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## NIZAMIDDIN SHAMI'S "ZAFARNAMA" IN THE STUDY OF THE HISTORY OF TIMUR AND THE TIMURID PERIOD

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**Muydinov Mukhammadali**

*Faculty of History of Fergana State University*

*3rd year student*

### **Abstract.**

*This article talks about the work "Zafarnama" by Nizamiddin Shami, which is important in explaining the history of Timur and Timurids. We tried to reveal some information about Nizamuddin Shami's life and work through our research. In addition to the above, this article also provides some information about other sources related to the history of Timur and the Timurid period.*

### **Keywords.**

*Sahibqiran, Movorounnahr, warlord, emir, palace, devan, Nizamiddin Shami, Zafarnama, source, Khurasan, dargah, Darugachi, rebellion, march.*

Enter. It is the duty of the historian of education to know the history of our country deeply, to understand it, to be able to introduce one's people and country at any place and at any level. Of course, the science of history makes its proper contribution to their spiritual education and development into perfect people by fully conveying the heritage of the past to new generations. History is a school of life that takes lessons from the country's past, people's memory, generations. History is not only the past and its analysis is a source of important conclusions for today, it is also of great importance in determining the plan of our future. There are times in the past that are an example for the whole nation. Especially in the XIV-XV centuries, when culture and knowledge flourished in the territory of our country, Movaunnahr and its neighboring borders rose to a level of development. The culture of the Timurids, which is called the second renaissance period, made a great contribution to the development of science.

Literature analysis and methodology. Another achievement of this period is the creation of great researches in the field of social sciences, in particular, historiography. The initiative and leadership of the Timurid rulers was incomparable in the emergence of these good deeds. Among them: "Tuzuklari" by Amir Temur, "History of Four Nations" by Mirzo Ulug'bek, "Boburnoma" by Babur

Mirzo, undoubtedly influenced the development of social sciences. Among the works created during the Timurid period and which left a significant mark in historiography are "Zafarnama" by Nizamiddin Shami and Sharafiddin Ali Yazdi, "Zubdat al-Tawarikh" by Khofizu Abru, "Matla ul-sa'dain" and "Majma' ul-bahrayin" by Abdurazzoq Samarkandi. the rising place of two auspicious stars and the confluence of two mighty rivers"), Ibn Arabshah's "History of Amir Temur", Mirkhand's seven-volume "Rawzat ul-Safa" ("Garden of Purity"), Khondamir's "Makorimul Akhlaq" ("Good Virtues"), the works "Habibus siyar fi akhboru afodul bashar" ("Messages and close-to-heart stories from people of mankind") express the high level of historiography of that time. From each of them it became clear that not only information about the state policy, military campaigns, or personalities of one or another ruler was reflected, but at the same time, all complex, conflicting processes, tragic events, and series of events of that time were convincingly covered. [1:86]

Results. Nizamiddin Shami is a skilled historian who lived in Central Asia during the 14th-15th centuries, that is, during the period of Timur and the Timurids, and the author of one of the earliest written monuments - "Zafarnama" written on behalf of Amir Temur.

There is very little information about the life and work of Nizamiddin Shami in medieval or modern sources, except for some small fragments from his works. Date of birth unknown. Based on his Shami or Shanbi Ghazani nisab, it is assumed that he actually came from a region called Shanbi Ghazan on the outskirts of Tabriz. Maulana Nizamiddin, writing down the events of the conquest of Baghdad by Amir Timur's soldiers in August 1398, mentions that he was the first to leave the city, and that he met and had a conversation with Hazrat Sahibqiran. So, he lived in Baghdad in 1398 and his first meeting with Amir Temur happened in that year. The second meeting with Amir Temur can be found in the "Zafarnoma" account of the events of 1400 years. In October of the same year, Amir Temur besieged the city of Aleppo, located on the border of Syria. According to the author, he was going on a trip to Hijaz at that time, the city guards suspected him, stopped him and locked him in a building in front of the castle. From here, he saw the conquest of the fortress with his own eyes. According to Hafizi Abru, one of the historians of this period, after the battle, an amir named Jalal us-Islam brought Nizamiddin Shami to Amir Temur, Hazrat Sahibqiran showed him compliments and received him well. For example, Hafizi Abru, while narrating the events of 1412, mentions Nizamiddin Shami as the deceased. Regarding the history of the writing of "Zafarnama", it

should be noted that according to the information given by Maulana Shami himself, in the year 804 Hijri (between August 11, 1401 and August 1, 1402 ) Amir Temur invited him to his presence and encouraged him to create a large work in which his campaigns were completed. Sohirqiran said that he was not satisfied with the documents prepared by the munshi and his secretaries until that time. On the one hand, the work to be written should be written in a way that is understandable to the general public, simple, fluent and at the same time worthy of the attention of enlightened people. Maulana Nizamiddin took this responsibility upon himself. [2:97]

Naturally, after this meeting, Nizamiddin Shami accompanied Amir Temur in all his subsequent campaigns as a palace historian. Writing about the capture of Birtis fortress in Georgia in the month of Muharram 806 (1403, July, August), Nizamiddin Shami says that he observed this event himself. In one of the processions, Shami delivered a sermon to the community gathered on the occasion of Eid Ramadan, and then led the Eid prayer. The famous historian Sharafiddin Ali Yazdi described this event as follows: "This year (806/1404) Hazrat Sahirqiron waited for Ramadan on the banks of Obi-Ogliq. Mavolono Nizamiddin, who was one of the mature fuzalas of the time and who expressed some of the virtues and proud deeds of Hazrat Sahirqiran with his pen, started the recitation and prayer of the Saturday Eid sermon.

Around this time, or a few weeks later, Maulana Nizamiddin Sahirqiron completed the work until the spring of 1404, completed the work, and presented it to Amir Temur, who was hesitant to return to Samarkand from Azerbaijan. Zayl" is written in (Appendix) style.

Regarding what sources Nizamiddin Shami used to write "Zafarnama", unfortunately, it is not found in his works or his contemporaries. However, as a result of researching the work "Zafarnama", it can be assumed that Shami used the following sources: a) diaries and letters written by Amir Temur's scribes in prose, Persian, and Turkish languages. Although these existed during the time of Nizamiddin Shami and later authors, they have not reached our times or have not been found yet. The author himself witnessed and recorded the events of Amir Temur's marches during the next 2-3 years; v) Ghiyosiddin Ali's "Diary of Amir Temur's March to India", which describes the events related to Amir Temur's march to India.

"Zafarnama" as a historical work includes events related to the history of Central Asia, the Golden Horde Khanate, Azerbaijan, Iran, Afghanistan, Iraq, Syria,

Egypt, Turkey and other countries during the reign of Timur and Timurids in the XIV-XV centuries. In the introduction to the work, brief information is given about 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 campaigns in the second half of the 14th century and the beginning of the 15th century. The work ends with the description of Amir Temur's stay in Arron Karabagh in Azerbaijan in March 1404, and the events that happened until his death, i.e., within a year, were not covered.[3:28]

The series of events mentioned in the work of Nizamiddin Shami was continued by later historians. For example, Hafizi Abru, the historian of Shahrukh Mirza, while writing the work "Majmua" ("Collection"), also used Shami's "Zafarnama" and continued the chain of events until 1420, when Shahrukh Mirza ruled. Later, in 1423, by the order of Shahrukh Mirza's son Boysungur Mirza (died 1433), Hafizi Abru started to write a four-volume work called "Majmua ut-tawarikh sultoniya" ("Collection of histories attributed to the Sultan") and finished it with a description of the events of 1427.

Nizamiddin Shami's work "Zafarnama" served as one of the main sources for other works since the 15th-16th centuries with the reliability of the historical information collected in it. "Zafarnoma" by Sharafiddin Ali Yazdi, "Matla'i sa'adayn wa majma'i bahrain" by Abdurazzaq Samarkandi ("The rising of two happy stars and the meeting place of two seas"), "Mujmali Fasihiy" by Fasih Hawafi, "Tarihi Hayrat" by Muhammad Fazlullah Musavi, "Temurnama" written in verse by Khatifi ", "Ravzat us-safo" ("Garden of Purity") by Mirkhand, "Habib us-siyar" ("Good Qualities") by Khondamir and a number of other works are among them. In each of them, the events of the previous works are repeated in different editions, as well as the details of the events that cannot be found in the others. Only two manuscript copies of Shami's "Zafarnama" have been preserved. The first is a copy copied in 1425 from a manuscript presented to Amir Temur, and it is available in the library of the Nuri Usmaniya Mosque in Istanbul under inventory number 3367. The second is a copy copied in 1434 from a manuscript presented by the author to Amir Temur's grandson Mirza Umar Bahadir ibn Mironshah (died 1409), which is stored in the library of the British Museum in London under inventory number 23980.[5:136]

Discussion. The well-known textual scholar Felix Tauer published a two-volume scientific critical text of "Zafarnoma" on the basis of comparing them with Hafizi Abru's "Zubdat ut-tawarikh" due to the imperfection of these manuscripts.

Only the scientific critical text "Zafarnama" is included in the first volume. In the second volume, the preface of the publication, additions, differences in copies are given.

The work was later studied by Eastern and Western scholars, and abridged translations were made from it. In particular, in Ankara in 1949, a scientist named Nejoti Lugol shortened it and translated it into Turkish based on the publication of F. Tauer. In addition, translations from this work were published in several books on oriental studies. These translations remain unique, if not complete. Taking this into account, in the following years, a full scientific translation of "Zafarnoma" into Uzbek was prepared for publication along with Hafizi Abru's "Appendix" at the Institute of Oriental Studies named after FA Abu Rayhan Beruni. It is based on the translation of the first draft of the late Yunuskhan Hakimjonov, a former researcher of the institute, based on the publication of F. Tauer.

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Due to the completeness and reliability of the evidence, it still occupies an important place among the sources of that period. In the 15th and 16th centuries, "Zafarnoma" was sung twice in a poetic way in Uzbek language and in Persian by Hotifi (died - 1521), the nephew of Abdurahman Jami, in the genre of heroic story. At the beginning of the 16th century, "Zafarnama" was translated into Uzbek by Muhammad Ali ibn Darvesh Ali Bukhari at the request of Kuchkunchikhan (1510-1530), one of the first representatives of the Shaibani family. In the literature, there is also information about the translation of the work into Turkish by Hafiz Muhammad ibn Ahmad al-Ajami. [7:166]

In addition, it is also known that "Zafarnama" was translated into Uzbek in 1822-1823 by Khudoiberdi ibn Qoshmuhammad Sufi al-Khivaqi in Khiva. From the 18th century, some parts of "Zafarnoma" were translated into French (Peti de la Croix, 1713), English (J. Darby, 1723) and Russian. The Persian text of the work was published in Calcutta (India) in 1887-88, and in Tehran (Iran) in 1958. However, in these editions, the "Introduction" part of the work and the necessary indicators are not given. In 1972, the maximum edition of manuscript No. 4472 kept in the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan, covering both parts of the work, was carried out in Tashkent. The differences between different copies and editions of the text of the work were noted along with the preface and various indicators necessary for the scientific publication of historical sources. Muhammad Shaybani Khan (1451-1510), who started his marches to Central Asia from 1499, took advantage of the internal conflict and disunity among the Timurids and started the invasion of Movarunnahr. The efforts of Zahiriddin Muhammad Babur (1483-1530), who was the only one of the Timurid princes at that time, who was a talented and skilled

military commander, and later rose to the level of a great poet and statesman, did not give their proper results.[11: 254]

By 1505-1506, Shaibani Khan completely occupied Khorezm and Movaraunnahr. Sultan Husayn (1469-1506), the ruler of Khorasan, who set out to fight against Shaibani Khan, died in the spring of 1506. The struggle for the throne among the successors of Sultan Husayn escalated, and as a result, the power passed to two princes, Badiuzzamon Mirza and Muzaffar Mirza. Taking advantage of the favorable situation, Shaibani Khan defeated the princes in 1507 and after fierce battles took the capital Herat and all of Khurasan under his control.

Summary. After the independence of Uzbekistan,

a period of extensive changes began in all aspects of the social and political life of the society. This process was also reflected in the intellectual sphere. The most basic social humanitarian science has put the actual problems that need to be solved before the science of history. As a result, the topics studied from the point of view of Soviet historiography began to be studied again as scientific research. As a proof of this, our first president said, "The path taken by a people whose sense of historical memory has been fully restored will be a true history only if it is objectively and truthfully studied with all its successes, losses, victims, joys and sufferings." , his opinions are extremely appropriate. In addition, the opportunity to research unexplored topics as "white spots" of history was obtained. "New independent countries have appeared on the world map, which, in modern terms, are countries with a socialist past that have peacefully gained their political independence. These countries have taken a step towards independent development and improvement of social relations. They are trying to strengthen their position among other countries in the world . "

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