temur besieged the city of Aleppo on the border with Syria. The author writes that while he was on his way to Hijaz at that time, the city guards suspiciously stopped him and locked him in a building opposite the castle. From here he saw with his own eyes the conquest of the castle. Hafiz Abru writes that after the battle, an emir named Jalal ul-Islam brought Nizamiddin Shami to Amir Temur, and Amir Temur complimented him and received him well. [8]

It is also unknown where Nizamiddin Shami spent his last years. This can only be inferred from assumptions. In particular, Hafizi Abru informs about the events of 1412 and mentions the death of Nizamiddin Shami. [6]

As for the history of the writing of the "Zafarnama", it should be noted, that according to Shami himself, in 804 AH (from August 11, 1401 to August 1, 1402) Amir Temur ordered to write a book about his military campaigns. Amir Temur said that he was not satisfied with the inscriptions composed by the courtiers until that time. He warned that the work to be written should be written in a simple, fluent and clear text that is understandable to the public and worthy of the attention of enlightened people. [5] Nizamiddin Shami undertook to write the work in the style instructed by him. It should be noted that the fact that Amir Temur entrusted this responsible work to Shami shows that Shami was one of the leading scholars and intelligent writers of his time.

Naturally, after this meeting, Nizamiddin Shami, as a court historian, accompanied Amir Temur on all his military campaigns. Evidence of this can be found in Zafarnama:

While writing about the capture of the Birtis fortress in Georgia, Nizamiddin Shami wrote that he witnessed the incident himself. Another piece of evidence is that Shami preached to the congregation gathered on the occasion of Eid al-Fitr during one of the military marches and then performed the prelude. [1]

About this time, or a few weeks later, Shami delivered Amir Temur's military campaigns until the spring of 1404, completed the work and presented it to Amir Temur, who was about to return to Samarkand from Azerbaijan. The events that followed the death of Amir Temur (February 18, 1405) were later written by the historian Hafiz Abru in the form of "Zayl" - "Appendix" to the "Zafarnama". What sources did Nizamiddin Shami use to write "Zafarnama"? Unfortunately, the author himself provided information about this in his work and his contemporaries wrote about it. However, a study of "Zafarnama" suggests that Shami used the following sources:

- a) Diaries and writings of Amir Temur's palace servants and written in Persian and Turkic languages in the palace. By sources it has not reached our time;
- b) The events that the author himself witnessed and recorded during the military campaigns of Amir Temur during 1400-1404;
- c) Giyosiddin Ali's "Ruznomai gazavati Hindiston", which describes the events related to the military march of Amir Temur to India.

In the works of 15th century authors Fasih Khavafi, Sharafiddin Ali Yazdi, Khoidamir and others, it is noted that during the life of Amir Temur, several historical and literary works dedicated to him were created by authors other than Shami. For example, Sheikh Mahmud Zangi Ajam from Kerman wrote a work called "Joshu khurosh" in the form of an epic. He fell from a bridge and died on his way to present the epic to Amir Temur, who was in Georgia in 1403-1404. His son Qutbiddin wrote an "Appendix" to his

father's work and handed it over to Amir Temur. [5]

"Zafarnama" as a historical work covers the history of Central Asia, the Golden Horde, Azerbaijan, Iran, Afghanistan, Iraq, Syria, Egypt, Turkey and other countries during the reign of Amir Temur and the Timurids in the XIV-XV centuries. [1] The preface of the work gives a brief account of the Genghis rulers who ruled in Central Asia until 1360, when Amir Temur appeared on the stage of history. Then there is a detailed description of Amir Temur's military campaigns in the second half of the XIV century and the beginning of the XV century. The work ends with a statement that Amir Temur was in Karabakh, Azerbaijan in March 1404 (the month of Ramadan 806), and the events that took place a year before his death (February 18, 1405) were not covered. [9]

Orientalist V.V. Bartold found out from the commentary of the Davlatshah Samarkandi that the author's name was Mu'iniddin, and a manuscript of the work entitled "Muntahab ut-tavorihi Muminin" is kept in the National Library of Paris. Shami's "Zafarnama" is sometimes cited as one of the sources of this work. However, as a result of a careful study of the written monuments of the Timurids, VV Bartold found such an idea wrong. He speculated that it may have relied on inscriptions found in the Uyghur script in the Turkic language.

Among the works on the history of Amir Temur's state in the late 14th and early 15th centuries are Ibn Arabshah's "The Wonderful History of Taymur" and the travel memoirs of the Spanish traveler Rui Gonzalez de Clavijo. But they differ in style and content from official chronicles as memories, travel impressions, and have a special place among historical sources.

Between 1969 and 1972, Shami's "Zafarnama" was first published in Uzbek at the Institute of Oriental Studies named after Abu

Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan on the basis of Felix Tauer's edition. [3] This work was undertaken by a senior researcher of the institute Yunuskhon Hakimjanov. However, in those years, the rise of the issue of "worship of the person of Timur" made it impossible to publish works about the period of Amir Temur, and therefore Yu. Hakimjanov's translation was left in draft form.

In recent years, due to the independence of the Republic, the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan pays great attention to the preparation of historical sources of Amir Temur and the Timurids for publication in Uzbek. One of them is "Zafarnama" by Nizomiddin Shami, based on the translation of Yunuskhon Hakimjanov. Due to the lack of timely comments, indicators, dictionaries, this work was done in the next two or three years, and the "Appendix" to the "Zafarnama" written by Hafizi Abru was also included in the translation by O. Buriev. [1] Comments and dictionaries were compiled by Hamidulla Karomatov.

## CONCLUSION:

The centuries-old events of ancient history show that some of the monuments that have been preserved from generation to generation are rare manuscripts and documents.

Nizamiddin Shami's "Zafarnama" is one of the most important historical works of the Timurid period. The work is one of the earliest of the various written sources that directly cover the history of Timur and the Timurids.

Because the author lived directly in the palace and accompanied Timur's military campaigns. At the request of Amir Temur, the work "Zafarnama" was narrated without any additions or textures. In each part of the work there is genealogical information.

The play mentions the names of many ethnic tribes and peoples. Information is given about the

Sagzi, Manguti, Kurds, Kalachi Rumi, Tamish Mongols, Barlos tribes. When Genghis Khan raised his children to their feet, he rewarded Chigatay from his other children in the yasak and yosin chapters. The leader of this section was Karachar, from the tribe of Barlos. He was confident that he was right and mature.

In conclusion, Nizamiddin Shami's "Zafarnama" is the closest and most complete work on the history of Amir Temur. That is why in the more than five and a half years since the work was written, it has been repeatedly copied, translated, and reprinted several times. In this article, we have scientifically considered the life and work of Nizamiddin Shami, the history of the creation of "Zafarnama", the level of study, the sources of Timur's time. This topic is still one of the current topics that requires special study.

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